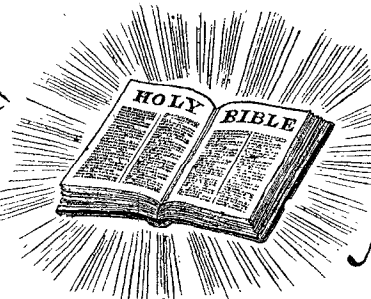


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 1.

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“I HAVE CALLED THEE BY THY NAME.”
ISA. 43:1.

Not as a speck revolving through limitless realms of space,
Not as an atom lying in some dim and darksome place,
But as myself He knows me, and will keep me throughout this year—

My Guide when I grope in darkness, my Strength when I faint with fear.
Not as a pebble in ocean, tossed chancewise up by the tide,
One moment bathed in sunlight, then a toy in its darkening pride;
No prey to a world's caprices, but undimmed amid its night,
Girt round by the calm and blessing of perfect and infinite Light.

Not as a something somewhere, hurrying on through life,
With sometimes a cry heard faintly as it wearily sinks in the strife.
Though at times I have almost thought it, and fancied my God was afar,
He has risen above my darkness, and lighted my night with his star.

As-myself and not as another, knowing my voice so well;
Yea, knowing my inmost wishes and the thoughts that I could not tell;
So holy, I bow before him; so good that to none but him I could tell my deepest longings, and the doubts that are strange and dim.

From the rainbow throne of glory I see him bend to me;
I know that the God of Ages is working gloriously;
And I hear the great Creator, whose angels are a flame,
Say to a child of Adam, “I have called thee by thy name.”

—The (London) Christian.

General Articles.

The Creation Sabbath.

BY MRS. E. G. WHITE.

WHEN God created the earth and placed man upon it, he divided time into seven periods. Six he gave to man for his own use, to employ in secular business; one he reserved for himself. Having rested on the seventh day, he blessed and sanctified it. Henceforth the seventh day was to be regarded as the Lord's rest-day, and to be sacredly observed as the memorial of his creative work. It was not the first, second, third, fourth, fifth, or sixth day that was sanctified, or set apart to a holy use, neither was it a seventh part of time and no day in particular; but it was the seventh day, the day upon which God had rested.

When the law was given at Sinai, the Sabbath was placed in the midst of moral precepts, in the very bosom of the decalogue. But the Sabbath institution was not then made known for the first time.

The fourth commandment places its origin at creation. The Creator's rest-day was hallowed by Adam in holy Eden, and by men of God throughout the patriarchal ages. During Israel's long bondage in Egypt, under taskmasters that knew not God, they could not keep the Sabbath; therefore the Lord brought them out where they could remember his holy day.

Before they came to Sinai, they understood the Sabbath to be obligatory upon them. After the giving of the manna, the people, of their own accord, gathered a double quantity on the sixth day in preparation for the Sabbath. And Moses, upon being consulted by the rulers, declared, “This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.” On the seventh day he bade them eat that which they had provided. “For,” said he, “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.” When some of the people went out on the seventh day to gather, they found no manna. Then 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.”

A threefold miracle was wrought in honor of the Sabbath, even before the law was given on Sinai. A double quantity of manna fell on the sixth day, none upon the Sabbath, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time, it became unfit for food. Here is conclusive evidence that the Sabbath was instituted at creation, when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy. And its sacredness remains unchanged, and will so remain even to the close of time. From the creation, every precept of the divine law has been obligatory on man, and has been observed by those who fear the Lord.

The prophet Isaiah, looking forward to the gospel dispensation, sets forth in the most impressive manner the obligation of the Sabbath, and the blessings attending its observance: “Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off.”

Under the Mosaic law, strangers and eunuchs were excluded from the full enjoyment of the privileges granted to Israel. But the prophet declares that a time is coming when these restrictions will cease. The holy oracles were especially committed

to the Jews; not to be an Israelite was not to belong to the favored people of God. The Jews had come more and more to regard themselves as superior by divine right to every other people upon the earth; yet they had not been careful to maintain their separate and holy character by rendering obedience to all the commandments of God. Now the prophet declares that the stranger who will love and obey God shall enjoy the privileges that have belonged exclusively to the chosen people. Hitherto, circumcision and a strict observance of the ceremonial law had been the conditions upon which Gentiles could be admitted to the congregation of Israel; but these distinctions were to be abolished by the gospel. “Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him.”

Again, after rebuking the selfishness, violence, and oppression of Israel, and exhorting them to works of righteousness and mercy, he declares: “And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.”

The first part of the chapter brings to view a people who apparently delight in the service of God; they seek him daily, “as a nation that did righteousness, and forsook not the ordinance of their God.” Yet their lives are not right before the Lord; for he commands his prophet, “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” He declares that if they will return unto the Lord with all the heart, they shall be called repairers of the breach, the restorers of paths to dwell in. Then he distinctly shows them what this breach is. “If thou turn away thy foot from the Sabbath,”—for they had been trampling it under their feet as a thing despised,—“then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.”

This prophecy reaches down the centuries to the time when the man of sin attempted to make void one of the precepts of God's law, to trample under foot the original Sabbath of Jehovah, and in its stead exalt one of his own creation. And when the Christian world set aside God's holy Sabbath, and in its place accept a common working day, unsanctioned by a single “Thus saith the Lord,” they are encouraging infidelity, and virtually acknowledging the supremacy of that

power by whose authority alone the change has been effected. The rejection of the Sabbath has led to the rejection of the whole law, and thousands of professed Christians now boldly declare it void.

The law of ten commandments, which has been so lightly disregarded, is the foundation of many generations; and no man or body of men has been authorized to set aside, or vary in the slightest particular, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and he wrote it with his own fingers upon tables of stone, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law.

There were two institutions founded in Eden that were not lost in the fall,—the Sabbath and the marriage relation. These were carried by man beyond the gates of paradise. He who loves and observes the Sabbath, and maintains the purity of the marriage institution, thereby proves himself the friend of man and the friend of God. He who by precept or example lessens the obligation of these sacred institutions is the enemy of both God and man, and is using his influence and his God-given talents to bring in a state of confusion and moral corruption.

Organic Religion.

The fathers who framed the Constitution of the United States, wisely dis severed it, and the Government created by it, from all organic connection with the religion of the people. They contented themselves with simply declaring that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The melancholy history of the past had instructed them, as it ought to instruct all, that the absolute severance of the State from all organic connection with religion, is the only ground of safety to the civil and religious liberty of the people. Though not atheists, they had the wisdom to frame a government whose fundamental law left religion to the inalienable rights of the individual conscience, and made all religious proscription or persecution constitutionally impossible.

The resolutions of the late Pittsburg Convention proceed upon a very different theory in the construction of civil government. We ask the attention of our readers to the fourth one of the series: "Resolved, That, in order to maintain and give permanency to the *Christian features* which have marked this nation from its origin, it is necessary to give them *authoritative sanction in our organic law.*" This more than surprises us. Do the members of this convention really mean what they say? Does Judge Strong, of Pennsylvania, design to place himself on this ground? Or was the resolution hastily adopted, without due reflection? If we understand the import of their words, these gentlemen propose that Christianity shall be authoritatively incorporated into the "organic law" of this country; and this is just the principle of all the religious despotisms which have cursed mankind and corrupted religion in centuries past. It is in *kind* the very doctrine adopted by the pope of Rome and all his cardinals. These "Christian features," referred to by the convention, are simply the *religious beliefs and practices* of that portion of the American people known as *Christians*. They can be nothing else. They certainly are not the "features" of infidels or Jews. Now, observe that these beliefs and practices are, according to the theory of the convention, to be maintained and made permanent. In what way? Not by preaching Christianity as Christ and the apostles did; not by the circulation of

tracts, and the distribution of the Bible among the people; not by the influence of holy lives and individual conversions to the truth; but by giving "*them authoritative sanction in our organic law.*" This means, if it means anything, that Christianity, as *somebody* understands it, is to be incorporated into the structure of the National Government and become an integral part of the Constitution. An "authoritative sanction in our organic law" can mean nothing less.

Now, we take the liberty of saying, that no such method as the one proposed is at all necessary, "to maintain and give permanency to the Christian features which have marked this nation from its origin." Ever since the organization of this Government, now nearly one hundred years ago, Christianity has lived and prospered in this country without any "authoritative sanction in our organic law;" and we see no reason for supposing that it cannot continue to do so for all time. It asks no such service at the hands of the State; and, moreover, the history of all such experiments shows that the State cannot extend the service without doing more harm than good. We hence believe that in this respect the framers of the Constitution were much wiser than the members of the recent Pittsburg Convention. The thing is just right as it is—right for the Government, right for religion, and right for the free and untrammelled exercise of human liberty; and, as we have no doubt, the large majority of the American people are of the opinion that it is best to keep it right. We are in favor of reforms; but not those that go *backward*, and lead toward the despotisms of the dark ages. The doctrine of these gentlemen is impracticable in this country, and wholly undesired, even if it were practicable; and we hence advise them to apply their efforts and resources to some more legitimate object. The proposition itself, upon its very face, supplies its own answer when presented to the American mind. We are opposed to the whole idea from beginning to end, in every possible form and stage of its application.—*N. Y. Independent, 1870.*

Testimonies Concerning the Law.

In a note on page 171, "History of the Bible," Dr. Kitto says: "Though the ten commandments were given to the Jews particularly, yet the things contained in them are such as all mankind, from the beginning, were bound to observe; and therefore, under the Mosaic dispensation, they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet, concerning these moral precepts of it, our Saviour declares that "one jot or one tittle shall in nowise pass from the law till all be fulfilled."

Bishop Hopkins, on the "Ten Commandments," published by the American Tract Society, pp. 19, 29, says: "Far be it from any Christian to indulge himself in any licentiousness, from such a corrupt and rotten notion of the law's abrogation; for so far is it from being abolished by the coming of Christ, that he expressly tells us he came not to destroy the law, but to fulfill it. Matt. 5: 17. There is no duty required, nor sin forbidden, by God, but it falls under one at least of these *ten words.*"

A book on "Entire Holiness," by John W. Wallace, recommended by Methodist Conferences, on pp. 43, 45, says: "This law which we understand to be still in force, and by which it may be presumed God governs all rational and intelligent beings, is embraced in the moral code delivered on Mount Sinai. This is the *moral law*, the law that *admits of no repeal*, and *needs no amendment*; nor does it require any modifications in its application to any and

all the unnumbered hosts that stretch along the line of moral agents."

The Methodist Discipline says: "No Christian, whatsoever, is free from the obedience of the commandments which are called moral."

Alexander Campbell says: "It is a poor apology for this expurgation of the decalogue, that it is so done in the Douay Bible; what myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law. It is clearly proved that the pastors of the church have struck out one of *God's ten words!* which not only in the Old Testament, but in *all revelation*, are the most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell, p. 214.*

The *Genesee Evangelist* says: "No reform can be successful and complete, which is not founded on the great fundamental principles contained in the *ten commandments.*"

David E. Thomas (Baptist) says: "The duties of the decalogue did not originate when the law was given on Sinai. The obligations *always existed.* They grow out of the very nature and relations of man. Every command given relates either to moral beings or things of a moral nature already existing. No new moral obligations were then originated. *Remember the Sabbath day*, implies its previous existence. This is no new enactment, but the observance of an old one. The Sabbath was made for man. Both his physical and moral nature absolutely require it. Christ came to explain, magnify, and fulfill the law. It becomes the Christian's rule of life, and is established by faith. Saints are made free from its curse. It is to be the rule of the Judgment day."—*Christian Manual, pp. 231, 369.*

The "Encyclopedia of Biblical Literature," recommended by twenty-six Doctors of Divinity and six Doctors of Laws, on the fourth commandment, says: "It is unnecessary to dwell on the fact that its position in the midst of the moral law distinctly points to its perpetual and universal obligation."

Mr. Spurgeon says: "The law of God is a divine law, holy, heavenly, and perfect. Those who find fault with the law, or in the least degree depreciate it, do not understand its design. There is not a command too many, there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. No human lawgiver could have given forth such a law as that which we find in the *decalogue.*"—*Sermons, p. 280.*

Dr. Cummings, of England, says: "The law of the ten commandments is in its nature unchangeable and permanent. It was ordained by the Supreme Lawgiver as the *infallible rule of life*, to all men in every age of the world, in *all places*, under *all circumstances*, in *every nation* and generation of men on the earth. Not one jot or tittle of it was ever abolished, or diminished, or altered in the least degree, by the change of dispensation from Jewish to Christian."—*Signs of the Times, pp. 23, 39.*

H. H. Dobney (Baptist minister), of England, says: "The excellency of the law is seen in its very nature. Generally, we mean by the law, that which is commonly called the moral law, presented to us in the shape of *distinct commandments ten in number*, prescribing to each one of us concerning God in the first place, and then concerning our deportment to all our fellow-creatures. These are illustrated, and their extensive bearing is shown by many other precepts which are scattered through the Scriptures."—*Future Punishment, pp. 42, 43.*

"If I am between two moral evils," wrote a distinguished man, "I will not have either. There is small choice in rotten apples. I am to reject both. A man is not to lie to avoid the necessity of stealing; nor break the Sabbath lest he should not be able to pay his debts. Never choose to do wrong."

The Unspeakable Gift.

Of what the soul of man consists, pure science can tell us nothing. Indeed, science cannot tell us whether man has any soul as an entity distinct from the body. Nor does Scripture give us any warrant for dogmatizing as to its independent nature, and asserting positively, as many do, that it can consciously exist, and exercise all the functions of an active, conscious personality, apart from the body. Without dogmatizing on a subject which grows more and more difficult the more it is examined, and in regard to which the wisest are the most diffident, we are free to confess that we have never been able to find any good evidence from Scripture—certainly not from science, to believe that man can exist as an intelligent, sensitive, responsible person, in a disorganized condition; or, in other words, that he can be dead and alive at the same time, as is commonly believed to be his abnormal condition between death and the resurrection. But, be that as it may, it is the *ultimate* state of man that especially concerns us now.

The extensive prevalence of the Platonic philosophy, which attributes to man an indestructible soul independent of the body—which is at best but a speculation—has put a new meaning into the word *soul*, which is quite different from the sense in which it is employed in the Scriptures—as we will show—and has introduced into our theological teaching, and into our literature generally, new forms of expression when treating of the destiny of man, not to be found in the word of God, such as “the immortal soul,” “the ever-living soul,” “the never-dying soul,” etc.; and our dictionaries have incorporated this deathless nature of the soul into the very definition of the word, as its distinguishing characteristic. This is actually a pre-judgment of the whole question. At least, it misleads and confuses the minds of inquirers who would know what is the true doctrine of the Scriptures concerning the destiny of man. It sets them to disputing about the soul of man, when the real question which the Scriptures set before us is concerning the whole man, body and soul in one; man, not in any transitional state, but as reconstituted in the resurrection.

We need not stop to inquire what is the condition of man immediately after death, concerning which the Scriptures give us very little light. Our chief inquiry is concerning the man that now is, to whom the word of God is addressed; the man whom God created and placed under law; the man who sinned and forfeited the life—all the life—that was given him; the man to whom God said, “*Thou shalt surely die*,” the man who was redeemed by the death of the Son of God; the man to whom the unspeakable gift of eternal life is again offered in the gospel, and who is exhorted to lay hold of it; the man who will be raised and judged according to the deeds done in the body—What will become of him? The righteous, with new spiritual bodies like unto Christ’s glorious body, will then enter upon a new life, a life of joy and blessedness that shall never end—this, no one can doubt—and the wicked—who, according to the word of God, shall then “be punished with everlasting destruction”—Shall they too enter upon a life, a life of misery that shall never end? or shall they perish, soul and body together, in the *second death*, from which there is no resurrection?

It is not the *future punishment* of the wicked, nor even the *future rewards* of the righteous, that is the special subject of our inquiry; but the *gift of God*, which is eternal life through Jesus Christ our Lord. That the wicked are punished, and punished according to their ill desert, after death for the sins they commit in this life, and that the righteous are rewarded for all their good deeds, is too clearly revealed in the Scriptures to admit of any question by

those who accept their testimony. But it is a great mistake, which too many make, and a fruitful source of error, on the subject of our inquiry, to suppose that the death which is the common lot of all men since the fall, is *that* punishment, or that the eternal life, which is a gift of grace, is *the reward* of the righteous. No man, however free he may be from personal sins, can hope for exemption from this death; nor can any one, however full he may be of good works, establish any claim to this life eternal on the score of merit. The punishment which is due to the sinner for his own sins, and the death which he dies as a mortal man, are two distinct things, and they should never be confounded with each other, as they commonly are in the popular mind. The same distinction is to be observed between the rewards of the righteous, and the unspeakable gift of God—the eternal life—which is the subject of our inquiry.

The Scriptures assure us that, “As in Adam *all* die, so in Christ *all* be made alive.” “It is appointed unto men—all men—*ONCE* to die, but after this the judgment.” Had it not been for God’s purpose of grace and mercy, made known in the gospel, this death would have been the final end of all men. But the gospel reveals to us a resurrection from the dead; and another life—a *second* life—which is pure, spiritual, and eternal, for all who shall be fitted to enjoy it; and a *second* death, from which there is no resurrection, for all who have no fitness for this immortal life.

Now this is the life which is freely offered to all men in the gospel, without money and without price—the life which we are exhorted to seek, to lay hold of, to receive as the gift of God through Jesus Christ; and having received it, the way is open for us to lay up our treasures in Heaven, and to accumulate merit as abundantly as we please. We are assured that there shall be distinctions, according to merit, in the recompense of the righteous, and that not one good deed, even to the giving of a cup of cold water to a disciple for the sake of Christ, shall fail of its full reward.

The “*second death*” is the death we are warned against, and urged to escape, while we may. Though the first death may not be avoided, the second, which shall issue in utter destruction, may be. What various degrees of punishment shall be meted out to the unsaved by the hand of justice; how many shall fall under this dreadful doom of the second death; what the number of stripes that shall be inflicted upon “those who have sinned without law, and shall perish without law;” how many and how heavy the stripes which they shall deserve who have sinned against both the law and the gospel, and have rejected and despised an offered Saviour, and what shall be their disappointment, their rage, their anguish of spirit, and their torment, and how long all this shall endure, before the fires of Gehenna shall utterly consume them, and the universe shall be rid of their presence—we forbear even to guess. Nor need we now inquire, for this is not our theme. It is just the opposite of all this—the unspeakable gift of God.

This gloomy side has its fit place for consideration, but it now comes only incidentally into view as the background of the glorious picture we are considering.

Entertaining large views of the saving power of him who “so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life,” we would gladly hope, if we could, for the salvation of all the children of Adam. But bowing reverently, as we do, to the teaching of his word, we cannot entertain any such hope. Alas! that word assures us that, at the last day, “many” will be adjudged to be fit only for destruction; that the good wheat only will be gathered into the garner, and that the chaff will be “burned up with unquenchable

fire;” “And then shall the righteous shine forth as the sun in the kingdom of their Father”—a kingdom which is not only everlasting, but co-extensive with the universe.

The notion of two everlasting kingdoms, running parallel with each other, the one, a kingdom of purity and blessedness; the other, a kingdom of sin and sorrow; the one, to resound with the praises and joyful songs of redeemed men and angels; and the other, with the groans and blasphemies of lost sinners and devils to all eternity, is not a doctrine of the Bible; it is a relic of Persian dualism and pagan superstition. It came into the Christian church in the latter part of the second century, with that other pagan doctrine of which it is the legitimate fruit—the natural and necessary immortality of sinners. It was incorporated into her creed by the philosophic schoolmen of the Dark Ages, and has been handed down to us through the medium of an apostate church; but is regarded by many, even to this day, as a part of the faith once delivered to the saints. It is full time that it were relegated to its source, and that those who call themselves Christians returned to the simple faith of the gospel, as taught by the Master himself and his apostles.—*J. H. Pettingell.*

Morning by Morning.

MOSES instructed the children of Israel not to leave over, until to-morrow, *manna* gathered to-day. But some of them did not hearken, and “left of it until the morning, and it bred worms, and stank; and Moses was wroth with them.” It will not do for one to neglect to feed his soul on the spiritual bread of Heaven for a single day. However exalted his worship or full his heart was of love, joy, and peace yesterday, he needs a fresh, and ample supply again to-day. “Lord give us bread, not *stale* but fresh bread,” once prayed the renowned Berridge. He was right. “Give us *this* day our *daily* bread” is the law for our spiritual well-being. We may have sat together with the Lord’s people around the Lord’s table yesterday, listened to an instructive and inspiring sermon, but those blessings will not suffice for a week nor even for forty-eight hours. One may remember a bountiful feast enjoyed last week, but such remembrance will not satisfy present hunger. This law applies to the soul as well as to the body. Again the manna had to be gathered before “the sun waxed hot” or it melted. So at the *beginning* of the day, before temptations arise, see that thy soul is fed and strengthened. There is danger in delay. Are there not many Christians with leanness in their souls because these two rules are not observed? We believe the laws of the spiritual life and growth are as definite and inflexible as those of physical human nature. Every morning the Saviour would press the inquiry, “Children, have ye any meat?” Every day he would have his disciples “watch and pray lest they enter into temptation.” Day by day, little by little, step by step, we grow up unto the full stature of men and women in Christ Jesus.—*Atlantic Missionary.*

SCIENCE should seek after God. It contemplates good works, and contemplates them by the faculties which God has given. The wise men of the text, no doubt, brought the richest products of their countries with them. Science should bring its most precious offerings to the Lord. The Bible does not reveal scientific truth; that would not be comprehended by the body of the people. God leaves it to science to discover order in disorder; thus it is calculated to widen the mind. Some men have so familiarized themselves with these processes that they feel as if nature moved without any higher power to guide it. But wisdom is the fruit of a light which was seen at Jerusalem, and must be sought out at Bethlehem.—*Sel.*

The Sojourners and the Dwellers.

THE Bible divides the people into two classes; the few are "strangers and pilgrims on the earth" and the many are the dwellers, who contort their happiness in this sin-polluted earth, and walk by sight and not by faith. But the sojourners look upon this earth as time's dark wilderness of years through which they must pass on a pilgrimage to the world to come, the earth made new. Father Abraham is the typical pilgrim; and all the true seed of Abraham will be partakers with him in the promised inheritance, the Paradise restored.

The descendants of Jacob possessed the land of Canaan; but this land was only typical of the true inheritance. "For if Jesus [Joshua] had given them rest, then would he [God] not afterward have spoken of another day [time]." Likewise is Edom, Bozrah, or Idumea, the land of Esau, the type of this sin-cursed earth with its idolatrous dwellers. Isa 34 and 63:1-7. In Hebrews 11, we have a brief sketch of many of the sojourners, who walked by faith, not by sight. Verse 13 reads: "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Our Lord says to his disciples: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. "Marvel not, my brethren, if the world hate you." 1 John 3:13. "For our citizenship [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20.

We have given but few of the many scriptures that represent the true believers as having no real citizenship in this present earth; but having their heart in Heaven where Christ, their treasure, has gone to come again and receive them.

We now turn more particularly to the dwellers. Going back to the exodus from Egypt, we see that no amount of proof and miracles will convince and convert those who are bound by chains of idolatry to this earth. The miracles done in the days of Elijah failed to convert the determined sun-worshippers. When we think of our Lord's sojourn on earth, we are prone to look upon the Jews as the most obstinate and perverse of the human race. But both prophecy and history show plainly that Gentile dwellers are as willful and cruel as Jewish dwellers. Christ, in speaking of the day of his second coming, says, "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:35. These dwellers do not include true believers who are watching and waiting; for they are furnished clear prophecies, and the Lord even commands them, saying, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. "For when they [the dwellers] shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:3, 4. In Phil. 3:19, we read of those whose end is destruction, who mind earthly things. And in Gal. 6:8 we read of those who sow to the flesh and will reap corruption.

Passing over many plain scriptures on this point, we come to the "Revelation of Jesus Christ." This book of prophecy is given to Christ's sojourners to be a pillar of cloud to guide the true Israelites through this "wilderness of sin." It is written in symbols, so that, while it is a pillar of light to the true seed of Abraham, it is a cloud of darkness to the dwell-

ers. These dwellers will always seek to interpret this prophecy favorably to their popular and false theories of Christianity, and are sure to put the wrong interpretation on it. This is why the two-horned beast is called the false prophet. The Bible history of the human race shows plainly that God will not compel men to believe the truth. For them who do not love the truth, strong delusions are prepared. 2 Thess. 2:10, 12.

In Rev. 3:10, we read: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try *them that dwell upon the earth.*" In 6:10, we read of the blood of the martyrs crying to God from the ground: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on *them that dwell on the earth.*" In 8:13, we read: "And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the *inhabitants* [dwellers] of the earth by reason of the other voices of the trumpets of the three angels which are yet to sound." In 11:10, we have: "And *they that dwell upon the earth* shall rejoice over them [the O. T. and the N. T.] and make merry, and shall send gifts one to another; because these two prophets tormented *them that dwell on the earth.*"

In Rev. 13:8, we read: "And *all that dwell upon the earth* shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." In 13:14, we read: "And deceiveth *them that dwell on the earth* by the means of those miracles which he had power to do in the sight of the beast." We read in 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto *them that dwell on the earth*, and to every nation, and kindred, and tongue, and people," &c. But these nations will not fear God and give glory to him, because they have drunk of the wine of Babylon. They will not receive the warning against the mark of the beast, and therefore Christ will dash them to pieces as a potter's vessel. In 17:8, we have: "And *they that dwell on the earth* shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

It is not for want of proof that many do not keep the commandments of God and the faith of Jesus; but it is because the great majority of the people are *them that dwell upon the earth*, and shape their religion earthward.

EPSILON.

Is Jesus on Your Cross?

You may be bearing a heavy cross—a cross that bears you to the very earth with its weight and crucifixion, and yet receive no power of life from it, because Jesus is not on it. Jesus said: "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Surely the Master did not mean the rich crosses that glitter on high altars, and tower above lofty domes, or the beautiful crosses that crowd richly-furnished dwellings, or the crosses worn as ornaments, alike by the rich and poor. These bring no life from the dead. Too often they are meaningless symbols that mock Heaven and mislead men.

But there is a true cross with Christ upon it, that brings life, joy, and gladness to dead souls. It is the cross of doing duty when it is hard to do it; of standing by the right, even unto death if need be; of following Jesus, even though he leads through desert places and fiery furnaces. It is the cross of yielding heart, life, and will to him, and walking humbly and obediently in his commandments; toiling on patiently in the sphere of duty he assigns; meekly and patiently doing his will; and joyfully accepting trials because of love for him.

Changing Opinions and Sacrificing Principle.

THE two actions mentioned above are entirely distinct, and do not necessarily accompany each other at all times, though frequently they are considered as one and the same. Principles rather than opinions form the foundation and frame-work of character. One may change his mind without altering his character, or sacrificing a principle; but change in principle involves both. An individual may change his mind and maintain the same attitude toward God and man as before; but when a principle is discarded or one is adopted, the character is modified and the person changes his position as a moral and responsible being.

By the confusion of these ideas people are often placed in a wrong light. Vacillation is regarded as a sign of weakness. But there is a difference between the motion of a pendulum and that of a man walking. One is vacillation and the other is progress. To vibrate between two positions betrays weakness; while to take advance steps in knowledge and duty is a vital process of Christian life, which does not involve a change of principle. Those to whom steps of advancement are revealed may advance without detriment to their character. Those who find that they are on the wrong side of a question may get right without sacrificing their good resolutions; they *must* get right or abandon those resolutions.

To refuse to accept light is not, as many fondly imagine, to show firmness of character; but it is selfish bigotry, which, were it universally carried out, would forever bar the progress of reform and improvement. To illustrate: People who see the light of the Third Angel's Message and embrace it are apt to be termed "turn-coats," and there are those who fear that appellation. But how is it? Two persons start out taking the highest position which it is possible for man to choose, to live for the glory of God. They embrace the religion of Jesus, and adopt the Bible as their guide, and the Spirit of God as their counsel. One after another duties and crosses are presented and are taken up. Wherever they find that they are not in harmony with the will of the Lord as expressed in his word, they quickly conform to it.

They have proved their fidelity by years of experience, until their attention is called to the fact that God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." They search the Scriptures and inquire diligently, but find no divine authority for the observance of any other day. Their practices are at variance with the plain word of God. One says, I have been mistaken in my observance of the first day of the week and will now hasten to keep all of God's commandments according to the resolution I formed at the beginning of my Christian experience. Henceforth he observes the seventh day.

The other says, I will not be blown about by every wind of doctrine. I have been blest in my church and will not now turn from it and deny myself of its privileges and embrace an unpopular cause. It is true the Bible tells me I am wrong, but the change will require much sacrifice, and after all it cannot make much difference if I am only sincere. This position is directly against his former good resolution, and is a repudiation of it. Who, then, has undergone the most remarkable change? One has changed his mind and practices in order to sustain a noble principle; and the other has sacrificed a most important principle to maintain an opinion which the word of God does not uphold.

The former retains his position as a disciple, a learner; the latter assumes to decide what is right for himself and descends from the high position which they at first occupied together.

G. C. TENNEY.

The Increase.

THERE is probably nothing in connection with the Christian church that so misleads the public mind as statistics. Not only is the mind of the general unbelieving public misled by this means, but Christians themselves entertain a misconception of the real status of Christianity. Satan never devised a more charming delusion for the church than the idea of becoming strong and influential through its numerical growth. And the effect upon the world has been to cause a contempt for Christianity by the lax and inconsistent lives of the mass of merely nominal Christians.

The tendency of the church in all ages has been, when inflated with numerical prosperity, to court worldly honor and political power. Even David and Solomon married wives of the surrounding nations, and made other unwarranted alliances, for supposed political advantage. There are two channels through which the evil of illegitimate church growth works: 1. An element is introduced which would cater to its worldly surroundings in order to win popularity. This condition was illustrated by the church at Jerusalem in Paul's day. When he came to that city from Macedonia, after his third missionary tour, the pillars of the church, including even James, were very anxious to have him prove to the Jews, in refutation of what they had heard concerning him, that he still observed the ceremonial law. See Acts 21. The real object of the request was to save a commotion in the church, maintain popular favor, and evade persecution. This seems to have been the plan upon which the church in Judea was working, and it was apparently prospering.

2. Having obtained popularity and power, an inflated church would fain coerce opposition which cannot otherwise be overcome. This feature was illustrated at a later period, when by intrigue and aggression the church had secured secular power through the Roman emperors. The history of the Dark Ages tells the story, and further detail is unnecessary.

These experiences of the church while nominally a unit, have been repeated in the history of several denominations. They began in humility, self-sacrifice, and separation from the world. As they were prospered and increased in numbers, they became self-important and sought popularity and power. Some of them number their members by millions, and while supposing that they are "rich and increased with goods," they know not their real poverty and weakness. See Rev. 3:14-22. Boasting of their numbers, they are seeking in every way for popular favor and political prestige.

Now God is not averse to increase. He is "not willing that any should perish," but has made a way of escape for "whosoever will." The labors of his servants, assisted by his Spirit, for thousands of years, have been to this end; but he would not have his followers look to that source for strength. This was manifested in the reduction of Gideon's army from 32,000 to 300 men, lest they should think the victory a result of their own power.

But great as is the desire of the Lord for additions to his church, he does not accept any but such as are added in a legitimate manner. In fact, he does the adding himself. Acts 2:47; 1 Cor. 3:6, 7. Man has been commissioned to preach the gospel, and "faith comes by hearing" it; but the Holy Spirit's help is necessary to make it efficient, and must also dictate in the matter of additions to the church. All other additions are but sources of weakness, and will in the end prove to be only wood, hay, and stubble—no matter how well the preaching has been done, or how honest the preacher. See 1 Cor. 3:10-15.

Nor has the Lord left us without the means of knowing whom he has added. "By their fruits ye shall know them." Paul tells us in

Gal. 5:22, 23 what are the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and adds that "against such there is no law." The inference is plain, then, by contrast, that there is law against the works of the flesh, such as are enumerated in the preceding verses; and those who do them are "under the law," or under condemnation—"condemned already." That the law is the prominent factor in the test, is shown in the first epistle of John: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." Chap. 3:10, 11. Now for the test of love for the brethren required in this scripture: "By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we keep his commandments." Chap. 5:2, 3.

Then applying this test to the millions accredited to Christianity throughout the world, who will call us uncharitable if we conclude that the grand total would thereby be very much reduced? And are we not warranted in the further conclusion that, had the Spirit of God been allowed to do the adding to the church from the beginning to the present time, there would now have been a much larger number of genuine obedient believers? W. N. GLENN.

Obedience.

OBEDIENCE is better than sacrifice. Why is it better? Because true obedience to God leads to true sacrifices to God, and the only ones that are acceptable to him.

All sacrifice that is not done through obedience to God, is vain and selfish. Saul, in direct disobedience to God, saved out the best of the flock, as he claimed, to offer sacrifice to God. But Saul was condemned for the act, although it had some appearance of virtue in it. He sinned because he disobeyed God's strict command.

We learn by this, and other lessons in God's word, that our first duty is to acquaint ourselves with God's holy will, to be sure that we understand him, and then obey strictly. We are not to consult our own feelings, or reason from a human stand-point, for we may be deceived. "His thoughts are not as our thoughts, nor our ways as his ways." His thoughts and ways are as high as heaven above ours; ours are of the earth earthy, his of Heaven and holy! To obey him is to do his will in all his requirements, which are holy, just, and good.

Obedience to holy laws and regulations, rules and requirements, produces as results holiness of heart, of purpose, and of life. This, of course, involves our love to God, and thereby to his word, which must and will claim our reverence, affection, and tender regard. Obedience implies lively thoughts, emotions, and joy of faith and hope in God, in his word and promises; to do his will, and wait and watch and pray until he comes.—S. K. Gibson, in *Crisis*.

Two Ways—Which?

ONE evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking any part in the exercise. "Does not your daughter dance?" asked another lady of this young lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world," was the quiet answer. That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city. But for what are you bringing up your daughters, dear mothers of other young girls? What aim have

you for them? Are you bringing them up for the Lord, or for the world? What are your dreams and ambitions for them? What do you want to see them become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—*Westminster Teacher*.

False Teaching.

THE most dangerous enemies of the church are not infidels and worldlings, but hypocritical Christians. An enemy in the camp is far more powerful for evil than one outside of it. One inconsistent Christian injures the cause of religion more than five rampant infidels. One back-slidden minister strikes a more disastrous blow at the church than a dozen of Ingersoll's eloquent lectures. In view of this, it is an ominous sign that so many ministers are departing from the old faith, preaching the "enticing words of men's wisdom," while they pretend to be the elect of God. These men, proclaiming falsehood from the pulpit, pandering to the spirit of the times with a perverted gospel, are the most powerful agencies for Satan in fighting the kingdom of God. When, in the history of Israel, the destruction of Ahab was desired, and the Lord planned how to effect it, the problem was solved in this way: A spirit came forth and stood before the Lord and said, "I will persuade him; I will be a lying spirit in the mouth of his prophets." This plan met with approval, and the spirit, by speaking falsehood from the mouth of the prophet, accomplished Ahab's ruin when no other could have prevailed. Give the devil the "livery of Heaven," and he will lead more souls astray than he otherwise could. Put the deceitful, flattering words of human speculation into the form of a sermon, apparently supported by divine authority, and they are made thrice as potent for evil as usual.—*Christian World*.

Presumption.

PRESUMPTION is one of the commonest and yet one of the most perilous of human frailties. Marshal Canrobert, whose fame as a military genius has long been familiar to the world, affords a typical example of this kind of folly. Here are his words: "I am a Christian, sir; I am a Catholic, though not a very Roman one, and I do not often practice my religion. Still, for all that, when I am summoned to quit the scene, I shall ask God to sign my marching orders." Precisely. That is exactly what thousands of presumptuous mortals are intending to do. They don't "practice" any religion, nor do they want to. Such a thing would be against their tastes, their principles, their love of the world and its shams, their habits of lazy and sinful indulgence, in short, against their selfish and unrestrained worship of mammon. Nevertheless they secretly or openly expect, just as the breath is leaving the body, to get "God to sign their marching orders" for a heavenly campaign of immaculate righteousness and incomparable glory! With no religion to speak of here, and not being willing now to serve God, they somehow in some mysterious way hope to become on a sudden eternally religious, and to find that beyond the grave God will reward them with an everlasting crown, as if they had been honoring and obeying him all their lives. Verily the human heart is above all things deceitful and desperately—presumptuous.—*Christian at Work*.

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 October.—The Law before Given on Sinai.

1. What brought death into the world? Rom. 5:12.
2. What is sin? 1 John 3:4.
3. Can sin be imputed without law? Rom. 5:13.
4. What does the Bible say of Cain? Gen. 4:7, 8; 1 John 3:12.
5. What were the men of Sodom called? Gen. 13:13.
6. What did the Lord do to the Sodomites? 2 Pet. 2:6.
7. Could Cain and the Sodomites have been counted transgressors without the law? Rom. 4:15; 5:13.
8. What did God say of Abraham? Gen. 26:5.
9. Why was not Abraham allowed to possess the land of Canaan at the time of the promise? Gen. 15:13, 16.
10. Of what were the Amorites guilty? 1 Kings 21:26.
11. What law, then, did the Amorites transgress?
12. What does Paul say existed from Adam to Moses? Rom. 5:14.
13. What was the cause of death? Rom. 5:12.
14. The n what besides sin and death existed in the patriarchal age?
15. Will the Sodomites stand with the Jews in the day of Judgment? Luke 10:10-12.
16. To whom does the law speak? Rom. 3:19.
17. Then who are obliged to keep the law? *Ans.* The whole world.

NOTES ON LESSON ONE.

Nothing can be plainer than that if death came by sin, and sin is the transgression of the law, the law existed from Adam to Moses. But positive and direct proof of the law's existence in the patriarchal age is found in the fact that God condemned Cain as a murderer, and overthrew Sodom and Gomorrah because of their adultery; also that he drove the Amorites out of Canaan, from before the Israelites, because they were idolaters. Had the Amorites not been sinners, they, too, might have remained in that land; for God would not have overthrown one righteous nation to establish another. Again, the fact that the Sodomites will come up in the Judgment with the inhabitants of those Jewish cities to whom the Saviour sent his disciples (Luke 10:10-12), shows that they were all alike amenable to law; and in his letter to the Romans Paul says that the law speaks to them who are under the law, that *all the world* may become guilty *before God*.

Second Sabbath in October.—Perpetuity of the Law.

1. What does the psalmist call God's commandments? Ps. 119:172, 151.
2. How long will God's righteousness last? Ps. 119:142; Isa. 51:6.
3. What does God say concerning his covenant with the Lord Jesus Christ? Ps. 89:4, 27, 28.
4. Will Christ's children be required to keep God's commandments? Ps. 89:30-32.
5. What does God say concerning that which went out of his lips? Ps. 89:34.
6. What did come forth from God's mouth? Deut. 4:12, 13.
7. When Christ came, what was he to do to the law? Isa. 42:21.
8. Did Christ keep his Father's commandments? John 15:10.
9. For what purpose did Christ come into the world? Heb. 10:5-7.
10. What does the psalmist say further of Christ's relation to the law? Ps. 40:7, 8.
11. Did he hide the law in his heart? Verse 10.
12. What did he do with it? Verse 9.
13. Where did he preach it? Matt. 5:1, 17.
14. What did he tell the young man who asked him the way to eternal life? Matt. 19:17.
15. To another who sought the way of life, what answer did he make? Luke 10:26.
16. What did the lawyer say? Verse 27.
17. Did he answer correctly? Verse 28.
18. What is involved in these two great principles? Matt. 22:37-40.

NOTES ON LESSON TWO.

The commandments of God are called righteousness and truth by the psalmist, because these prin-

ciples are the foundation of his commandments. They are also the foundation of his covenant with the fallen race, and if they would receive these principles in the heart, and carry them out in the daily life, Christ would atone for their sins. It follows that God's law cannot be changed without changing the principles on which it is founded; hence God says he will not alter the thing that went out of his lips. If Adam's happiness depended on his obedience to God—which it certainly did—and Christ comes to restore to man that which was lost through disobedience, it is certainly reasonable to suppose that Christ himself would render perfect obedience to God's commandments, and enjoin the same upon those who desire to be saved from the consequence of the fall. It is, then, no marvel that Christ, in all his teaching, magnified the law of God, and declared that not a tittle of it should pass away till all things were fulfilled.

Third Sabbath in October.—The Gospel Commission.

1. What did Christ, after his resurrection, tell his disciples had been given to him? Matt. 28:18.
2. Because of this power, what did he command them to do? Verse 19.
3. What were they particularly told to teach? Verse 20.
4. Had the Saviour spoken to them his own words? John 7:16, 17; 12:49, 50.
5. How does God speak to us in these days? Heb. 1:1.
6. If one abide in Christ's doctrine, what does he have? 2 John 9.
7. How do we abide in the doctrine of Christ? 1 John 2:6.
8. In his doctrine, what did Christ say of the law? Matt. 5:17, 18.
9. What did he say was easier than for the law to fail? Luke 16:17.
10. Did Christ keep the law? John 15:10; 1 John 3:4, 5.
11. By whom was the book of Revelation given? Rev. 1:1.
12. What did he say would show the patience of the saints? Rev. 14:12.
13. How long after his death did he cause John to write this? *Ans.* About sixty-five years.
14. Then had Christ abolished the commandments as late as A. D. 96?
15. What did James, who was one of Christ's favored disciples, and one who would be likely to fulfill the gospel commission, say about keeping the law? James 1:25.
16. Did he think a person could break one part of the law and be guiltless? James 2:10-12.
17. By what may one know that he has passed from death unto life? 1 John 3:14.
18. How does the same apostle say we may know that we have this love? 1 John 5:2.
19. What shows that one does really love God? Verse 3.
20. Then in order to fulfill the great law of love, what must one do?

NOTES ON LESSON THREE.

After breaking the bonds of death, and thus triumphing over Satan, Christ had power to release all from under the dominion of Satan, and therefore commissioned his disciples to go to the world and teach just what he had commanded them. He disclaimed any originality in what he had told them, but declared he had spoken only words from the Father. Therefore when he spoke, it was but the voice of God through him. He himself had ever kept his Father's commandments, and taught others to do the same. Sixty-five years after his ascension to Heaven, he sent back word to John, who was on the Isle of Patmos, saying, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The disciples who directly received the gospel commission, went out and proclaimed the perpetuity of God's law, as witness the statements of James and John in their epistles.

Fourth Sabbath in October.—Christ the End of the Law.

1. What does Christ become to those who believe in him? Rom. 10:4.
2. In what sense besides "termination" is the word "end" employed? *Ans.* Design, object, or purpose.—*Webster*.
3. Give some texts of Scripture where it evidently has this meaning. James 5:11; Rom. 14:9; John 18:37, and many others.
4. What was the original design of the law? Rom. 7:10.

5. Had the law never been transgressed, how would man have stood before God? Rom. 2:13.
6. But what is the condition of the world? Rom. 3:23.
7. What are the wages of sin? Rom. 6:23.
8. What is man's whole duty? Eccl. 12:13.
9. Can man do *more* than his duty? Luke 17:10.
10. Then if one has failed to do his duty a portion of his life, will simply doing his duty afterwards justify him from his past lack? Rom. 3:20.
11. How, then, must man secure justification? Rom. 3:24, 25.
12. What have we learned was the original design of the law? *Ans.* To give life. Rom. 7:10.
13. And because it has been transgressed, what is the result? *Ans.* Death. Rom. 6:23.
14. For what purpose did Christ offer himself? John 3:16.
15. Then in what sense is Christ the end of the law? *Ans.* He brings about through his death, the object, or design, of the law to all who believe in him.
16. Then if the law was ordained to life, and it cannot bestow life because of our transgressions, who is now our life? Col. 3:4.
17. Can man keep the law of himself? Gal. 5:17.
18. Why did Christ come and condemn sin? Rom. 8:3, 4.

NOTES ON LESSON FOUR.

Christ becomes the end of the law, only to those who believe in him. We learn that the original design of the law was to perpetuate life; but Adam, through disobedience, brought death upon the race instead. Rom. 5:12. The law, after being transgressed, had no power to save the sinner (Rom. 8:3), and therefore if man is saved from the consequence of the fall, the end, or design, of the law must be brought about through Jesus Christ. But if sin is the transgression of the law (1 John 3:4), it is wrong to violate that law, even though we believe in Christ. But man's moral powers had become weakened through sin, so that he could not of himself keep the requirements of the law, even though his past sins had been remitted (Rom. 3:24, 25), and so man must now receive strength from Christ to perform his duty. John 15:5. He therefore came and condemned sin in the flesh, that the *righteousness of the law might be fulfilled in us*. Rom. 8:3, 4.

Fifth Sabbath in October.—Under the Law.

1. Who are not under the law? Gal. 5:18.
2. What is opposed to the Spirit? Gal. 5:17.
3. Then who are under the law?
4. What are the works of the flesh? Gal. 5:19-21.
5. From what does Christ redeem us? Gal. 4:5.
6. Under what were the Galatians in bondage? Verse 3.
7. And to what did he say they desired to again return? Verse 9.
8. In what condition were they before they first knew God? Verse 8.
9. When redeemed from under the law, what do we receive? Verse 5.
10. Who only are sons of God? Rom. 8:14.
11. What work do these perform? Rom. 8:4.
12. What is said of their condition? Verse 1.
13. When no longer under the condemnation of the law, what is said of us? Rom. 6:14.
14. Will those sin who are not under the law, but under grace? Rom. 6:15.
15. What is sin?
16. When not under the law, from what are we free, and what do we become? Rom. 6:18.
17. What is righteousness? Ps. 119:172.
18. If, then, we are under grace, what will we do?

NOTES ON LESSON FIVE.

Those who are not under the law, are those who are led by the Spirit. The works of the Spirit are directly opposed to the works of the flesh. To redeem us from under the law, is then to call us from the works of the flesh, which are enumerated in Gal. 5:19-21. We are further told that those who walk after the Spirit will fulfill the righteousness of the law (Rom. 8:4), and it therefore follows that those who walk after the flesh do not fulfill the righteousness of the law. More than this, those who walk after the Spirit fulfill the law—are, through Christ, free from condemnation. The law no longer has dominion over them; for they are then under grace—favor. Rom. 6:14. When not under the law, but under grace, we are also free from sin (Rom. 6:18), which is the transgression of the law, and are servants of righteousness.

Two Words for the Teacher.

WORDS most needed are oftenest said. All teachers are not so Athenian in habit that only "some new thing" can catch and hold them; therefore the hope that a little stress laid here on two plain words may be of some service.

One of them is used by Paul in his second letter to Timothy (2:15)—"study." The exhortation given here by the great apostle to the young "teacher" at Ephesus, suggests some lines of endeavor which are by no means out of date in our time; without which, indeed, real success is impossible to the Bible-teacher anywhere.

We have in the clause, "Study to show thyself approved unto God," an ideal motive—the spring of true diligence in all directions. Could anything be more worthy of earnest endeavor? Study here will cut right at the root of shiftness in preparation, lifelessness in teaching, and carelessness in living. No teacher can afford to "take the chances" in a matter so vital as this. Risk the approval of self, of class, of fellow-teachers, of superintendent, of pastor, of church, if he will; but at any cost let him make sure of being approved unto God. Let him be like the railroad gate-keeper who, when he was told by an impatient crowd that he was "unpopular," quietly remarked that there was just one man in this world he cared to be popular with—the superintendent of the road.

Study to be "a workman that needeth not to be ashamed." If "approved unto God," the teacher need have no fear. But he must also give diligence to understand *the work* in which he is engaged—endeavor to realize its character, to grasp its aims and possibilities, to become familiar with its subject, to master its methods. Surely he must earnestly study it.

Study is necessary to "rightly dividing the word of truth." Weakness here is fatal. So he must give diligence to understand *the word* as well as the work—endeavor to realize its character, to grasp its possibilities, to become thoroughly familiar with it, to master its arrangement, to be filled with its spirit. He will give it such earnest study as its authorship warrants, its purpose deserves, its right handling demands.

But "study" is not all. There is a subtle "power" spoken of in the Scriptures, without which the most diligent student of both word and work will miss success. The Master possessed it; and in his parting words to the apostles he promised that they, too, should have it. The three thousand of Pentecost, the five thousand of later days (to say nothing of Acts 4:33), prove how well he kept his word. What is this "power"? Whence is it? May I possess it and use it? And how? These questions spring to the lip of the true worker for God.

Certainly its source is not in self. The listening, wondering multitude in Jerusalem knew better than that; the apostles themselves decried any such thought. It is "power from on high" (Luke 24:49); it is the "power of the Spirit" (Luke 4:14; Acts 1:8; 2:4; 4:31); it is the gift of God; and you and I may have it.

How may this "power" be obtained? By contact with its source. Electrical apparatus is familiar everywhere; pulsing wires web the air above us, and thread the ground beneath our feet. With circuit complete, these slender cords become channels of light, of sound, of power; the circuit broken, they are but dead strands of iron—all the costly machinery connected with them is useless. That "power with God" precedes "power with men," was a lesson taught at Peniel, not alone to the crafty, conscience-smitten Jacob, trembling because of Esau and his four hundred men; we "upon whom the ends of the world are come," sit at the feet of the divine Teacher, and the same lesson is taught us, enforced by the illustrations of thirty-six hundred years.—*Baptist Teacher.*

It is in childhood that we find the germs of a man's true character, and commonly it is found that both his character and his course in life are given their supreme direction before he is seven years old.—*H. C. Turnbull.*

Youth's Department.

LENGTH OF LIFE.

He liveth long who liveth well;
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.
—Bonar.

Robert Morrison.

In the early part of the present century, a young man was observed in the library of the British Museum, in London, day after day for months, poring over a book whose curious language and characters were totally unlike those used by Europeans.

One day an eminent philanthropist approached him, and inquired, "What is the language that engages so much of your attention?"

"The Chinese," he modestly replied.

"And do you understand the language?"

"I am trying to understand it; but the mastery of it is attended with singular difficulty."

"What may be your object in studying a language so proverbially difficult of attainment, and considered even insurmountable to European talent and industry?"

"I can scarcely define my motives," he remarked.

"All that I know is that my mind is powerfully wrought upon by some strong and indescribable impulse; and if the language is capable of being understood by human zeal and perseverance, I mean to make the experiment."

This young man was Robert Morrison, a name that need only be mentioned to those acquainted with missionary undertakings, to recall all the splendid achievements he was enabled to make through his persistent study of the Chinese language; for it was he who gained the first foothold for Protestantism in the great Chinese Empire. Sent by the London Missionary Society, in 1807, to China, he at once began the translation of the New Testament into a language that could be read by one-third of the human race. This he accomplished after seven years' incessant study. Part of the work he was compelled to do in a cellar by the light of an earthen-ware lamp, to avoid the notice of those that he had good reason to fear would stop his labors.

The first Chinese convert was the man who helped Morrison to print his New Testament. While preparing the light for his countrymen, he realized its divine origin by the illumination of his own soul with its heavenly radiance. The Holy Spirit printed the word upon his heart.

It has been well said that Morrison was not content to be wise for himself alone. In conquering the language for his own use, he determined to leave the gate open for his followers. In four years he completed his Chinese grammar.

The great work of his life, the gigantic monument of his scholarship and his indefatigable industry, was his Chinese and English Dictionary. It contained forty thousand characters. Its publication was begun in 1813, and was not finished until 1821. It consumed ten years of study, and comprised six great quartos. The expense of publishing it was about sixteen thousand pounds, defrayed by the East India Company.

But the grand undertaking to which Morrison had consecrated his life was the translation of the whole Bible into Chinese. He regarded the preparation of his grammar and dictionary as secondary and auxiliary to this. It occupied him twelve years. He brought to this herculean task persistent determination of will, unwearied application, and almost unequalled powers of endurance. He allowed no waste of time, and no abstraction from his devoted pursuit. He even told his family not to send him the papers, as he had no time to read them.

Morrison died in 1834, at Canton, amid a few prayerful converts, who were given him for his reward during twenty-seven years of patient toil. It is said he died panting for the salvation of China.—*S. S. Classmate.*

The Pass-Word.

DURING the late civil war, in America a noble band of Christians, called the Christian Commission, among whom was Mr. Stuart of Philadelphia, accompanied the army wherever it went, and amid the sick, wounded, and dying, did much work for Jesus.

Late one night, Mr. Stuart had to pass the lines of the army; and before starting, he asked the colonel of the regiment for the pass-word. "Chicago" was given him, and away he rode, feeling all safe.

At the line a sentry challenged him with the usual "Who goes there—friend or foe?"

"A friend," said Mr. Stuart.

The sentry presented his rifle, and demanded the pass-word. On its being given, he said, "It is my duty to shoot you, Mr. Stuart, but I know you. Ride back to headquarters and get the right one, for it would be death for me to give it to you."

Mr. Stuart turned his horse's head, galloped back to the colonel's tent, and rushing in, said, "Colonel, you gave me the pass-word 'Chicago,' and it is wrong."

"How could I be such a fool!" said the colonel; "that is the one for yesterday; to-day it is 'Massachusetts.' I am deeply sorry for the mistake, Mr. Stuart."

Again he approached the line, and again the challenge met him,—

"Who goes there—friend or foe?"

"A friend," said Mr. Stuart.

"Have you the pass-word?"

"Massachusetts," was the reply.

At once the rifle was lowered, and the word was given to pass.

As Mr. Stuart rode up to the sentry, he said, "Well, my lad, you have asked me for the pass-word twice. Once I gave it wrong; it might have been fatal to me. Let me ask you, do you know the pass-word for heaven, which will be asked for only once?"

The sentry replied, "I thank God I do, sir. I learned it from your own lips, Mr. Stuart, in a New York Sabbath-school. 'The blood of Jesus Christ cleanseth us from all sin.' That is the pass-word."—*Everybody's Paper.*

"It Is My Boy."

THROUGH Rochester, New York, runs the Genesee River, between steep and rocky banks. There are falls in the river, and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a number of excited men.

"What is the matter?" he shouted.

They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms, and struggled with him to the shore, and as he wiped the water from his dripping face, and brushed back the hair, he exclaimed, "O God, it is *my* boy!"

He plunged in for the boy of somebody else, and saved his own. So we plunge into the waters of Christian self-denial, labor, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our own souls.

In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own.—*Sel.*

THE Lord is "thy keeper," but not thy jailer. His keeping is not confinement—it is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against the evil.

Bible Echo and Signs of the Times.

"What is truth?"

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Melbourne, Australia, October, 1886.

The Majority.

It is true that in political affairs the majority are supposed to rule, not because it is absolutely the *right* side of the question, but because it is the *popular* side, and because, by so doing, the greatest number of people can have their will carried into effect. When only the will of the populace is to be served, it is, without doubt, best, because it is right, that the majority should control affairs; but when that populace is supposed to be entirely subject to the will of a higher power, their opinions could not certainly weigh in shaping the government or policy of their ruler.

This would be true in a much stronger sense if such subjects had once been in rebellion against their government, and had received pardon through the clemency of the governor; for such could be recognized as loyal subjects again only through implicit obedience to the expressed will of the governor. After thus yielding to the higher will, the whole duty of the subject is performed in carrying out the behests of his government, irrespective of the attitude of others toward that government. Such a course would be right, even though its adherents were a decided minority.

This, however, is not the view taken by many regarding man's duty toward God and his truth. Although acknowledging that man fell from the favor of God through disobedience, and thus became a rebel to the government of heaven, somehow the thought is entertained that God will not be particular to exact obedience from those who desire to be reinstated in his favor. Whatever will require a sacrifice on their part, they cannot see to be necessary, notwithstanding the Saviour said so plainly that whosoever "forsaketh not all that he hath, he cannot be my disciple." Say they, "Do you not know that the majority think so and so? There are only a few crotchety souls who try to be so particular. What is the use? why not enjoy yourself while you may?"

Thus the opinions of the multitude are allowed to prevail, directly against the counsel of God. "Thou shalt not follow a multitude to do evil," said the Lord unto Moses. Ex. 23:2. The fact that the multitude engage in an act does not prove it to be right; neither because an enterprise numbers but few adherents does that demonstrate the undertaking to be wrong. In the days before the flood, all the world was arrayed against Noah, and mocked and jeered at his simple trust in the word of God. The apostle to the Hebrews says that Noah's was an act of faith. But in what did his faith consist? Not in doing like the multitude surely, but in moving out in accordance with the word of God, irrespective of the course of others. Now for the result. By standing solely on the will of God, and though almost alone, "he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

Take the case of Lot fleeing from Sodom. When exhorted by the angels to depart, he might have pleaded that the majority would remain, and why might not he? Besides, it was very inconvenient for him to make such a sacrifice as he must in order to carry out the direction of God through the angels; he had much property and many personal friends; must he leave all? But the sequel shows that although the great mass of the people remained behind when Lot took his departure, and he was obliged to cut every earthly tie in order to carry out the command of God, yet his was the consistent course, because it was the one pleasing to God. In neither of these cases did the majority prevail, simply because the word of God was against them. These cases are sufficient to show that the will of Heaven is

stronger far than any earthly majority that may be obtained.

But what is most singular about the cases referred to, the Saviour has cited both of them as illustrations of the time just previous to his second advent to earth. After giving the physical signs of his coming, in Matt. 24, he then says in verses 37-39: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also [in the same manner] the coming of the Son of man be." But did not the antediluvians have the privilege of learning about the flood? Most certainly. And although Noah might not have been able to tell them just the day when God's mercy to them would cease, yet there was the ark being prepared,—the work was going on in their sight,—and they could have known something of the time by watching the progress of the work on the ark. Doubtless the multitude scoffed, and some of the more timid ones, who, under favorable circumstances, would have cast in their lot with Noah, and even felt inclined to do so as it was, were deterred by the force of popular opinion. Even these, however, were not excused; for when the flood came, it swept away all who had not actually entered the ark. Being on the side of the majority did not help them.

It was the same with the Sodomites. The majority cared little for the exhortations and warnings of Lot, whose righteous soul was daily vexed with their unlawful deeds. Probably there were some fearful ones there, who, but for the ridicule of the multitude, would have done differently; but because of their weakness in yielding conscience to popular opinion, they were included among the doomed in the destruction of the city. In alluding to this case, the Saviour says that "the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30.

It was predicted by the Holy Spirit through Peter too, that in the last days there should arise "scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. There could be but one thing to cause scoffers to ask such a question, and that would be opposition to a proclamation of the Saviour's near approach; otherwise there would be no occasion for it. Then we may readily learn that when the message of the Lord's speedy coming is proclaimed, it will call upon people to give up lustful things and thus prepare to meet the Master. Those "walking after their own lusts," says the apostle, will oppose the message. And yet the Saviour says these opposers will be in the majority, and cites the cases of the antediluvians and Sodomites as samples of just how matters will stand when the Lord appears.

But to come directly to the question. How is the doctrine of the Lord's coming and its accompanying truths received by the majority to-day? Religionists of one kind and another are plentiful, to be sure; but do they all rejoice in the message of the Lord's speedy return to earth? How many of these are absorbed in pleasure and worldly gain. How few have any power of the Spirit, while following in the form of godliness. Listen, and hear them ridicule the efforts of those who exhort them to obey God. Why do they act thus? Simply because this course is in accordance with their feelings and desires. Do not others walk thus, say they, and are not these all members of the church, and good people? Yes, it is true that that is the way the majority act. But does not this very acknowledgment prove the fulfillment of the words of Paul, who said that this very state of things would exist in the last days? 2 Tim. 3:1-5. Then let us heed the closing words of that warning: "From such turn away."

When the Judgment overtakes us, the fact that we went with the majority will not weigh in our favor, but rather against us. The majority of the world at large is to-day in heathen darkness. Do you wish to be counted on that side? But you may say, "We do not consider that portion of the world in this connection; only believers in the Lord Jesus Christ. We think it safe to follow the majority of these." But do you not know that even among these the Roman Catholic faith, with all its Christianized pagan ceremonies, and its iniquitous system of auricular confession, is in the majority, two to one? Does that prove them right? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The majority never suffer persecution from the minority; that would be entirely out of the natural order, therefore out of the question. If the adherents to any cause, suffer persecution, it is certain that they are in the minority; it is because the tide of popular opinion is against them. The words of Christ to his disciples, "If they have persecuted me, they will also persecute you," were found to be true by his immediate followers. Yes, more; all down through the succeeding centuries, to the present, the saints of God have been obliged to seal their testimony with their blood, because they were in the minority. And has the world grown to be so much better now, that it tolerates godliness? Hear the words of the apostle: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

It is, then, morally certain that the really godly of every age were to be in the minority. But are the mass of church-goers persecuted now; and if not, why? If their lives were a standing rebuke to the world, matters would not, even in this liberal age, go on so smoothly with them. Let the conscientious soul faithfully keep the commandments of God and the faith of Jesus, and the ungodly are constantly reproved. But God will have a faithful few who will do his bidding, and will wear a crown of life at the appearing of the Master. Who will be of the number?

The Work in America.

It is now three months since our arrival in America. During this time we have attended five camp-meetings in various parts of the country. Seventh-day Adventists have at present twenty-eight Conferences in the United States, and new ones are about to be organized. Each of these bodies is composed of members throughout an entire State, and in some cases the members of several States combine to form one large Conference.

Each Conference holds at least one camp-meeting during the summer, and some hold as many as three, so that during the season about fifty such meetings are held. At these gatherings the several organizations in these Conferences hold their annual meetings. The camp-meetings are attended by from five hundred to two thousand people who observe the seventh day. They are usually held in or near some large city, and the attendance of those not of our belief ranges from one thousand to ten thousand, according to the locality and the interest taken in the meeting. Those specially interested, erect tents and remain on the ground during the meeting, which usually lasts from five to ten days. At those we have already attended, from sixty to one hundred and seventy-five family and church tents were pitched. During the time of each camp-meeting, services are held, with intervals for meals and rest, from 5:30 in the morning until 9 o'clock in the evening. At the close, a baptismal service is held, at which those who have been converted during the meeting, and others desiring it, are baptized. At one of the meetings which we attended, in the State of Minnesota, there were ninety candidates. The smallest number at any meeting was in the State of Wisconsin, where only twenty-four were baptized. The entire number baptized in the five meetings was two hundred and sixty-four. Should the

average for the fifty meetings held this summer be the same as for these five, the number baptized would be over twenty-five hundred. The actual number may exceed this, and it may fall a little short.

The preaching services are held under large pavilions which vary in size from 60x100 to 125x160 ft. It is not unusual to see these pavilions filled to overflowing with those not of our faith, our own people vacating the seats for them. The interest is often so great that as many people as can hear stand around the tent, listening to the word spoken. Besides these camp-meeting efforts, smaller tents are pitched in villages and neighborhoods in every Conference in the country, in which the truths of God's word are presented. These tents, of which there are about a hundred now in use, remain from four to six weeks in one place. This will give our friends some idea of the work in America, and the growth of the cause, which in Australia has so recently made a beginning.

In the United Kingdom, in Central Europe, and also in the Scandinavian countries, the same means are employed for disseminating the truth. More recently, laborers have been sent to Russia, and now there is no portion of Europe where the work of proclaiming the coming of the Lord is not carried forward. And now calls from those interested in the Lord's coming, the Sabbath-reform, etc., come in from Asia and Africa asking for experienced ministers to assist the work in those countries. In short, to whatever part of the earth the European has found his way, the truth has followed, and from thence come calls for the living preacher to follow up the work.

From the time that Christ's apostles passed from the stage of action, the church has been receding into darkness. "The woman fled into the wilderness, where she had a place prepared her of God, that they should feed her there a thousand two hundred and threescore days." In the days of Wycliffe, who was called the bright and morning star, the Reformation began to dawn upon mankind; and the word of God, the only light that God has given to man as an unerring guide, began to be restored to him in his native tongue. From Wycliffe followed others,—Huss, Jerome, Luther, and a score of later date,—Heaven's own lights to convey to men the pure truths of God's word. Thus the work of reformation has been going on from that time to the present. The special message for this time is found in the prophecy contained in Rev. 14:7-19, and is summed up in these words: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." And this message, that seems to be the crowning truth to bring men to the apostolic platform, has already found a lodging-place in every part of the world.

We look forward with anticipation to that glorious day when Christ will come and deliver his people from the power of Satan, and take them to heaven to reign with him a thousand years, and finally to dwell in the earth made new, forever and ever. We rejoice in the prospect of the future. There is no portion of the earth in which we feel more of an interest than in the Australian Colonies, where the truth has recently met with so hearty a reception. Although absent from the brethren there in person, we are present in spirit, and rejoice with them in the hope of the soon coming of Christ to redeem his faithful, waiting servants.

S. N. H.

The Sabbath at the Giving of the Law.

We come now to that sublime event in the history of God's dealings with mankind, the proclamation of his law from Sinai. In the sixteenth chapter of Exodus we have considered the account of his giving his Sabbath to Israel. In chapter nineteen we have the full statement of his giving himself to that people by a solemn covenant, and in chapter twenty, the history of his committing his law to them. This was a wonderful honor which he conferred upon the posterity of Abraham, the friend of God. And the Jews were in-

deed favored in this respect above all the nations of the earth. The apostle Paul inquires, "What advantage, then, hath the Jew?" He answers, "Much every way; chiefly because that unto them were committed the oracles of God." Rom. 3:1, 2. But while this act honored them, it in no way dishonored God, or the law, or the Sabbath, nor did it make them Jewish.

Some thirty days after the fall of the manna commenced, all Israel were camped at the base of Mount Sinai, waiting to hear from the mouth of Jehovah the ten commandments. The mountain burned with fire, and the smoke ascended like the smoke of a furnace. Thunderings and lightnings and the voice of a trumpet exceeding loud were seen and heard. The solid earth trembled, "and so terrible was the sight that even Moses said, I exceedingly fear and quake." The voice of God was heard proclaiming the "ten words, which, not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."

In this law he thus speaks of the Sabbath: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Here we have a precept, "Remember the Sabbath day to keep it holy," then an explanation of the precept, and finally the reason why it is given. It begins with the word "remember." The Sabbath is a commemorative institution. This word recognizes it as already existing; therefore the fourth commandment does not originate the Sabbath. It plainly points us back to the creation of the world for its beginning. "In six days the Lord made heaven and earth, the sea, and all that in them is." "Wherefore [*i.e.*, for this reason] the Lord blessed the Sabbath day, and hallowed it." The Sabbath is God's memorial of creation; hence every intelligent creature, is under obligations to keep it. This is far higher than any mere Jewish reason. It existed at the birth of the race. There is nothing about the wilderness of Sin, or the coming out of Egypt, in this original Sabbath commandment. It sets forth reasons which should convince every man and woman who lives on the earth.

How forcibly these words harmonize with the historical account in the second chapter of Genesis: "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made!" In the fourth commandment he states, "For in six days the Lord made heaven and earth," etc., "and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." It would be folly and presumption to undertake to separate between the Sabbath of creation and that of the fourth commandment.

G. I. B.

The Loud Cry.

In the prophecy of the message of the third angel, Rev. 14:9-12, it is said that it is proclaimed with a loud voice. In accordance with this prediction, all believers in the present fulfillment of this message have looked forward with expectation to the time when the message would be given in this manner, or as it is generally expressed, "Would go with a loud cry." We inquire what this loud cry is to be, or what will be a fulfillment of it.

The angel is not a literal angel, and we are not to suppose that we are to hear a literal voice sounding through the land, giving the warning of this proclamation. It is to be simply the truth making its way to all parts of the earth, affecting the hearts of men, calling attention to this subject, creating a demand for publications, and bringing many to take their stand upon the truth here uttered.

And all this may be done, and yet many people know scarcely anything about it; or, at least, not recognize in it the great work of the fulfillment of the last prophecy. The prophet speaks of a class of people who are like the heath in the desert, and do not know when good cometh. Paul speaks of a work which the Lord shall accomplish in the earth, which men will behold with wonder, but will not believe, and so will perish; and Christ says of John the Baptist, that although he came in the spirit and power of Elias, the people knew him not. So have we need to be very careful, lest we fail to appreciate the work of God, and this message be fulfilled before our eyes, and we know it not.

Thirty-five years ago this cause was in its infancy. Two rented office rooms and a hand-press were about all the visible means then in existence for carrying on this work; yet the theory of what we denominate the "present truth" was defined with considerable distinctness, and the future loud cry of the message was frequently talked of.

The condition of the work at the present time, compared to what it was then, presents a very suggestive contrast. Suppose some one had then asked us, What will you think when the message has so far progressed that a central office occupying over 30,000 square feet of floor space, and fully equipped for binding, electrotyping, stereotyping, and every branch of the printing business, will be needed to carry on the work of publication, and will be owned by this people, with nine power presses striking off sheets by the hundreds of thousands; when Conferences will be organized in twenty-five different States of this Union, and three in foreign countries; when three flourishing institutions of learning will be established, with from five hundred to seven hundred students in attendance, a large proportion of them preparing for direct labor in the cause; when a Sanitarium with accommodations for some 500 guests, calling thousands of persons every year within the sound of present truth, will be in successful operation; when an office will be established on the Pacific coast, as fully equipped as the central office; when an office will be established in Switzerland, another in Norway, another in England, and another in Australia, publishing the truth to the millions in Europe and the islands of the sea; when papers will be published in Danish, Swedish, and German in America, and in English, Danish, German, French, Italian, and Roumanian in the Old World; when Sabbath-keepers will be found in every State of America, and most of the countries of Europe; when tract and missionary societies will be organized in all the above-named Conferences, and will circulate some ten millions of pages of books, pamphlets, and tracts, yearly; and when from the central office alone publications will go forth to the amount, sometimes, of a ton a day, for days in succession—what will be your opinion then of the progress of this cause? How will that compare with your ideas of the loud cry of the message?

Any one then would have been ready to answer, That will never be. The message will never reach a degree of strength that will enable it to accomplish all this. Yet we see all this accomplished before our eyes to-day. Do we appreciate it, and understand its significance?

As this work has grown upon our hands, we have been led to larger views, and we see a still greater work to be wrought by this message very soon; but as we have said, all this may be going on in the land, and people be comparatively ignorant of it, and fail to understand its meaning. If they do without the Echo, if they fail to acquaint themselves from month to month with what is being done in the land, and do not learn what progress the truth is making, nor inform themselves in regard to the manifestations of the power of God, they will not realize the magnitude of the work; they cannot enter into its spirit, their interest will wane away, and they will not be prepared for the refreshing which is to come upon the faithful laborers in the cause as the message closes. This is the thought to which we wish to call the special attention of the reader.

There is no going backward to this work. There is no limitation to the power of God's Spirit. The first message went with a loud voice; and probably, so far as the issuing of publications is concerned, as much is already being done under this message as was done under the first. So while we look for a more mighty work yet to be done, its fulfillment may be nearer than we suppose. A short work will the Lord make upon the earth. He will cut it short in righteousness.

Let us understand what he is doing, and prepare for the glorious issue just before us.

U. S.

The Second Commandment.

"I WISH to know how you understand the second commandment. Does not 'graven image' include statues and busts? and are not all pictures, photographs or paintings, 'likenesses'? and does not the commandment say in plain words, 'Thou shalt not make unto thee any graven image, or any likeness of any thing'? If you believe in taking the fourth commandment as it reads, why not the second?"

We understand the second commandment just "as it reads." In this respect we make no difference between it and the fourth. But our correspondent has not quoted it just as it reads. He has omitted an essential part of the commandment. The prohibitory part of the commandment reads thus:—

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." Ex. 20 : 4, 5.

If the commandment said, "Thou shalt not make unto thee any graven image, or any likeness of any thing," and said no more, it would certainly prohibit paintings, photographs, etc. Not only so, but it would prohibit also the hewing of timbers for houses or ships, the cutting of garments, the coining of money, the drawing of plans by architects, or the printing of books and papers from types. In fact, it would prohibit nearly everything that is done for the support of civilized life. But the commandment does not prohibit these things. On the contrary, immediately after the commandment was given, God instructed Moses to build a tabernacle according to a pattern, and on the walls and curtains of the tabernacle were made, by God's order, figures of cherubim, and two images of cherubim were placed upon the ark. If the second commandment had been designed to prohibit the making of any image or likeness, God would not have immediately charged the people to do that very thing.

The commandment concerning images is not complete without these words: "Thou shalt not bow down thyself to them nor serve them." This shows under what circumstances it is wrong to make images and likenesses. It is wrong to make them for the purpose of offering them even the slightest measure of worship or reverence. It is wrong to show reverence to images that others have made. It is wrong to bow down to any image, even though the worship of the heart is directed to the true God. This the commandment plainly teaches; and no one has a right to make it teach something different, by quoting only a portion of it.

E. J. WAGGONER.

Caught in His Own Trap.

We had appointed last evening to answer any questions that might be asked on the subjects we had presented. Our tent was full, and the first-day Adventists were on hand as usual. We took most of the evening for the especial purpose of answering questions. Of course they were largely on the law. This gave us a chance to explain the main passages which are usually relied upon for the abolition of the law. Among other questions which one of their prominent brethren asked, was one about the stoning penalty of the law. He said, "Is a law in force without a penalty?" We answered, "Certainly not." (Here he thought he had made a point.) "Was not the penalty of the ten commandments stoning to death?" We answered that stoning to death was simply the penalty of the civil law, but it had nothing to do with the real penalty of the moral law, which was the second death. This has been the penalty from the days of Adam, and it yet remains unchanged. This of course really answered his objection, and he could say nothing against it.

He then referred to the tenth commandment, "Thou shalt not covet." It struck me in a moment that there was no stoning penalty attached to this precept; there could not be. Its violation can only be in the spirit and in the heart, and hence there would be no possible way of taking hold of it outwardly. At any rate, there was

no penalty ever attached to its violation, so far as the natural law was concerned. Evidently, then, God himself will inflict its penalty at the day of Judgment, and not before that time. So we asked him to tell us what was the penalty for the violation of this commandment. Of course he had to own up squarely that he could not tell. Then, according to his own theory, here was a law that God gave that never had any penalty! All the "no-law" people claim that the whole ten commandments were only a law given to the Jews as a nation. They think that the stoning penalty is the grand proof of this position; but here is one commandment which in a moment demolishes that whole theory. I confess that I had never before noticed this strong point. I most heartily thank him for putting me on the right track. Our brethren will do well to note this fact, and use it to refute such objections.

Worcester, Mass.

D. M. CANRIGHT.

Consecration.

"WERE the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

Yes, indeed; and our *all* is as *nothing* when compared with the wonderful love of the Saviour, who so loved us—guilty, rebellious creatures that we were, as to lay down his life for our sakes. As we contemplate this wondrous love, we are almost lost in wonder: First, that God, our Creator, after mankind had rejected the offers of mercy sent by him through his servants the prophets, should send his only Son not only to teach and warn us, but to *die* in our stead, that we, through his death, might have everlasting life; and, second, that our dear Lord should be a *willing* substitute for us. Truly such love demands "our life, our soul, our all." When we sing these words, may the love of Christ constrain us to carry them out to their fullest extent.

And let us remember that Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Here, then, is *one* test. Are we ready and willing to do the will of God in *all* things and under *all* circumstances, even though it should clash with our will?

I am thankful to know that so many, in these last days, are trying their utmost to do the revealed will of God. Let us press on, dear brethren and sisters in the Lord. We may find the pathway rough, the skies dark, the storm-cloud closing round us; but if we *press on*, looking beyond and above, where Christ sits at the right hand of God to plead for us; if we steadily cling to the promises of his word, we may soon see him, and hear his welcome words, "Well done." That will more than repay us for all the struggles and trials by the way, will it not?

Many of us, indeed, have difficulties through which we cannot see our way; but we can *trust* "our Father knows," and it is better "to walk in the *dark* with him than to go alone in the light." He has said, "I will never leave thee nor forsake thee." Precious promise! If he is beside us, we need not fear. We who have commenced the journey of "present truth," let us see to it that our consecration is complete. Some of us have given up *much*, but it must be "*all* for Jesus"—a full consecration. Let us examine ourselves *thoroughly* upon this point.

Some of us in the past have had a love for dress and outward show. I am persuaded that in this we need to change, and seek only the adornment of a "meek and quiet spirit, which is in the sight of God of great price." We have been so long accustomed to the outward adornment that it may be a struggle for us to make the change; but even this can be accomplished, through the strength of the Lord Jesus Christ. And when we once resolve to take this step, we shall find our difficulties vanishing, and ourselves advancing in that meekness and gentleness which we know ought to characterize every follower of the Lord Jesus.

We should never forget that we profess to be daughters of the Lord Almighty; and in view of this position, surely we do not want to be like the world in any particular. Our object should ever be to glorify God, to "walk worthy of the vocation wherewith we are called," and to care nothing for the applause of the world. We can afford to be looked upon as singular while we know that we have the approval of our Lord. His smile is worth far more to us than all the world has to bestow. Are we willing, then, to take up our cross, whatever it may be, bravely, cheerfully, for Christ's sake? Let us remember the Saviour's words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

MRS. A. MILLER.

South Melbourne.

Missionary.

"AND AS YE GO, PREACH."

HAST thou no place to work within
The vineyard of the Lord?
Is there no spot in all the field
Where thou canst drop the word?

It may not be what thou wouldst choose;
Let God's choice rule thine own;
Its wisdom thou wilt own with joy
When life's short work is done.

Thy hand is weak, the soil is hard,
And Satan bars the way;
Ay, but One mightier far than he
Walks with thee day by day.

Ah! 'tis but little we can do,
God asks no mighty thing;
The strength to work, the grand results,
Are all his minist'ring.

—Christian at Work.

John Knox—His Call to Preach.

AFTER the death of Cardinal Beaton, in 1546, the castle of St. Andrews afforded a comparatively safe retreat for the Protestant party. Here Knox with his pupils and others sought refuge, and he again commenced his work as instructor.

He was repeatedly urged to occupy the pulpit; but these solicitations he resisted, not considering himself qualified for the position, saying that he "wa'd not sin quhair God had not callit him." Those associated with him thought differently, and a day having been appointed, the chaplain preached a sermon on the election of ministers, in which he set forth the power which a congregation, however small, has over any one of its number in whom they perceive gifts suited to this office, and the danger of rejecting a call of this kind. After the sermon was ended, the preacher turned to Knox, and addressed to him these words: "Brother, you shall not be offended although I speak unto you that which I have in charge, even from all those who are here present. In the name of God, and of his Son Jesus Christ, and in the name of all who now call you by my mouth, I charge you that you refuse not this holy vocation, but as you regard the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you know to be oppressed by a multitude of labors, you take upon you the public office and charge of preaching, even as you hope to avoid God's heavy displeasure, and desire that he shall multiply his graces unto you."

Then addressing the congregation, he said, "Was not this your charge unto me? and do you not approve this vocation?" They all answered, "It was; and we approve it." Abashed and overwhelmed by this unexpected and solemn charge, Knox was unable to speak, and, bursting into tears, he retired from the assembly and shut himself up in his chamber. "His countenance and behavior," says the historian, "from that day till the time that he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth from him, neither had he pleasure to accompany any man for many days together."

At length, satisfied that God had called him to engage in the work, he composed his mind to rely on Him whose strength is made perfect in the weakness of his servants, and resolved with the apostle "not to count his life dear unto himself, that he might finish his course with joy." His conduct at this time was in striking contrast with that of the vast number of priests who officiated in the popish church, and his own experience very unlike the experience of a few years previous when he was ceremoniously ordained by the Papists.

He now felt on him the burden of souls for whom he must give an account to the Chief Bishop, the charge of declaring the whole counsel of God, keeping nothing back, however ungrateful to his hearers, of preaching in season and out of season; while undoubtedly the manner of life, afflictions, persecutions, imprisonment, exile, and violent death to which the preachers of the Protestant faith were then exposed, rose up before him, filling his mind with agitation and anxiety. His decision was on the side of truth, and in the midst of his greatest sufferings in after years he never saw reason to repent the choice which he then so deliberately made. Here commenced the grand and noble career of the bold reformer who has sometimes been called a second Paul.

S. N. H.

Kaeo, New Zealand.

It is about nine months since Elder S. N. Haskell, in company with Bro. E. Hare, made his first appearance here. At this time he spent two weeks with us, and held meetings regularly every night and also on Sunday. The general outlines of his theology appeared to be Methodistic; but then interwoven with this were the Sabbath question and conditional immortality, and this made all the good Christian people unchristianize him at once. They were not going to have the faith of their fathers assailed in that way, and by an American, too,—not they, indeed. Still, there were a few who thought that they might learn something from God's word, although taught by an American. So, when he left, there were six or eight who from that time commenced to keep God's holy day according to the commandment, and thought it right to neglect the false claims of Sunday. It was wonderful to see how those few Sabbath-keepers were looked upon with sectarian disdain; but somehow this did not seem to quench their ardor.

Soon it was known that there was a probability that Elder Haskell, on his return from Australia to America, might again give us a passing call to see the few who had cast in their lot with him. On his second visit, when he again remained two weeks, his time was fully occupied in lectures, services, Bible-readings, etc. But it is worthy of note that the person in charge of the Wesleyan church, this time refused to give up his appointment on the Sunday evening, so Elder Haskell employed the time elsewhere.

Before leaving the district, he had enrolled seventeen persons as members of the Seventh-day Adventist church in Kaeo. This was more than the Wesleyan church had enrolled in twenty years. So Elder Haskell left for America with the best wishes of at least this number. A Sabbath-school and service have been organized, and up to the present time have been conducted with interest, the average attendance being about thirty.

And what were these to do when left alone, and he, their leader, gone? As was anticipated, there were not a few belonging to other churches who could find any amount of fault with Elder Haskell's doctrine and statements behind his back; but these same persons know, as well as they knew when he was here, that his position cannot be refuted, as it is clearly based on Scripture. It is wonderful to see how a Sabbatarian is looked upon with suspicion in everything. Their conscientious scruples are simply treated as nothing, while the Sunday-keepers must not see any of them at work on that day, because their children would probably copy the bad example. We know some who take the liberty to pass over the property of an Adventist on their way to Sunday-school, and claim that their consciences are greatly hurt

by seeing this Sabbath-keeper at work in his garden or elsewhere; and yet to our own personal knowledge there are numbers in the district who totally disregard the claims of any day, who can work at pleasure, and it does not hurt these tender consciences at all.

The last item of news we can give is that two Sabbath-keepers, for working inside their own house last Sunday, have been summoned to appear next Friday before the resident magistrate to answer for a breach of the law. This seems to be very pleasing to some of the good Sunday-keepers. But we are sure, from the character of the Legislature, that it would be wonderful if its laws did not run counter to the law of God. Pure religion never has been conserved by act of Parliament, and it never will be. Legislation may at times have professed to uphold a spurious kind of religion, but that is all. It was the government that crucified Christ, and similar treatment is all his followers need ever expect. We believe everything in connection with the legislation of this world will become more and more corrupt till Christ comes back again; then his people will inherit the earth.

When Paul was imprisoned for the truth's sake, he sang praises to God; and if we are faithful followers of the Master, we too shall welcome the heaviest lot that brings us near to God. We believe a man owes his first duty to God, and the next to his family and neighbors.

Talmage says: "Let no one but Almighty God dictate to you. Work when you please, where you please, and at what you please, and allow no one, for a hundred millionth part of a second, to interfere with your right."

A. Z.

August 16, 1886.

The European Field.

From a private letter from Bro. W. C. White, we are permitted to take the following items relative to the work in Europe:—

"We think that the work in these countries has reached a turning-point, and that it will now move faster than it has heretofore. Bro. D. T. Bourdeau, Ertzenberger, and Vuilleumier, who pitched a tent in Nimes, France, July 3, have had difficulties to meet; but they have conquered so far. Bro. A. C. Bourdeau pitched another tent in one of the Piedmont valleys four days later, and is having good success. The brethren in Norway have purchased a tent, and I suppose it is now pitched in Moss. Bro. Olsen says we shall have camp-meetings in Scandinavia next year. Bro. Richard Conradi is in Russia, and reports that there are quite a number of Sabbath-keepers there.

"Our brethren made quite a stir here during the national fête of Swiss athletes. The athletes are not the most encouraging class of people to work upon; the fête was marked by beer-drinking and carousing. But we thought of Samson and the foxes. By tying fire-brands to the foxes' tails, Samson got up quite a blaze. When our people went out to distribute the papers we had prepared for the occasion, no one wanted them; but when they saw that there was a picture of the grounds, they flocked around, and our brethren could not supply all the demands. They distributed about fifteen thousand papers, and could have used as many more; but our press could not print fast enough."

Basle, Suisse, July 30.

WHEN Count Zinzendorf was still a boy, he and a few of his mates formed a little religious society which they called "The Order of the Grain of Mustard Seed," as indicating their hope and purpose of growth. Every Sabbath-school ought to belong to this class of growers in knowledge and grace, in character and attainments. Dr. Bushnell indicated "the talent for growth" as an important element in the preacher's power. He said there were two sorts of men in the world; one sort who *grow*, and the other who *grew*; the one sort he likened to trees, the other to flagstaves. A good teacher ought to be something better than a flagstaff; he should be a tree, and a mustard tree at that.

Rescue the Perishing.

ALL, from the least unto the greatest, are ready to sing lustily,—

"Rescue the perishing,

Care for the dying,

Snatch them in pity from sin and the grave;"

But few have a conception of how much is comprehended in it, and fewer still are ready to meet all it involves. It is not to thank God that we are not as they are, nor to say, Depart in peace, be ye purified and saved; neither is it always to give money to help reach them through the established channels. It means personal contact, perhaps intimate association with those in danger, feeling in some sense the burden of their sins until you see them rolled off, washed away in the blood of the Lamb. It means wrestling with God in prayer for them and with them.

If your own child were to fall into the fire, though the coals were hot and the danger to yourself imminent, you would not wait to find a pair of tongs to pull him out. The least of your concern would be the effect upon yourself. Your intense anxiety to save him would swallow up all personal consideration. The poor waif ready to perish is Christ's child, created by his power, preserved by his love, redeemed by his blood. He did not shrink from the touch of Mary Magdalene. His own hand made the clay and anointed the eyes of the blind man. His own voice said to the woman taken in adultery, "Neither do I condemn thee, go and sin no more." He did not coldly reject her, but invited manifestations of love and penitence from "the woman who was a sinner," and afterward commended her attention to those who feared contamination from her presence. Is the servant greater than his Lord?

In a town in England was a valuable mine of coal; but the passage into it was very dangerous. There came a time when the miners did not come up as usual. The grief-stricken wives and mothers gave the alarm in the little village, and the leading men gathered at the opening to see what relief they could afford. They shouted down to them encouraging words; they let down to them baskets of provisions, with remedies, stimulants, etc. Then they offered a liberal reward to any who would venture into the mine; but none was found ready to risk his life for money; and it was only when a few of the most resolute placed themselves in the buckets, and gave the signal to descend, that real relief reached the sufferers, and a part were rescued from a fearful death.

Salvation could never have come to this fallen world through the regrets of the heavenly host that man had sinned, nor through a sincere desire for his redemption, nor even by commissioning angels to attend to it. It took the grace of our Lord Jesus Christ to show how that, though he was rich, yet for our sakes he became poor. Oh for more of that spirit among Christ's professed followers that caused him to think it not as desirable to remain equal with God as to make himself of no reputation, and take upon him the form of a servant, and endure privation, contempt, cruelty, agony, to rescue a perishing world from a fearful destruction! Then indeed could we sing with the "spirit and the understanding,"—

"Weep o'er the erring one,

Lift up the fallen,

Tell them of Jesus, the mighty to save."

HELEN L. MORSE.

Forgetting His Errand.

A PERSON came to Mr. Longdon, of Sheffield, one day and said,—

"I have something against you, and I am come to tell you of it."

"Do walk in, sir," he replied; "you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both pray in the first place, and ask the blessing of God upon our interview."

After they rose from their knees, and had been much blessed together, he said,—

"Now I will thank you, my brother, to tell me what it is that you have against me."

"Oh!" said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong."

The Home Circle.

THE OLD TRUNDLE BED.

Oh, the old trundle bed where I slept when a boy!
What canopied king might not covet the joy!
The glory and peace of that slumber of mine,
Like a long, gracious rest in the bosom divine;
The quaint, homely couch, hidden close from the light,
But daintily drawn from its hiding at night.

Oh, a nest of delight, from the foot to the head,
Was that queer little, dear little, old trundle bed!
Oh, the old trundle bed, where I wondering saw
The stars through the window, and listened with awe
To the sigh of the winds as they tremblingly crept
Through the trees where the robin so restlessly slept.

Where I heard the low, murmurous cheep of the wren,
And the katydid listlessly chirrup again,
Till my fancies grew faint and were drowsily led
Through the maze of the dreams of the old trundle bed!
With its plump little pillow and old-fashioned spread;

Its snowy-white sheets and the blanket above,
Smoothed down and tucked round with the touches of
love;

The voice of my mother to lull me to sleep
With the old fairy stories my memories keep
Still fresh as the lilies that bloom o'er the head
Once bowed with my own o'er the old trundle bed.

Think Twice.

"DID Horner pay the bill?" inquired Mr. Gilbert of his clerk, who had just come in. The young man shook his head.

"Didn't pay it?"

"No, sir."

"What answer did he give?"

"He was angry, and said that he wished you wouldn't send him the bill any more; that when he was ready, he would bring you the money, and not before."

"He said that, did he?" Mr. Gilbert spoke with considerable excitement of manner.

"Yes, sir. I have never called on him that he didn't get out of patience, and say something unpleasant."

"Very well," replied Mr. Gilbert, in a menacing tone; "give me the bill. I'll collect it."

And, taking up his hat, he left the store. Within two or three blocks was the office of an alderman, and thither his steps were turned.

"Thank fortune! there's a short way to deal with men in these cases." Thus Mr. Gilbert talked to himself as he moved rapidly along.

"Not send my bill, indeed! Why doesn't he come and pay it, if he is so nice in these matters? He doesn't mean to pay; that's the true reason. But he is dealing with the wrong man, and he will find this out before he is twenty-four hours older. He can bluff off a clerk, but will find a city bailiff a different sort of a customer."

Such was the state of Mr. Gilbert's mind as he hurried on his way to the alderman's office.

Horner, the offender in this case, was a poor tailor, who had become indebted to Gilbert for groceries. The amount of his bill was sixty-six dollars; a very large sum for him, and far exceeding what he had supposed it would be. Sickness, and the loss of a child, had, some months previously, lessened his income, and also burdened him with unusual expenses. But for this, he would not have become indebted. Honest and sensitive, the debt worried him. Instead, however, of going to Mr. Gilbert and asking him to let the obligation stand for a short time until he could pay it off gradually, he kept away from him, and fretted himself with thinking over the unpleasant relation he bore to the grocer. As was to have been expected, the bill came in. The clerk, by whose hands it was sent, made his demand in a style that Horner thought rude, if not insulting. This was more in imagination than reality.

"I can't pay this now," was the tailor's brief answer. He spoke with a troubled voice and countenance. The clerk interpreted his manner by the word "anger."

"When will you settle it?" he inquired, with something peremptory in voice.

"I can't tell," said Horner, in a short, quick tone of voice.

The clerk bowed and went away. His report did not please the grocer, who, in a few days, sent again for the money. The second demand came upon Horner while he was thinking of the bill, and hopelessly easting about in his mind for some means of paying it. Not possessing a great deal of self-control, he unwisely uttered an expression of impatience the moment he saw the clerk of Mr. Gilbert.

"Well, sir; what about that bill?" said the clerk.

"It's no use to keep calling on me," replied Horner. "As soon as I have the money I will see Mr. Gilbert."

A third time the clerk called. Poor Horner was in a very unhappy state of mind. He had been thinking of little else besides the grocer's bill all the morning; while in his mind was a nervous presentiment that he should have a visit that day from the collector. He was not in error. Even as the thought troubled him, open swung his door, and the messenger of Gilbert entered.

"See here, young man!" exclaimed Horner, before the other had time to speak; "just tell Gilbert not to send that bill here again. It won't bring the money an hour sooner. When I am ready, I will pay it, and not before."

The clerk turned off and left the shop without a word of reply.

"That wasn't right, John," said the tailor's wife, in a tone of gentle reproof, after the lapse of five minutes. She wisely forbore to speak until time enough had elapsed for her irritable husband to regain a degree of self-composure.

"I know it wasn't," answered Horner, pausing in his work and giving vent to his feelings in a heavy sigh. "I know it wasn't. But this constant dunning is hard to bear. He knows, as well as I do, that he will get his money as soon as I can possibly earn it."

"No, John; not as well as you do," said the wife, mildly. "He cannot see your thoughts." There was a brief silence.

"Have you ever seen Mr. Gilbert, John?" inquired Mrs. Horner.

"No. But—"

The tailor hesitated. He saw what was in the mind of his wife, and felt its force.

"Don't you think it would be better to see him, and explain just how it is with you? I don't believe he would give you any trouble, if you were to do so. There is no telling what kind of messages his clerk takes to him. If he gives simply your words to-day, Mr. Gilbert will be angry; and there is no knowing what he might be tempted to do."

"I don't want to see him," replied Horner. "I can't bear to look into a man's face if I owe him money."

The wife sighed, but did not answer. Both remained silent for some time. Horner's own mind soon suggested all that his wife wished, but hesitated, to say. It was but right for him to see the grocer, explain to him fully his position, and, after assuring him of his intention to pay every dollar of the debt, ask of him a liberal extension of time.

"I'll see him," said he, at length, pausing suddenly in his work, and getting down from his shop-board. In a little while he was ready to go out, when he started forth to see his creditor.

In the meantime, Gilbert had kept on his way toward the alderman's, fully resolved to hand his debtor over to the tender mercies of the law. He was within a few doors of the office when he met a friend.

"What's the matter?" inquired this individual. "You look as if you were going to sue somebody."

"Just what I am about doing," replied the grocer.

"Ah, indeed! Who is the hard case that requires such a stringent measure?"

"Horner, the tailor. You know him, I believe?"

"Yes; very well. But you are not going to sue him?"

"Indeed I am."

"How much does he owe you?"

"Sixty odd dollars."

"I'd think twice before I troubled poor Horner," said the other, shaking his head.

"He sends me only insulting answers," replied Gilbert. "I've dunned him until I'm tired."

"Perhaps you've dunned him too hard. He is sensitive and irritable."

"No; I've only sent three or four times. This morning he returned for answer that he would pay when he was ready, and not before."

"And, on the spur of the moment, you have determined to put the account into an alderman's hands."

"I have."

"Too hasty, friend Gilbert. In all matters of this kind it is better to think twice. Remember that Horner has had sickness and death in his family. These, I know, have thrown him back. Here lies the cause of his slowness in paying. But, surely, these things entitle him to consideration. He is honest. I am certain of that."

"I didn't think about his sickness and the loss of his child," said Gilbert, in a modified tone. "But this is no justification for the rude, unsatisfactory answers he sent to my applications for money."

"Of course not. But every man cannot, at all times, control his feelings. An honest mind often feels a quick sense of indignation when a demand is made for a debt where a present inability to pay exists. This is, no doubt, the case with Horner. Honest in his intentions, he felt your repeated applications as questioning that honesty; and he could not bear the imputation with becoming patience."

The two men separated. Gilbert had thought twice; and, instead of going to the magistrate's office, returned to his store. There, a little to his surprise, he found the tailor awaiting him. They met with some reserve and embarrassment. But Horner said, in a moment or two, and in a subdued voice:—

"I am sorry, Mr. Gilbert, to have kept you out of your money so long; nothing has prevented my paying you but inability. I have had sickness and trouble, or it would not now be with me as it is. I felt worried when your clerk called to-day, and sent you an improper message. Let me recall that. And, now, I will tell you the best I can do. If you will take from me five dollars a month, until the whole bill is settled, I will faithfully pay you that much, and more if it is possible."

"Perfectly satisfactory," replied Gilbert, in a voice so cordial that it sent the blood bounding through the veins of the unhappy tailor. If you had only made this proposition before, it would have been cheerfully accepted."

When the two men separated each was wiser and each felt happier. The tailor kept his engagement, and the grocer not only received his money but retained a good customer. So much for sober second thoughts.—*Arthur's Home Magazine.*

It is much easier to be polite and neighborly than to fly into a passion when things do not suit you. Take this note, for instance, addressed by a lady to her neighbor next door: "Dear Madame—Your children, who are numerous and appear to be disorderly, no doubt deserve the frequent floggings you give them; but as my nerves are weak, I write this to ask if you can't do something to deaden the sound."

If you would not fall into sin, do not sit by the door of temptation.

Health and Temperance.

A Curious Teetotal Lecture.

THERE is danger in the glass. Beware lest it enslaves. They who have drained it, find, alas! Too often early graves. It sparkles to allure With its rich, ruby light; There is no antidote or cure, Only its course to fight. It changes men to brutes; Makes women bow their heads; Fills homes with anguish, want, disputes, And takes from children, bread. Then dash the glass away, and from the serpent flee. Drink pure cold water day by day, And walk

GOD'S FOOTSTOOL FREE.

Mad Dogs and Mad Men.

WHERE one person in this country dies of hydrophobia, a hundred or more die by tobacco poison—in the use of cigars, cigarettes, or the pipe. In smoking, death does not occur as speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But in both cases there is damage to health and danger of life. Tobacco smoking is undoubtedly a poisonous, and therefore a dangerous practice, and like, in its results, to the use of intoxicating drinks, which are also poisonous. Some constitutions can bear more tobacco poison or alcoholic poison than others.

We admit that, in some cases, poisonous liquids, drugs, and minerals may be properly used as a medicine; but in ninety-nine cases out of a hundred, no one can safely indulge in the use of cigars or of intoxicating drinks. All are more or less harmful, and if immoderately used will surely result in an early death. If moderately used, the damage will be sure, but less apparent. The bite of a mad dog is a frightful matter anywhere, and there are probably a hundred deaths caused thereby, yearly, in this country. If one man dies of hydrophobia, a whole community is greatly excited and scared. "Run for your life!" "Load your gun!" "Kill all the dogs!" is then the loud and immediate cry in all directions. But not a ripple is made, and hardly a word is uttered, if ten thousand men and women die in a year of delirium tremens, or a thousand die of tobacco poison.

It is fashionable to drink and to smoke; and hence thousands of young men begin very early to indulge in these practices, with scarcely a thought of the risks and dangers of such indulgence. Pale faces, yellow skins, bloated bodies, restless nights, loss of appetite, heart disease, and poor health generally, do not seem to frighten them in the least. They will send for medicine and the doctor, but will not stop tampering with poison. They will drink and smoke, smoke and drink, day and night, year in and year out. That is the fashion, and that is law, no matter what the consequences are. "I'll take the risks," is the answer to all entreaties of friends to stop. If you should see a mad dog in the street, you would run for your life, as we have before said, to get out of his way. If you see a man drunk in the gutter, you simply say, "Poor fellow! I pity him. His friends ought to take care of him," etc. If you hear of the death of a man by cancer which was caused by smoking, you are at first startled, but never for a day stop the beastly practice of smoking.

A hundred thousand deaths, at least, are caused every year by indulgence in drinking and smoking; and those who are trying to stay its dreadful results

are called bigots and other worse names. While we flee from mad dogs, malaria, small-pox, and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking. People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human life than would be the letting loose of all the mad dogs in the nation.

Alcoholic drinks destroy more lives yearly than do hydrophobia, small-pox, and all sorts of fevers combined. These dangerous and deathly practices should be stopped everywhere if possible. Life-saving on the ocean is now regarded as a proper theme for discussion in Congress and elsewhere. Why should not life-saving on land be also considered? As to the shameful drinking and smoking practices in the halls of Congress, it is high time that both were by law suppressed. Let us have pure air, clear heads, and a healthful example in the Capitol and at the White House. While we do well to attend to mad dogs and prevent infectious diseases, let us not forget or fail to check the immense, the untold loss of life caused by a worse madness in the shameful indulgences we have named.—*N. Y. Independent.*

Thoughtless Friends.

PHYSICIANS and nurses well know the value of quietness and of cheerful words and cheerful faces in a sick room. Especially should everything exciting or depressing be avoided, on account of the injurious effects upon a patient who is seriously ill. A young physician who was attending a woman whose life was threatened by typhoid fever, found at her bedside one day three or four neighbors who had "run in to see her," and were expressing their feelings and opinions in solemn whispers, as follows:—

"My brother Peter's first wife was took jest as she is and she didn't live but ten days."

"Yes," said another wizen-faced woman, "and my son's wife's sister had the same sickness she's got, an' she died in less than ten days; yes, I'm sure it was less than ten days from the day she took to her bed. And I helped to lay her out."

"She aint got a strong constitution anyway," said another; "and she's less likely to get over it than though she was more vigorous."

Then an old crone asked,—

"What you givin' her, doctor? I smelt an' tasted of it, and it 'pears like quinine to me, and if 'tis, you might just as well stop it; fer her sister Hanner went jest as she's goin', an' quinine didn't do her a mite of good."

"Have you ever tried a poultice of biled onions an' merlasses an' corn meal on' red pepper, in a case like her'n?" asked another woman, with a pipe in her mouth. "I tried it on my brother's wife, and I raly think it would have got her up if she hadn't been so fer gone 'fore we heerd of it."

"Jack-oak ashes an' saleratus an' poke-berry juice is what got me up when I was down jest as she is," said another.

"Hadn't her folks over in Greenwood Township better be told how sick she is?" said one of the first speakers. "She's got a twin brother there she thinks a heap of. He'd hate it awful not to see her if she shouldn't live."

But here a lank-looking woman who had been sitting in the next room with her apron over her head began singing in the most unearthly and cracked voice,—

"Oh bury me deep in the cold, cold ground,
Oh, bury me deep, oh, bury me deep,
Oh, put on my grave a jasmine flower,
An' under the willer, oh, let me sleep."

The woman died. That neighborly consultation would have killed any patient with a constitution less vigorous than Methuselah's.—*Youth's Companion.*

IN a New Jersey village, a plain stone over the grave of a young woman has this inscription: "Julia Adams died of thin shoes, April 17, 1830, aged 18."

Who Pays the Bills?

WHO pays the bills? Who feeds the drunkard's hungry children? Who provides for the drunkard's broken-hearted wife? Who supports the beggarly tramps, who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half-intoxicated business men? Who makes good the damages caused by the blunders of drunken workmen, and the hindrances of business caused by speers of intemperate employes? Who pays for the railroad wrecks caused by drunken conductors and engineers? Who builds the asylums where crazy drunkards are kept? Who supports the idiotic children of drunken men? Who pays the attorneys and juries and judges who try drunken criminals? Who pays the expenses of trials and commitments and executions occasioned by the crimes of drunken men? Who pays for the property destroyed and burned by drunken men? Who builds and supports almshouses, which but for drink might remain unoccupied? Who endures the sufferings and losses and brutality, which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the wayside? Who pays for a pauper's coffin and for digging a drunkard's grave in the potter's field, when the last glass has been drunk?

Who pays the bills? The drunkard cannot, for he has wasted his substance in his cup. Will the rum-seller pay them? The fact is, you and I, and the sober and industrious toiling portion of the community, must meet all these bills. The drunken rowdy, wounded in the street fight, is cared for in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread; and we cannot refuse assistance to his suffering wife; and when at last, having "wasted his substance in riotous living," he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober, temperate men pay the bills for supporting him there. There is no escaping it. We may protest, we may grumble at taxes, and find fault with beggars, but ultimately and inevitably we must foot the bills.—*New England Evangelist.*

Strong Drink Makes Weak.

STRONG drink is, in a sense, the weakest of all drinks in its fruits, and the most prodigal also of that which is not only the strength but the glory of man. It eufebles his body and hurls the mind from the loftiest and most brilliant eminence, and lays it prostrate in the dust of inert imbecility or driveling idiocy. It squanders the money, and leaves families in squalor and discomfort who would otherwise be well clothed and happy. The landlord's pleasant greeting is hollowness itself, rendered even more hollow still by the mercenary inspiration which prompts it. We do not light the fire for the hering's comfort, but to roast him.

"But, doctor, I must have some kind of a stimulant," cried an invalid, earnestly. "I am weak, and it strengthens me. I am cold, and it warms me."

"Precisely," came the old doctor's truthful answer. "See here; this stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire—"now it is warm. But is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke and then burst into flame, and replied,—

"Of course not; it is burning itself."

"And so are you when you warm yourself with alcohol. You are literally burning-up the delicate tissues of your stomach and brain. Every time you are taking it to give you strength, you are becoming weak. And the stronger the liquor, the weaker it makes the drinker."—*Sel.*

MR. BEAMISH, chairman of the Coventry Board of Guardians, says he has never seen a teetotaler come to the work-house for relief, and he has made inquiries at fifteen other work-houses and found a similar state of things.

Bible Student.

Restoration of the Jews.

1. What two covenants were made with the house of Israel and the house of Judah?

"I will make a *new covenant* with the house of Israel and with the house of Judah; *not according to the covenant that I made with their fathers* in the day when I took them by the hand to lead them out of the land of Egypt." Heb. 8:8, 9.

2. Of which of these covenants is Christ the Mediator?

"He is the Mediator of the *new testament*." Heb. 9:15.

3. When Christ sent forth the twelve to preach, to whom did he tell them to go?

"Go not into the way of the Gentiles; . . . but go rather to the *lost sheep of the house of Israel*. And as ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10:5-7.

4. To whom did Christ say he was sent?

"I am not sent but unto the *lost sheep of the house of Israel*." Matt. 15:24.

5. Where did the gospel commission direct the disciples to begin their labors?

"Repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem*." Luke 24:47.

6. After the Jews had rejected Christ and persecuted the disciples, what did Paul say he and others should afterward do?

"It was necessary that the word of God *should first have been spoken to you*; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, *we turn to the Gentiles*." Acts 13:46.

7. What had the Lord called the Jews, and what did he predict concerning them?

"The Lord called thy name a *green olive tree*, fair and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and *the branches of it are broken*." Jer. 11:16.

8. In writing to the Gentiles, how does the apostle say they were privileged to partake of the gospel?

"And if some of the branches be broken off, and thou, being a wild olive tree, *were grafted in among them, and with them partakest of the root and fatness of the olive tree*." Rom. 11:17.

9. Why were the Jews thus broken off?

"Because of unbelief they were broken off." Rom. 11:20.

10. On what conditions alone may the Jews again be grafted into the good olive tree?

"If they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." Rom. 11:23.

11. Will God cut off in the same manner Gentiles who lose faith in Christ?

"If God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:21.

12. When Gentiles are thus admitted into fellowship with Christ, by being grafted into the place made vacant by the unbelieving Jews, what do they become?

"And if ye be Christ's, *then are ye Abraham's seed, and heirs according to the promise*." Gal. 3:29.

13. How, then, will Israel receive the promise?

"And so [in the *manner* thus described, that is, by the Gentiles taking the place of unbelieving Jews, and becoming the true seed of Abraham] shall all Israel be saved." Rom. 11:26.

14. While out of Christ, how are Gentiles regarded?

"That at that time ye were without Christ, *being aliens from the commonwealth of Israel*, and strangers from the covenants of promise." Eph. 2:12.

15. Why did Christ abolish the Jewish ordinances?

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain [that is, two] *one new man* so making peace." Eph. 2:15.

16. Then in this dispensation does God have special favors for any one nation?

"But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; *for there is no respect of persons with God*." Rom. 2:10, 11.

17. Prior to what date were all the Old Testament prophecies, except that of Malachi, given? *Ans. B. C. 518.*

18. At what time was the decree to restore and build Jerusalem given by Artaxerxes? *Ans. B. C. 457.* See margin of Ezra 7:11-26.

19. This decree was many years after the latest prophecies of the Jews' restoration to Jerusalem. Was there not opportunity given by this decree for all the Jews to return to their own land?

"I make a decree, that *all they of the people of Israel*,

in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." Ezra 7:13.

20. Was not this decree sufficient to fulfill previous prophecies that the Jews should return to their own land? *Ans. Yes.*

21. Do the Scriptures teach that all the tribes were afterward represented at Jerusalem?

"The children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, *twelve bullocks for all Israel*." Ezra 8:35.

22. Did all Israel afterward dwell in their cities?

"*And all Israel dwelt* in their cities; and when the seventh month came, the children of Israel were in their cities." Neh. 7:73.

23. Is there to be a gathering of the children of Israel?

"Ye shall be gathered one by one, O ye children of Israel. And it shall come to pass *in that day that the great trumpet shall be blown*, and they shall come which were ready to perish, . . . and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:12, 13.

24. When will the trumpet sound, and who will gather the people?

"And he [Christ] shall *send his angels with a great sound of a trumpet*, and they shall gather together his elect." Matt. 24:31.

25. From whence are Israel brought, when they return to their own land?

"O my people, I will open your graves, and cause you to *come up out of your graves*, and bring you into the land of Israel." Eze. 37:12.

26. When will this resurrection take place?

"*For the Lord himself shall descend from heaven* with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

M. C. ISRAEL.

Thoughts for Bible Students Concerning the Sabbath and First Day.

SOME have supposed that while the Old Testament everywhere teaches that the seventh day is the Sabbath, the New Testament presents the first day as the Christian Sabbath; we produce a few facts on the subject for the thoughtful, who wish to investigate the matter. The Old Testament writings cover a period of more than three thousand years, while the New Testament embraces a period of less than one hundred years. A plain command once stated demands obedience as verily as though it were repeated on every page of the book. In the Old Testament the weekly Sabbath is mentioned seventy-five times, an average of once in every ten pages, while in the New Testament the weekly Sabbath is mentioned fifty-nine times, only sixteen times less than in the Old Testament, and averaging once for every four pages. This is two and a half times oftener than in the Old Testament. Luke, alone, in his two books of sixty-one pages, covering a period of about sixty years, speaks of the weekly Sabbath twenty-seven times, while Moses in his five books, containing one hundred and ninety pages, and covering a period of over two thousand years, speaks of it only twenty-eight times. And yet these books contain the record of its institution, and the account of its proclamation on Mt. Sinai, with all the instructions to Israel concerning it.

This seems very remarkable if the New Testament designed to teach that the Sabbath was abrogated, or its claims in any way relaxed. The New Testament says that it was the Saviour's custom to keep the Sabbath. Luke 4:16. Jesus said also that it is "lawful" to do well on the Sabbath day (Matt 12:12), thus recognizing the fact of a Sabbath law. Besides this, he taught the disciples to pray that their flight from the land of Judea and Jerusalem might not occur on the Sabbath day. Matt. 24:16-20. This could not relate to any event earlier than the destruction of Jerusalem by Titus, forty years later, in the year A. D. 70. Thus they would be impressed with the importance of the Sabbath for at least that length of time.

The first day of the week is mentioned but nine times in the Bible as follows: First, Moses B. C. 1490, when speaking of the creation says, "The evening and the morning were the first day." Gen. 1:5. Second, Matthew, in A. D. 41: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1. Third, Paul, in A. D. 57: "Upon

the first day of the week." 1 Cor. 16:2. Fourth, Luke, in A. D. 60: "Now upon the first day of the week." Luke 24:1. Fifth, Luke, in A. D. 63: "And upon the first day of the week." Acts 20:7. Sixth, Mark, in A. D. 64: "And very early in the morning the first day of the week." Mark 16:2. Seventh, in the same chapter: "Now when Jesus was risen early the first day of the week." Verse 9. Eighth, John, in A. D. 97: "The first day of the week cometh Mary Magdalene early." John 20:1. Ninth, in the same chapter: "Then the same day at evening, being the first day of the week." Verse 19. This completes the entire mention of the first day of the week in the Bible.

A summary of this may be stated as follows: Once it is mentioned as the first day in the history of the world. Six times it is used with reference to the day that Christ arose from the dead, in which connection it is stated, at least three times, that the Sabbath came the day before it, and once that the disciples "rested the Sabbath day according to the commandment." Luke 23:56. Once the brethren were told to lay by themselves, on the first day, certain gifts for the poor, as God had prospered them. And finally, in a single instance, the disciples had a religious meeting in the night preceding that day, and in the morning the apostle continued his journey toward Jerusalem.

Concerning the Sabbath, it is stated that at Corinth the apostle worked at tent-making a year and six months while he taught the word of God among them on the Sabbath. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." See Acts 18:1-4, 11. He also preached at the request of the Gentiles at Antioch, on the Sabbath. Acts 13:14, 15, 42, 44. At Philippi, a Gentile city, and where there was no synagogue of the Jews, he held meetings by the river side on the Sabbath day. Acts 16:12, 13. And as late as the year A. D. 52, it is positively stated that "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21. The first preaching recorded at Thessalonica was on the Sabbath, by the apostle Paul, and that church was composed of both Jews and Greeks. Acts 17:1-4. It is further stated that these followed the example of the churches in Judea (1 Thess. 2:14), where the Sabbath was certainly observed. Then in turn the churches in Macedonia followed their example. 1 Thess. 1:7, 8. Without any evidence that he preached to them on the first day, this would favor the idea that they were Sabbatarian churches. This, with the declaration of the apostle near the close of his ministry that he had "committed nothing against the people or customs of our fathers," Acts 28:17, 18, gives good ground for believing that Paul himself observed the seventh day as the Sabbath.

S. N. H.

Do Not Be Discouraged.

It is the hungry man that enjoys food, the tired man that enjoys rest, and the weary wanderer that appreciates and enjoys the comforts of home. So it is the afflicted, tempted, and tried Christian who rejoices in the consolations of divine grace here, and who will be enraptured with the glories of his Father's house hereafter. Tears will give place to smiles, joy will succeed sorrow, and the sighing of earth will be changed into the music of Heaven. Do not be discouraged, then, because of the roughness of the way. The wilderness must be passed through before the Jordan is crossed and the promised land is gained. The battle always precedes the victory; the conflict goes before the triumph. Then think it not strange concerning the fiery trial that is to try you. Endure with patience. "For yet a little while, and He that shall come will come, and will not tarry."—Sel.

THE attempt to serve God without love, is like rowing against the tide. The angels are swift-winged in God's service, because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—Watson.

"Shall Think to Change Times and Laws." Dan. 7: 25.

THAT the popes have exactly fulfilled this prediction, the subjoined testimony of several eminent witnesses very clearly shows. The Roman "Decretalia" is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with "the succession," declares the papal decretals to be true.

The "Decretalia" exalts the pope thus:—

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament," etc.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De. Translat. Episcop. Cap.*

"The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope's will stands for reason. He can dispense above the law, and of wrong make right, by correcting and changing laws."—*Pope Nicholas, Dist. 96.*

"The pope can dispense against the laws of nature, and against the universal state of the church."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 40.*

In that noted Catholic work entitled, "Abridgment of Christian Doctrine," we have the following specimen of the practical working of the "man of sin," the great law-changing power. On the change of the fourth commandment, it says:—

"*Ques.* By whom was it changed?"

"*Ans.* By the governors of the church.

"*Q.* How prove you that the church hath power to command feasts and holy days?"

"*A.* By the very act of changing the Sabbath into Sunday, etc."—*Page 57.*

In the "Catholic Catechism of Christian Religion," we have the following:—

"*Q.* Had the church power to make this change?"

"*A.* Certainly."

In the "Catholic Christian Instructed," we find the following:—

"*Q.* What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday?"

"*A.* We have for it the authority of the Catholic Church, and apostolic tradition."

Here are quotations directly from Catholic writers, showing that the papacy has done just what God foretold that it would do. All believers in the Bible should be interested to study these remarkable prophecies.

D. M. CANRIGHT.

"Who Only Hath Immortality."

Is it man of whom the apostle is speaking? Does it mean that he is the only one of God's creatures here on the earth whom he has endowed with this sublime gift? Thus we might conclude, to hear some of our worthy popular pulpit orators of the present time eloquently discourse of the high and exalted nature of man. But alas for this theory! How differently does the great apostle to the Gentiles regard this subject! "Which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6: 15, 16. So it is the great Creator who is the only source of immortality. It is inherent in him. No other can confer it. It can come to us only as the gift of God. When man sinned, the decree went forth: "Dust thou art, and unto dust shalt thou return." Man was shut away from the tree of life, lest he should "put forth his hand, and take also of the tree of life, and eat, and live forever;" and a flaming sword was set up to guard it from his ap-

proach. Gen. 3: 19, 22, 24. The inspired writer asks, "Shall mortal man be more just than God?" Job. 4: 17. Yet popular theology would have us believe that man is immortal, and will live forever anyhow; that the cannibal, the Hottentot, and the Digger Indian, the bestial debauchee, and the brutal wife-slayer, all have immortal souls, as well as the more intelligent, and can by the process of nature confer immortality upon others. But this is a great mistake. God only hath this power, and he will confer it upon only the good. G. I. B.

ONE of the most mischievous errors current in modern times, is the popular notion that a man may transgress all the laws of health with impunity, and then swallow a few drops of medicine, and antidote all the results of his evil habits. Diseases are far less frequently cured by remedies than most people suppose. When a sick person gets well, it is usually because he has reformed from his evil ways, and nature has ceased to punish him for his physical sins.

News Summary.

Secular.

Paris business houses are introducing glass for flooring.

Queensland has recently exported 3,447 tons of sugar in a single month.

This year's wheat crop of California exceeds 70,000,000 bushels—the largest crop ever harvested.

M. de Lesseps thinks it possible to complete the Panama Canal within three years, at a cost of 600,000,000 francs.

A Mojave Indian medicine-man was clubbed to death in Arizona, not long since, because he let some of his patients die.

The entire wheat crop of the world for 1885 is estimated at 1,998,997,635 bushels, which at 4s per bushel would be worth £399,799,527.

The contract for the construction of the Manchester Ship Canal has been taken for £5,750,000. Twenty thousand men will be employed on the work.

On account of heavy floods in North Carolina, many farmers have lost all their crops, and some have been forced to leave their homes for a place of safety.

The railroads of the United States give employment to 650,000 people, and transport 400,000,000 tons of freight annually, one-half of which is food and fuel.

A company drilling for gas in Akron, Ohio, when at a depth of 2,400 feet, came upon a vast lake of strong salt water, through which an iron sponder was lowered 1,000 feet.

Mormon proselyters are at work in Iceland. The first lot of converts to the Mormon faith from that country landed in New York City July 19, and were taken direct to Salt Lake City.

The Jesuits have become obnoxious to the people of Peru. On July 11, at a public meeting in Callao, it was resolved to petition the Government to immediately expel them from the country.

The practicability of tunneling between England and Ireland is likely to soon become a prominent question. The distance across the channel at one point is less than twenty-two miles.

The building of one of the most difficult lines of railway in Japan was superintended by two young Japanese engineers. That people now operate about 300 miles of railway, and build their own carriages.

The jury in the Chicago anarchists' trial was made up with much trouble. Nearly 1,000 persons were examined, and twenty-two full court sessions were held, before twelve men could be found that both sides would accept.

Dr. Gatling of America has invented a gun to be especially used in the suppression of riots. Its weight is only fifty pounds, and it is to be placed for service on police patrol wagons. It will be capable of discharging 1,000 shots per minute.

A London dispatch states that Sevastopol and other Black Sea ports are now protected by electric apparatus placed in the sea, to destroy hostile torpedo boats. The construction of the apparatus, which is the work of American engineers, has been kept secret.

Destructive hail-storms have occurred, recently, in various parts of America. One in the Pecos Valley, New Mexico, is reported to have killed 2,000 sheep belonging to one man. The same storm killed many cattle, and beat the growing fruit from the trees.

Considerable excitement has been created at Ottawa, Canada, by the discovery of an association of anarchists, fifty in number. They are said to be bound by an oath to burn, kill, and destroy, and have been in communication with Chicago anarchists regarding the manufacture of bombs and dynamite.

An organization known as "Brothers of the Red Cross" has lately held meetings in Chicago, in which anarchy, murder, and plunder are openly advocated.

A violent shock of earthquake was felt nearly the entire length of the Atlantic seaboard of the United States, August 31. It was the heaviest in the Southern States. Two-thirds of the city of Charleston, South Carolina, was destroyed. Many are homeless, and there is great suffering among the poorer classes.

During the great Southwestern Railway strike in Kansas last April, a heavy goods train was wrecked near Kansas City. Six men have been imprisoned for the act, who prove to be members of the Executive Board of a lodge of Knights of Labor. The man said to be the ringleader in the crime, was chairman of the Board.

Late news from Northern Newfoundland says that over 500 families are starving in that section, and 1,000 families in Labrador are in destitution. Many have died. On July 1st the thermometer indicated the cold at zero. On account of the solid barrier of ice on the Labrador coast, no fishing had been possible, and it was feared that large numbers would yet starve to death.

New York courts have decided that boycotting is conspiracy, and therefore illegal. The Knights of Labor of that city feel very much aggrieved over the decision, and have concluded to carry on their boycotts secretly until they can elect men to the State Legislature who will pledge themselves to so amend the existing laws that boycotting can be carried on publicly.

The Postmaster-General of the United States has, in compliance with petitions signed by large numbers of business men in numerous cities, amended the postal regulations so as to permit the transmission through the mails of that country, of liquids not liable to explosion or spontaneous combustion or ignition by shock or jar, and not inflammable—soft soap, pastes, confections, ointments, salves, and articles of similar consistency—under certain conditions insuring safety to other mail matter in transmission.

Religious.

Spurgeon's tabernacle, in London, has a membership of 5,214.

The Mormons have established a colony at Ontario, Canada.

The foundation for the twenty-second Protestant church in the city of Rome has been laid.

The pope has confirmed Cardinal Taschereau's decree against the Knights of Labor. He says Catholics cannot be members of that order.

In one Anglican church in London, the communion service is celebrated once month in Hebrew, for the benefit of some converted Jews.

It is stated that the Bible and tract societies at Bombay, India, report a marked increase in the sale of their publications during the past year.

The revenue of the United Presbyterian Church in Scotland has decreased £21,000 during the last year, and the income of the Free Church has fallen off £31,000 in the same period.

The Wesleyans of London have raised a fund of £40,000 with which to establish a mission in the West End. They will probably find as large a field of labor there as among foreign heathen.

Leo XIII. has now decided to create three French cardinals, that France may have the same representation in the Sacred College that she had before that country began her late persecution of the Roman Church.

The *Methodist Recorder* says: "One of the greatest curses of almost every church to-day is the presence in it of unconverted, godless persons, who often, from motives of selfishness or ambition, seek to control it, lead it into channels of worldliness, and permeate it with their own spirit."

Professor Lyman, of Yale College, is quoted as saying: "Spiritualism is growing in the world. It may surprise you to know that within the limits of civilization over one hundred journals are devoted to the theory. Spiritualism has many distinguished devotees here, in England, and in Germany. Members of the British nobility are believers, as are eminent British University professors and scientists."

More is given to destroy than to save. During the last thirty years war has caused Christian nations the loss of 2,000,000 men and of 15,000,000 dollars; the yearly expenditure of these nations on standing armies is 2,500,000,000 dollars. And yet some think too much is given to spread the principles of the gospel of peace throughout the world.—*Christian at Work.*

In the *St. Louis Republican*, of June 20, 1886, a Catholic writer, James Keegan, has the following to say about Sunday: "It is by no means certain that the obligation to rest on Sunday was rigidly insisted on among the early Christians. It was only when Christianity became, or was becoming, the religion of the State that laws enforcing abstinence from labor on that day were enacted by the civil power, and afterwards insisted on and confirmed by various councils of the church. It was not until the twelfth century that the limits of Sunday were finally settled; before that time, in many places the vigil or eve began the 'Sunday.' Like most other salutary customs, Sunday observance grew by slow degrees to be what it is."

Bible Echo and Signs of the Times.

Melbourne, Australia, October, 1886.

THE editor of the ECHO is holding a series of meetings in the Town Hall of Norwood, one of the suburbs of Adelaide. He reports an excellent interest, and a prospect for much good. Many of the people there say they have become tired of the lifeless form of religion without the fruits of the Spirit. May the Lord prosper his work.

VOLUME one of the *Present Truth*, neatly bound in cloth, with gilt side title, has been received from Grimsby, England. It makes a volume of excellent matter, from which we shall doubtless take pleasure, as occasion demands, in taking extracts for the benefit of our readers. We wish abundant success to our sister journal.

THE moral law, the ten commandments, is never in a single instance called the law of Moses. It was spoken by God himself, written by God's finger, engraved on the tables of stone, deposited in the ark in the holy of holies. It is pre-eminently "the law of God." It is this law that requires the observance of the seventh-day Sabbath.

THE last steamer from America brought another addition to the working force of this journal. We extend a hearty welcome to our old co-laborer, Sister E. J. Burnham, who comes to take a responsible position at the ECHO office. We hope her advent in Australia will prove a benefit to herself health-wise, and a blessing to the cause of truth, which she comes to serve.

MANY claim that at the cross everything in the Old Testament was abolished at one clean sweep, and that the gospel began at the bottom, on a new foundation. This is contradicted by every line of the Bible; besides, it is unreasonable and absurd. Why should God abolish such precepts as these? "Thou shalt love the Lord thy God" (Deut. 6: 5); "Thou shalt love thy neighbor" (Lev. 19: 18); "Honor thy father and thy mother;" "Thou shalt not kill;" "Thou shalt have no other gods before me." A system which will abolish such eternal principles of morality as these, is simply abominable.

THE present number of BIBLE ECHO is the tenth issue since the commencement of its publication. To say that our anticipations have been met during this time, in the reception the paper has enjoyed at the hands of the reading public, would but faintly express our satisfaction. But as in other enterprises, so it is with this; the prosperity so far experienced has only increased our desire for more of the same. The publishers have therefore decided to offer a liberal inducement to obtain a more extended circulation of the paper for 1887. Those sending to this office the price of a yearly subscription to the paper (4s post-paid) between now and January 1st, will receive the paper *three months free*, commencing with the present number.

Here is a rare opportunity for all our friends to do good. Show your paper to your friends and neighbors, and induce them to subscribe. By doing this, you will help those you serve, to a most excellent family paper, besides giving them an opportunity to read the truths connected with the proclamation of a soon-returning Saviour. Let every friend of the journal resolve to do his best to extend its circulation, at least three-fold, before the first of January. Who will be the first to respond?

MEN are responsible for the light which they might have, as well as for that which they actually enjoy.—*President Finney.*

SPURGEON says: "We may live to see men calling themselves Christians and yet differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the mutual admiration society, or be placed under ban, and be howled down."

BOSTON, Massachusetts, seems to be losing some of its original Puritanical sanctity. Not long since, Mr. H. L. Hastings, a citizen of that metropolis, the publisher of the *Christian*, and a man who spends much time in missionary work in the prisons and hospitals of that city, allowed his zeal, one Sunday, to lead him to exhort the godless crowd who weekly throng the city Common. For this he was arrested and thrown into prison with the common "drunks," and the next day fined two pounds for his offense, while the disturbers of the peace through drunkenness were let off at four shillings apiece. He then applied to the city authorities for permission to preach on the Common, and, pending an answer, he went there the following Sunday, where bands of music had previously played for Sunday concerts, at which sixty couples had danced, and there read portions of three chapters of the Bible, without note or comment. For this he was again arrested, and fined eight pounds. Not having the coin with which to pay his fine, he was remanded to prison to remain till the amount was forthcoming.

We are gravely told that the days of persecution are over; that now any man is at liberty to read his Bible when and where he will. And yet here is a man languishing in a New England prison for no other offense than for reading his Bible to an orderly crowd of people, who, it is averred, manifested the greatest eagerness to hear it. Was ever Rome more intolerant? And does not such action show that the old spirit of intolerance that once pervaded the old world is raising its head in the American republic, to re-enact, in a measure, the scenes of the Dark Ages? Woe to any country that gives rein to such a spirit, and thus cuts off religious freedom.

A Wail from a Clergyman.

THE California *Christian Advocate* lately contained the following from a clergyman, under the heading, "In a Bad Box:"—

"The situation is this: I found in my charge what was called a Church Social, or Mite Society. Having no church organization in the place, this society had been managing church affairs, especially the financial department. At the first meeting of the officers to reorganize for the year, I was elected chaplain. They voted to have an entertainment, and hold it in the church. They decided, also, that the only kind of an entertainment that would draw the crowd, and make it a financial success, was *comic drama*. So I found that I had unwittingly become the chaplain of a dramatic club, which proposed displaying their skill in my own pulpit. When I objected, they pleaded as an excuse, and one that it was difficult to answer, that the former pastor had sanctioned such entertainments; and, moreover, the people would not come to a *serious* entertainment, 'to be made to cry.' Now I ask, Can we be consistent, and allow such things in our churches? If ministers secure their salary by thus yielding to the demands of the ungodly, will not the ones they please lose respect for them as religious teachers, and conclude that it's the fleece rather than the flock they are caring for?"

The predicament in which this California minister found himself on starting labor in a new station, very plainly sets forth the condition of matters in other churches than the one here represented. In fact, the circumstances attending labor in that locality are similar to those now found in almost all parts of the world. Many who have a "form of godliness" are "lovers of pleasures more than lovers of God," and from such the apostle exhorts all to "turn away." 2 Tim. 3:1-5. "Can ye not discern the signs of the times?"

Ballarat and Majorca.

SINCE our last report, a church has been organized at Ballarat with twenty-one names on the roll of membership. To these will be added quite a number of others in the near future. The Sabbath-school and meetings are held in Orphan's Hall, on Raglan near Sturt Street. Not having a suitable place for holding meetings evenings and Sundays, we held Bible-readings at private residences in different parts of the city, where the interested ones would invite their friends.

The first quarterly meeting of the Ballarat church will be held Sabbath, Sept. 25. A tract and missionary society will be organized on the Sunday following.

Last week I accepted an invitation to visit Majorca, where a number of persons had expressed a desire to investigate the subjects that had been creating such an interest in Ballarat. We have been holding meetings part of the time in a school room, and the rest of the time in private houses. About twenty-five attend regularly, and are deeply interested. We expect a goodly number will decide to keep the commandments of God and the faith of Jesus.

M. C. ISRAEL.

September 20, 1886.

ANDERSON.—George Anderson, a highly respected citizen of Auckland, New Zealand, died in that city, June 25, 1886, aged fifty-nine years. Sister Anderson is with us in the faith, and we feel sure that her husband was on the side of truth, though at his death he had not had time fully to embrace it. From the first our Tuesday evening Bible-class met at his house, where it is still held.

E. H.

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