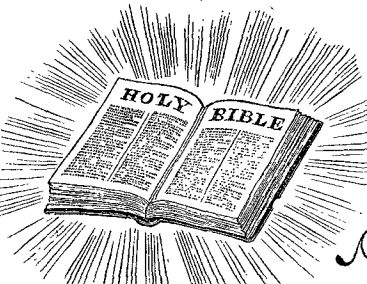


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME I.

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GIVING.

WHAT is a gift? Some rare and costly thing
Which only wealth is privileged to bestow,
A joy that opulence alone can bring,
A boon that poverty may never know?
Nay! nay! the sweetest gifts that life adorn,
Ne'er left the loving hearts where they were born.

More humble gifts than e'en the "widow's mite,"
Whose fame rolls down through the applauding years,
Shall live in memories, safe from Lethe's blight—
Preserved in love, embalmed in holy tears.
Our rarest gifts are hungerings to bestow
The good that ne'er may come to us below.

All that in man is best, the stamp shall bear
Of that which we call immortality;
And fond good wills, defeated now, shall share
The glad fruition of the time to be.
God frames our purpose true in purer gold
Than eye of mortal ever may behold.

There is a wealth descending from the sky,
That falls on every loyal gift we bring,
A heavenly fragrance that can never die,
Breathing through all our true heart-offering.
If with each gift unselfish love we weave,
"More blessed 'tis to give than to receive."
—S. S. Times.

General Articles.

"Walk in the Light."

BY MRS. E. G. WHITE.

SAYS the psalmist, "The law of the Lord is perfect." It is also changeless, the standard of righteousness, or right-doing, through all the ages. It is "the perfect law of liberty;" hence the happiness of man as well as the glory of God demands that it be respected and obeyed.

God has highly honored his holy law. The ark of the testament, containing the law engraven on tables of stone, was the symbol of his presence with his people. This sacred ark was interwoven with the national history of the Israelites as well as with their religious faith. It was with them in their wanderings in the wilderness; and when the people passed over Jordan to take possession of the promised land, by the command of God the ark was borne by the priests into the midst of the river, and there remained until all Israel had passed over in the path that through the favor of God had been opened for them. It was often borne by the armies of Israel

as a token that God was with his people, and made their cause his own. When this was the case, their enemies were terrified; for they knew that nothing could stand before the mighty God of Israel. But if the Israelites transgressed that law, they forfeited the divine protection, and were delivered into the hands of their enemies.

In consequence of the wickedness of the people, and because they rashly carried the emblem of his presence into the camp when the Lord was not with them, God gave the children of Israel into the hands of their enemies, the Philistines, and the ark was taken. But the heathen were not permitted to regard the sacred ark of God as a common thing. Dagon, their god, was humbled before it; and in every city where the ark was taken, the people were sorely afflicted. And the Philistines said, "The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god."

"The Philistines called for the priests and diviners, saying, What shall we do to the ark of the Lord? Tell us wherewith we shall send it to his place." These men counseled the people not to send the ark away empty, but to return a trespass-offering with it. Said they: "Ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart." And the Philistines did so; and they put the ark in the new cart, with the jewels of gold for a trespass-offering in a coffer beside it.

The kine came with a straight course to Bethshemesh on the borders of Israel, and the men of Bethshemesh offered them as an offering unto the Lord. But when the Israelites, from motives of idle curiosity, looked familiarly into the ark, fifty thousand of them were slain for their rashness. The ark was then taken to Kirjath-jearim, and remained many years in the house of Abinadab.

Then came King David, with thirty thousand chosen men of Israel, to bring it to his own city, with music and rejoicing, with great display and with signal honors. The ark was carried in a new cart; and when they came to a rough place in the road, Uzzah put forth his hand to steady it. God had commanded that no hand but that of a consecrated priest should touch the sacred repository of his law, and special ceremonies of purification and preparation were enjoined; but Uzzah touched it with sinful, unhallowed hand, and was slain before the Lord. "And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?" And he left the ark in the house of Obed-edom; and the Lord blessed Obed-edom and all his household because of the ark.

Thus God guarded with jealous care the ark that contained his holy law, that all might be deeply impressed with its sacred character. The law was ordained unto life, and is an expression of the love of God to man. To despise it is to despise its Author; for it partakes of the perfection of the divine char-

acter. To the transgressor it becomes, not a savor of life unto life, but of death unto death. Jesus magnified the law and made it honorable by dying to satisfy its claims. He gave his life an offering for transgressions, that through his righteousness imputed to them, men might be reconciled to God, and escape the punishment due to disobedience.

And yet the law of God is almost universally despised and trampled upon, while human laws are exalted. There is a power that is called in the Scriptures the man of sin, that has thought to change this great standard of righteousness. He has torn the fourth commandment from the bosom of the decalogue, and in place of God's holy Sabbath has substituted one of his own invention. Those who accept this spurious Sabbath do great dishonor to the God of heaven, and their offense is greatly exaggerated when they not only break the law themselves, but endeavor to lead others to disregard it also.

The Lord has specified that the seventh day is his Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." But a human institution has been made to take the place of the divine; another day has supplanted God's holy, sanctified rest-day. The Christian church accept this day in place of the one God has chosen, and present it to the world to be observed and revered. They thus show that they do not love the law of God, nor prize its righteous, restraining influence.

God has laid down the conditions of salvation. He requires that men keep his commandments as obedient children. The Holy Scriptures are full of lessons showing that God is satisfied with no partial obedience. He does not leave men to rely on their human judgment, and select that portion of his law which they choose to obey. They are required to have correct views of duty. They are not at liberty to accept what ignorant, sinful, feeble man may suggest, believe, or urge upon them; but they must take God's word, and walk in accordance with his revealed will.

God has given men reason, and the noblest use to which the intellectual faculties can be put is the study of his word. And when through diligent and prayerful application the will of God has been discerned, nothing should be allowed to come in between God and the soul to swerve it from the path of strict obedience. No suggestions of propriety, no motives of expediency, no selfish desire for gain, no fear of loss, dishonor, or reproach, should be considered for a moment. God commands, and that is enough. The light shines, and it is our duty to walk in it. If men substitute human customs and traditions for the precepts of God's law, and proclaim to the world that that law, or any part of that law, is no longer in force, however honest they may be, they are under the condemnation of the law, and will perish as transgressors.

If you accept unpopular truth, ministers may say, "You are too particular. In order to have influence with the world, you must do as the world does." But such men are preaching a doctrine that pleases Satan well. No authority of church or State, no decrees of kings or emperors, no commands of bishops or priests, can absolve you from obedience to the law of God, or justify the least departure from his requirements. Finite reasoning must not take the

place of simple trust; self-will must not lead us in a course of disobedience.

Do not let the words of men who profess to be wise in the Scriptures deter you from searching them for yourself, or keep you back from obeying the precepts of Jehovah. Do not harbor the thought that some of the things taught in the Bible are nonessential. "To the law and to the testimony" for proof. The problems of duty and destiny become clear only when studied in the light of God's revealed will. Amid the devices of Satan to which we are exposed, and the varied temptations that surround us, we have the sure promise of divine guidance. "Thy word," says David, "is a lamp unto my feet, and a light unto my path." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Some Modern Criticism.

THE apostle Paul wrote that "whatsoever things were written aforetime [referring to the Old Testament Scriptures] were written for our learning." Rom. 15:4. It would seem that the modern expositor reads it, "Whatsoever things were written aforetime were written for our criticism." And in his case the word "criticism" means to pull to pieces, and not simply to weigh and judge. In the great struggle to make the Bible harmonize with "science," the subject of miracles has of course been much discussed. Now it happens that "science" has no place in its domain for miracles, and it has therefore occurred as a necessary consequence of the intense desire that the Bible shall not be regarded as being behind the age, that its avowed friends have quite generally set themselves to work to explain all supposed miracles in accordance with "known natural laws." The latest effort disposes of the miracle of the sun's standing still at the command of Joshua in the following manner:—

"A writer in the *Church Quarterly Review* maintains that what the Israelitish leader prayed for was not that the sun and moon might 'stand still,' but that they might 'be silent'—that is to say, 'cease to shine'—*lom shemesh*, as the Hebrew text has it. A storm of hail-stones was the principal cause of the defeat of the allied kings. Joshua, finding that the storm and darkness by which it was accompanied did more toward the overthrow of the enemy than his own troops, naturally prayed that the darkness might continue until the utter ruin of the foe was accomplished. The formidable astronomical objections to the miracle are thus removed by a simple philological discovery, which the reader may accept or not, at his pleasure."

We are glad that the *Christian at Work*, from which we clip the above, gives us the privilege of accepting it or not, as we choose. We choose to give such nonsense a wide berth. We are greatly surprised that that journal, and others which lay claim to great Biblical knowledge, should quote with approval a theory which is so directly contradictory to the plain Scripture narrative. It is simply a proof that there is a wide-spread desire to strip the Bible of everything which stands in the way of its acceptance by a self-sufficient, unbelieving world,—in other words to make the way of life so broad that all will find themselves in it without making any effort.

How does this explanation agree with the Bible? Let us see. Our critic says that the sun was simply darkened during the day; the Bible says, "So the sun stood still in the midst of heaven and *hasted not to go down about a whole day.*" We have seen many stormy days when the sun did not shine, but the sun always set at the appointed time. In this instance the sun did not go down, according to Joshua's command; but if darkness were what he wished, he

would with more propriety have prayed that the sun might hasten its going down, instead of that its course should be stayed.

Again, the sacred historian declares: "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man." Josh. 10:14. If the answer to Joshua's prayer consisted simply in the Lord sending a storm and darkness, we cannot understand this statement, for there have been many stormy days since then; but we can well believe that never since that time has there been so extraordinary an occurrence as the sun standing still for a whole day. It will be clearly seen that if the critic had read the entire narrative carefully, his criticism could not have been made.

"But," says one, how do you explain that miracle? We don't explain it; it is entirely beyond our capacity, and that is why we call it a miracle. There are some wonderful things that we can account for, but we do not call them miracles. We believe in a God, and therefore we believe in miracles—things entirely beyond the comprehension of human minds. The desire to find an explanation for all the recorded miracles in the Bible, arises from a growing unbelief that such things really occur; and to deny the occurrence of miracles is really the same as denying the existence of God.

Perhaps this last statement may not be self-evident to all; we think it can easily be made to appear. God is greater than man; if he were not, he would be simply a man, and therefore not an object of worship. But he is infinite. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. This question can be answered only in the negative. God is incomprehensible. Then of course his acts must be above the comprehension of man. Paul had thought much on heavenly things, and had been admitted into close communion with the Lord, and he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Rom. 11:33. This is only in keeping with what we should expect. Finite minds cannot grasp infinity. Then of course there must be miracles, and when many things are recorded, all of which are beyond our comprehension, who shall say that some of these are possible and others impossible? Who will dare to limit the power of an infinite God?

"But," says another, do you believe that God violates the laws of nature, in performing miracles? Again we reply, We do not know; it is impossible to tell. We are very certain that he has often done things that directly conflict with any laws known to man. But then there are many things that even scientific men do not know. So long as we cannot understand God, we cannot understand the laws of nature, for they are his laws. Things that seem impossible to us, may be in perfect harmony with laws of which we know nothing. When the Dutch ambassador told the king of Siam that in his country water sometimes assumed such a condition that men could walk upon it, the king said, "I have often thought that you were untruthful, but now I know you lie. It is impossible for men to walk upon water." Doubtless the king's scientific men would have said the same thing, and *proved* it by science. It is contrary to the nature of a clock for the hands to move backward, and yet a man can move them backward. The child gazes with wonder upon the steam engine, and cannot comprehend how the engineer can start, stop, or back it at pleasure; but it would be foolishness in him to assert that those things cannot be done. Well, this universe is the great machine which God has made, and which he controls. Between the mind of man and that of the great Architect, there is no more comparison than there is between the ant beside the track, and the man who drives the engine. And so, instead of denying the existence of miracles, we are lost in

wonder and admiration of the power that is as infinitely beyond us.

And now a few words by way of application. Some will say, "We did not need this article, for we believe in the miracles of the Bible just as they are recorded." We are glad of that. But would not such an article as the one from which we have quoted shake your faith? "No." Why not? Because it directly contradicts the Bible." But do you profess to know more about the Bible than a learned D. D., who has spent a life-time in its study, and who understands the Hebrew and Greek? You reply, "I can understand the English language, and I know when a man is contradicting the plain statement of the Bible." Then you are willing to admit that "great men are not always wise," and that even learned men may be led by their prejudices into grievous and palpable errors? "Certainly." Well this is just what we wish to have you bear in mind. And now whenever you hear some wise man say that God did not bless and sanctify the seventh day, but only the Sabbath institution, and that he now requires men to observe the first day instead of the seventh, don't be overawed into acquiescence by the immensity of his learning, but simply ask him for his authority. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

E. J. W.

A New Commandment.

THE *Student*, a paper published by the Disciples at Thorp's Springs, Texas, furnishes us with the following, which strongly intimates that they believe the sacredness of Sunday is violated by the manner in which even Christians observe it here in Texas:—

"Remember, on the first day of the week do all thy visiting. Six days shalt thou labor and do all thy work; but the first day of the week is the Lord's day; therefore, on it thou shalt not work, but shalt do all thy visiting and looking after thy cattle and thy horses and thy sheep. And shalt talk about thy neighbors and neighbors' children, and about thy crops and thy money that thou hast made and art going to make. Thus thou and thy wife and thy son and his wife and thy neighbors and their wives shall gather together and pass the Lord's day. For remember that thou wast a slave in the state of sin—dead in trespasses and in sin. And the Lord brought thee out with a high and an outstretched arm; therefore, the Lord thy God commands that thou forsake not the assembling of yourselves together for these purposes as the manner of some is."

Now let them produce a "thus saith the Lord" that the first day of the week should be regarded as a sacred day to any extent whatever; then they will be consistent. Will they do it? No; it is impossible, for it is not in the Book. Will they give us a text which says that the first day of the week is the Lord's day? No; it cannot be done. Will they give the text which commands Christians to meet together for worship on the first day of the week? No; it is not in the Bible. The Bible says there is a "Lord's day" this side of the cross, Rev. 1:10, and it tells us plainly that "the seventh day is the Sabbath of the Lord," Ex. 20:9; that he is Lord of the Sabbath, Mark 2:28; and that he calls it his "holy day," Isa. 58:13. The Sabbath is the Lord's day.

R. M. KILGORE.

It is more of a mercy to be able to bear a trial than to get rid of a trial. If a man is journeying, and his sack is heavy, there are two ways in which it may be made light—one is to take it from his back and throw it away; the other is to increase his strength so that he does not feel it. The latter is the better way—it is the divine way. A trial continued and easily borne is better than a trial removed.

Wasted Opportunities.

THIS is a world of opportunities. Great attainments were placed within the reach of the first man whom God created, both before and after his fall. Though "sin entered into the world and death by sin," yet man was not peremptorily cut off from the possibilities which his Creator designed for him. There was, and is still, held out to him the opportunity of doing good in this world, and of receiving the reward of a crown of life in the world to come. This grace was extended to the whole human race (see John 3:16; 2 Pet. 3:9), purely as an act of mercy, and constitutes the one grand opportunity of a race of criminals doomed to death. How strange that so large a majority, or that even one, should scorn to accept the priceless gift!

But aside from the general offer of salvation, which the unconverted world is constantly ignoring or neglecting, attention is called to the low estimate often placed by God's professed followers upon the honors in store for them. All along the shores of the stream of time are strewn the wrecks of golden opportunities which have been slighted, or despised, or wasted by those who have essayed to serve God, and whom he would have delighted to honor had they been faithful. Conspicuous in the picture is the ignominious fall of the Israelites whom the Lord so wonderfully delivered from Egypt, and would have personally led into the promised land but for their lack of faith in his word. Had they appreciated their opportunity, and the great honor of God's immediate presence and wonderful providence, not one would have fallen in the wilderness; all would have enjoyed the full blessing of the land of promise.

By way of individual illustration, there is no case more conspicuous than that of Saul, the first king of Israel. The Lord had chosen him, and promoted him from a humble peasant to be ruler over all his people. So far as earthly honor was concerned, there was no higher place. In addition to his kingship, the Lord bestowed upon him the Spirit of prophecy. Was ever a man better prepared for doing good, or had one ever a more important field in which to exercise his powers? But he failed to rightly esteem his opportunities, or to realize his responsibility to the One who had so highly favored him. Consequently, the Lord forsook him, his life proved a failure, and he came to an inglorious end.

And what shall we say of Solomon, to whom was given wisdom and riches and honor, above all of his predecessors or successors? With all these qualifications, and the privilege of building the magnificent house of the Lord, he finally turned away after false gods. The Lord had warned Israel not to intermarry with other nations, "for surely they will turn away your heart after their gods." Yet Solomon did not heed the warning, and, just as the Lord had said, when he was old "his wives turned away his heart after other gods." Had he rightly valued his opportunities in earlier years, and used his wealth and position only in honor of Him who had bestowed them, he would not have been led astray in his old age. Speaking of this noted failure amid such favorable surroundings, Dr. Adam Clarke remarks: "How few proofs does his life give that the gracious purpose of God was fulfilled in him. He received much, but he would have received much more had he been faithful to the grace given. No character in the Sacred Writings disappoints us more than the character of Solomon."

Another instance of wasted privileges comes prominently to view in the case of Judas Iscariot. Called by the Messiah to be one of his personal companions during his public ministry, the full measure of this precious opportunity cannot be computed. With the example and teachings of the Saviour constantly before him, and the many assurances of the great

reward of faithfulness in his all-important mission, his apostasy must always be an astonishment. No one, even the bitterest enemy of Christ and the Christian name, ever has a sympathetic word for the traitor. Even his confession and remorse availed him naught. With the honor and reward of an apostle of Christ within his grasp, he ended his career in the direst shame.

But how many thousands who will readily acknowledge the folly of Saul, and of Solomon, and of Judas, and many others who might be named, will fail to see wherein they may be doing the same things themselves. Thousands who profess the Christian name to-day are being blindly led by the blind, when they might as well enjoy the leadings of the Holy Spirit in the way of light and truth. No generation upon the earth was so profusely surrounded with opportunities of learning truth and doing good as the present. Is it possible, with all the examples of the past in view, that they will, like ancient Jerusalem, fail to recognize the things that belong to their peace? These things, says the apostle, "were written for our admonition."

But some claim to be expecting that soon the Lord will come to redeem his people and take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." If this be true (and there is no doubt that it is), here is opportunity for all. Suppose it is the eleventh hour; "Go work in my vineyard," saith the Lord, "and whatsoever is right, that shall ye receive." Do any feel that the illustrations of this article do not apply to them, because they have not been called to govern a kingdom, or personally to take part with the Lord in his earthly ministry? Let them not despise "the day of small things." The opportunity to sit with Christ in his throne, and to walk with him throughout eternity is before every overcomer. The prize may be lost by the neglect of apparently small duties as well as by failing to rule a kingdom acceptably. It may be won by the humblest servant, as well as by the most honored leader. "Thou hast been faithful over a few things, I will make thee ruler over many things." Many a humble disciple will gain eternal life through ministering to the needy in the name of his Master, who would utterly fail if intrusted with the management of a kingdom, or even with the charge of a church. "He that ruleth his spirit is better than he that taketh a city." Then "whatsoever thy hand findeth to do, do it with thy might," for failure in the end will be simply the result of wasted opportunities.

W. N. GLENN.

Why He Trusted Him.

SOME fifty years ago a gentleman from one of the Southern States was obliged, on a journey, to pass through the then wild region now known as West Virginia. He was an avowed infidel, often saying that Christianity was false, and would ultimately lose its influence and die out. He had been advised to make a certain part of his journey by day, as at night the region spoken of was unsafe. But being delayed, he was on his way through this very region when night overtook him.

Approaching a small cabin, and inquiring where he was, he found, to his dismay, that he was in the very neighborhood he had been warned to avoid; but thinking it as dangerous to go back as forward, he determined to stop where he was. So he entered the hut, in which there was only a woman, and among the rude furniture saw knives that to his eyes looked very large, and guns enough for many assailants.

Before long the cottager himself came in, a rough mountaineer, and in a frank but uncouth manner welcomed the stranger; who quietly took a seat. When supper was ready, they asked him to draw up and eat with them; but

as his appetite was spoiled by his anxiety and fear, he declined, saying he was not hungry. After supper and a long silence, as he expressed a desire to rest, the cottager replied:—

"You can lie down wherever you like on the floor there. I am sorry I haven't anything better to offer you. But we always, before we go to sleep, read a chapter in this book," taking down a Bible, "and ask God to take care of us through the night."

The stranger's relief from anxiety and fear was instantaneous. The book which he had often ridiculed and opposed he at once felt was the guarantee of his safety during the silent watches of the night, and he lay down as securely and quietly to his rest as if he had been in his own home, and with a lesson to his conscience and sober judgment that made him a wiser and a better man.—*Sel.*

Praying for What We Don't Expect.

I HAPPENED once to be staying with a gentleman—a long way from here—a very religious kind of man he was; and in the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christlike spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, What a good kind of a man you must be. But about an hour after, I happened to be coming along the farm, and I heard him hallooing and scolding and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick-tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times be good for but to worry and vex one with their idle, slovenly ways."

I didn't say anything for a minute or two. And then I said, "You must be very much disappointed, sir."

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?"—and he scratched his head, as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking of it, sir," I said quite coolly.

"Heard me speak of a valuable present. Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, sir, but you've talked about it; and I hoped it would come whilst I was here, for I would dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christlike spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like; and you'd come in and sit all in a faint, and reckon as you must be a going to die, because you felt heavenly-minded?"

"He didn't like it very much," said Daniel, "but I delivered my testimony and learned a lesson for myself, too. You're right, Captain Joe; you're right. We should stare very often if the Lord was to answer our prayer."—*Daniel Quorm and his Religious Notions.*

If the end of one mercy were not the beginning of another, we were undone.

Separation from Sinners.

ONE of the conditions on which God has promised to receive us and recognize us as his children, is that we come out from the world and be separate from sinners. This is not an arbitrary requirement, but a condition founded in the nature of things. Persons in their social intercourse naturally influence one another, and the influence which they exert is similar to the character which they possess. A good man will naturally and necessarily influence those with whom he intimately associates, to be good, while a wicked man will necessarily influence others to be bad. David was deeply impressed with this truth, and declared, "Depart from me, ye evil doers; for I will keep the commandments of my God." The implication here is very clear that in order to obey God we must break off our associations with evil doers—wicked, ungodly persons, who transgress the divine law. One of the most fruitful sources of backsliding and spiritual declension, especially among young converts, is unnecessary association with the ungodly. If any man will keep the commandments of God, and lead a life of true obedience and piety, he must come out from the ungodly, separate himself from sinners, and partake not of their evil deeds. A person who will not do this in the true sense in which the requirement is made, cannot reasonably hope to lead a Christian life.

But by this separation from the ungodly we are not to understand the abandonment of all association with them in the transaction of the lawful business of this life, or the necessary intercourse which the social relations that we sustain to them properly involve. While we are in the world, and connected with the business of the world, we must necessarily associate to some extent with all classes of men, with whom we are brought in contact in the transaction of our lawful business. To avoid this kind of association, as the apostle says, we "must needs go out of the world." But even in this respect, when there is a choice presented, we should prefer association with the godly. Then, sometimes, intimate contact with the ungodly necessarily arises from the social relations which we sustain to them, which cannot lawfully be dissolved, and which render such association unavoidable. The believing wife must not forsake her unbelieving husband, nor the believing husband abandon his unbelieving wife. Believing parents must not cast off their unbelieving children, nor believing children forsake their unbelieving parents. These are necessary relations which we are not required to break off. God does not intend in converting men to disrupt society and destroy relations based upon his own ordinances. Such association is lawful, and God's grace will be sufficient to preserve us while maintaining it.

Nor are we required to abandon association with the ungodly, when such association is for the purpose of instructing, reforming, and saving them. This kind of association, instead of being prohibited, is enjoined as a duty. Christ has enforced it by his own example. He mingled with publicans and sinners, both publicly and in social life, that he might instruct and save them. And Christians are justified in going anywhere, and mingling with any class of society, in his name, and in his Spirit, and in imitation of his example, to do good to the souls and bodies of men. In this way there is nothing improper in our associating with evil doers, because we do not enter into sympathy with their sins, but faithfully endeavor to save them from their evil courses.

But we must not unnecessarily, and from choice, make evil doers, ungodly, wicked persons, our companions, and seek pleasure from their society and partake of their spirit. It matters not how intelligent, refined, and agreeable in many respects they may be, there is an insidious spiritual poison in their influence, the natural tendency of which is to corrupt and destroy. "Evil communications"—evil associations—in their very nature tend to "corrupt good manners." This is universally true. "He that walketh with wise men," we are told, because of their example, and the influence which they exercise over him, "shall be wise;" but "a companion of fools," because of the influence they exert over him, shall

become like them, and "shall be destroyed." If a man would obey God, lead a pious life, and save his soul, he must break away from the companionship of the ungodly, and abandon their evil ways. He must associate with those of similar spirit with himself, and become a companion of all them that fear God.

Beware, then, of the society of the ungodly. If you are a young convert, we especially warn you against it. Their influence is corrupting, and their example is calculated to lead you astray. If you would obey God, and lead a consistent, upright, Christian life, you must not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. Avoid, so far as possible, every evil influence which is calculated to abate your zeal and turn your feet aside from the path of duty. Beware that you tread not on dangerous ground, and in an unsuspecting moment be overcome.—*Methodist Recorder.*

JUDGMENT.

If I should die to-day,
O'er my cold body what could warm lips say?
And what my answer unto God on high
Were I to die?

Though born with self-control,
What have I done to save a human soul?
My toil has been for self, and I have wrought
For others—naught!

And must the coming years
Run empty also? Shall the angel's tears
Be seen in heaven to fall? Shall I reap gain,
Or weeds and bairn?

'Tis not, my soul, too late
God's Judgment day thus to anticipate!
Thy loving God will help thee to fulfill
His holy will. —*Sel.*

The Divine Law of the Tithes.

THE practice of tithing, if honestly carried out, compels sincerity. I have often felt that the habit of self-examination fails with us for lack of a definite test. This law furnishes a sure test. Evil influences will be present with us to overthrow our resolution; but they will be thrown back like waves beating against a solid rock. The character will gain strength, stability, insight, as well as the qualities of faith and trust.

The practice of tithing, if honestly carried out, is an effectual corrective of the terrible and fatal sin of avarice, which, if inherited, grows with our growth and increases with age. No one who trusts in riches, and whose life is built upon such trust, can enter into the kingdom of heaven. And this spirit of avarice continually moves us to escape from the obligations of the law of love to the Lord and the neighbor. The law of tithing is an effectual and constant rebuke to these tendencies. It is like a clear light shining into the deep recesses of the mind, revealing all that is mean and sordid, and showing up the unrealness of the fancied trust and faith of the avaricious spirit. It is an immovable barrier in the path of self-deception.

It helps us to decide our duties by divine law instead of human custom. We now are apt to measure our obligations by the deeds of others. "I will give as much as you will," is a common remark. "I will do my share," is another. We measure our duties by others. In so doing, we are apt to judge of others' ability to their disadvantage. There is in it a constant appeal to self-hood. An unwilling spirit pervades it. Not so with the tithe. Following this, one only lives according to his real ability. We cease to judge. And then there is no disappointed feeling that some might have done better. The means are ready when the use calls. And behind all and above all is the powerful assurance that one is obeying the voice of the Lord, and not that of man.

It will enable us to spread abroad the tidings of the kingdom of God. It will melt the ice in our hearts, cure us of our stagnation, and, opening the

windows of heaven, pour us out a blessing that there shall not be room to receive it. It will be a firm foundation for spiritual and natural development, a bond uniting the individual man more closely with his fellows, a new stimulus to the church as an institution, and to the principles of faith and love which are the real church. This truth, obeyed, will be a ladder upon which angels can descend from heaven to earth, and ascend from earth. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*N. C. Messenger.*

Logical Deductions of Antinomianism.

TRUTH is consistent at every standpoint from which it is viewed. Every truth is in harmony with itself and with every other truth. The conclusions arrived at from truthful premises always beautify the premises. Error also has certain necessary conclusions which must stand logically related to the premises upon which they are based; but the advocates of error are seldom willing to acknowledge the logical conclusions that grow out of their positions. It is characteristic of falsehood to deny its own children. Not so with truth; she loves her offspring and feels that she is honored by her relations.

God's law is emphatically "the truth." "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. Everlasting righteousness is based upon everlasting principles of truth found in the law of truth, which, if properly obeyed, will produce this righteousness. This truth relates to all the commandments in the law spoken of; for says the psalmist, "All thy commandments are truth." And again, "The righteousness of thy testimonies is everlasting."

This truth stated by God's word is now denied by a large class of professed Christians. In its stead they offer the gospel of Christ. The premise laid down by them is that the law of God was abolished at the cross of Christ, and that now only the gospel is to be obeyed. When requested to explain what the gospel is, they answer that the "gospel is the good news of salvation through Jesus." When asked to further explain, and tell from what man is to be saved, they reply that he is to be "saved from sin." But what is sin? If the law is not now binding, the violation of it cannot be sin. So sin must now be "the transgression of the gospel." But we ask further, Shall we regard the gospel as a moral system, or shall we regard it as a remedial system? We receive the answer that "it is a remedial system, because it saves." But from what does it save? Of course it must save from the transgression of the gospel!! The position necessitates this conclusion. What would our antinomian friends think of the wisdom of a physician who would tell them that they must all freely partake of a certain remedy or perish, simply because the remedy has an existence? If they should give credence to his testimony, would they not conclude that the shortest and safest road to health would be in the destruction of the remedy? If sin is the transgression of the gospel, how can the gospel be the good news of salvation from sin?

Again, if the transgression of the gospel is that which first condemns a man under sin, then we want to know how an individual can be regarded as a sinner where the gospel of Christ has not been preached. It is evident, as viewed from the antinomian standpoint, that the heathen world are not sinners. If not sinners, Christ did not die for them. If he has not died for them, how can he save them?

According to the theory advocated by this class of people, Christ either universally and unconditionally redeemed all mankind by the abolition of the law that condemned them, or else they are universally lost on account of the violation of the gospel, because there is not another gospel provided to save them from the condemnation of the one they have transgressed.

The Power of Christ.

WHILE passing along the street, there is frequently placed in my hands, by a zealous individual, a leaflet with the motto, "Christ can save to the uttermost all that call upon him. Jesus has done it all; believe and live." We do not question the power of Christ to save; in fact, we believe that salvation can only come through him. But we are inclined to believe that one sentiment in the above motto is misleading. It is true that Jesus has died to redeem us, and that he bids us believe and live; but has he *done it ALL*? Is there *nothing* for the sinner to do? If one has been a thief, or blasphemer, or perjurer before believing in Christ, can he, simply by believing, and without changing his course of sin for a life of righteousness, have salvation?—Certainly not. Then the Lord has left *something for the sinner to do*.

"Faith without works is dead," says the apostle James. When Moses lifted up the serpent in the wilderness that the children of Israel might "look and live," they were healed on condition that they would cease their wrong doing. And even after they had looked at the serpent, and God's wrath was restrained for the time, yet the same ones were afterward destroyed for doing wrong. They all fell in the wilderness, and only two, Caleb and Joshua, of all the many thousands who were of age when they left Egypt ever entered the promised land. And why were these permitted to enter there? Moses answers the question: "For they have *wholly followed the Lord*." Num. 32:12.

Man is conceived in sin, and "shapen in iniquity," and is, therefore, naturally an alien from God. The inner man is renewed (made new) through faith in the Lord Jesus Christ. But when born again, will not one live according to the *new man*, and not after the ways of the old man? Then it follows that Christ left something for man to do, and in harmony with that idea the apostle exhorts the Philippians to *work out* their own salvation with fear and trembling. Phil. 2:12. The work here spoken of refers to man's obedience to God, by which his faith will be made manifest. The apostle again says: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" By this it is readily seen that a man's *works* alone can declare his faith in God and in his Son.

"By their *fruits* ye shall know them." Matt. 7:20. The really "new man" in Christ will bring forth works that will show him to be just what he professes to be. Mere words are a cheap commodity; but works cost a sacrifice. One may say he is Christ's, but works of righteousness will *show* to all that the worker is in earnest. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" James 2:14. The inference of the apostle in these words is, that a man must perform works, or he will demonstrate that he has no faith, and his reasoning further on in the chapter confirms that conclusion.

God is separating a people from the world in these last days who will keep his commandments. By doing this they will place themselves outside of the popular highway, and will stand prominently by themselves. In this position God can do the work for them to fit them for the Lord's coming that could not well be done in their cases were they to remain commingled with the world. In his mercy toward the world, God now calls on all who will to thus separate themselves, that the work of purification may go on. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. W. J. EBDALK.

AS WHOLE acres of Persian roses are required to make one priceless ounce of the pure attar, so the soul's balm is the slow product of a long course of right living and thinking, every separate thought or act contributing its own minute but precious particle of sweetness to the rich result.

The Testimony of the Languages.

THE evidences that the Sabbath was given to man long before the existence of the Jews, as a people, is increasing from year to year. Not very many years ago, almost the only evidence we had that one day in every seven was observed as a day of rest and religious worship previous to the giving of the law by Moses, is that which could be gathered only from the Mosaic record. Now, however, the fields of observation are much more extensive, and afford us evidence so positive that it seems that no one can doubt. Not only do the records of Babylonia and Assyria—those records which have withstood the ravages of time for more than three thousand years, and some of them perhaps four thousand—conclusively prove the existence of a hebdomadal day of rest by the nations of those ages, but we have still stronger proof, if it could be possible, in the evidence afforded by the languages of the world.

The Creator of the universe so stamped the seal of the Sabbath upon the language first spoken by man, that its impress never has been, and never can be removed. Wherever man went, into whatever portion of the world he migrated, the Sabbatic idea went also. Nations whose language contained the word "Sabbath" had lived for centuries when Greece and Rome were born to hand it onward down through the course of time, and along the countries of Southern Europe. The same word and the same idea are so co-extensive in the languages of the world as to prove indisputably that the Sabbath must have been known and observed by the human race before their separation and dispersion over the world. In the list below, we give some of the languages in which the word Sabbath is found, the pronunciation varying slightly in the different languages:—

LANGUAGE.	PRONUNCIATION.
Hebrew Bible,	Shab-bath.
Samaritan, old Hebrew letters,	"
Hebrew, ancient and modern,	"
Targum of Jews in Kurdistan,	"
Targum of Onkelos,	"
Syriac,	Shabbatho.
Chaldee Syriac,	Shapta.
Armenian,	Shapat.
Assyrian,	Sa-ba-tu.
Malay,	Sabtu.
Ancient Egyptian,	Seb.
Arabic,	Sabt.
Turkish,	"
Abyssinian,	Sam-bat.
Hungarian,	Szombat.
Wallachian,	Sambata.
Persian,	Shamba.
Pushto, Afghanistan,	"
Hindustani,	"
Bengali,	Shanibar
Coptic,	Sabbaton.
Ancient Greek,	"
Modern " "	"
Latin,	Sabbatum.
Italian,	Sabato.
Spanish,	Sabado.
Portuguese,	Sabbado.
Russian,	Subbota.
Old Slave, Bulgaria,	Subbo'ta.
Ilyrian, Servia,	Subota.
Vogul, Russia,	Subote.
Bulgarian,	Soebbota.
New Slavonian, Ilyria, Austria,	Sobo'ta.
Polish,	Sobota.
Bohemian,	"
Lusatian, Saxony,	"
Polabic, borders of Elbe,	Subata.
Lithuanian, Prussia,	Subuta.
English,	Sabbath.

We see from the above that the language of nearly all the leading and most civilized nations of the world, those nations especially whose language we find in the remotest periods of history, not only contain the Sabbatic idea, but the very same word with only a slight difference of pronunciation. These facts ought to silence forever the lips of those who say that the Sabbath was only a Jewish institution, which has no claim on Christians.—P., in *The Light of Home*.

WE do not understand the next page of God's lesson-book, we see only the one before us; nor shall we be allowed—it is indeed impossible we should do it—to turn the leaf until we have learned the lesson of that before us.

"Bogs."

DURING a series of meetings recently held in London, we noticed a well-dressed lady who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day, through three or four weeks, we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats, if she knew her.

"O yes," was the reply, "very well."

"Is she a Christian?" was our next query.

"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."

"A bog?" we repeated, not quite understanding what was meant.

"Yes," was the short, sharp reply, "a bog."

Still mystified, we repeated the question, "A bog?"

"Yes, a B O G, spelled with capital letters; that is what she is. Don't you know what a bog is?"

"Yes, I think I do," we replied; "in our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water-weeds and all sorts of reptiles."

"Well that is what she is; she is a bog. She is found at all the religious meetings in London. She is a marsh; she has an unlimited capacity for hearing sermons, and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb. She is a bog. We have a lot of them in London, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called anybody a bog to their faces; we have never spoken of any particular persons to others as being bogs; but we have looked over a good many congregations, and as our eyes have rested upon certain professed Christians, we have been unable to keep the word, or at least the thought, "BOG," from rising to our lips. We pass the word along; it is a good one.—*Words and Weapons*.

God's Love.

I CAN measure parental love. How broad, how long, and strong, and deep it is! It is a sea,—a deep sea,—which parents only can fathom. But the love displayed on yonder bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and length of the love of God pass our knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sands on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our hearts, and his confession on our lips: "Father, I have sinned against Heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits our coming.—*Dr. Guthrie*.

THE happiness derived from doing deeds of kindness is the purest, the sweetest, and the most lasting of all human enjoyments.

The Sabbath-School.

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

IMPORTANT BIBLE LESSONS.

First Sabbath in November.—The Two Laws.

1. What is sin? 1. John 3:4.
2. Can sin exist when there is no law? Rom. 7:8; 4:15; 5:13.
3. If sin is imputed by the law, what must of necessity be the standard of deciding cases in the Judgment? Eccl. 12:13, 14; Rom. 2:12; 3:19.
4. How long, then, must the law of God continue? Ps. 119:160; Isa. 51:6-8; Ps. 111:7, 8.
5. Then can faith in Christ make void God's law? Rom. 3:31.
6. But did not Christ abolish a law at his death? Eph. 2:15.
7. Who spoke the ten commandments? Deut. 4:12.
8. By whom were they written, and on what? Ex. 24:12.
9. Did Moses give a law? Deut. 33:4; 2 Kings 21:8.
10. Where did Moses write his law? Deut. 31:24.
11. What was said of God's law? Neh. 9:13; Ps. 19:7.
12. How was the ceremonial law considered? Eze. 20:25; Heb. 7:19.
13. How long were the ten commandments to remain as they were given? Matt. 5:17, 18.
14. How long was the ceremonial law to last? Gal. 3:19.
15. What was the moral law called? James 2:12; Rom. 7:14.
16. What opposite character was borne by the ceremonial law? Gal. 5:1; Heb. 7:16.
17. What distinctive title was given to God's law? James 2:8.
18. How was the ceremonial law designated? Col. 2:14.
19. Could all these opposites exist in the same law?

NOTES ON LESSON ONE.

The apostle Paul told Timothy to study that he might be able to rightly divide the word of truth. The person who will do this in examining the subject of this lesson cannot fail to see that Bible writers acknowledged the existence of two distinct codes of law. One, moral in its character, and pointing out sin, must, from its nature, always remain steadfast, since *sin*, which it was designed to reveal, is the same in all ages. Besides, the cases of those who lived in the old dispensation could not well be adjusted in the Judgment, if the law under which they lived had been destroyed; for then, according to the apostle, sin could not be imputed to them. See Rom. 5:13. Not so, however, with the ceremonial law. The blood offerings required by it were only designed to show faith in the coming Messiah, who would spill his blood in behalf of sinners. It could therefore only avail till the promised seed came, and was actually offered for sin. Moreover, the ceremonial law only required an individual sacrifice of such persons as had first been convicted of sin by the moral law. Thus, while the moral precepts were to be observed by *all* the house of Israel, every day, the ceremonial precepts were to be observed only after the conviction of sin, which was by the ten commandments. It is the same now. One must ever live in harmony with God's requirements; which are perpetual in their obligation, while the law of ceremonies (baptism and communion) only continues as a reminder of Christ's sufferings and death till he comes again; then this too will cease. But the principles that underlie the moral law will remain unchangeable even in the world to come; for even there no one could remain, and do the things forbidden by these precepts.

Second Sabbath in November.—The Two Covenants.

1. When, and with whom, was the old covenant made? Heb. 8:8, 9.
2. What is the primary meaning of the word "covenant"? *Ans.* A mutual agreement of two or more persons or parties.—*Webster.* See also Matt. 26:14, 15; Luke 22:5, 6.

3. Are the ten commandments ever called a covenant? Deut. 4:13.
4. Was this *commanded* covenant in existence *before* the law was given on Sinai? 1 Chron. 16:15-17.
5. How long was that covenant to last? Ps. 111:7-9.
6. What proposition did the Lord make to Israel at Sinai? Ex. 19:3-6.
7. Did they accept the proposition? Ex. 19:7, 8.
8. What words did they agree to obey? Ex. 20:1-17.
9. After hearing the voice of God, what did the people say? Ex. 24:3.
10. Was opportunity still given them to accept or reject the proposition, as they saw fit? Ex. 24:7.
11. What was then done to confirm and dedicate that covenant? Ex. 24:8; Heb. 9:18-20.
12. After the sealing of the covenant, what was Moses commanded to do? Ex. 24:12.
13. What was the nature of the old covenant? Heb. 8:7.
14. Are the ten commandments of the same nature? Ps. 19:7.
15. Between what two parties was the new covenant made? Heb. 8:8, 9.
16. Who is the mediator of the new covenant? Heb. 7:22; 8:6.
17. While on earth, what was Christ's relation to the Father? Ps. 40:6-8; Heb. 10:5-7.
18. What relation must those under the new covenant sustain toward God? Heb. 8:10.
19. Who writes the law in the heart of the believer? Jer. 31:31-33.
20. How is this work accomplished? 2 Cor. 3:3.

NOTES ON LESSON TWO.

Two covenants are prominently set forth in the Scriptures as relating to man's spiritual welfare, and are known as the "old" and the "new" covenant. The first was made with the house of Israel, with Moses as their mediator, at the time of their departure from Egypt; the second was made with the *same people*, at our Saviour's first advent, he being advocate. All, therefore, who come into covenant relations with God under the conditions of the *new* covenant, are subject to an Israelitish covenant, and become joined to the house of Israel. This is the only provision made in the New Testament, for the Gentiles. The covenant made at the exode from Egypt was an *agreement* between the people of Israel and Jehovah *concerning the keeping of his commandments*. After the ratification, or sealing, of that covenant, God gave to Moses the law which he had previously spoken to the assembled multitude, written on tables of stone by God himself. In the new covenant, the same law is written, not on tables of stone, but on the fleshy tables of the heart of every true believer, and this is done by the Spirit of the living God. And, as out of the abundance of the heart the mouth speaketh, so every one who truly has God's law in the heart will speak and act the principles of that law in his daily life.

Third Sabbath in November.—Effect of the New Covenant upon the Gentiles.

1. What did Christ do to the law? Isa. 42:21; Matt. 5:17-19.
2. What is required of men under the new covenant? Acts 20:21.
3. To whom were offered the first benefits of the gospel? Rom. 1:16.
4. To whom did Christ say he was sent? Matt. 15:24.
5. To what people did he first send his disciples? Matt. 10:5, 6.
6. Who were to be redeemed by the death of Christ? Heb. 9:15; Gal. 4:4.
7. Were the offerings of the old dispensation made in faith of Christ? Heb. 11:4.
8. What does the apostle say belonged to the Israelites? Rom. 9:4.
9. In their natural state, what relation do Gentiles sustain to the promises of the new covenant? Eph. 2:11-13.
10. In what way do Gentiles participate in the benefits of the new covenant? Rom. 11:17-20.
11. Is this grafting process after the natural order? Rom. 11:24.
12. When we become Christ's, whose children are we? Gal. 3:16, 29.
13. What name does the apostle give such? Gal. 6:16.
14. What is a characteristic of Abraham's children? John 8:39.
15. What were the works of Abraham? Gen. 26:5.
16. What gave effect to the new covenant? Heb. 9:16-18.
17. What effect does the sealing of a covenant have upon its validity? Gal. 3:15.
18. When we partake of the emblems at the communion, to what do we pledge ourselves? Matt. 26:26-28; John

- 6:51, 53. *Ans.* To be true to our covenant relation with God.
19. How may we determine whether we are in covenant relation with God or not? Rom. 8:6, 7; 1 John 5:2, 3.

NOTES ON LESSON THREE.

Christ magnified the law and made it honorable by proclaiming it the rule of life. To preach repentance toward God on account of having broken his law, and to seek pardon for those transgressions through faith in Christ, was made the order of gospel work under the new covenant. Gentiles, as such, never had a covenant made with them. As long as they remained Gentiles, they were considered aliens from the commonwealth of Israel, and *strangers from the covenants of promise*. Provision was made for the salvation of Gentiles by allowing them to be grafted into the house of Israel through the new covenant that had been made with that people. Rom. 11:17-20. The Israelites possessed everything,—the adoption, the glory, the covenants, the giving of the law, the service of God, and the *promises*. Rom. 9:4. Gentiles, to receive any of these benefits, must be grafted into the original stock, become a part of Israel, and then the promises become theirs. They are then Abraham's children, and heirs of the promises. Gal. 3:29. Abraham's children, however, will keep the commandments of God, just the same under the new covenant as under the old.

Fourth Sabbath in November.—How Christians Should Regard the Law.

1. What shows the patience of the saints under the third angel's message? Rev. 14:12.
2. What constitutes one a commandment-keeper? James 2:10.
3. What does the apostle mean by the use of this language? Verse 11.
4. What did our Saviour say on this point? Matt. 5:18.
5. Before all things are fulfilled, what must take place? Acts 3:20, 21.
6. Then how long must every jot and tittle of the law remain in force?
7. May not a person break some of the least important commands, and yet be guiltless? Matt. 5:19.
8. What does the Saviour say of our righteousness? Matt. 5:20.
9. How far did the righteousness of the scribes and Pharisees extend? Matt. 15:1-6.
10. How does God regard the worship of a person who regards some tradition in preference to one of his commandments? Matt. 15:9.
11. What is required by the fourth commandment? Ex. 20:8-11.
12. Why was the seventh day made the Sabbath? Gen. 2:3; Ex. 20:11.
13. What kind of days were these six days of creation? Gen. 1:5, 8, 13, 19, 23, 31.
14. What separated the light from the darkness in these seasons called days, and ruled over them? Gen. 1:16-18.
15. What is the length of days thus controlled by the sun? *Ans.* Twenty-four hours.
16. After his rest on the seventh day, what did God then do to it? Gen. 2:3.

NOTES ON LESSON FOUR.

More than sixty years after his ascension to heaven, our Saviour sent word to John, while in banishment on Patmos, to say that the keeping of God's commandments and the faith of Jesus would be the manifestation of the saints' patience in the time of the third angel's message, still in the future. This is in perfect accord with his positive statement while yet with that apostle on earth, as recorded in Matt. 5:17-19. On the occasion therein mentioned, he declared that till heaven and earth should pass, one jot or one tittle should in no wise pass from the law. A "jot" (Hebrew, *yódh*) is the smallest letter in the Hebrew alphabet. A "tittle" referred to the *apices*, or fine points in certain letters, that served to distinguish them from others so similar in shape as to be unrecognizable without these points. Therefore, to remove one such point from a letter was to render it liable to be mistaken for another, and thus the sense of the word in which it was found would be altered. Even the small change in the law, of just one of these fine points, Christ said should not take place while heaven and earth remained. How impossible the minutest change in any part of God's law!

The Test of Success in Teaching.

IS APPARENT success the true test of a teacher's work? "Of course. What other test can one apply? An unsuccessful teacher ought to resign, and allow his place to be filled by one who has more skill, or tact, or piety."

This reply would naturally be made to the question I have asked. It is the line of thought adopted by the average speaker at Sunday-school institutes and conventions and assemblies. More than once has the writer heard an enthusiastic Sabbath-school worker, in his earnest manner, say to a large audience of teachers: "If you cannot keep up the attendance of your scholars, if you cannot enlist their interest in the lessons, and more than all, if you cannot win their souls to Christ, you ought to consider you have mistaken your calling. You are standing in the place that some one else ought to occupy. It is manifestly your duty to resign, and let some more efficient teacher take your place." This advice is good to a large extent, but are there not two sides to this question? Many an earnest, devoted, hard-working, but apparently unsuccessful teacher has been discouraged by hearing it given with the authority of a self-evident truth, and has been induced to step aside from a work in which, had he persisted, he might, "after many days," have become eminently successful.

Two facts should be borne in mind by the teacher who is laboring prayerfully and in the love of the Master and the love of souls. One is that we are not responsible for results. Our Lord has kindly taken that responsibility out of our hands. It is cheering to see the good seed of the Word that has been sown by us in faith and prayer, and watered with our tears, springing up and bearing fruit—it may be thirty or sixty or a hundred fold. It helps us wonderfully in our work when we can see the fields white for the harvest, and can garner in the golden grain with singing and rejoicing.

The second fact that it is well to remember is, that it is not always given to the sower to bring in the sheaves. Sometimes the results of his work are not apparent for years. "One soweth, and another reapeth,"—we have the Master's authority for that. The faithful teacher may have seen no result from his labor. After years of weary and apparently fruitless effort, the Lord of the harvest may have said to his servant, Come and rest. Then, when he has gone, lo! all at once the seed sown springs up, and the erstwhile barren field becomes fruitful, and many sheaves are gathered, in God's good time, into heavenly garners.

The Master himself told his disciples that some of the seed would fall by the wayside, and some on stony ground, and some among thorns and brambles. The good seed of the kingdom fares the same to-day. Preachers and teachers find it so, to their great discouragement. But let us not be in too much haste to decide that their work is useless, or that they are inefficient laborers, because results are not at once manifest. By that test even our Lord's earthly work—we speak it reverently—was not a success. It was not until after that wondrous ascension from Mount Olivet, when a cloud received him out of his disciples' sight, that the Holy Spirit came.

"Sown in weakness or sown in might,
Sown in the darkness or sown in the light,"
it does not signify. The seed is not lost. The sowing is not in vain. By and by, when the great harvest shall come, it will be seen that no good work done for Him has been useless; and the weary, discouraged, and apparently unsuccessful teacher or minister may go up into the presence of the Lord of the harvest with his arms laden with the most abundant sheaves.—*S. S. Times.*

THERE should be a bond of sympathy between teacher and scholar—a good knowledge of each other, and an influence on the part of the teacher—that will remain as a felt power of the scholar for all time. "I was influenced more than I was taught," has been the testimony of many good men, who, looking back to their Sabbath-school days, recall their teachers to memory.

Youth's Department.

IF WE HAD BUT A DAY.

WE should fill the hours with sweetest things,
If we had but a day;
We should drink alone at the purest springs,
In our upward way;

We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do. —*Sel.*

"You Won't Miss It."

IN one of the provinces of the Dominion of Canada, there lives a blacksmith who has a little daughter of whom he is very fond. The child was persuading him to let her have what she wished, and he promised.

"Let me look over all your money at night when you come home, and take out all the five-cent pieces for myself, and put them into my money-box. You won't miss them!"

He promised to let her do this for a year, and kept his promise. Sometimes there were one or two "half-dimes," sometimes there were none, but all that could be found were stored in the box, and he did not miss them.

In the middle of the year, the church-warden came around to collect subscriptions for the minister's stipend and other church expenses. The blacksmith complained of the hard times, and thought he could not do much. He was reminded that he had paid nothing for his pew in church, and should therefore give liberally toward the expenses of the church, since he should not offer to the Lord his God of that which cost him nothing. After some demur he gave one dollar and a half (about six shillings) as his year's subscription for religious purposes.

At the end of the year his little daughter, with great glee, brought out the money-box to see how much her fund amounted to. When it was counted, it proved to be nearly twenty-seven dollars (about five pounds, eight shillings). He had not missed it.

If he had regularly put by God's share of his earnings, he would not have missed it in this world, and would have had his reward laid up in the next. But when men do not give God his just share in this world, they will certainly miss their reward in the next.—*Sel.*

Sold Himself.

A CORRECTIONVILLE farmer sold a load of corn in that town one day. When it was weighed, he slyly stepped onto the scales, and then drove off to unload. When the empty wagon was weighed, he took good care not to be in it, and congratulated himself that he had cheated the buyer in good shape.

The grain-dealer called him in, and after figuring up the load, paid him in full.

As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops, and the price of hogs, and the likelihood of the Maple Valley railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home.

At last he could stand it no longer, and said he must go. The dealer quietly said that was not to be thought of; that he had bought the farmer at full weight, and paid him his own price, and that he would insist on doing as he pleased with his own property.

The raiser of corn saw that he had in very deed sold himself, in one sense at least. He acknowledged his cheat, and compromised the affair. Now, when he markets grain, he does not stand on the scales, or sell himself with his load.

A great many boys sell themselves at a still cheaper rate. The boy who lies, cheats, swears, or steals, and thus loses his character, his reputation, and his prospect of prosperity in this life and blessing in the next, sells himself to sin and Satan; and though he may not get his pay, the buyer is likely to hold on to his purchase.—*The Little Christian.*

Served Him Right.

ON a Fort Wayne train approaching Chicago, there was a short-statured, straight-haired, copper-colored Indian, going back to the reservation after a trip to the Indian school at Carlisle, Pennsylvania. He wore a nice suit of clothes, which fitted him badly, and a paper collar, without any necktie. He attended strictly to his own business, and was unmolested until a young fellow came into the smoking-car from the sleeper. "An Indian, I guess," said the young man, as he lighted a cigarette. And then, approaching the son of the plains, he attracted general attention by shouting, with strange gestures, "Ugh, heap big Injun! Omaha! Sioux! Pawnee! See great father! Have drink fire-water? Warm Injun's blood!" The copper-colored savage gazed at the young man a moment with an ill-concealed expression on his face, and then he said, with good pronunciation, "You must have been reading dime novels, sir; I am going back to my people in Montana, after spending three years in the East at school. I advise you to do the same thing. No; I do not drink whisky. Where I live, gentlemen do not carry whisky flasks in their pockets." The cigarette was not smoked out, and amid a general laugh, a much crestfallen young man retired to the sleeping coach.—*Youth's Companion.*

Thinking Ourselves Over.

"PLEASE tell me, mother, what self-examination is," said a child. "Our superintendent said something about it, and he told us to spend a little time every Sabbath practicing it—practicing what, mother?"

"Self-examination is *thinking ourselves over*," answered the mother. "You know how apt we are to forget *ourselves*, what we did and thought yesterday, and the day before, and the day before that. Now it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

Self-forgetfulness is a virtue in the common meaning of the word; but it is not safe for one always to forget one's self. A bad man never likes to "think himself over." It is only those who aim at self-improvement who are willing to review the past and to profit by its lessons. If we would become truly good, wise, and successful, we must "think ourselves over." Our past mistakes must be corrected, and our lost opportunities redeemed.—*Sel.*

Playing on the Street.

WHEN I was a boy, my father moved to a nice house on the outskirts of the city. The neighbors were good ones, and I had a plenty of playmates.

One evening, just after dark, we were running races, the other boys and I, up and down the sidewalk. After a while father came to the door, and called, "Come in, my son!"

When I went in, he told me that I must not be out on the street at all after sunset.

I wondered why. I could not see any harm in running races up and down the walk.

But he told me not to do it, and I had to obey.

Now that I am a man, I have looked to see how those other boys turned out. Their fathers let them spend the evenings on the street, and nearly all of them became bad boys and brought sorrow to their parents.

Boys, the place for you after sunset is at home.—*Sel.*

THERE are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Presbyterian Observer.*

NOTHING is troublesome that we do willingly.

Bible Echo and Signs of the Times.

"What is truth?"

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Melbourne, Australia, November, 1886.

Novel-Reading vs. the Bible.

NOT long since, Bishop Kennion delivered a lecture before the Young Men's Christian Association of Adelaide, in which he warmly advocated novel-reading, as a source of profit, especially to Christians. While he made some slight objections to the more common, cheap novels of the day, as having an injurious tendency on account of the coarseness of the characters they exhibit, he thought it a decided duty on the part of Christians to read all the popular novelists; such as Thackeray, George Eliot, Walter Scott, etc. These authors, the speaker said, present to the reader some fine types of moral heroes that are well worthy of imitation, and that tend to raise high moral aspirations.

It is certainly fair to presume that one standing at the head of an Anglican diocese, who has the responsibility of high office and the care of numerous churches, giving him far-reaching influence, would, in his public utterances, give only such advice, and recommend only such a course, as in his judgment was the very best. To assert otherwise would be to take grounds that no one who cannot read the motives of the heart would be justified in taking. Now, since the bishop of Adelaide publicly presses the reading of novels to such an extent as to express the hope of soon seeing a club formed in his city for the promotion of novel-reading, and says not a word about reading the word of God, is it not fair to suppose that he gives these modern authors the preference over the writers of that ancient book, the Bible?

If the highest types of moral heroism were the standard sought, why not point out the very best? If the Bible possesses any merit in this direction, why not include it in the list of recommendations? Does one excuse the matter by saying that on that particular occasion, *novels*, and not the Bible, were the topic under consideration, and it would therefore be out of place to introduce the latter book? But we are to remember that the lecture under consideration was given for the purpose of promoting morality among young men, especially those connected with the Christian Association; and certain characters of fiction—mere productions of a fanciful brain, whose opportunities of shining as moral heroes, were created for the occasion, simply to impart interest to the narrative, and excite the imagination of the reader—were recommended to their study as worthy of imitation. It would certainly seem as fitting to recommend heroic actions that were really performed, and that by securing help from a higher source than their own human strength. Indeed, we had always supposed it to be the duty of a minister of the gospel, an ambassador of Christ, to exalt the word of his power on all occasions.

The bishop uttered one truism when he declared that the reader of these fictitious works would gradually come to imitate the characters they present; and this very result is the one to be feared. Are the heroes of novels represented as leaning upon God in seasons of distress, and giving glory to him for deliverance from trouble?—No; these are generally shown to be very clever and wise on their own account, and full of vain-glory upon the accomplishment of some impossible feat. No one can form a love for these works of romance without unbalancing the moral powers to a certain degree. In time novel-readers become so swayed by the sentiments of their favorite characters that they lose their former self-control, and become unsettled and trifling in their ways. If one wishes to live in a low under-current of thought, one that will degrade the morals and make his life unreal, let him become

an habitual reader of novels, and his end will soon be gained; but if he desires a train of thought that will elevate and ennoble the whole man, let him choose the Bible for a daily companion. If he wants examples of moral heroes, he will find them in the word of God, and he will have a life-long work to imitate their virtues.

But if one wishes to extend his reading beyond the Bible in his search for characters brave for the right, let him read the history of the church, and study the lives of those who have suffered for the truth's sake all along the track of the Christian era, that we might have the gospel in its purity. Here is something stranger than fiction, and much more profitable, because it gives a correct view of the elevating power of the gospel, and shows the constancy of God toward those who stand for the right under unfavorable circumstances.

The same result is not obtained by examining the lives of fictitious heroes. The works themselves have one very objectionable feature about them. A novel is defined by Webster to be "a fictitious tale or narrative in prose, intended to exhibit the operation of the passions, and particularly of love." Indeed, without such a foundation, a novel would have no attraction for the average reader. That which makes such works inviting, in many cases, is the exhibition of some of the worst passions of the human family. And while the tale may not be told in positively indecent words, yet the narrative is so woven together that the imagination of the reader is wrought up to a feverish excitement, and led forward in a most unchaste channel of thought. This is just where the fascination is for some minds, according to their own confession; and this very kind of reading has in some cases proved the rock upon which pure minds have been wrecked, and lives ruined.

It is useless to say that one could recommend the reading of a certain class of novels, and prohibit the use of others below the prescribed standard. Any one who will stop to think, knows very well that it is the same with novels as with some other objectionable things; it is hard to draw a line and be able to say, Everything on this side is good, and all on that side is evil. If one reads certain novels, fortified by the statement of his spiritual adviser that they contain no virus, others will soon be admitted to the privileged list, until the most objectionable sentiments can be read with complacency.

"By beholding we become changed." The moral atmosphere one lives in has much to do in shaping his character. A youth may have been tenderly reared by godly parents; yet a short acquaintance with loose, immoral companions poisons his mind and corrupts his manners. So one may choose a course of reading that will beget an improper train of thought, and give an inuneral mould to the character. "Out of the abundance of the heart the mouth speaketh," is as true today as when first uttered by the Saviour. He whose mind is constantly being filled with certain thoughts, must give expression to them either in words or deeds, sometimes in both. If one's conversation, then, is largely of a low, coarse order, it only shows the bent of his mind; and in the same way one may be known as a lover of fiction when by his words and actions he imitates the heroes of his imagination.

It is hardly possible for one to long conceal from the world a line of thought he cherishes above others. It will either be revealed in his words or brought to light by some overt act. Said the Saviour, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. Every deed of this life, then, be it great or small, is generated in the thoughts of the heart. On this premise, how careful should we be to read only those works that will beget pure and noble thoughts; for how is it possible to produce good deeds from wrong thoughts?

An outward profession of religion cannot avail for that individual whose thoughts are not kept in sub-

jection. The case of Simon Magus is to the point. He had been received by baptism into fellowship with the apostles; and yet when he ventured to offer Peter money to confer on him the power of bestowing the Holy Spirit by the touch of his hand, that apostle administered a severe rebuke, telling him that he had neither part nor lot in the matter, "because his heart was not right before God. Acts 8: 13-21. But what revealed the iniquity of Simon's heart?—Simply this; he had expressed a *wrong thought* in the request he made to the apostle. He was then exhorted to pray to God that the *thought of his heart* (not his words particularly, for they were but the expression of something back of them) might be forgiven him.

There may be some who do not see the necessity of pure thoughts; but it is only on the condition that the thoughts are purged, that God receives the sinner. "Let the wicked forsake his way, and the *unrighteous man his thoughts*; and let him return unto the Lord, and he will have mercy upon him." Isa. 55: 7. Why, then, should a Christian cultivate the low, gross thoughts of a modern novel-writer? On the other hand, why should he not rather choose the pure words of the Bible, and let them become the stimulus of the mind? It is certainly better to be changed into the image of Christ by beholding him, than to study the character of an invented hero of romance, and imitate his imperfections.

When the earthly career of man is closed, there will appear two classes, one to have an eternal reward, the other to be eternally lost. The first company are seen standing on Mount Zion with the Lamb. These, upon examination, had been found to be *without fault* before the throne of God. Rev. 14: 5. *In their mouth was no guile*; the fountain from whence issued their words and actions had been thoroughly cleansed. These are now saved to dwell forever in the presence of God and the Lamb; they are to be inhabitants of the city of God. But within the walls of that city nothing enters that is defiled. All who have not had the heart cleansed remain on the outside. And who compose this company? "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and *whosoever loveth and maketh a lie*." Rev. 22: 15. Those who love falsehoods share the same fate as those who make them; and theirs is not a pleasant company to be finally found in. It is better, then, to choose truth for our constant companion, and let its genial influence mould us into men and women of God.

The Troubles in the East.

THE Eastern Question is still a source of much anxiety to politicians. Nearly every day some new phase of the question develops, adding to the general complication of affairs, and making a pacific settlement of the difficulty doubtful of realization. From the way Russia is hastening matters, it would seem as if she was getting impatient to realize the fulfillment of Peter the Great's will. The ninth article of that famous document enjoins that Russia shall, "Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

These conditions have been met as fast as circumstances would permit. Catherine won the Crimea. In 1812 Alexander I. obtained Moldavia and Bessarabia. Then Nicholas won the right to freely navigate the Black Sea, the Dardanelles, and the Danube. This was in a measure lost through the Crimean war, but reclaimed

in 1870, since which time the Black Sea has been, to all intents and purposes, a close Russian sea.

In 1877, she declared war against Turkey, hoping to carry out her cherished desire to drive the Turk from Europe and secure Constantinople. The following year she pushed her approaches till the outposts of the much-coveted city were occupied by her forces, and was only restrained from seizing the city itself by the diplomacy of the alarmed nations of Europe. Since then Russia has watched every opportunity of advancing toward her cherished goal. In the East and South she has quietly expanded her frontiers, until the occupation of Herat, the last outpost of importance between her present occupation and India, may be accomplished almost at will. When difficulties can be brought about which will involve the nations of Europe, and so engage their attention at home, the next opportunity for Russia's advance will have come, and she will not hesitate to take advantage of the situation.

What the present Bulgarian difficulty will result in it is at present hard to determine. But from the part Russia has been, and is still acting in the matter, we may safely conclude she has an eye to carrying out the scheme of securing the legacy provided by the will of Peter the Great. It will not be surprising to the faithful student of prophecy, if Russia succeeds in having a tool of her own placed over the affairs of that State. Then she can more readily work out her designs upon Constantinople and the Turk, because her base of operations will thereby be brought so much nearer her cherished object.

To secure India is a desideratum to Russia, simply because that will assist her in carrying out the project of wresting Constantinople from the Turks, and driving them out of Europe. As expressed in the great Czar's will, "Once there, we can do without the gold of England," so Russia knows that by securing India she will obtain the unlimited supplies necessary to the maintenance of the great project she has in view. We shall watch with deep interest the present developments of the Eastern question, because we are persuaded that sooner or later they will result in the fulfillment of that prophecy which we think points out the driving of the Turk from Europe into his Asiatic possessions. When there, he will be forced to make his seat of government at Jerusalem, the only available place in that portion of Turkish territory.

When this is fulfilled, as it is liable to be very soon, and the Turk has planted the "tabernacles of his palace between the seas in the glorious holy mountain," we shall, according to further statements of the prophecy, look for him to "come to his end, and none shall help him." Dan. 11:45. And when that takes place, we are assured by the prophet that the "great Prince which standeth for the children of thy people" shall stand up (reign), the people of God on earth shall be delivered, and the dead shall be raised. We may now be very near this final event, and can heartily respond to the constantly increasing evidence of the fact, in the language of the seer of Patmos, "Even so, come, Lord Jesus."

The Christian's Strength.

THE power of the Christian religion lies in its simplicity. Kingdoms are overthrown, thrones demolished by the diffusing of its spirit. The weapons of the Christian are not carnal, but mighty through God to the pulling down of strong-holds. To an impetuous Peter our Saviour said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." "The cup which my Father hath given me, shall I not drink it?" He took upon himself our nature, became subject to the frailties of mortals, and voluntarily laid down his life for a fallen race. It was by this act he became victor over the world, the flesh, and the devil, and rose from the dead a triumphant conqueror.

Never was there such a moral phenomenon exhibited upon this earth as the first establishment and progress

of Christianity. The instruments by which it was established, the opposition with which it was met, and the success which attended its career, were all of the most extraordinary character. The nature of the work was humiliation, yielding of personal honor, glory, and selfish comfort, while the opposing party apparently triumphed. Of the author of the Christian religion it is said, "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

While the Roman kingdom was in its glory, and the whole world was reposing in security under the protecting wings of the most august of all the Cæsars, and Polytheism, with her myriads of temples, and her myriads of myriads of priests was triumphantly seated in the affections of a superstitious people; while clouds of incense were rising from every city, town, and hamlet in honor of the gods of Roman superstition, Christ, the star of Bethlehem, appeared. He was born in a stable. What fearful odds! what a contrast,—idolatry on the throne, the author of principles which were to shake the world, lying in a manger!

Unattended in his birth, unseconded in his outset, he began his career. After thirty years of obscurity we find him followed by what the wisdom of the world, the wealthy, and the proud would call a contemptible company. Here a dozen individuals from the humblest walks in life commenced a work under the direction of Jesus Christ, which is finally to triumph over the wealth of the world and its most powerful kingdoms. Their life was to be one of self-denial and sacrifice. They were to leave home, houses, lands, and the nearest ties, for the truth's sake, and for a reward were to receive a crown of glory in the world to come. Such was the army of faith, such the inducements set before them. Thus commenced the work of the gospel at the first advent of our Saviour.

In the language of another: "The land of Judah is smitten with the sword of the Spirit. Jerusalem falls, Samaria is taken. The coasts of Asia, maritime cities, islands, and provinces vow allegiance to a crucified King. Mighty Rome is aroused, shaken, and affrighted. Sacrifices are unbought, altars moulder, and temples decay. Her pontiffs, her senators, and her emperors stand aghast. Persecution, the adjunct of a weak and wicked cause, unsheaths her sword and kindles her fires. A Nero and Caligula prepare the fagots, and illuminate Rome with burning Christians. But the scheme soon defeats itself; for anon 'tis found that the blood and ashes of martyrs are the seed of the church. So the battle is fought till every town of note from the Tiber to the Thames, from the Euphrates to the Ganges, bows to the cross. On the one side, superstition and the sword, the mitred head and the sceptered arm, combine, on the other, almighty truth alone pushes on the combat. Under these fearful odds the truth triumphs."

Such is the power that has ever attended the gospel in its simplicity. And shall those to whom is committed its closing work on the earth tremble, and fear to enter the conflict before them? Does not our God live, and are not his truths the same? "It is not by might nor by power, but by my Spirit, saith the Lord."

S. N. H.

What the Fourth Commandment Requires.

THIS precept simply requires that day of the week to be kept holy on which the Creator rested. This, we have learned over and over again, was the seventh day of the week. He rested on one day only of the weekly cycle, and this rest was long ages in the past when the command was given, and therefore could not be changed. Hence the fourth commandment can be made to sanction Sabbatizing on no other day of the week than the seventh. One cannot change his birthday to another day on which it did not occur. Independence-day can not be separated from the Fourth of July; for the events occurring in 1776 fix it to that point, and they

cannot now be changed. So of God's rest day; the facts are such that before it could be changed, the whole work of creation would have to be gone over again. God rested on the seventh day of the first week of time. We are to rest on the same day of the week to keep that great fact in memory. What would we think of the propriety of appointing some day besides the Fourth of July, on which to commemorate the independence of the United States? This would be no more absurd than the observance of some other day than the seventh in keeping the fourth commandment.

This command is inseparably connected with the day of Jehovah's rest. It is the particular day of God's rest which the command requires to be kept holy and no other. It is not a seventh part of time that the command specifies, neither one day in seven after six of labor merely; but it is *the seventh day on which God rested from the work of creation*, which is appointed for man to keep as it comes to him in the weekly cycle. God was at this very time showing the people, by weekly miracles, in the fall of the manna, which day this creation Sabbath was. There could be no doubt on this point, no time lost. They had the right day from creation, the God of all the earth pointing it out to them every week. The true weekly cycle was therefore known at the time the law was given. Doubtless it had always been kept by the patriarchs from the creation to this time, as it was by the Jewish people till the time of Christ.

The speaking of the law on Sinai by the Creator of the universe, and his writing it on the imperishable tablets of stone, with his own finger, marks a most important epoch in the religious progress of the race. The fact that the creation Sabbath was given such great prominence as to be made the central and most extensive precept in it, demonstrates the exalted position it occupied in the Lawgiver's estimation. No satisfactory reason can be assigned for this high honor, other than that "the Sabbath," which "was made for man," was exceedingly important for his well-being. It was the day for religious benefit, for spiritual improvement,—the day in which to remember our Creator, and that we are the workmanship of his hands. Mark this fact well; the principal object of the Sabbath, according to the commandment, is not mere rest from physical toil. It is to be kept "holy;" for it was made holy at the creation. The facts of creation are to be remembered. Religious contemplation and work are the main objects of the day. It is God's day, and not ours. He has never given us this day to use for our purposes. G. I. B.

Immortality Brought to Light through the Gospel.

THE prevailing opinion of Christendom has been for some ages past that we possess inherent immortality as a race; that an immortal soul, or spirit, dwells in every son and daughter of Adam, by virtue of the fact that they are human beings; that every one of the patriarchs and all the heathen nations of ancient times possessed an immortal soul, and that it cannot possibly be destroyed by what we call physical death, but lives right on as conscious as ever. Several of the ancient heathen nations, long before Christ, taught this. How can such an idea be harmonized with this text of Scripture? "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10. The statement is distinct and emphatic that immortality was brought to light through the gospel. How could this be, if it had been existing four thousand years before, just as much as from that time onward? No statement of Christ's can be found declaring the soul of man immortal. The Egyptians, many centuries before, said so, the Greeks and Romans said so, but Christ never. But taking the true position, that man is not naturally immortal, and must receive his future life through Christ, then we can see the force in this text, and its beauty and power are specially precious. When he died and rose again, he thus laid the foundation of the gospel securely. Immortality for those who accept and obey him is thus made clear and certain.

G. I. B.

Religion and Happiness.

"For a person to live and die happy, he must believe in the Lord Jesus Christ." These words we lately saw in a religious journal, and have very often heard similar expressions. The utterance of such a sentiment gives evidence of a very crude idea of religion and its object. We think that such a view of religion is injurious, for the following reasons:—

1. It fosters selfishness, which is directly opposed to true religion. To make happiness the sole or the principal incentive for gaining religion, is to direct the attention of the individual to himself rather than to God. Love should be the mainspring of every act of the Christian. The reward of the righteous and the punishment of the ungodly are both set before us, to stimulate us both by hope and by fear; yet these are not the main incentives. "Perfect love casteth out fear." It is certain that when one is imbued with the Spirit of Christ, who said, "My meat is to do the will of Him that sent me, and to finish his work," he will not do his work through fear of the consequences if he should neglect it. At the birth of Christ the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. And the first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," while the second is, "Thou shalt love thy neighbor as thyself." In true religion there is no place for thoughts of self; the glory of God, and the welfare of our fellow-men comprise our whole duty. All the thought the Christian has to take of self is to keep himself unspotted from the world.

2. The idea is injurious because it tends to the discouragement of those who hold it. If a man thinks that happiness is the sure and invariable result of belief in Christ, he will surely be discouraged when trouble comes, as it certainly will. When the Thessalonians were in distress, Paul wrote to them, "That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto." 1 Thess. 3:3. It is enough for the disciple if he be as his Lord, and he was "a man of sorrows, and acquainted with grief." So he says to his followers: "If they have persecuted me, they will also persecute you." "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." "In the world ye shall have tribulation." True, the Christian will be "joyful in tribulation;" yet it will be tribulation still.

3. The idea that happiness is a constant accompaniment of belief in Christ, is injurious, because it tends to produce false hopes. The careless sinner and the professor who is "at ease in Zion," having this idea, may fancy that they are in good case. They have no trouble, therefore they think the Lord must be pleased with them. They forget that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Pious Job was afflicted almost beyond conception, while the wicked whom the psalmist saw were not in trouble as other men, neither were they plagued like other men. They were in prosperity, and had more than heart could wish. And this was just because they were wicked. The devil can well afford to let his servants dwell in peace; but "all that will live godly in Christ Jesus shall suffer persecution."

A happy death is not in itself any evidence of a person's piety, nor an assurance that he is sure of final happiness. The psalmist says of the wicked, "There are no bands in their death; but their strength is firm." Ps. 73:4. On the other hand, a good man may, like Hézekiah, be in sore distress at the thought that he is near death.

In a word, the honor and glory of God should be placed before our own happiness. Indeed, happiness should never be sought. If we seek for happiness, it will be sure to escape us, although we may be satisfied with a spurious article. If we glorify God, that is of itself true happiness or blessedness; for Christ declares that they that mourn *are* happy. And this should

show the folly of trusting to *feeling* in any case. The basis of the Christian's hope and trust is not feeling, but knowledge. In the midst of terrible trial he can say, "I know that my Redeemer liveth;" and although he may feel that because of poverty and low station, he is despised by men, if he keeps "the commandments of God and the faith of Jesus," he may have, not the *feeling*, but the *assurance* that he pleases God.

E. J. WAGGONER.

Some Features of Our Times.

This is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little of religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more wide-spread and distressing poverty.

There never was a time when there were so many remedies for every disease, real or imaginary, which profess to be sure cures, absolutely infallible, and never a time when there existed so much disease, sickness, suffering, and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidence of fast descending into every depth of iniquity and sin.

And what does all this show?—It shows that the pretensions upon which men build themselves, are a sham, and their professions, hypocrisy. They are willing to deceive themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time to which the prophet's words apply. There is nothing to which men will not put their hands for gain. With worthless nostrums, which the venders know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollow-heartedness exist on every hand. Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve till He whose right it is, the Prince of the house of David, takes the throne.

We rejoice that this event is drawing near. Hasten, O King of kings, the glad day.—*Gospel Sickle*.

ACCORDING to the *Herald*, the latest sensation in the religious world is the "revival masher." "This is no nickname. The 'revival mashers,' as they call themselves, are more fully described as 'evening-dress revivalists,' the sign of conversion being, with them, the donning of full evening dress. The body, which is growing in numbers, originated in Glasgow, its apostles being some young ladies. Whether he speaks from a pulpit, or a public platform, or an inverted cart in the market-place, the 'revival masher' is always in evening dress. So far as is convenient, the lady members of the body support their brethren in ball dresses." There is something peculiarly repulsive in the idea of making the fashions of this world, which might be called the livery of Satan, the badge of Christian discipleship. How do these "mashers" read 1 John 2:15-17?

In the *Christian at Work* of Feb. 11, 1886, Henry J. VanDyke, Jr., D. D., devotes considerable space to a discussion of the Sabbath question, in which he makes some uncommon admissions concerning Sunday. He states the common argument for a change of the Sabbath from the seventh to the first day of the week, and then says:—

"This argument may be good for those who can honestly use it. But for one who is not convinced that it is supported by the facts, for one who after patient study of the New Testament fails to find any sufficient evidence of the alleged historic connection, this method of reasoning is a source of weakness rather than of strength. A poor defense injures a good cause. An historical argument is worse than worthless if it be not exact. The question is not what the apostles ought to have done, according to our judgment, or what they might have done, had they known all that we know; but the simple question is, What did they actually do? We do not find in the New Testament a single trace of their alleged transference of Sabbath obligation from the seventh to the first day of the week.....we see the disciples assembling for worship on the first day of the week, but we see them also listening to Paul daily in the school of Tyrannus (Acts 19:9); and there is no clear evidence that Sunday was observed as a day of sacred rest and abstinence from secular employment until the time of Constantine, when it was established by imperial law and joyfully accepted by the church as her holy day. A chain is no stronger than its slenderest link. An argument is no stronger than its weakest point. Is it wise to suspend the authority of our Christian Sabbath by a chain which threatens to snap in the middle?"

Missionary.

WORK FOR THE MASTER.

ARE we doing day by day
All our hands can find to do?
Can we say unto the Master,
Lord, I'm working now for you?

Are there none around us longing
For the precious light of truth?
Some souls near to lead to Jesus
In the tender time of youth?

Oh the precious golden moments
That are speeding swiftly by!
We may spend the time for Jesus,
Pointing souls the way on high.

Though we're weak and often falter,
Let us still keep pressing on;
By and by the rest-day cometh,
When our work will all be done.

In that day when Jesus cometh,
Shall our hands hold only leaves;
Or shall we with joy and gladness
Carry home the golden sheaves?

—Mary E. Inman.

Knox's First Sermon.

THE patrons of the established religion in the University of St. Andrews, taking advantage of superior literary attainments, had often entangled the exponents of the new faith with sophisms and garbled quotations from the Fathers. Knox had assisted the reform preacher with his pen, and by his superior skill in logic and the writings of the Fathers, exposed their popish errors. One day at a public disputation in the presence of a great number of people, the papal party, having been driven from every defense, fled as their last refuge to the infallible authority of the church, alleging that as the tenets of Luther had been condemned by it as heretical, all further dispute was unnecessary.

Knox replied that before accepting this conclusion it would be necessary to identify the true church by its marks or characteristics given in Scripture, lest they should blindly receive a harlot as their spiritual mother.

"For," he continued, "the Roman Church as it is now corrupted, wherein stands the hope of your victory, I no more doubt that it is the synagogue of Satan, and that the head thereof, called the pope, is the man of sin of whom the apostle speaks, than I

doubt that Jesus Christ suffered at the instigation of the church at Jerusalem. Yea, I offer myself to prove by word or writing that the Roman Church is this day farther degenerated from the purity which existed in the days of the apostles than were the Jews from the ordinances given by Moses, when they consented to the death of Jesus Christ."

To this bold charge the people responded, that, if it was true, they had been miserably deceived, and they demanded that he should ascend the pulpit and give proof of what he had so confidently affirmed.

The next Sunday he redeemed his promise. His text was Dan. 7:24, 25. He first explained the vision, showing that the four empires, represented by the four beasts, were Babylon, Persia, Grecia and Rome, out of the last of which the power described in his text arose. He proceeded to show that this was applicable to no other power than the degenerate Church of Rome, and compared with his text parallel passages in the New Testament, showing that the king here mentioned was the same as elsewhere called the "man of sin," the antichrist, the Babylonian harlot; that this did not mean a single person, but a body of people under a wicked head.

In support of his assertion that the papal power was antichristian, he described it under its three heads,—life, doctrine, and laws. He depicted the lives of the popes, and compared their doctrines and laws with those of the New Testament, particularly respecting justification, holidays, abstinence from meats and from marriage. He quoted from the canon law the blasphemous titles and prerogatives ascribed to the pope as additional evidence to sustain his position. In conclusion he signified that if any present thought that he had misquoted or misinterpreted the testimonies which he had produced from the Scriptures, history, or elsewhere, he was willing, in the presence of witnesses, to give satisfaction. There were present in the audience his former preceptor, the members of the university, the sub-prior of the abbey, and a great number of canons and friars of different orders.

This sermon, delivered with much of the eloquence for which Knox was afterward celebrated, made a great noise, and excited much speculation among all classes. All the reformed preachers who preceded Knox in Scotland, not excepting Wishart, had contented themselves with refuting some of the grosser errors of Popery, but he struck at its very root by boldly denouncing the pope as antichrist.

One of his hearers, Sir David Lindsay, afterward, under the title "Monarchies," put this discourse in rhyme, in which, says the historian, "he traced the rise and progress of the papacy, and the causes which produced the corruption of Christianity, and discovered a knowledge of history which would not disgrace any modern author." It is said that this poem, with others by the same author, was read by every man, woman, and child. The following incident illustrates the effect they produced.

While a friar was at one time preaching in Perth, after relating some of the miracles purporting to have been wrought at the shrine of the saints, he began to inveigh bitterly against the Lutheran preachers who were endeavoring to withdraw the people from the Catholic faith. Instantly a loud hissing arose from that part of the church where some three hundred boys were seated. The friar, abashed and affrighted, broke off his discourse and fled from the pulpit. An inquiry respecting the origin of the disturbance was made, when it was found that the son of a craftsman in town having Lindsay's "Monarchies," had been reading it to his school-fellows. When the master was about to administer severe chastisement to the boy on account of the disturbance, and for having in his possession such a heretical book, he spiritedly replied that the book was not heretical, and requested his master to read it, professing his willingness to receive punishment if heresy was found in it. The master complied, and was convinced of the truth of the boy's statement. Accordingly he made the best excuse possible for the conduct of his scholars, advised the friar to abstain in future from extolling miracles and abusing Protestant preachers, and was himself ever afterward a friend to the Reformation.

For the sentiments advanced in this sermon, Knox was soon called in question by the sub-prior, who, though favorable to the Reformation, dared not let such heretical and schismatical doctrines "be taught without some show of opposition." In Knox' able defense he was opposed by a Gray Friar who attempted to prove the divine institution of papal ceremonies. Having been driven from the Gospels to the Acts and from the Acts to the Epistles and from one epistle to another, he was at last obliged to affirm that the apostles had not received the Holy Spirit when they wrote the epistles, but they afterward received it and ordained ceremonies. "Father," exclaimed the sub-prior, "what say ye? God forbid that ye should say that; for then farewell to the ground of our faith."

Instructed by the result of this free discussion, the Papists avoided all further disputation. Had the Castle of St. Andrews been in their possession, they would have soon silenced their troublesome preachers; but as it was held by the opposite party, more crafty and moderate measures were necessary. Orders were issued that all the learned men in the university and abbey should preach by turn, and by this means the reformed preachers were excluded in those days when the greatest audiences attended, and all were forbidden to touch on controverted points. Great numbers, however, during the few months which Knox remained at St. Andrews, renounced Popery and embraced the Protestant faith.

S. N. H.

THE SHINING WAY.

SHE thought, because God had given her love
And many noble things,
And endowed her soul with the beautiful
On its silver-tinted wings;
And because her lot in life was cast
With those of coarser mould,
That life was bitter indeed to bear;
She could not find the gold.
When an angel's voice from the breathing air
Seemed to whisper night and day—
"Why not reach out your hand to these,
And show them the shining way?"

It haunted her in its plaintive strain;
She saw her selfish life;
She had not been true to her heavenly gift
In the world's great, ceaseless strife.
She had gathered all the sunbeams home,
And treasured them in her heart;
But her knowledge to the maimed and dwarfed
She had never tried to impart.
And little by little she dropped her pearls,
Which to them were only clay,
Until in searching for the truth,
They had learned the shining way.

No matter how great and good you are,
Nor with wisdom how endowed,
Nor where your lot in life be cast,
With the lowly or the proud;
You can bring the happiest hours of life
Upon your heart to-day,
If you will take a darkened soul
And show it the shining way.

—Sel.

What Are You Doing?"

Do you ever tell what the Lord has done for your soul? How does the world know that you are a Christian? Do you ever make a personal appeal to an unconverted soul? Do your religious engagements take precedence over all others? Have you tried to induce any one to attend the church? Do you visit the poor, the sick, and the strangers? Have you sought to know our new members? Do you "go into all the world and preach the gospel" by giving as the Lord has prospered you? Is secret prayer your daily habit? Are you informed concerning the spread of the gospel? Do you take a religious paper? Are you an advocate of gospel temperance principles? Do you observe family worship? Do you ever hand any person a good book or tract? Do you contribute your part of the current expenses of the church? Are any of the ways of working and witnessing for Christ, your ways?—*Dr. George L. Spinning.*

Delayed Results.

THE want of immediate or apparent success is among the severe trials which Christian workers are called to endure. To toil long without any obvious results is painfully trying; but it is a test of faith to which the faithful servants of God are often subjected. He that sows is not always he that quickly gathers the ripened grain with rejoicing that he has not labored in vain. The bringing in of the sheaves from the field where tearful sowing is done, is often delayed. Success, at first, is dealt out but sparingly, in a multitude of cases. The sower is not so soon a reaper as he longs to be, in what seems to him a godly impatience.

It has always been thus. God tries the faith of his servants by keeping them in suspense. Jeremiah says, "It is good that a man should both hope and quietly wait." The most excellent and faithful have thus been tried. That for which they anxiously looked did not appear according to their desires or their expectations as to either the time or the way of appearance, if, indeed, aught on earth was ever to be seen. The preaching of Noah produced but little effect, from first to last, so far as gaining converts was concerned. He waited long before his words were confirmed, and before the end of his ministry was accomplished. Very wearisome must have been that one hundred and twenty years of waiting. Many a time he must have felt that he was laboring in vain; and never, at all, did he see the world converted and saved. Without doubt, however, he was permitted to feel that the true end of the work given him to do was accomplished; so that he was by no means to be considered an unsuccessful preacher.—*Watchman.*

Lonely Laborers.

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last never see their names in print. Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sabbath-school. There is nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible-woman. She is mentioned in the report as making so many visits a week; but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye; yet they are not alone; the Father is with them.

Never mind where you work; care more about how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—*C. H. Spurgeon.*

ROWLAND HILL once made a capital remark upon the fashionable method of criticising sermons. Said he: "Supposing you were attending to hear a will read where you expected a legacy to be left you,—or, at least, where you had a material interest in the document. Would you employ your time while it was being read in criticising the manner in which the lawyer read it? No, you would not; you would be giving anxious ear to hear if anything had been left for you, and how much it was. That is the way in which I would advise you to hear the gospel."

The Home Circle.

SPEAK NO EVIL OF YOUR NEIGHBOR.

SPEAK no evil of your neighbor,
Let no words of cruel blame
Cause your neighbor's cheek to mantle
With the burning blush of shame.
Can you do a Christian's duty
While you blight your neighbor's fame?

Do not judge him very hardly,
Though his ways may erring be;
He may carry heavy burdens
That perhaps you do not see;
Many a heart bears secret sorrow,
Though its pain may hidden be.

You perhaps have never wandered
From the path of right away,
Nor have met the strong temptations
That have led his feet astray;
You perhaps are safely sheltered
From the dangers in his way.

Then, if so, how can you judge him,—
In your strength his weakness blame?
Had you met the same temptations
You perhaps would feel his shame.
Speak no evil word of slander
That may blight your neighbor's name.

Life is full enough of sorrow,
Every heart its anguish knows;
Would you add the sting of slander
To a fellow-being's woes?
Slander with its sting so deadly
Sometimes deals such cruel blows.

Rather try to cheer and help him;
In this fight with adverse fate
Kindly words from you may save him—
Speak them ere it be too late,
Lest you some remorse may suffer
In your pity for his fate.

—Jane Cavanagh, in *N. Y. Weekly*.

A Plea for the Daughters.

I WANT to write a few words to the mothers; those who rock the cradles of our baby-girls, or whose daughters are growing up to womanhood around you. Among the golden threads of my girlhood are woven many dark ones. With the bright memories are mingled bitter ones. And am I wrong in thinking that my experience is similar to that of many others? That more than one mother could re-echo the words a sad-faced woman said to me but yesterday: "My life has been spent in toiling for my children, and now my daughters are like strangers to me. They do not confide in me or seem to care for me. It is very hard."

The old law, as unchanging and immovable as the everlasting hills, came to my mind, but I would not wound more deeply the already sore heart by uttering it. "As ye have sown, so shall ye also reap." But you, mother, whose girls are babies yet, you who are followed about the house by mother-calls and pattering feet, surely you can steer clear of the rocks where her bark of happiness went down. I remember a house whose mother was always first; not because she sought the first place, but because it was cheerfully, gladly given to her. Where no plan for enjoyment was complete unless "mother" would take part, and by sons and daughters alike she was eagerly sought for as confidant. It seems to me that such a woman fills the place God meant she should fill by right of her motherhood. She is a queen, ruling over her little kingdom with wise and gentle sway; and as such her children give her most willing and faithful homage. She is counselor, and many a tangled skein is brought to her to unravel; for, from childish quarrels to love affairs, her children come to her for advice. She is teacher—giving here a gentle reproof, here a kindly criticism, and here a word of praise. She is a friend to her sons and daughters, and to her is first brought the story of every failure and success. Her hold upon their hearts only deepens with the years. And above

all she is "Mother," a word that is lovely, and grand, and sweet.

I know another home, where "My word is law," was laid down by the mother as soon as her children could understand anything. Her daughters are grown women now, but the rule has never been relaxed, and between ruler and subjects there is constant friction. Mutiny in the camp is of almost daily occurrence. One of the daughters, a bonny, sweet-faced lassie, of whom any mother should be proud, said to me, not long ago:—

"Mother never praises me, but finds fault with me all the time, no matter how hard I try to please her. I cannot give away a piece of bread, or alter the position of a chair, without asking her. I shall marry the first man who asks me, for the sake of having a home of my own."

"All wrong," you say; but whose fault is it? Why do the lassies in the other household say—as I have often heard them say, laughingly—"We do not care to marry; for we could never have another home as pleasant as this one."

O my sisters, could I only make you see as plainly as I do, that you are working out for yourselves the happiness or misery of your future—the brightness or bitterness of your middle life. It is for you to say whether your children shall honor, and reverence, and love you. It is for you to say whether the little hands which cling to you now shall retain their clasp as the years slip by. Just as surely as you guide the baby's tottering steps, do you mould the mind and heart, which are like clay in your hands. Don't "turn off" the little ones. Don't say, as I have heard mothers say, often: "I have no time to pet my children, and play with them, and answer their endless questions. It is all I can do to keep the little stockings mended, and the aprons clean and whole." Don't think that the little daughter can do without the caresses you gave her when she lay a helpless little thing in your arms. She needs them more now.

Even if you are tired, too tired to breathe almost, go to her bed with a good-night kiss before she falls asleep. Don't think it is too much trouble to check, very kindly and carefully the faults, as they first spring up. Never be too busy to speak the word of praise that makes a child wonderfully happy. Leave unspoken the harsh word, which might never be wholly forgotten. Above all, never be scornful or sarcastic, for there is no surer way to lose a child's respect; the scornful words may leave a sting you little dream of; for childish mortifications cut very deep. Keep the confidence of your daughters, for, once lost, it may never be recovered. This can be done only by infinite patience with their follies and mistakes. Endeavor to keep your own youth fresh before you. Encourage their little plans. Be interested in their school-life, and, when maidenhood is upon them, in their society-life. Be friend and sister, as well as mother, and you will never mourn lost confidence. Teach them early to be helpful, and if the dishes slip from the little hands, if the towels are scorched and the cake burned, be patient. Remember that your skill was acquired only after years of experience, and do not expect too much from the children. Don't say with one dear, good soul: "It takes so much longer to teach the girls, that I prefer to do the work myself."

Of course your skillful hands could do the work in half the time it takes to guide the little awkward ones, but the helpful ways they are trained to now will smooth your path down the hill. Give them early some special charge, if it be only the care of the plants or the dusting of the parlors; let it be entirely their own care, with which no one else is allowed to interfere. Don't sneer at their plans, but as much as possible consult with them. Be sure that if you confer with them, they will with you. I had almost said, above all give the girls an al-

lowance. Perhaps your purse is scanty, but you can, at least, give them something they can call their own. Never fear their being wasteful; it will teach them self-reliance and economy, and they will be spared the humiliation I know about from bitter experience. Set before them constantly an example of noble womanhood. Guide them so gently that they hardly know they are being guided, and their feet will walk side-by-side with yours; you will not find yourself in your middle age a sour, embittered woman, shoved aside by the children you have given the best years of your life for, but revered, waited upon by willing hands, given loving service. "And your children shall rise up and call you blessed." "For as you have sown, so shall you also reap."—*Arthur's Home Magazine*.

Anecdote of Mrs. Washington.

An old number of the *Newark Daily* contains the following pleasant anecdote of Lady Washington, which was furnished by one of its correspondents, who obtained it from a family in Whippany, N. J., named Vail:—

Mrs. Vail's first husband's mother, Mrs. Tuttle, was a sensible and agreeable woman, whose company was much sought by those who, owing to their wealth, moved in more fashionable circles. Among other frequent visitors was Mrs. Troupe, the lady of a half-pay captain in the British navy. She is described as a lady of affable manners, and of intelligence, and very much esteemed.

One day she visited Mrs. Tuttle, and the usual compliments were hardly passed before she said: "Well, what do you think, Mrs. T.? I have been to see Lady Washington!"

"Have you, indeed! Then tell me all about how you found her ladyship, how she appeared, and what she said."

"Well, I will honestly tell you," answered Mrs. Troupe, "I never was so ashamed in all my life. You see Madame —, and Madame —, and Madame Budd and myself thought we would visit Lady Washington, and as she was said to be so grand a lady, we thought we must put on our best bibs and bands. So we dressed ourselves in our most elegant ruffles and silks, and were introduced to her ladyship. And don't you think we found her *knitting, and with a specked (check) apron on!* She received us very graciously and easily, but after the compliments were over she resumed her knitting. There we were without a stitch of work, and sitting in state, and General Washington's lady with her own hands was knitting stockings for herself and her husband!"

"And that was not all. In the afternoon her ladyship took occasion to say, in a way that we could not be offended at, that at this time it was very important that American ladies should be patterns of industry to their countrywomen, because the separation from the mother country will dry up the sources whence many of our comforts have been derived. We must become independent by our determination to do without what we cannot make ourselves. Whilst our husbands and brothers are examples of patriotism, we must be patterns of industry!"

According to Mrs. Troupe's story, Mrs. Washington gave her visitors some excellent advice, the meanwhile adding force to her words by her actions, and withal in such a way that they could not take offense. In this she proved herself more worthy to occupy her distinguished position than she could have done by all the graceful and elegant accomplishments which are often found in princesses and queens. In the relation she occupied, her knitting-work and her check apron were queenly ornaments, and we may be proud to know that such a woman as Martha Washington set such an admirable example to her countrywomen!

Honor thy father and thy mother.

Health and Temperance.

WHAT WILL YOU TAKE?

"WHAT will you take for friendship's sake?"
Oh, take the fruit which God has spread
In blushing beauty o'er your head.
Go, take the water from the spring,
And your Redeemer's praises sing;
But do not touch the rosy wine,
Nor let your feet to sin incline.
When tempted to embrace the foe,
Look up to Christ, and answer, NO!

"What will you take for friendship's sake?"
Oh, take the sunshine, bright and fair;
Take copious draughts of God's pure air.
Lay hold on Jesus' word and grace;
'Twill shield you from the tempter's gaze.
Oh, do not linger near the wine!
Its flame might quench the spark divine.
Though legions seek your overthrow,
Look up to Christ, and shout your NO!
—*Light and Reflector.*

Shall We Eat Pork?

FROM the earliest times it has been known that in the bodies of man and other animals there are worms. They may be found in the intestines, in the lungs, in the liver, and in the stomach. It is only of late years that the attention of the medical faculty has been particularly called to the pork, so freely eaten by thousands; but by careful examination it is seen that in the flesh of swine are to be found some of the most disgusting and hideous insects, called trichinae, which may be transferred to the human body by eating the flesh of the hog or pig.

The use of pork is one of the most common causes of blood impurities. It overloads the blood with carbonic-acid gas, thus exerting a most pernicious influence on this vital fluid. Shall we eat pork, when we see the hog trying to satisfy its eternal cravings for food in every field or gutter? Shall such an article of diet as the hog, which is an inveterate gormandizer, which finds a lodgment in its capacious stomach for all the filth, and which not only eats filth, but wallows in filth, and is a mass of filth itself—shall such an article be placed upon our tables for us to consume?

The inflammatory effects and humoral properties which pork imparts to the blood, tend to germinate vermin in the system. Grub in the liver, kidneys, lungs, and other organs, not infrequently have their origin in the use of this unwholesome article of food.

To a refined spectator, nothing could be more disgusting than to look at these bloated, besotted creatures. A few years since, in two villages in Germany, more than three hundred persons died from eating measy pork, or the flesh of hogs affected by trichinae; and when sections of the muscles of those who died were examined under the microscope, they were found to be abounding with these worms.

The Americans, of all nations, are supposed to be the greatest flesh-eaters in the world; and it is not unlikely, nor unreasonable to believe, that there may be some connection between this assertion and the equally notorious one that they are the most unhealthy people in the world.

The use of flesh during the hot months is the cause of an untold amount of disease and misery. Putrefaction is promoted by heat; and as the change in meat is very rapid in warm weather, we cannot be too cautious in regard to partaking of flesh-meats. The process of putrefaction may commence in the stomach if too much is eaten when the body is in an abnormal condition, or if the digestive organs are not sufficiently strong and active.

Shall we eat pork, which is mainly composed of the worn-out materials of the animal? How can we be pure and healthy when thus our systems are impregnated with filth? Pork, when eaten, tends to fire the blood, derange the functions of the system, and bring the nerves up to a high state of excitement, and a precocious development of the sexual passion is produced.

It has been observed that nations that live on vegetable food differ in disposition from those that

live chiefly on flesh. Those whose principal diet is flesh, appear, in general, to be more pugnacious. Had nature intended that human beings should be made fighting animals, their finger-ends would have been ornamented with huge, unbending nails, and their jaws distended with savage tusks. To use flesh excessively is, therefore, sinful, and leads man to forget his present duty and his heavenly destiny, because it excites those lower faculties or animal passions which are so prone to prevent the exercise of reason, sociability, and morality.—*Sel.*

Drinking among Women.

AMONG the many evils which afflict our cities, none is half so destructive in its effects or so insidious in its methods as that terrible enemy to civilization, intemperance. The deadly thirst for alcohol is not confined to the lewd and the vicious; it seizes alike rich and poor, high and low, male and female. But whether in the hovel or in the palace, its effects are the same,—irritable tempers, ruined lives, shattered constitutions, premature death, in this world; and in the world to come, tribulation, anguish, and eternal death.

The following extracts show how the habit of indulging in the use of intoxicating liquors is growing and becoming common among women, even in genteel society:—

"The drinking, the startling increase of which has struck many observant residents of the city, is among the wives and daughters of business and professional men. Not so very long ago, any woman who drank in a public place virtually gave notice by the act that she was a loose character. It is so no longer. Scores of wives of business men, when on their shopping trips down town, step into some convenient drinking place and take a glass or two of beer or wine. Some are not content with a glass or two, but indulge in six or eight, or perhaps more. Their trips down town are often more for the purpose of drinking than shopping, and not infrequently those who make them return to their homes with their brains all awheel. Occasionally they go into these resorts by themselves, but generally in company with some male acquaintance."—*Chicago News.*

"One of the most alarming features of the growing intemperance in our land is the hold it is getting upon women. It is not an uncommon sight in this city to see women and children going from saloons with pitchers of beer. We frequently notice the patrol wagon hastening to pick up a woman in a state of intoxication, who, guarded by nicely dressed policemen, is taken off to a place of temporary imprisonment. Fashionable drinking saloons are elegantly fitted up in our large cities for society women of the wealthy class. The number of habitual visitors of such places is said to be alarmingly on the increase. In this the devil is using his most ingenious devices to apply his deadly venom to the very heart of the race. Well may the alarm be sounded all over the land, and the strong ones put forth every possible effort to exterminate this terrible curse, when mothers begin to fall before the rum fiend. Say or think as we may, these facts stare us in the face, and should rouse every lover of sobriety and virtue to determined action against this terrible destroyer of the human race."—*Vanguard.*

A boy smoking a cigar-end became very pale. Throwing the end away, he said to his playmate, "There's something in that cigar that makes me sick." "I know what it is," said the other; "it's the terbaccer." Some people don't know what it is that makes them feel unwell after drinking. They lay the blame on sundry supposed adulterations of liquor. All the while we know what it is. It is the alcohol.—*Alliance News.*

AN Irishman, applying for a license to sell whisky, was asked if he possessed a good moral character. "Faith, yer honor," replied Pat, "I don't see the necessity of a good moral character to sell rum." And who does?

Stooping Shoulders.

A CURE for the evil habit of stooping shoulders, all too prevalent among American children, is suggested by Dr. Dio Lewis, as follows: "Unless you rid yourself of this crook while at school, you will probably go bent to your grave. There is one good way to cure it. Shoulder-braces will not help. One needs not an artificial substitute, but some means to develop the muscles whose duty it is to hold the head and shoulders erect. I know of but one bull's-eye shot. It is to carry a weight on the head. A sheep-skin or other strong bag filled with twenty to eighty pounds of sand is a good weight. When engaged in your morning studies, either before or after breakfast, put this bag of sand on your head, hold your head erect, draw your chin close to your neck, and walk slowly about the room, coming back, if you please, every minute or two to your book, or carrying the book as you walk. The muscles whose duty it is to hold your head and shoulders erect are hit, not with scattering shot, but with a rifle-ball."

Diphtheria Contagious.

IN New York, an old man whose wife had just died of diphtheria, visited his son, and innocently kissed a granddaughter, aged four; he was soon found to be suffering incurably with the dread blood-poisoning, from which he died in a few days. The next day after his arrival, little Essie was taken with the diphtheria, and is still lingering between life and death, with some chances of recovery; but she in turn kissed her little brother, aged two, before she was attacked. The little boy was sent to another house at once when Essie showed the disease, and had been happy and well; but a sore showed on the side of his neck, which quickly developed into the most malignant form of the same disease; and he died within three days of the appearance of the sore.—*The Watchman.*

SAYS Elizabeth Cummings: "I am convinced that at least one-quarter of the work performed by women is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady working. She was all bent up and putting her eyes out counting stitches, 'I don't get any time for reading,' she said plaintively, as she picked up some beads on a needle. 'You must have a great deal of leisure.' Yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth, than would have sufficed to read twenty good books. It did not have the poor merit of being economical, for the price of the material would have bought enough handsome damask for two covers. The meanest work that makes home a lovely, sacred place, is consecrated, and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use in training her mind to think, and her eyes to see, is busy idleness and a waste of time."

Cold Feet.

MANY women suffer with cold feet on account of the relationship between the pedal circulation and that of the pelvic viscera, and in such cases it will be found that the long-continued use of a foot stove during the day, and a hot soap-stone at night, will do more toward re-establishing the disordered functions than any other line of treatment. In order to encourage patients in keeping the feet warm, it is well to inform them that by so doing they will relieve the backache from which they suffer.

Too Much Cigarette.

JAMES CASEY, a newsboy, aged fifteen years, in Danbury, fell down unconscious, and so remained for five hours. It was thought to be a case of sun-stroke; but it was ascertained that he had smoked two packages of cigarettes and had eaten no breakfast. It is said by the physicians to be a case of nicotine poisoning.

Bible Student.

Does the Gospel Supersede the Law?

1. Is THE law made void by faith?

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

2. What law is the theme of this epistle?

"I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

3. How does the apostle characterize that law?

"The law is holy, . . . just, and good." Verse 12. "The law is spiritual." Verse 14.

4. Was it a law to the Jews only?

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

5. Will Jews and Gentiles be judged by it?

"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. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. 2:10-12.

6. When will they be judged by the law?

"In the day when God shall judge the secrets of men by Jesus Christ." Verse 16.

7. Who will be justified in the Judgment?

"The doers of the law shall be justified." Verse 13.

8. What proves that by the term "law" the apostle here means the ten commandments?

"Behold thou art called a Jew, and retest in the law. . . . Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" Verses 17-22.

9. Did the Author of the gospel teach the perpetuity of the law?

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17-19.

10. Did he teach the keeping of the commandments as the way to eternal life?

"If thou wilt enter into life, keep the commandments." Matt. 19:16-19.

11. Did James teach obedience to every precept of that law?

"If ye fulfill the royal law, . . . ye do well. . . . Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:8-10.

12. What shows that he meant the ten commandments?

"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11.

13. Shall we be judged by that law?

"So speak ye, and so do, as they that shall be judged by the law of liberty." Verse 12.

14. What is sin?

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

15. By what is the knowledge of sin?

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

16. What is the wages of sin?

"The wages of sin is death." Chap. 6:23.

17. Did Christ suffer the penalty due to our sins?

"Christ died for our sins." 1 Cor. 15:3. He "bare our sins in his own body on the tree." 1 Pet. 2:24.

18. Why did he give himself for us?

"That he might redeem us from all iniquity." Titus 2:14.

19. What sacrifice did the Father make for us?

"He gave his only begotten Son." John 3:16.

20. Why make the infinite sacrifice of his own beloved and sinless Son?

"That he might be just, and the justifier of him which believeth in Jesus." Rom. 3:26. To save the sinner and at the same time vindicate the righteousness of the law which condemned him, the penalty was inflicted on God's own beloved Son as our substitute. To save sinners, the righteous law must be dishonored, abolished, sacrificed, or his Son must die a sacrifice for sin. The broken law justly demanded the life of the sinner, or of a sinless substitute. He died for our transgressions. Is it reasonable to suppose that the law died at the same time, and that by the same stroke? Was not the law divinely honored?

21. To what conclusion are we brought?

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

R. F. COTTRELL.

If your cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded hand that is holding the cup, and that it is He who carries the cross that is carrying the burden.

CANDID ADMISSIONS

FROM

Sunday Observers and Writers Concerning the First Day of the Week.

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—PREFACE, MAHAN.

RESPECTING the first day of the week, the historian, Dr. Peter Heylyn, says: "Thus do we see upon what ground the Lord's day stands: ON CUSTOM FIRST, and voluntary consecration of it to religious meetings; . . . after, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such commands [as the Sabbath had] that it should be sanctified."—*Andrews's History of the Sabbath*, p. 352.

Wm. Smith says, after quoting the first-day passages and advancing the usual arguments: "Taken separately, perhaps even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution, or even of apostolic practice."—*Bible Dictionary*, Art. *Lord's Day*, p. 356.

"Chambers's Encyclopedia" says: "By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the precept of Jesus or his apostles."—*Art. Sabbath*.

Luther Lee, D. D., says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom."—*Lee's Theology*, p. 562.

Lyman Abbott, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day; . . . but as we meet with *no scriptural direction* for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism*.

What Can Replace the Gospel?

THERE are a multitude of men bent on destroying Christianity. They wish to demolish the whole system, and everything connected with it.

Well, suppose they succeed? "Suppose," says Dr. E. Greenwald, "the Bible burned, the churches closed, the pulpits silenced, all Christian schools of instruction stopped, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life in public and in private, in the church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. What would we choose instead? What systems now prevailing anywhere in the wide world should we adopt in place of discarded Christianity? Where would we look for a better system than that which we would so wholly renounce? We have cut down this tree; where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control large numbers of the people are now living. Which would be selected in place of Christianity renounced?"

Let the skeptic ponder this question. Let him look at heathenism, at Mohammedanism, at the dying superstitions of the Eastern world, and ask himself the question, Would I embrace *any* of these exploded absurdities? Let him look at atheism, a leafless, sapless tree, and inquire what a world would be without Creator, ruler, or law; and then let him

hesitate before he seeks to undermine a faith which has brought more joy, peace, and brightness into this world than all the other religions that man has ever invented or embraced.—*The Armory*.

Good Reasoning.

"If it [the Sabbath] yet exists, let us observe it according to law. And if it does not exist, let us abandon the mock observance of another day for it. 'But,' say some, 'it was *changed* from the seventh to the first day.' Where? when? and by whom?—No man can tell. No, it never was changed, nor could it be, unless creation were to be gone through again; for the reason assigned must be changed before the observance, or respect to the reason, can be changed. It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day of the week. If it be changed, it was that august personage changed it who changes times and laws *ex-officio*—I think his name is Dr. Antichrist."—*A. Campbell*.

The above reasoning is good. But yet the author held that the Sabbath is abolished. Why could he not have seen the fallacy of this, by the same sort of reasoning? Thus: Where, when, and by whom was the Sabbath abolished?—No man can tell. It could not be abolished unless creation should be abolished; for the reason assigned for its institution must be abolished—the creation must fail, and the creative work be no longer worthy of commemoration—before the observance of its memorial can cease.

Would it not have been much better, in discarding the change made by Dr. Antichrist, to have returned to the original institution, than to renounce the institution of the Creator of the universe, with no more authority than the man of sin had for the change?—*Gospel Sickle*.

The Bible.

NO FRAGMENT of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms; and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balances and found wanting. Greece faintly survives its historical fame; and iron Rome of the Cæsars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended, more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world has ever seen. It survives all changes, itself unchanged; it moves all minds, yet it is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till time shall be no longer.—*H. N. Lane*.

He will appear the second time. Paul speaks directly upon this point: "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. 9:28. Again he says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Another apostle testifies to this point thus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John 3:2. From these and many other evidences, the conclusion is irresistible that Christ's second advent will be plainly visible to the inhabitants of the earth.

News Summary.

Secular.

The Jordan has been bridged at Jericho.

The shortage of wheat in Great Britain is estimated at 60,000,000 bushels.

The aggregate population of New York and Brooklyn is nearly 2,300,000.

Steerage rates from America to England have been reduced to £2 10s.

The production of gold in the United States during 1885 is estimated at £2,360,000.

Japan, with a total population of 37,000,000, is said to have less than 10,000 paupers.

White Island, an uninhabited tract of land in the Bay of Plenty, has developed an active volcano.

The manufacture of wine from oranges is said to be developing into a very extensive industry in Florida.

At the Irish Nationalist League of America that recently convened in Chicago, about 4,000 members were present.

Turkey proposes to purchase 400,000 American rifles. She is also making other large additions to her armament.

Hungary has been suffering from a severe outbreak of cholera, and many deaths have occurred in the larger towns.

One county alone in California is said to have paid within the last three months £180 bounty claims on rabbit scalps.

A river with a steadily flowing current is reported to have been found eighty feet below the surface, near Helena, Montana Territory.

This year's wheat crop of America, according to the estimates of the Agricultural Bureau, exceeds that of last year by 90,000,000 bushels.

The Canadian Government has proposed a vote of £20,000 toward the establishment of the Colonial and Indian Jubilee Institute in London.

Out of 7,000 persons inoculated for yellow fever by a Rio Janeiro physician, it is said that only seven died of the disease, although the epidemic was of unusual severity.

Seven of the Chicago anarchists have been sentenced to death, and one to fifteen years in the penitentiary. It is said that 2,000 people assembled to hear the verdict.

The Apache Indians of Arizona are becoming very troublesome, and threaten to drive the miners from that territory. Some of the miners fall victims to their malice almost daily.

The French barque *Glanceuse* was wrecked off Point Lonsdale, near Melbourne, Saturday morning, Oct. 2. No lives were lost. The cargo, which consists of brandy, has been secured.

The Swiss Republic have changed their national holiday from the 9th of July to the 4th, in order to have it celebrated at the same time as Independence Day of the United States.

The English Government has requested the Pasha of Egypt to visit England. It is expected that on his arrival, final arrangements will be made regarding the administration of Egypt.

The Postmaster-General of England favors the reduction of postage from that country to the Australian Colonies so that letters may be transmitted at the rate of one penny for each half ounce.

Part of a vessel's hull, in which there was a rust-eaten cannon, was recently found by dredgers near the Charleston (Massachusetts) navy yard. It is supposed the vessel was sunk in revolutionary days.

Russia has sent 4,500 emigrants, in three lots, to Vladivostok. It is supposed that these emigrants are soldiers in disguise, and that they are sent thither with the intention of occupying Corea.

The city of Los Angeles, California, has passed an ordinance making it a misdemeanor for minors under eighteen years of age to smoke cigarettes on the streets, or for any one to sell cigarettes to such minors.

Notwithstanding the strenuous efforts of Great Britain of late years to reduce her national debt, it is said that last year, instead of a decrease, about £2,000,000 was actually added to her already large debt.

More diplomatic correspondence is made necessary between the United States and Great Britain, on account of the seizure by the U. S. cruiser *Corwin*, of three British schooners caught illegally taking seals in Alaskan waters.

A torpedo has been invented by Mr. Brennan, an engineer of Victoria, that has proved by experiment to be the most effective of any ever tried. Gunboats of a special type are being constructed in order to utilize the late invention.

The Chinese Government is reported to be hastily arming, and, it is thought by some, for the purpose of establishing her late demands against the United States for indemnity from the latter Government, for the Chinese killed at the Rock Springs massacre. Two hundred thousand rifles have been ordered from England for the purpose.

Some excitement was created in Madrid not long since by the revolt of a portion of the city garrison, in favor of the establishment of a republic. The insurgents were soon put down, and the city was immediately proclaimed in a state of siege.

The war ship *Deeris* reports that Ninapau, an island in the South Pacific between Samoa and Tonga, has been almost entirely destroyed by a volcanic eruption. The natives fled to the only safe place, a village at one end of the island, and it is believed that no lives were lost.

The American Congress, that adjourned the 6th of last August, had introduced in both Houses 13,202 measures—bills and joint resolutions. Only 1,101 of these passed both Houses, and 113 of that number were vetoed by the President. The aggregate of appropriations made amounts to £73,000,000.

The city of Galveston, Texas, has suffered severely from a tremendous storm that lately swept the Gulf of Mexico. Houses are in ruins in every direction, and all the pleasure resorts along the coast have been destroyed. The coast is strewn with the wreckage of small vessels, and many people are reported lost and killed.

After the conviction of the Chicago anarchists, a meeting of that fraternity was called in New York for the purpose of denouncing the action of the Chicago court. The speakers vied with each other in denouncing the Government and its laws, and many threats were uttered against those who are appointed to administer justice.

Religious.

New York has over thirty schools for Chinese. Several of these are connected with Presbyterian churches.

Former opposition to Christian missionary effort in Japan has been officially prohibited by the Government.

The American Board of Foreign Missions has a school at Smyrna, Turkey, with one hundred pupils and five teachers.

London papers report that the late Archbishop Trench left property in England and Ireland to the value of £80,000.

Mr. Gladstone has given an unqualified denial to the current statement that he had gone over to the Romish Church.

Philadelphia Hebrews are enraged at the city authorities for refusing to excuse Jewish children from attending school on the great festival days of their church.

At the Wesleyan Conference recently held in London, a committee was appointed to consider the proposition to hold an Ecumenical Conference in the United States in 1891.

More than 80 per cent. of the people of the United States are nominally Protestants; but only 18 per cent. of these—less than one in four—are actual church members.

The *Missionary Herald* says that only about 8 per cent. of the world's population are Protestants, while 20 per cent. are Roman and Greek Catholics, and 72 per cent. are non-Christian.

The Young Men's Christian Association owns ninety buildings in the United States and Canada, the net valuation of the property being £1,008,036. There are 1,006 associations, the annual current expenses of which amount to £160,000.

The Protestants of Ireland are at least a respectable minority. The Anglican church there numbers 600,000 members; the Presbyterians, 485,000; Methodists and Unitarians, 110,000; Congregationalists, Baptists, and other denominations, 60,000.

The *Guardian*, an Anglican paper, quotes as follows, from an address to his parishioners by the rector of Copenhagen, Crewe: "He tells them with pleasure that funerals may be conducted with full Catholic ceremonies. There may be six candles flanking the coffin on either side. The crucifix and incense, symbols of prayers for the dead, may be used."

The Methodist Church in the West Indies is about to celebrate its first centennial anniversary. On the 25th of next December, it will be just one hundred years since Dr. Coke, with three missionaries, landed in the city of St. Johns, Antigua. The Methodist churches in the Islands are about to be united in a general conference, which will have within its limits over three hundred chapels and other preaching places, with more than a hundred and fifty thousand hearers. The actual membership is over forty-eight thousand.

LADIES' GUIDE.

BY J. H. KELLOGG, M. D.

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Bible Echo and Signs of the Times.

Melbourne, Australia, November, 1886.

THE *Christian Advocate* gives a simple rule by which to build a house of worship, so that its acoustic properties may be nearly perfect. It says:—

"Find the circumference of the room, and divide by ten, which will give the height of the ceiling. This appears to be an unerring rule."

THE third quarterly meeting of the Melbourne church was held Oct. 2. Elder M. C. Israel was present. The responses to the roll call showed that nearly all the members are firm in the faith, and have a growing love for the truth. Five had been baptized by Elder Israel the day before; and four of these, with two others, united with the church, making the total number of additions six.

THE meetings being held in Norwood, a suburb of Adelaide, are already bearing fruit. They have now held five weeks, and twenty-seven have given in their names to keep all the commandments of God, and the faith of Jesus Christ. Many others are convinced of their duty, but are halting. As the meetings go on, we hope for some of these, with many others, to gather around the nucleus already formed, and that a church will be established there that will keep the light of truth brightly burning till the Lord comes to gather his people.

THERE can be no mercy in the Judgment. Its object is to determine and to make known the exact truth with regard to every person. For this purpose God weighs us in his balances. What would balances be good for that would show favor to those who lacked the perfect weight? Whoever neglects or carelessly slights mercy now because its conditions are too crossing, and flatters himself that he shall find mercy in the day of Judgment, is committing a fatal mistake. That day will reveal just what you are; and if you are found wanting, it will be too late to retrieve your dreadful mistake.

THE *Christian Weekly and Methodist Journal*, published in Adelaide, S. Australia, in its issue of Aug. 20, quotes these words from the *Catholic Progress*: "The woes of Ireland are due to one single cause,—the existence of Protestantism in Ireland. Away with the propagandists of Protestantism, and Ireland would be saved." "Would that every Protestant meeting-house were swept from the land; then would Ireland recover herself." If this does not sufficiently show the animus of the Romish Church, and prove conclusively that its spirit is unchanged, read the following, from Bishop Ryan, in an address delivered at Philadelphia:—

"We maintain that the Church of Rome is intolerant—that is, that she uses every means in her power to uproot heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so; but she hates them with a deadly hatred, and uses all her powers to annihilate them."

In some portions of America, especially on the Pacific Coast, there has existed a hatred toward the Chinese, and extreme measures have been taken in some towns to drive out the offending Mongolians. The reason assigned by those who engaged in massacring (as in some cases) these foreigners, was that they were depriving them of earning a living for their families by working for wages that would not support a white man. Not long since, however, the superintendent of a mill near Carson, Nevada, tried to hire these same white men to take a large quantity of wood from the river, which had recently arrived, offering them thirteen shillings a day. The men refused to work for the price offered, and demanded more. Sixteen shillings and sixpence a day was then offered, and still the men refused to work.

The superintendent then hired Chinamen to do the work at seven shillings a day! This is a sample of the men who want to boycott all the Chinese, and get up working men's associations for that purpose. In referring to the matter, the *Carson Appeal* says: "These are the men who howl about the streets, and say there is a conspiracy to keep white men out of work. This is how the Chinese work for wages upon which a white man cannot live. If there were, among white men, the readiness to work for good wages that there is among the Chinese, there would be no complaints about the degradation of labor."

The Melbourne Tract Society.

THE Melbourne Tract and Missionary Society held its third quarterly meeting on Sunday, Oct. 3, 1886. The President in the chair. The meeting was opened with singing; prayer was offered by Bro. H. Scott.

The report of the last quarterly meeting was read and accepted. At the close of the quarter the society numbered 42 members; four were added at this meeting, making the present membership 46. Of these, 22 reported, showing that 8,996 pages of tracts and pamphlets have been loaned and given away, and 1,900 periodicals distributed. No. of missionary visits, 50; No. of letters written, 41. During the quarter, 30 new libraries have been supplied with a file of the *Echo*, making a total of 54. We believe this is a most important branch of the missionary work, and one that should not be overlooked.

The ship missionary, Bro. J. Bell, Jun., reported that he had visited 149 ships, and left 2,682 periodicals; he had also visited the Coffee Palace and the Sailors' Rest, and left papers at each of these places.

Several interesting letters were read from persons to whom our periodicals had been sent. These serve to show that the truth is going; and although the writers were not in harmony with all our views, yet the seed has been sown, and we trust it will bear fruit in the future.

We expect during the coming quarter to redouble our efforts, as the time is getting shorter, and we know that "the night will soon come when no man can work."

M. C. ISRAEL, *Pres.*

J. E. FRASER, *Sec.*

P. S. At this meeting the necessity of greater activity in this good work was considered, and it was thought that much more might be accomplished if a more systematic and united effort could be made. Accordingly, arrangements have been made to take up the tract society work in connection with the Wednesday evening prayer-meeting held in North Fitzroy, and the Sunday afternoon Bible-reading held in Prahran. The members take a certain number of papers to dispose of during the week, and report their success at the next meeting. In this way it is believed that the interest will be kept alive, and much good will be done.

Sec.

Rejected Articles.

THE following from a contemporary is worthy of a careful reading by all who are ambitious to write for publication. An editor does not feel bound to write a personal note telling the writer of a rejected article all his reasons for so doing. His lack of time forbids this. More than this, no one has a right to demand it. The writer of the appended note has stated the whole matter in a clear and comprehensive way that ought to satisfy the most sensitive mind:—

"The editor, faithfully guarding his paper, is obliged to reject that which is unworthy, and his adverse judgments are often the plainest rebukes a writer gets for slovenly or incompetent work. He will get in return for his faithfulness many a letter written spitefully, or complainingly, or threateningly, or dictatorially. It takes bravery and decision to make a good editor. The article may be excellent in itself, and yet he be quite right in rejecting it. He has a wider out-look than we, and is the only one competent to judge. Perhaps the article is of local rather than of general interest. Per-

haps its subject does not appeal to his class of readers. Perhaps it treats of a theme lately considered with sufficient fullness. Perhaps its method of treatment is not in the style he requires. Perhaps the article is too long for the space he can give the subject. If the article be really good and timely, it can find space somewhere else. The rejection of it from one paper is no proof of its unfitness for publication. The editor often sees the demerits of an article when the contributor and his friends cannot. He is an impartial judge. He is constantly exercising his critical faculty. The writer composes his article in a certain mood. His vanity and interest rise as a mist about him. The editor is under no such influence. He tests everything by its fitness to reach the public. He is as anxious to accept a good article as we can be to have him. Consequently, when an article comes back, it is almost certain that he is right, and that the article is somewhere seriously defective."

Splendid Hobbies.

How often is it the case, when an unwelcome truth is brought to bear upon the consciences of men, and the lines of argument are slowly forming themselves into a demonstration from which there is no escape; and the arrows of conviction are beginning to reach the heart,—how often is it the case under such circumstances that an attempt is made to dismiss the subject and stifle all impulse to obey, by exclaiming, "Oh! that's your hobby; you are making a hobby of that; it's just a hobby," etc.; and so, ringing the changes on "hobby," as if anything that is a hobby must be essentially erroneous and evil, they try to think no more of the matter.

But suppose it is a hobby? Is a matter to be condemned merely because some one makes it a "favorite and ever-recurring theme of discourse, thought, or effort," as "hobby" is defined to mean? The question is, Is it truth, and important? If it is, then the world should be suffered to have no rest on it till it is received. "First pure, then peaceable," says the apostle.

Where would have been the world's advancement today, if no one had ever had any hobby? Noah had a hobby upon which he swam out of the waters of the flood. Lot was suddenly struck with a hobby; but it bore him well away from burning Sodom. The disciples and apostles had their hobby. The Reformers had a hobby. And no one has ever ridden over the stagnant errors and prejudices of his time, to lead the world up to a new plane and higher life, without having his pathway echo with the cry of "hobby" from those who were indifferent or hostile to the work of reform.

We confess that we have "favorite and ever-recurring themes of discourse, thought, and effort." The great questions of the sanctuary, the messages, the law, the Sabbath, the second advent, the answer to Satan's great lie by which he deceived our first parents, and kindred themes which S. D. Adventists have in hand, are living and stirring truths. The world may call them hobbies if they will; they must have a hearing for all that. They are questions that will not down. These hobbies have been mounted by skillful riders, who are bound to keep them in lively motion till they ride over the ramparts of indifference and opposition, into the very citadels of error! U. S.

A WRITER in *Demorest's Monthly* says: "It is now claimed that that harmless-looking substance, soda, can be so manipulated as to be converted into a powerful motor. A car is run from State Street, Chicago, the motive power of which is soda. It does not require any fire, is noiseless, emits no offensive smell, has no exhaust stack or steam whistle to frighten horses, and makes fully as good time as the old-fashioned steam dummy. It takes only thirteen minutes to charge it, and it will run continuously for six hours after it is loaded. The Boston and Albany Railroad Company is also building a forty-ton soda fountain to haul its trains through Boston, a similar machine is in successful use upon a road in England, and a company in Minneapolis is about to close a contract that will supply all its cars with two-horse power soda fountains."