


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 1.

MELBOURNE, AUSTRALIA, DECEMBER, 1886.

NUMBER 12.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the
AUSTRALIAN BRANCH
of the

International Tract and Missionary Society.

Price per year, 3s 6d; Post-paid, 4s.

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

Address all communications to Echo Publishing House, Rae and 53 1/2 North Streets, North Fitzroy, Melbourne, Victoria.

WE WAIT FOR THEE.

We wait for thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for thee through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for thee; already thou
Hast all our hearts' submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfolding pleasure,
And life in endless measure.

—Sel.

General Articles.

"Thou Shalt Love Thy Neighbor."

BY MRS. E. G. WHITE.

"It is more blessed to give than to receive."

WE are in a world where hearts need human sympathy; and God has given us benevolence, that we may realize this need, and be kind and charitable to all with whom we come in contact. We often see a charitable disposition manifested by men and women who have never given their hearts to Christ, and it is a sad sight indeed when his professed followers lack this great essential of Christianity. They do not copy the Pattern; and it is impossible for them to reflect the image of Jesus in their lives and deportment.

Love is one of the fruits of true piety. Those who truly carry out the principles of the law of God in their daily lives will realize that suffering humanity has claims upon them. They will not only love God supremely, but their neighbor as themselves. Jesus illustrated this principle in the parable which he told to a certain lawyer who "stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus answered him by asking another question: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said

unto him, Thou hast answered right. This do, and thou shalt live."

"This do," said Jesus, not merely *believe*, but *do*, "and thou shalt live." It is carrying out the principles of God's law, and not merely a professed faith in its binding claims, that makes the Christian.

But the lawyer, "willing to justify himself, said unto Jesus, And who is my neighbor?" Jesus illustrates the spirit of cheerful benevolence which should be exercised toward all,—friends, neighbors, and strangers,—in the story that follows: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." A priest and a Levite who came that way, and saw his need of help, passed by on the other side. Notwithstanding their exalted professions of piety, their hearts were not stirred with pitying tenderness for the sufferer. A Samaritan, who made no such lofty pretensions to righteousness, came to the place. He saw in the unfortunate stranger a human being in distress, and his compassion was excited. He immediately "went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." And on the morrow he left the wounded man in the care of his host, with the assurance that on his return he would pay all charges.

Christ asks, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise." Here is a lesson on the duties of man with reference to his fellow-man. Those who neglect to carry out the principles illustrated by this lesson, are not commandment-keepers, though they may pretend to revere the law of God.

Human sympathy, sanctified by the spirit of Jesus, is an element that can be productive of great good. Those who cultivate benevolence are not only doing good to others, but they are benefiting themselves by opening their hearts to the benign influences of sympathy and love. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of the destitute, given or done with an eye single to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of Heaven, and will receive the approval of God.

In the parable, Christ exalts the Samaritan above the priest and the Levite, who were great sticklers for the letter of the law in the ten commandments. The one obeyed the spirit of these commandments, while the other was content to express an exalted faith in them. But the apostle tells us that "faith without works is dead."

When the advocates of the law of God plant their feet firmly on its principles, showing that they are loyal, not merely in name, but at heart also, carrying out in their lives the spirit of the law of God, and exercising true benevolence to man, then will they have moral power to move the world. But it is impossible for those who profess allegiance to God to correctly represent the principles of his law, while slighting the injunction to love our neighbor as ourselves.

We are under obligation, not only to secure heaven ourselves, but to show others the way, and, through our care and disinterested love, to lead toward Christ those who come within the sphere of our influence. We are accountable, to a great degree, for the souls of those around us. Our words and deeds are constantly telling for or against the truth of God; and we are under personal obligation to exert an influence in its favor. The most eloquent sermon that can be preached upon the law of ten commandments is to *do* them. Obedience should be made a personal duty. Negligence here is flagrant sin.

Let the world see that we are not selfishly narrowed up to our own exclusive interests and our religious joys, but that we desire them to share our blessings and privileges, through the sanctifying influence of the truth; let them see that the religion which we profess does not close up or freeze up the avenues to the soul, making us unsympathizing and exacting; let all who profess to have found Christ, minister, as he did, to the needs of man, cherishing a spirit of wise benevolence; and we shall then see many souls following the light that shines from our precept and example.

We should cultivate an amiable disposition, and subject ourselves to the control of conscience. The truth of God makes better men and women of those who receive it in the love of it. It works like leaven till the entire being is brought into conformity to its principles. It opens the heart that has been frozen by avarice; it opens the hand that has been closed to human suffering; and kindness and charity are seen as its fruits.

Let us not bring a reproach upon the Christian religion by manifesting jealousy and intolerance toward others. No one has ever been reclaimed from a wrong position by censure or reproach; but many have thus been driven away from God, with their hearts steeled against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins. We are required of God to exercise that charity that suffereth long and is kind.

The religion of Christ does not require us to lose our identity of character, but merely to adapt ourselves, in some measure, to the feelings and ways of others. Many people may be brought together in a unity of religious faith, whose opinions, habits, and tastes in temporal matters are not in harmony. But with the love of Christ glowing in their bosoms, looking forward to the same heaven as their eternal home, they may have the sweetest and most intelligent communion together, and a unity the most wonderful.

None should feel at liberty to preserve a cold and chilling reserve and iron dignity,—a spirit that repels those who are brought within its influence. This spirit is contagious; it creates an atmosphere that withers good impulses and good resolves; under its influence persons become constrained, and the natural current of human sympathy, cordiality, and love is choked. The gloom and chill of this unsocial atmosphere is reflected in the countenance; and not only is the spiritual health affected by this unnatural depression, but the physical health is affected also.

There are scarcely two whose experiences are alike in every particular. The trials of one may not be the trials of another; and our hearts should ever be open to kindly sympathy, and aglow with the divine love that Jesus manifested for all his brethren.

ONE TAPER.

ONE taper lights a thousand,
One wave through thousands runs;
Oh, be my life a taper,
And those I kindle, suns.
One wave uplifts a thousand,
One light through thousands gleams;
Oh, be my life a billow
To reach far-distant streams.

—*Youth's Companion.*

The Blessing is for Obedience.

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart." Ps. 119:1, 2.

ONE argument that is frequently used in behalf of Sunday-sanctity is that "people have been so blessed" in keeping that day. However, a little thought will show any one that this proves nothing. Real spiritual blessings can be determined certainly only by infallible scriptural proofs; for so far as merely human wisdom can see, the most false and corrupt systems of religion are blessed equally with the true. Many facts might be given to prove this; but it is necessary only to instance the Roman Catholic and the Mormon Churches.

The Church of Rome far outnumbers all Protestants, and exerts an influence in the world to-day that is not equaled by all other professedly Christian bodies combined; and yet Inspiration calls her the "Mother of Harlots and Abominations of the Earth." The Mormon Church, though only fifty-six years old, numbers over 213,000 members, and possesses immense wealth; and this notwithstanding the fact that from the first her people have been cast out as evil, being driven from Ohio, Illinois, and Iowa, and compelled, as a last resort, to find an asylum in the heart of what was then known as the "Great American Desert." But does the prosperity which has attended this people prove that they are of God?—By no means; and yet they imagine that it does; and when in Salt Lake City some three years ago, the writer heard an old Mormon urge some of these facts as evidence of the favor of the Lord. But when we examine the system in the light of the Bible, we know that it is not of God. The Scriptures must in every instance be the standard, and if any people "speak not according to this word, it is because there is no light in them."

If Roman Catholicism accords with the Scriptures, and if Mormonism can be sustained by the Bible, then we may conclude that God is really pleased with them, and that he really blesses them, but not otherwise. But while we cannot admit that real blessings are bestowed upon such systems of iniquity as Catholicism and Mormonism, it is no doubt true that many people have been blessed even while holding very serious errors. But who would dare assert that they were blessed because of those errors?

The key to all such claims is in the fact that nothing is more natural to the human heart than self-justification; and oftentimes the "goodness of God," which should lead to repentance, is seized upon as evidence of the favor of God toward those who are transgressing his law. The apostle Peter tells us (2 Peter 3), that even the long-suffering of God will in the last days furnish an argument for the scoffers who ask, "Where is the promise of his coming?" and the wise man says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. And he adds: "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked." Verses 12, 13.

And then, too, a mistake is often made in regarding prosperity as an evidence of the blessing of God; but of prosperity in sin the psalmist says: "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. 92:7. And again we read: "I was envious . . . when I saw the prosperity of the wicked." "They are not in trouble as other men; neither are they plagued like other men." "Their eyes stand out with fatness;

they have more than heart could wish." "Behold, these are the ungodly who prosper in the world." Ps. 73:3, 5, 7, 12. But of the righteous the psalmist says: "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." Verses 13, 14.

At first the psalmist did not understand this; he could not see why it was that the wicked prospered, while the people of God suffered adversity. When he thought of this it was too painful for him, but when he went into the sanctuary of God, he says: "Then understood I their end. Surely thou didst set them in slippery places." Ps. 73:16-18. But what did he see there that enabled him to understand the matter?—He saw the ark containing the law of God—the rule of the Judgment—and then with Job, he could say: "God layeth up his iniquity for his children; he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty." "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21:19, 20, 30.

But how shall we know who is blessed of the Lord? Again let the psalmist answer: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Such a man may suffer affliction, as Job did; but with that patriarch he can say: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Or, like the apostle, though about to seal his testimony with his blood, he can say: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Wealth, position, and the applause of men, are no proofs of the favor of God, but rather the contrary. Says the Saviour: "How hardly shall they that have riches enter into the kingdom of Heaven;" and he charged his disciples, saying: "Be ye not called Rabbi; for one is your Master, even Christ;" and again he said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." The Saviour did not teach his followers to look for ease in this world; he said: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:18-20.

The words of the Saviour, "Ye cannot serve God and mammon," are as true now as when first spoken; and the question, "What concord hath Christ with Belial?" is as pertinent now as in the days of the apostle. The only safety of either churches or individuals is in clinging closely to the Scriptures. The word of the Lord to his ancient people was:—"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

And in harmony with this are the words of Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The Lord says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." And in the day that "God shall bring every work into judgment," what excuse shall they offer who are found violating this plain commandment? Will any then plead the blessing of God as a reason for making void his law through human traditions?—Nay, verily; for the "refuge of lies" shall be swept

away, and then, in the clear light of the unchanged law of God, all shall "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:18.

C. P. BOLLMAN.

Infidelity's Acknowledgment.

INFIDELITY demands that the Christian shall be upright, honest, reliable, above reproach in every respect, and promptly brands as a hypocrite any professed Christian who fails to manifest these traits in his daily life. In all of the infidel's railings against the faults of inconsistent Christianity, he never calls one a Christian by way of reproach, but condemns him as one who *pretends to be a Christian*.

But, strange as it may seem, no one ever compliments another as being a *true infidel*. Why is it that infidelity is never attributed to any one as a need of praise, even by infidels?—Because it does not imply even a profession of virtue. However much one infidel may desire to laud the character of another, he never speaks of him as a "thorough infidel," an "undoubted infidel," or in any way expresses the thought that infidelity adds aught to his character. Anybody can be an infidel, and no one will doubt his infidelity. He need not be loud in his profession, either. No one ever suspects that a man is not an infidel who claims to be such; yet there are many reasonably suspected of being infidels who claim to be Christians. The basest criminal on earth may profess to be an infidel, and no one will doubt his profession; the veriest apostle of infidelity will not accuse him of hypocrisy. There is no moral character required in the make-up of a genuine infidel. He merely denies Christianity, and his recognition is assured.

What, then, is the conclusion?—Infidelity being the judge, Christianity is the true standard of human character. It can only be recognized where there is unfeigned moral rectitude as a voucher. Infidelity needs no voucher, no detector, for there is no counterfeit. Be it ever so profligate, it is infidelity still. This is its own verdict. But infidelity ought to be a little more charitable in censuring hypocritical Christian professors. In condemning such it simply condemns its own; for one who claims to be a Christian, and is not, is in reality an infidel. As infidelity's principal aim is the destruction of Christianity, it ought to laud and sustain such hypocrites, as they work far more injury to the Christian cause than the ablest avowed infidel can possibly do. There are many infidels who, for mercenary purposes, would fain be deemed Christians, but no Christian ever desires to be reckoned an infidel.

W. N. GLENN.

Truth Unchangeable.

TRUTH is unchangeable. It never varies. A thing cannot be true to-day and false to-morrow. What is true at one time is always true. There is no progress in truth. Our perceptions of truth may become clearer and fuller; but the truth itself never changes—never varies. If two and two make four to-day, they will not make six to-morrow or next week. If it is impossible for two parallel lines to meet to-day, it will always be impossible for them to meet.

So with every other truth, whether it be mathematical, moral, or religious. Truth never accommodates itself to the advanced thought of any age. Men may differ about the truth, they may change their relation to the truth, they may suppose that they have outgrown the truth; but, although this may affect them, it does not affect the truth. It is unchangeable and eternal. There are a great many unsettled things in the world, and things undergoing constant change; but truth is fixed and eternal, and never varies. Our great object should be to know and conform ourselves to the truth.—*Methodist Recorder.*

The entrance of thy word giveth light.

The Power of the Bible.

THERE are a great many Christians that live on only a few chapters of the Bible. There are portions of this word that never have been explored. I think that is one reason why we have so many one-sided Christians—Christians that are good in spots. They are very splendid Christians on Sunday, but very poor on Monday. I believe it all comes because we don't know the Bible. Now, when Paul said, "All Scripture is given by inspiration of God, and is profitable," he meant what he said. We must not neglect the Bible. There are a great many people that don't know anything about the prophets. Do you suppose the Revelation would have been written if God didn't intend to have us read it? Somebody says the reason why people are so afraid of the Revelation is because it tells of the devil's downfall. We want to take the whole Bible and read it; and if you will take the whole Bible, you will become spiritualized. I tell you when a man is full of Scripture, he has to have an outlet. The word of God will burn in his soul, and he will have a quickening that is going to last.

I come to another point; and that is how to study the Bible.

I want to say right here that there are two books that every Christian ought to have—a Bible and a Concordance. I was a Christian ten years before I had heard of such a book. I was trying to talk to an infidel down in Boston and to talk to him about Christ. I said there was a certain passage in the Bible. He said there was not. He handed me the Bible and told me to find it. I hunted two or three hours. If I had had a Concordance, I could have found it in five minutes. There is not a passage in the whole book that you cannot find.

Take the Bible up topically. Take up a subject and study it. A great many people say, "I don't believe in sudden conversions." It is a good deal better to go to the word of God, and find out what it says, than to go on hearsay testimony. There are a great many people who live on what they don't believe. I tell you where I get fed; and that is on what I do believe. Go right to the word of God yourself.

I remember that in one town into which I went there was a minister who said there were two pernicious doctrines which we taught. One was instant conversion, and another was assurance. When a man preaches against anything I teach, I just go to the Bible and give him a little more of the same kind. There are a great many people who will take just what they get from the pulpit. If they have a minister that preaches sound doctrine, they will get good food. If they have one that preaches unsound doctrine, they will get straw. Lots of people fifty years old cannot feed themselves. If the minister gives it to them, they get it; but if not, they go through the week without it. I would rather have "Thus saith the word of the Lord," than have tons of sermons that haven't got the word of God in them. The question is, "Does God say it?" and if he does, it is so.

I would like to say something to-day to urge upon you the necessity of studying your Bibles. I have had a great many people urge me to say something about getting the people out of the world. If you want to keep your people out of the world, get them into the Bible. People say, "Have you got to give up this and that?"—No, you have not to give it up, but you have to get out of it. I have something better than the world can give me. I pity any child of God who has to go into the world to get excitement when he has a book like the Bible. Get the word of God in your heart. David said he had the word of God in his heart. An old Scotchman said it was a good thing, in a good place, for a good purpose. If you want to get out of the world—and you will never get much power until you are separated from the world—you want to get to feeding upon the Bible and make up your mind you will understand it. If you hear any one speak of the Bible, opening up anything that interests you, put it down. If you take notes, take them up while they are fresh. Scripture truth grows upon us, and grows

better and better. You will not get tired of the truth. It grows fresher year by year.

I want to say a word to Sabbath-school teachers. I think it is a great calamity that our Sabbath-schools have, so many of them, given up the Bible and taken question papers in the place of the Bible. I was brought up on one of those old question books, and I never had a Bible in my hands until I got to be seventeen, except the old family Bible. I want to enter my solemn protest against this thing. What are your children going to do when they come out into the world and meet the skepticism of the present day, if they have not the Bible? I want to say here that I advocate your getting all the help you can. Study the lesson by the help of every book you can get; but when you get into the Sabbath-school, leave them behind. Take nothing but the word of God, and when the children go out to meet the skepticism of the present day, they will know how to handle the Bible. We want our children to know where the books are. You take an army of 10,000 men who do not know how to use their weapons, and you take one of 500 who do, and how they will sweep them away!

We want more gospel preaching in our pulpits. It is a sad mistake that we have had, in many pulpits, nothing but a text. A minister gets a text, and away he goes, and he will give you botany and science and metaphysics—everything but the Bible—and then wonder why people do not love the Bible. I believe the coming men in the pulpits of America are the men that will know how to expound the Bible. I know some people say: "If you give too much of that kind of preaching, there is a class of people that will drop out of the churches." I admit that there are certain people that will go; but where one goes out for that cause, a dozen will come in. You go out to Central Park, and throw down a handful of sawdust to the birds. You may fool them once, but you can't fool them the second time. The word of God is the only thing that is going to feed the new nature.

What we want is to make the word of God real. It is going to quicken the church, and warm up these cold hearts of ours. We want to read of him and study about him.

May God give us a love for the Bible. Let us pray God to kindle a fresh fire in our hearts for the word of God.—*D. L. Moody.*

A Sign of the Times.

THERE are many signs that indicate the near approach of our Lord. The "fig tree" is putting forth its leaves; as a token that summer is nigh. Luke 21:29-31. There is one sign of our times to which I would call special attention. I refer to *lawlessness*. That this is to characterize the closing days of this dispensation is very clearly marked out in Scripture. Men are to be "truce breakers, disobedient to parents, incontinent, fierce," etc. 2 Tim. 3:1-3. Look at the world to-day. Everywhere there is a revolt against law. It begins in the family, and extends up through the school, the college, the church, the State. It seems to be in the very air.

Men are no longer satisfied with liberty; they want anarchy! The red flag waves in our streets, whilst dynamite threatens to explode under our feet. There is no sign of our times more marked or more universally present, than this one of lawlessness. As a legitimate result, murder and crime run riot. In the meantime no one seems to have any adequate remedy, and "men's hearts are failing them for fear." This state of things seems to pervade the whole world; and men anxiously and wonderingly inquire: "What next?" Those who watch for their Lord's appearing are not slow to catch the import of all these things. They see in this prevailing lawlessness a marked sign of the times,—another indication that the coming of the Lord draweth nigh.—*Rev. Jesse S. Gilbert, A. M. (Methodist).*

I HAVE been benefited by praying for others; for by making an errand to God for them, I have gotten something for myself.—*Rutherford.*

Why Not?

SOME of the hardest burdens which men bear are the consequences of their past weaknesses and sins. There is a certain deep and lasting satisfaction in making expiation for one's offenses, and in recognizing in one's own soul the evidences of a genuine sorrow; but when the sin, instead of retreating into the background, walks with us day by day in its effects and results, there are times when the bravest spirit grows faint and discouraged in such companionship. One feels in such moments as if the sin ought to be blotted out in its material effects as truly as in its spiritual results. But this cannot be. No such promise is anywhere to be found in the revelation of God's Spirit and purpose to men. We are delivered from our sins, and that is matter for deep and eternal rejoicing; but we are not and cannot be delivered wholly from the consequences of our sins. Those offenses have become operative causes in the universal order of things, and we must stand by and see results flow from them, no matter how agonizing the spectacle may be. But this experience, though often intensely painful, ought not to be crushing; it is from our sins, and not from their effects, that we care most to be delivered. That deliverance is for eternity; the effects are for time only. And there is in the immutability of the law which preserves the evil that men do in life a sublime and awful vindication of the steadfastness and eternal justice of Him who forgiveth our iniquities, who has, in fact, borne them. Once repented of, these iniquities are washed clean from the soul; but there is constant need that he who has gone through this ordeal shall see clearly the awful crime of offending against the laws of life, and that he shall be accompanied perpetually by the witnesses to this great truth. When the consequences of former weaknesses and sins, accompanying us year after year, become to us, not avenging Furies, but angels of divine justice, this companionship will not dishearten and dismay us, but will serve as a new inspiration. One may make, even of the consequences of his sins, sources of strength rather than of weakness. He who accepts these things as the inevitable results of his own action, and recognizes in them the working of an immutable and righteous law, will be kept humble by them, will be restrained from other departures from rectitude, and will draw from their companionship a deeper and deeper sense of that misery from which he has escaped and of the permanent joy and peace into which he has entered.—*Christian Union.*

LOVE is not selfish. There are some who want things to suit themselves, whether others are suited or not. If riding on the train or street-car, they want the whole seat. If walking on the street or riding on the highway, the selfish one wants the whole sidewalk or street for himself. If such a one happens to be a member of the church, he wants things to suit himself whether others are pleased or displeased. If he cannot have things his way, he will not have them at all. If he cannot have the preaching to suit his fancy, he will not come to church. Like a balky horse, if he can go his own way, he will go all right; but if he is checked, even by the majority, he balks. If he cannot rule, he will try to ruin. But such a one has no love for God and his fellow-men.—*Sel.*

A BAPTIST paper says: "In these days, when smooth words concerning Romanism are so often uttered, it may be profitable to read some choice sentences from a book by one of the Canadian Jesuits, a book, too, which has received the highest commendation of the Romish bishop of Montreal: 'It is customary to regard Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion; it has not a single right. It possesses the force of seduction. It is a rebellion in triumph; it is an error which flatters human nature. Error can have no rights.' That has always been the doctrine of the Church of Rome. When she is weak, however, she is 'tolerant.'"
—*Converted Catholic.*

THEY SAY.

"THEY say!" Ah, well! suppose they do?
But can they prove the story true?
Suspicion may arise from naught
But malice, envy, want of thought.
Why count yourself among the "they"
Who whisper what they dare not say?

"They say!" but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

"They say!" Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make a pang of sorrow less?
Will it the erring one restore
Henceforth to "go and sin no more"?

"They say!" Oh, pause, and look within!
See how thy heart inclines to sin;
Watch lest in dark temptation's hour
Thou, too, shouldst sink beneath its power!
The frail, then, pity for their fall,
But speak of good, or not at all!

—Eastburn.

The Last General Conflagration.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

In this epistle of Peter there is one truth very plainly taught, namely, that *this present world is to be melted with fervent heat*. We learn also that this conflagration will take place in connection with the Judgment; for "the heavens and the earth, which are now; by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." The former destruction of the world by water was in consequence of sin, and was a declaration of God's wrath against it; it did not happen as an accident, or occur without design. Man sinned, was warned, and sinned again, until God saw that the wickedness of man was great in the earth. The amalgamation of the people of God with the world was the crowning offense of all; for "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose;" thus the church and the world blended, till the Lord's Spirit was grieved, and would no longer strive with man. Floods of sin called for floods of destruction. So will it be with the last fire; it will not happen as an inevitable result of physical causes, but because God intends to *purge this material world from all traces of sin*. It has been defiled, and or ever he makes the promised new heaven and new earth, he will cleanse it as by fire. Under the Levitical dispensation, the cleansing of vessels which had been defiled was effected by passing them through fire, as a type of the intense energy needed to remove sin, and the Lord's abhorrence of it; even thus shall this earth dissolve with fervent heat.

We gather also from our text that this fire *will burn up all the works existing upon the earth*—everything which man has constructed shall perish. We have heard architects speak of building for eternity! Ah! they have built but for an hour, and their noblest fabrics will disappear like children's castles of sand upon the sea-beach. Down will go the vast cathedrals and the towering palaces, in one common crash; whole cities will flame upon earth's funeral pyre, while forests and melting mountains blend their smoke. The pride of power, the pomp of wealth, the beauty of art, the cunning of skill—all, all must go; the sea of flame will overwhelm and devour everything without exception. The massive masonry and rock-like foundations of our vast engineering works, shall run like wax in the tremendous heat. So fierce will be the flames that everything capable of being burned will be utterly consumed, and the elements, or the solid portions of the earth, shall be liquefied by the intense heat; rocks, metals, everything, shall dissolve, and the atmosphere itself shall burn with fury when its oxygen shall unite with the hydrogen and other gases liberated by the intense heat. Chemists tell us that the great noise

which Peter speaks of would certainly accompany such a combustion. The whole world shall become one molten mass again, and this terrestrial firmament shall cease to be. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." God has impressed nature with his zeal to-day; but he will melt it down, and then will pour out the molten matter, and stamp upon it a yet more lovely image than it has ever borne before.

We believe, from various texts of Scripture, that this world will be refitted and renovated, and in that sense we expect new heavens and a new earth. Says the apostle Peter: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

Luther used to say that the world is now in its working clothes, and that by and by it will be arrayed in its garments of joy. One likes to think that the trail of the old serpent will not always remain on the globe, and it is a cheering thought that where sin has abounded, God's glory shall yet more abound. It has groaned and travailed with mankind, being made subject to vanity for our sake; surely it is to have its joyful redemption, and keep its Sabbaths after the fire has burned out every trace of sin and sorrow.—*Spurgeon*.

Something to Do.

"If I only had something to do," exclaimed a weary devotee to society; "there are servants enough to do the housework, sewing I know nothing about, of music and drawing I am heartily tired. If I could only do something grand—something that would make me famous; if I could follow in the footsteps of Florence Nightingale or—"

Just here Hannah looks in. "Please, Miss, a ragged little fellow at the door says, 'Will you please give me a bit of bread, or something, for my sick mamma? She is very sick and has nothing to eat.'" "That is all a made-up story, Hannah. You should know better. Tell him to go to work and earn his bread, instead of begging it through the streets."

The kind-hearted Hannah slips a few pennies from her own pocket into the child's hand and sends him away, the fine lady having refused the very work for which she had been sighing. And she is only one of a thousand. Because work finds its way to our hands unsought, or because it chances to be so common, found in the every-day grooves of life, we often let pass the opportunity for doing good, looking for wonderful things ahead, forgetting that it is only in the present we can act. Those persons whose reputations for charity, noble deeds, and self-sacrifice, are world-wide, did not go about seeking for something that would engrave their names on the monument of fame, but strove, day by day, to perform well each task that came before them. Their deeds of love and mercy were performed to render others happy, not to aggrandize themselves. We cannot all stand on the topmost round of the ladder of life; but we can cling fast to the one on which we rest, while we strive for, and look aloft to the next.

There is something for every one to do. No one need be idle who has sufficient energy to bestir himself. If you can do nothing more than speak a kind word to some burdened, suffering heart, do that, not in the hope of a reward, but because your soul so yearns to comfort this sorrowing one that you cannot help doing it. If, perchance, you are a servant, and out of patience with the petty duties you have to perform, remember it is not the "position that degrades the person, but the person that dignifies the position." Do well the work ready for you, resting assured that if God intends you to labor in other fields, he will open a way for you to enter there. If you are doing the best you can, you have no cause for discouragement; but if you are not, if you have not yet awakened to the duties and realities of life, give a few moments' thought to the object for which you are living, asking yourself if the world is any better or happier for your being in it. Do not waste your time in idle complaints when you should be

wide awake, ready to seize the first opportunity of being useful. There is no use in going through the world with our eyes and hearts shut. Open both, and do not close them at the first unseemly picture that presents itself.

Should you receive reproaches instead of thanks, even then do not let the smile fade from your face in despair; for you know there is One who does not keep accounts as mortals are apt to do, and who overlooks not the smallest item.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

—Household.

How Christianity Was Paganized.

THE Rev. Dr. Geikie, author of the "Life and Words of Christ," gives a good illustration of the means used by some of the early Christians to induce the heathen to accept the Christian religion. We are quite sure, however, that the time of which he speaks must have been after all the apostles had ended their labors and gone to their rest. But both Paul and John foresaw this time in the near future. Dr. Geikie is speaking of the heathenism of Palestine, and says:—

"Helios, the sun, was the great object of worship, and so deeply rooted was this idolatry that the early Christian missionaries knew no other way of overthrowing it than by changing it into the name of the prophet Elias, and turning the temples into churches dedicated to him."—*Life of Christ*, pp. 53, 54.

We can well imagine the sort of Christians they would make. The ancient Egyptians, for many centuries before Christ, worshiped Isis as the queen of the heavens, and the goddess mother, with her son Horus in her arms, as the god of the rising sun. The image of the mother and child, Isis and Horus, was found in nearly every temple in Egypt, and in the time of the Roman emperors in many of the temples of Italy and Greece. If the Christian missionaries had told the Egyptians that this image was hereafter to be called the Virgin Mary, and her child called Jesus, and that they must hereafter worship them under these names, they would have possessed about the same amount of Christianity as those spoken of by Dr. Geikie.

Yet this is just the way the missionaries induced the Egyptians to become Christians. They could continue to worship the queen of the heavens, but they must call her the blessed Virgin Mary; and they could continue to worship the all-conquering Horus, who was the rising sun, but they must hereafter call him the Sun of Righteousness. No wonder that Tertullian told the heathen in substance: "If the Christians do seem to worship the sun, they are no different from you." It was during this period that the people of the church were told by their leaders that they must now, instead of observing Sunday for the reason that the day was dedicated to the sun, or to his worship, observe it because it was the day on which God began the creation of the world, and also the day to be observed in memory of the resurrection of Christ.—*Light of Home*.

AN English preacher has this passage in a sermon on the second advent:—

"When ye see these things come to pass," what? be terrified—be alarmed—resign your duties?—No, no, no! The Bible is too rich in common sense. And who can possibly regret the nearness of such a consummation? What will it be? The end of sin, the emancipation of the oppressed, the extinction of war, the return of earth's ancient glory, the restoration of all the blessedness we have lost, a peace that passeth understanding, no more quarrels, no more misapprehensions, no more sorrows. Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray with the apostle, Come, Lord Jesus; yea, come quickly.

God's oxygen is the best tonic known.

Eloquence without Earnestness.

REFORMS sometimes languish, not for want of formal work or organized effort of the superficial and pretentious sort. There are plenty of pulpits; plenty of preachers everywhere. If any great and good cause moves with a lagging pace, it is for the want of something that money cannot buy, much less respectable resolutions, passed solemnly by respectable societies, lift into life; and this is simple, unaffected, unselfish earnestness. It is well to be eloquent; but eloquence is not always earnest nor unselfish, and the people soon learn the trick, and listen as listlessly to its music as a busy man does to the bawling of a patent medicine itinerant, or the professional exaggeration of an indefatigable auctioneer. Whenever reform takes a stride, whenever the smouldering fire breaks into a flame, you will find somewhere behind it a man terribly in earnest. You may find a high order of eloquence, too; but you are sure to find under all and above all the white heat of intense moral earnestness. Eloquence without earnestness is like a brilliant military pageant that with waving banners and stirring music sweeps proudly by. It is not perilous to play the music for parade, to plant boldly the standard at a militia muster, where the mere pomp and superficial circumstance of war calls out the cheer of the crowd, but it is not the sheen of sham fights that wins real battles; it is the silent endurance; the spirit of sacrifice; the grim determination to dare and to do, when it is wounds and death, not roaring crowds and smiling shop girls, that await you, when the shirks and the skulks stop drumming and bugling and steal to the rear. So it is with eloquence when there is not earnestness behind it. Its music soon stops; its gaudy banner is soon furled; it lives on applause, and when instead of cheers it excites contempt it soon grows mute and skitters away. Eloquence can do comparatively little without earnestness, but earnestness can do wonders without eloquence.—*Oregonian, June 11, 1886.*

What Makes Infidels.

THAT unscriptural and abominable postulate that God has from all eternity foreordained that certain persons shall be saved, *will* be saved anyway, and that certain others will be lost, irrespective of any effort they may put forth, because God has "passed them by," and not included them among the elect, and that the latter class will roll among the fiery billows of the Lord's wrath eternally,—these blasphemous sentiments are responsible for a large percentage of the infidelity and skepticism in the world.

That great divine, Jonathan Edwards, says: "And when the Judge shall execute the more terrible wrath upon you . . . that you have made no better improvement of your parent's instructions, they will joyfully praise God for it. After they shall have seen you lie in hell thousands of years, and your torment shall yet continue without any rest, day or night, they will not begin to pity you then; they will praise God that his justice appears in the eternity of your misery."—*Works, vol. ii., p. 211.*

Speaking of the miseries of the lost, Mr. Benson, the commentator, also says: "God will exert all his divine attributes to make them as wretched as the capacity of their nature will admit."

And the "Reverend" Mr. Vincent adds: "The wicked will always be roaring, and never breathe out their last; always sinking, and never come to the bottom; always burning in the flames, and never be consumed; the eternity of hell will be the hell of hell."

The above statements need neither italics nor small capitals for emphasis. Printed in plain Roman, they are enough to make the blood curdle in one's veins. Is it any wonder that there are thousands of such men as Robert Ingersoll in the land? Considering the tendency of the aforesaid blasphemy, the wonder is that there are not more.

Courage for the Truth.

If one really wants to know the truth of history about the Sabbath, as well as about some other Bible subjects, we advise him to read historians of non-sectarian bias. But if he wishes to sink deeper and deeper into darkness, assumption, contradictions, and lies, let him consult only certain orthodox writers, men, who, looking more than seven ways for divine authority for Sunday, never find it, and yet write on, glibly, and with an air of confidence, as though this sort of treatment ought to satisfy honest inquiry! We wonder not that a novelist, in writing of Mill Yard chapel asked, "Why don't the bishops look into this question?"—meaning the Sabbath,—it being so evident to any one who gives it serious thought. A precious *morceau* is the following note in Captain Richard F. Burton's recently translated "Arabian Nights" (privately printed). The note is made upon the following passage in the Arabian story: "As it was Sabbath, I found the dyer's shop locked." The note itself is as follows:—

"The Arab Sabt from Sabata (he kept Sabt) and the Heb. 'Sabbath' both mean Saturn's day, Saturday, transferred by some unknown process through Christendom to Sunday. The change is one of the most curious in the history of religions. If there be a single command stronger than all others, it is 'Keep the Saturday holy.' It was kept by the Founder of Christianity; the order was never abrogated, and yet most Christians are not aware that Sabbath or 'Sawbath,' means Saturn's day, the 'Shiyar' of the older Arabs. And to complete its degradation 'Sabbath' in French and in German means a *craille*, a 'row,' a disorder, an abominable festival of Hexen (witches). This monstrous absurdity can be explained only by aberrations of sectarian zeal, and of party spirit in religion."—*Vol. ii., page 305.*

Who can wonder that men like the great traveler, knowing these things, occasionally speak out? The wonder is that those who are on the watch-towers will not open their lips. The charge made in the foregoing note is in effect that professed Christians have heaped every possible indignity upon the fourth commandment. "Aberrations of sectarian zeal," indeed! "Let us have nothing to do with that odious brood, the Jews," said Constantine. But this was only a blind in order to preserve the popularity of the sun-worship day. "The old paganism," says a writer in the *Silver Morn*, "was transformed and lived under a new name, so that the Christianity of Constantine (it has been said) was but baptized paganism," which has been made to lift its arrogant head to terrify into submission everybody in all time. Free inquiry, however, is sure to expose the "monstrous absurdity," and bring about a reaction in favor of a return to God's own appointed day. Let us all have the courage of our convictions, and speak the whole truth in the love of it.—*Sabbath Memorial.*

God's Sight My Safety.

THAT delightful passage in Exodus came flashing up to my mind just now, where the Israelite sprinkled the blood on the lintel and the two side-posts. Then he shut the door. *He* was inside; he did not see the blood any more. The blood was outside upon the posts, and he could not see it himself; but was he safe?—Yes; because it is written, "When I see this blood, I will pass over you." It is God's sight of the blood of his dear Son that is the everlasting safeguard of all who are in Christ. Though it is most precious and sweet to me to look at that blood once shed for many for the remission of sins, and I do look at it, yet if ever there should come a dark night to me in which I cannot see it, still God will see it, and I am safe. I am safe, because it is written, not when *you* see it, but "when *I* see the blood, I will pass over you." It is the perfection of the sacrifice, not your perfection of sight, which is your safeguard. It is the absence of all blemish from the sacrifice—not the absence of blemish from your faith—that makes you to be "accepted in the Beloved."—*Sel.*

How Differently Received!

God has willed that the third angel's message shall be proclaimed in the world as the closing message of probation. He has also pledged his word that it shall be given. He has dictated the terms of the message, and no man may add thereto or take therefrom. It positively declares, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." This message must be, nay, it is, being proclaimed.

But how differently it sounds to different individuals! To one it is only a horrible denunciation of unmingled wrath; to another it is the tender warning voice of sweet, long-suffering mercy. To the transgressor of God's holy law who is determined to continue in transgression, it is a most unwelcome message, nay, it seems to such to be "perfectly savage." But to those who are willing to obey, who really desire to know their sins that they may turn from them, and thus be prepared to meet the Coming One, how welcome the message! Perhaps they have often wondered how it came that while the Bible taught one thing, the Christian world were practicing another—while that taught the observance of the seventh day, and that only, the world were keeping the first day.

How welcome to such the clear light that is now shining upon the subject of the change. They feel to thank and praise God that he has not left them to smother the slight convictions that they had, and go on in sin, but has sent a special message for their help in the perplexing circumstances they were in. Their language is, Let me see the light and know the truth, and by the help of God, I will walk in it. The temple of God is now opened in heaven, and while others would gladly close it, because the ark is there containing the hated fourth commandment, these still desire to look in, because they see the mercy-seat above the ark, and a merciful High Priest standing before it. While those see nothing but lightnings and hear nothing but thunders indicative of the wrath of God against the transgressors of his law, these see the mercy-seat sprinkled with that blood that can take away sin, and hear the voice of love in sweet and melting strains proclaiming: "Return unto me, and I will return unto you, saith the Lord of hosts."

Blessed be the God and Father of our Lord Jesus Christ.
R. F. COTTRELL.

SOME one tells a story of a well-bucket that grumbled because it was kept going up and down the deep well, and could not see that it did any good. It did not empty the well; for whenever it went down, there was just as much water there as ever; and when it came up full, the water was carried away, and it never knew what became of it. A great deal of our work in this world seems as discouraging as that of the bucket. We dip away at the sin and misery around us, and yet cannot see that it is materially diminished. We try to do good, but often we cannot trace the result of our efforts. Yet our grumbling is as foolish as that of the bucket. If it could have known how many thirsty ones the water carried from it refreshed, how many faces it cleansed, how many stains it washed away, it would have rejoiced in its mission. Our business is to be faithful in our sphere, and trust God to use us for his glory.—*Interior.*

Not long ago the remark was made by a Roman Catholic, "The Bible cannot be true without Holy, Mother of Rome." He meant to say the pope gives it all its evidence of authority. "Very true," said a Protestant; "for as the Holy Bible has predicted the rise, power, and calamities of popery, if these predictions had not been fully manifested in the actual existence and tremendous evils of popery, the Bible would have wanted the fulfillment of its prophecies and therefore would not have been true."—*Dowling.*

A man's pride shall bring him low.

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 December.—The Object of the Sabbath.

1. For whom was the Sabbath made? Mark 2:27.
2. Why did God sanctify the Sabbath? Ex. 20:11.
3. What does *rest* necessarily imply? *Ans.* A work performed.
4. Who performed the work of creation? Heb. 3:4; 11:3.
5. Was it designed that man should keep in remembrance the works of God? Ps. 111:2-4.
6. How could man best do this? Ex. 20:8-11.
7. What was the Sabbath to those who observed it formerly? Ex. 31:13.
8. How long was the Sabbath to be a sign to the house of Israel? Ex. 31:16, 17.
9. Then is not the Sabbath still in existence? *Ans.* Yes.
10. Does the New Testament recognize more than one Sabbath? *Ans.* No.
11. God's name is mentioned in the first, second, third, and fifth commandments; but do these tell who the true God is, as distinguished from the gods of the heathen?
12. By what name is God called, to distinguish him from false gods? Acts 17:23, 24.
13. For what object was the Sabbath given to Israel? Eze. 20:12.
14. Then could they know God as the Creator of all things, if his sign was taken from the law?
15. By what other term does Inspiration speak of a sign? Rom. 4:11.
16. What is the design of a seal? 1 Kings 21:8-11; Dan. 6:7, 8.
17. Has God a seal? Rev. 7:2.
18. Where is this seal? Isa. 8:16.
19. What three points must the seal of a law include? *Ans.* 1. The name of the author; 2. The authority to promulgate such law; 3. The territory over which the author of the law has jurisdiction.
20. Where alone in God's law are these points expressed? *Ans.* In the fourth commandment.
21. Then if the Sabbath were destroyed, what would become of God's seal?

NOTES ON LESSON ONE.

The fact that the Sabbath was made for man in general, shows its object to be no ordinary one. God would have man remember at recurring intervals the creative work of the Divine hand, in order to retain in his mind the infinite power of the one true God, as distinguished from all false gods. For this reason God rested on the seventh day, after creating the world in the six previous days, and then by an act of consecration set that day apart for man to ever observe. By remembering, each week, the Sabbath, and the reasons upon which it was founded, man would never forget God, and so be turned to the worship of idols. Then the object of the Sabbath was that man might ever know the true God. Eze. 20:12. It then follows that if the Sabbath were at any time destroyed, the only instrument that God ever gave by which he might be known to the world, would also be destroyed. And without this instrument in the law, the other commandments could have no authority, as it could not be shown by whom they were given. Hence it is plain to be seen that the Sabbath becomes the *sign*, or *seal*, of God's authority, and consequently must exist forever.

Second Sabbath in December.—The Day of the Sabbath.

1. For whom was the Sabbath made? Mark 2:27.
2. On how much of the earth did God design that man should dwell? Acts 17:24-26.
3. How was the Sabbath made for man? Gen. 2:2, 3.
4. Repeat the fourth commandment. Ex. 20:8-11.
5. What reason does this commandment give for the sanctification of the Sabbath? Ex. 20:11.
6. Did God bless and sanctify only the Sabbath in general, or did he set apart a particular day? Gen. 2:3; Ex. 20:11.
7. What does the fourth commandment call the seventh day? Ex. 20:10; first part.
8. What are the first six days of the week for? Ex. 20:9.
9. What day did Christ observe when on earth? Luke 4:16, 31.

10. To be Christians, what ought we to do? 1 John 2:6.
11. What is that day called on which Jesus was crucified? Luke 23:54.
12. When that day ended, what day drew on? Same verse.
13. How was that day regarded by the women that followed Jesus? Luke 23:56.
14. What is the day called that immediately succeeded the Sabbath? Luke 24:1.
15. In observing the day before the first day of the week, with what were they in harmony? Luke 23:56.
16. Upon whom does God say he will bestow a blessing? Isa. 56:2.
17. Does this promise include others besides Jews? Isa. 56:6.
18. What day, then, does the Bible recognize as the Sabbath day?

NOTES ON LESSON TWO.

The Sabbath being made for man, and man being designed to dwell in every part of the earth, it is at once evident that the Sabbath was made to be kept throughout the world. To make the Sabbath for man, God performed three distinct acts: 1. He rested on that day after creating the world; 2. After resting on it, he blessed it; 3. He then sanctified it, or set it apart for a holy or religious use by man. The fourth commandment enjoins its observance because of these acts of Jehovah. It was not a Sabbath aside from the day that God blessed and sanctified, but the day itself. But all the remaining days of the week except the seventh, are, according to the commandment, laboring days. Christ carefully observed the Sabbath when on earth, not casually, but it was his custom to do so. The day he and his followers observed, is distinctly stated in the record of his crucifixion and resurrection to be the day before the first day of the week, which observance was "according to the commandment."

Third Sabbath in December.—The New Testament Sabbath.

1. What day is called the Sabbath in the Old Testament?
2. What did James say about the Sabbath? Acts 15:21.
3. If the days on which Moses was read in the synagogue included "every Sabbath day," then what day did the apostles recognize as the Sabbath day?
4. On what day did Paul preach at Antioch? Acts 13:14-41.
5. On what day did the Gentiles, present in that meeting, request the apostle to again speak to them? Acts 13:42.
6. Did he comply with the request? Acts 13:44.
7. When did Paul preach at Philippi? Acts 16:13.
8. Was this preaching in the synagogue? Same verse.
9. On what days did Paul preach at Thessalonica? Acts 17:1, 2.
10. When at Corinth, what occupation did the apostle follow during the week? Acts 18:1-3.
11. What did he do on the Sabbath? Acts 18:4.
12. How long did the apostle thus labor and teach in Corinth? Acts 18:11.
13. What did Jesus tell the disciples they would see standing in the holy place? Matt. 24:15.
14. What did he mean by the "abomination of desolation?" Luke 21:20.
15. When Jerusalem was to be thus invested, what did Christ instruct the disciples to do? Matt. 24:16-18.
16. In any case, what did he command them concerning the Sabbath? Matt. 24:20.
17. Did Christ recognize a Sabbath law? Matt. 12:12.
18. Where is the only Sabbath law? Ex. 20:8-11.
19. Who gave this law? Ex. 20:1.
20. Does God change? James 1:17; Mal. 3:6.

NOTES ON LESSON THREE.

We have learned in a previous lesson that the Old Testament calls the seventh day the Sabbath. It was certainly the only weekly Sabbath observed by the Jews down to the time of the apostles, which gives significance to the statement of James, that Moses was read in the synagogues "every Sabbath day." This is equivalent to saying that he knew of no other Sabbath day besides the one on which Moses was read in the synagogue, which was only on the seventh day. Paul preached at Antioch two Sabbaths, one at Philippi, three at Thessalonica, and he preached every Sabbath at Corinth for a year and six months—no less than seventy-eight Sabbaths;

making in all a record of eighty-four Sabbaths the apostle observed. Besides, the Saviour himself observed the seventh day, and when telling his disciples about the future destruction of Jerusalem by the Romans, and the sudden flight that would then be necessary to escape the vengeance of the invading foe, charged them to pray that they might not be obliged to flee on the Sabbath—the day they had been taught to revere as holy to the Lord.

Fourth Sabbath in December.—The Lord's Day.

1. Does the Lord still have a day he claims as his? Rev. 1:10.
2. Of what day does he claim to be Lord? Mark 2:28.
3. What does he mean by saying that he is Lord "also"? *Ans.* Also means likewise; in like manner. He means therefore that he is Lord of that day in the same manner as some one else.
4. Who else claims the Sabbath? Ex. 20:10; Isa. 58:13.
5. Why is man required to recognize the seventh day as belonging to God? Ex. 20:11.
6. How did God make the world? Heb. 1:1, 2; John 1:1-3.
7. Who, then, rested on the seventh day after creating the world?
8. Then would not Christ be Lord of the Sabbath as well as God the Father?
9. Which day, then, is the Lord's day?
10. In respect to what did Paul say no man should judge us? Col. 2:16.
11. What were the sabbaths of which he speaks said to be? Col. 2:17, first part.
12. Whose body was represented by that shadow? Col. 2:17, last part.
13. Were there sabbaths connected with Jewish feasts, that shadowed forth the work of Christ? Lev. 23:24, 27, 32.
14. How often could these sabbaths be celebrated?
15. Were these separate from the Lord's Sabbath? Lev. 23:37, 38.
16. If these sabbaths were "shadows" pointing to Christ, and a shadow cannot at once fall on both sides of the body that casts it, when should those annual rest-days cease? Col. 2:14.
17. Does the Sabbath of the fourth commandment point to Christ? *Ans.* Certainly not. It refers back to creation for its maintenance.
18. Then is the seventh day included in those typical Sabbaths that ceased at the cross?
19. Does the same fact still exist, that God gave as a reason for the institution of the Sabbath?
20. Then does not the Sabbath itself remain?

NOTES ON LESSON FOUR.

There is nothing more certain than that the Lord claims one day as his in the gospel dispensation. Just what day that is may be learned from his own words: "The Son of man is Lord also of the Sabbath." Being associated with the Father in the creation of the world he rested on the creation Sabbath, and can therefore say he is Lord "also" of the Sabbath. And since the same fact now exists as was made the reason for the founding of the Sabbath, so the Sabbath itself must remain. The annual sabbaths, which were typical of Christ and his work, were shadowy, and when the substance came, passed away. The weekly Sabbath ordained by the fourth commandment, is not a type looking forward to Christ, but a memorial, commemorating the creative power of God. It must stand as long as the creation remains.

No man can teach either old or young who trusts to his general knowledge and his fluency of speech. Less can he do so with the young. The truths to be taught must not only be familiar, but prepared so as to be intelligibly communicated to the youthful mind. When the late Dr. Chalmers was professor of moral philosophy at St. Andrews, he kept a Sabbath-school, and his biographer informs us that, though the scholars were of the poorest children in the neighborhood, "Dr. Chalmers prepared as carefully as for his class in the University; some stray leaves still existing on which the questions for the evening are carefully written out." A teacher must gather materials for aiding his work of educating the young. He must not serve God with that which costs him nothing. He should have beaten oil for the sanctuary lamp which he holds before the young.—Steele.

Fellow-Helpers.

DAVID had set his heart upon building a house for the Lord, and doubtless experienced a pang of keenest disappointment when he found himself debarred by the divine decree.

But, after all, he had dedicated to this sacred service treasures of gold and silver, amounting, at the very lowest estimate, to not less than six hundred millions of dollars. Surely such a contributor had no small agency in the erection of the house, even though he himself was not permitted to see it rise. So many a man has gone to his grave, lamenting deeply his failure to achieve the results for God and humanity upon which he had set his heart and hope, and yet he had accumulated the materials, prepared the way, and made the doing possible by some God-ordained successor. Adoniram Judson saw comparatively little of the fruits of his labors; but what sowing he did, what foundations he laid! and the converts gathered in to-day in that far-away land where he toiled so long, are as truly his converts as though with his own hands, he had baptized them.

Old Dr. Stoughton gave the best years of his life to the founding and fostering of a school of the prophets, and died at last of a broken heart, because he could not make it grow. And yet a casual sermon which he preached one night in a farmer's house was instrumental in the conversion of a flaxen-haired boy, named John P. Crozer, who was to become a prince in Israel, and whose wealth was to found the well-known Crozer Theological Seminary.

God moves in a mysterious way his wonders to perform. And what matters it what part we have in God's great plan, so we perform the part assigned us, and perform it well. One clears the way, and another builds; one gathers materials, and another brings them into requisition; one soweth, and another reapeth; and yet both of them shall rejoice together, and equally rejoice, if with equal fidelity they have done their work. David, with a touch of exquisite pathos, said to Solomon, "My son, it was in my mind to build a house unto the name of the Lord, my God;" but the Lord had said to David, in substance, what he had previously said to another of his ancient servants, "Should it be according to thy mind?" God upsets our plans, and yet consummates them; defeats our purposes, yet credits us with our purposes, carries them on through other agencies, and then crowns them with victory, and us with glory.

There never was a finer attitude or utterance than that of John the Baptist, when, having prepared the way for Christ's coming, he meekly stands aside, and delivers over his disciples to the leadership of another, declaring his willingness to be anything or nothing, only so that Christ might be all in all. We fear that in much of our so-called Christian work there is not a little of self-consciousness, and self-will, and self-glorification, unwittingly mixed. Let us learn to rejoice in the work, even more than in our share of the work; and let us also be comforted with the assurance that our labor shall not be in vain in the Lord, and that even after we rest from our labors, our works shall follow us.—*Baptist Teacher.*

A Hard Lesson.

SOCRATES, the church historian, reports a story of one Pambo, a plain, ignorant man, who came to a learned man and desired him to teach him some psalm or other. He began to teach him the thirty-ninth psalm.

"I said, I will take heed to my ways, that I sin not with my tongue."

Having finished this first verse, Pambo shut the book, and took his leave, saying that he would learn that point first. When he had absented himself for the space of some months, he was asked when he would go on with his lesson. He answered that he had not yet learned the old one; and he gave the very same answer to one that asked a like question forty-nine years after.—*Sel.*

Happy is the man that feareth alway.

A Serious Question.

WE want to ask a serious question. How do our teachers deal with the children, or the fellow-teachers, who fall into sin? Our question applies chiefly, of course, to our young men and young women. We all know how again and again our hearts are wrung by the failure of those who were the subjects of high hope. But how do we act toward them? Do we at once give them up? Do we push them further on in their evil way by our neglect? Do we suspect all signs of penitence as fatal? Do we settle it in our own minds that one slip is a fall, and one stumble a ruin? Or do we pursue them into their evil ways, and solemnly vow before God that we will not rest until we have won them back? Do we watch for them? Do we fan the slightest spark of returning life? Do they feel that they cannot get away from us? and are they encouraged to try again for the pure and right, because they know that we shall stand beside them to help them? Fellow-teachers, make the downward road nearly impossible for your scholars, because your love cannot wear out, but spends itself in watchings, and persuadings, and helpings. After Christ, and for him, let us "seek and save the lost."—*Chronicle.*

The Teacher's Authority.

TO MANY little children, the teacher's word is final authority. The primary teacher can hardly realize how completely she is enthroned in the confidence of the child. One teacher of our acquaintance one day taught her class that Jesus was born in the city of David, omitting to mention that it was Bethlehem of Judea. After Freddie came home, his father asked him what the lesson was about.

"About Jesus and where he was born," said Freddie. His father read to him about the birth of Jesus.

"One thing, papa," said Freddie, "you said wrong. Jesus wasn't born in Bethlehem."

"Why, yes, Freddie; here it is, right here in the Bible."

"I don't care," said Freddie, "my teacher said he was born in the city of David; and I guess she knows."

Next Sabbath, the teacher reviewed the last lesson, and said, in passing: "Jesus was born in Bethlehem of Judea, sometimes called the city of David." Just here, Freddie broke out: "Then the Bible was right, after all."

TRUE fidelity involves constancy. Constancy demands continuous endeavor in the line of duty. An occasionally spouting geyser may be an instructive and entertaining phenomenon, but no one wants to depend on such a spasmodic source for his domestic water supply. A teacher may be an instructive and entertaining rhetorical phenomenon once a week; but no thirsty scholar wants his supply of living water restricted to times and seasons. A teacher ought to be his scholars' friend all the week through, and so whether present or absent he can be his scholars' teacher all the week through. A teacher who has no week-day interest in his scholars' week-days, will not be likely to win their Sabbath interest in his Sabbaths. Until a teacher can compel his scholars week-day regard, he cannot expect their full Sabbath regard. Spiritual thirst is no more spasmodically intermittent than bodily thirst. The successful teacher is not the showman at the geyser, but the cup-man at the spring.—*S. S. Times.*

It is not necessary to read all the infidel books that are published in order to be prepared to preach the gospel. The natural and logical order of procedure is for a teacher to make himself thoroughly familiar with the subject which he is to teach, and not with something which he is not to teach. The fact is, that a great many people have heard from the pulpit objections to the Christian faith which they could never have heard but for that advertisement of them. Better stick to the word of God. The Lord said to Jonah: "Preach the preaching that I bid thee."—*Western Christian Advocate.*

The *Christian*, of London, tells a story worth remembering, of what can be done by smiles that come from the heart. A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "I smile them in, and I smile them out!" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Many more of those who now neglect the church and Sabbath-school would be found there if Christians would "smile them in and smile them out."

A Desire to Do Good.

THE word which best designates the Christian character is consecration. That is its first fruit, because it is its best definition. Of Christ we are told, first negatively, that he pleased not himself. Then we are told affirmatively that he went about doing good. The two together, self-abnegation and doing good to others, make up the simple, grand quality of Christian consecration.

We suppose there never was a case of Christian conversion in which the first evidence of it was not the desire to do good. The first question asked by Saul of Tarsus was: "Lord, what wilt thou have me to do?" Asking that question transformed him into the apostle Paul, into the missionary, the *sent* one; for the word *apostle* means missionary, or sent. And the long succession of modern apostles have been stirred by this same enthusiasm of consecration to doing good, and have held themselves strenuously to this service, and have won its crown.

There is no mystery about this transformation beyond what comes in the influence of lofty motives welcomed to the soul. The consecration to such service is most natural and reasonable. It is unnatural only as sin and selfishness have made nature itself unnatural. A man's own conscience bids him do good. Every other man's conscience approves it. God commands it. The example of the love of Christ enforces it. The Spirit of God impresses it. Then the soul accepts the duty, and finds a happiness higher than it had ever before known, even in the hard service of doing good.

Here are the fruits by which the Christian is known. This it is by which every one shall be judged. It is not universal and miscellaneous undirected good doing that will be required of us; but good doing in the narrow directions for which our faculties fit us, and of which we are capable. We cannot do all good. Christ did not. He only did the good that lay before him, and did not hasten off to spread his mercies prematurely over the world. He left something for us to do. And to each of us he has left his special task of good doing. We shall not find it difficult to discover what it is if we really have the consecration of heart.—*Independent.*

THE Bible says that the wicked shall be burned up. The meaning of the word "burn" is too familiar to every reader to need a definition. A thing burned up is totally destroyed and reduced to ashes. "Whose end is to be burned." Heb. 6:8. "Gather ye together first the tares, and bind them in bundles to burn them." Matt. 13:30. "All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. In consideration of these and numerous other texts of similar import, we do not understand how any one can conclude that the punishment of the wicked will be endless misery in flames of torment. We cannot understand it in that light. Such a position seems to us a plain contradiction of Scripture.

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, December, 1886.

Close of Volume One.

WITH the present issue, BIBLE ECHO closes its first volume. To affirm that everything in connection with its publication has been satisfactory would be untrue. All connected with the paper have undoubtedly done the best they could; but as it sometimes happens in other callings, the demands upon their time have been far too numerous to insure satisfactory results in everything undertaken. The reception, however, that the paper has met at the hands of the reading public, has been far better than the publishers dared to hope when it was first started. Considering the unfavorable circumstances usually attending the commencement of such an enterprise, and which seemed more than ordinarily numerous in the present case, we cannot refrain from expressing the thought that the hand of God has been in the work, to give it favor and prosperity.

The journal was called into existence by an apparent necessity, and not as a business enterprise. Although there were few in Australia at the time who believed the special truths now advocated by this paper, yet those few desired to have their religious faith properly represented before the public, and by that means to see the work they love established on a permanent basis in all the Australasian colonies. In this they have not been wholly disappointed; for now believers may be found in various parts of the country, and strong churches have been organized in three of the leading colonies. The advocacy of these special truths in the different localities during the past year, has stirred up a spirit of investigation that makes the publication of such a journal as the ECHO, a far greater necessity than when it first presented itself to the reading public at the beginning of the year.

To produce a journal the coming year which shall be a faithful and reliable exponent of prophecy, and an earnest, uncompromising advocate of moral and social reform, will be the aim and study of the publishers. The services of efficient help in the editorial department have been secured, and we now hope to be able to furnish our readers a much better paper, in all respects, than it was possible to do under former circumstances.

One feature of the forthcoming volume will be a series of illustrated articles on the prophecies. The startling events that have been so rapidly filling the pages of history during 1886, are calling forth the inquiry whether these are in any way connected with the fulfillment of prophetic declarations or not. Many of these have undoubtedly been recorded among the sayings of the prophets, and are given as precursors of events of even greater moment. This department of the paper will, therefore, be especially interesting to students of prophecy.

Improvement will, in short, be studied in every department of the paper, and we hope to see its friends work for its circulation in circles beyond those where it has been welcomed the past year. If all will do what they can, reasonably, in this direction, there is no cause why the second volume of the paper may not start out with double its present circulation.

REMEMBER that the law of God is in the new covenant just the same as in the old. "This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Jer. 31:33. If, then, you have any part in the new covenant, you must keep the law of God.

The Second Advent.

THERE seems of late a growing tendency on the part of many to evade the force of those texts of Scripture referring to the second advent of Christ to the earth. According to some, almost every important event that has occurred in the religious world has been a coming of Christ. *The Leader* of Auckland gives a report of a sermon preached in that city not long ago, in which the speaker tried to show no less than five distinct comings of Christ, and finally exhorted his hearers not to be anxious about the time of Christ's personal reign, but rather to seek a preparation to die.

It is but the old, old story over again, of men who ought to be "looking for and hasting unto the coming of the day of God," saying, "My Lord delayeth his coming." They cannot see the "promise of his coming," and so cry "peace and safety." The church is by this means lulled into carnal security, and given up to feasting with the world, and while it has a "form of godliness" denies the power thereof.

To make the outpouring of the Spirit, the destruction of Jerusalem, or the death of Christians, the second coming of Christ, is as unwarranted in the Scriptures as to call sin righteousness. The Saviour carefully marked the difference between himself and the Holy Spirit when he said: "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Matt. 12:32. It is very evident, then, that the bestowal of the Holy Spirit is in no sense the second advent of Christ.

To say that the destruction of Jerusalem and the dispersion of the Jews was the second coming of Christ, is absurd. Indeed, the very words of the Saviour concerning the fate of that city would disprove such an idea. He told his disciples, as stated in Matt. 24:15, that when they should see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, they should then, as many as were in Judea, flee into the mountains. By referring to Luke's testimony on this point, we readily learn what the "abomination of desolation" is. He says: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee into the mountains." Luke 21:20, 21. But by reference again to Matt. 24, we learn that after a great tribulation which was to follow the overthrow of Jerusalem, the sun must be darkened, the moon refuse to shine, and the stars to fall from heaven, after all of which, the sign of the Son of man would appear in heaven, and all the tribes of the earth would mourn because of his coming.

To show that the disciples understood this matter perfectly well, attention need only be called to what Paul wrote to the Thessalonian church. In his first epistle to them he had graphically described the majesty and power of Christ's coming; how that the *Lord himself*, and not somebody or something else, should "descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and cause the dead to arise from their graves, and the living righteous to be caught up with them to meet the Lord in the air. 1 Thess. 4:16, 17. For some reason they had conceived the idea that the wonderful event was close at hand. This gave occasion for the apostle to write a second epistle in A. D. 54, to explain matters.

We must remember that when this second letter was sent to the church, it was then only sixteen years before the destruction of Jerusalem, which actually occurred in A. D. 70. But, notwithstanding this, the apostle writes to the church not to be troubled about the day of Christ being at hand. For said he: "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:1-6. Here the church was told that they need not look for the second advent till after a certain power should arise, that would "be revealed in his time," but had not yet appeared. Verse 6.

Could the apostle have talked thus assuringly had he thought that the impending destruction of Jerusalem was to be the coming of Christ? That he knew of the Saviour's prediction of the downfall of that city cannot for a moment be doubted, and it is quite probable that the inspiration with which he had been endowed had revealed to him also the probable time when that overthrow would occur. It is, then, very certain that, considering the assuring manner in which he wrote in his second letter to the Thessalonians, he had no idea that the destruction of Jerusalem and the second coming of Christ were in any way identical.

But did not the disciples think that death would answer to that event? We will see. On a certain occasion the Lord had pointed out to Peter what he would afterward be called to endure for Christ's sake, and how he would finally be put to death. John 21:18, 19. Seeing John, the beloved apostle, standing near, Peter asked, "Lord, and what shall this man do?" Jesus replied, "If I will that he tarry till I come, what is that to thee? follow thou me." In other words, you will best glorify me by a violent death; but whether this man dies or lives till I come again, that is nothing to you. It is your duty to follow me. "Then went this saying abroad among the brethren, that that disciple [meaning John] should not die." Verse 23. The point is plain. Peter was to die, but because Christ said of John, "*If I will that he tarry till I come,*" the others quickly decided that John would never die. Then they certainly could not have believed that death was in any sense the second coming of Christ.

It would be an impossibility for these events to each be the second coming of Christ, from the fact that there can be but one *second* advent of our Saviour. If others were to occur, they must be counted in their numerical order. After the second, the next would be the third, and so on. But there is, and can only be, one *second* advent taught in the Scriptures. When that occurs, Christ himself will appear (1 Thess. 4:16); his coming will be as the appearance of the lightning that shines from one end of heaven to the other (Matt. 24:27); every eye will see him (Rev. 1:7); all the angels will come with him, and he will at that time reward every one according to his work. Matt. 16:27.

The fact that some men have in the past predicted the exact time of Christ's second advent to the earth, proves nothing against the doctrine as set forth in the Bible. Some of the plainest statements contained therein have been sadly misapplied. Take, for instance, one commonly received idea, that the millennium must precede the second advent. The word itself signifies a thousand years; but modern theology adds that those will be years in which wars will have ceased, and wickedness will be unknown; in other words, when all men shall know the Lord from the least unto the greatest, and peace and prosperity will abound to earth's remotest ends. All this, say they, must come about before the Lord will appear.

But let us look at some statements of the Bible on this point. In his parable of the wheat and tares, the Saviour said that when the servants of the man who owned the field saw the tares among the wheat, they desired to go and root them out. But the master said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. *Let both grow together until the harvest.*" Matt. 13:24-30. In his explanation of the parable he said: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; *the harvest is the end of the world;* and the reapers are the angels." Verses 38, 39. He further adds that the evil are separated from the good that they may be cast into a furnace of fire, showing that destruction, and not conversion, will overtake the wicked.

Again: it is clearly seen that if the righteous and wicked live together till the harvest, which is the end of the world, the millennium cannot possibly come in

before the coming of Christ. Besides, the apostle Paul represents the *last days* as being a time of peril on account of the lack of spirituality among those who profess to be God's people. He says that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." But who are these whose character is so vividly set forth? Are they those who make no pretensions toward serving God? If they were, one could have some hope that they might see the error of their ways, and be converted. The apostle adds a sentence that shows their true position: "Having a form of godliness, but denying the power thereof." 2 Tim. 3 : 1-5.

But did not Paul think that state of affairs would change, and that the millennium would be enjoyed before the Lord comes? This question is fully answered in verses 12 and 13: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Everywhere in the Scriptures the last days are set forth as anything but glorious and pleasant for the church; they are represented as being "perilous," and abounding in persecution to the true follower of the Lord. One only needs to look about him to see the fulfillment of these prophetic utterances. There never was a time when greater pretensions were made in the religious world, and when professors of religion were more destitute of real spirituality. And this state of things is but helped forward by the "peace and safety" cry of many public teachers of to-day.

Religious Persecution in America.

It has been considered that religious persecution was a thing of the past; that the British colonies and America in particular, had emerged from the state of superstition and bigotry which characterized the nations of Europe under the reign of the papacy; and that these countries, having experienced the blessings of religious liberty, could never be induced to go back to their former state of barbarism. The iron stake at Smithfield, north of Newgate, no longer exists, and the ashes of martyrs are no more scattered to the breeze. Bull-stake Alley, where John James was dragged from the pulpit and finally quartered, because of his Sabatarian views and his belief in the establishment of God's everlasting kingdom on the earth, no longer witnesses scenes of this kind.

It has been supposed that the Pilgrim Fathers, having themselves escaped from the iron heel of despotism to the shores of the new world, gave expression to the last vestige of the spirit of the dragon, when they whipped the Quakers in the city of Boston, Massachusetts, and hanged the witches of Salem. But circumstances show that during this time it has only been slumbering. The year 1886 has witnessed its bursting forth against those who conscientiously observe the seventh day of the week as the Sabbath and disregard the first day. It is well known to those acquainted with Roman Catholic catechisms, and the history of the Dark Ages, that it was this church that brought in the observance of the first day of the week as the Christian Sabbath. Some of the American citizens, in view of this fact, choose to follow the Bible, and observe the seventh day. In opposition to this, the states of Arkansas and Tennessee have undertaken to force the observance of the first day as the Christian Sabbath on some of these conscientious Sabbath-keepers, thus showing that the spirit of the Dark Ages still exists.

On the ninth of July, Bro. J. A. Armstrong, of Springdale, Arkansas, was arrested on an indictment of having violated "the Christian Sabbath, commonly called Sunday, by doing ordinary work upon that day."

There was at that time no city ordinance covering the case. The trial immediately followed the arrest. Bro. Armstrong pleaded not guilty to the charge. Four witnesses were summoned to testify against him. The first stated that he did not see Bro. Armstrong at all on Sunday, the 27th of June, the day on which it was alleged that he violated the Christian Sabbath. Two others saw a man at work in Bro. Armstrong's garden, but could not say who it was. The remaining witness, upon whose testimony the case was to be decided, passed by Bro. Armstrong's house on the day in question, and through an opening in the shrubbery, which almost shut off a view of the garden back of the house and yard, caught a glimpse of him with a hoe in his hand, but did not see him work with it. Bro. Armstrong was convicted on this last testimony. The facts were that he had gone into the garden to dig some potatoes for dinner when the witness saw him. The whole trial occupied less than an hour.

Bro. A. was fined and given his choice between paying it and going to jail. He chose the latter, and remained there five days, the full extent of the time which the law would allow. In less than four hours from the time of his arrest he was on his way to the county jail in Fayetteville. He was at first thrust into the "common prison" with five criminals, who were swearing and using every kind of profane and obscene language. Finally he was placed in a cell eight feet by six, with another prisoner. Their bed consisted of a little hay, on the iron floor, with a dirty blanket thrown over it, the whole about thirty inches wide, which both were to occupy. The cell had no vault, but instead an open bucket was placed in one corner, which was emptied only once in twenty-four hours. The stench was terrible. The second night he begged the privilege of sleeping in the corridor outside of the cell, which was granted. Here he had the rough brick floor for a bed, his Bible for a pillow, and no covering whatever.

This in a land of boasted freedom and liberty. It should be remembered that hunting and fishing on Sunday is as common in Arkansas as in any other part of America, or the world. Railway carriages run, and other kinds of labor are carried forward on that day the same as on other days. But here is a man who conscientiously observes the seventh day, and was convicted and imprisoned for simply procuring food for his family from his own garden. It is evident also that his trial was a mock one, instigated by the bitterness existing in the carnal heart against the law of God. The people flocked around the jail to see a worthy citizen imprisoned for conscience' sake, and he was allowed the privilege of distributing tracts to them through a window in the corridor. If persons are thus dealt with in a land of boasted liberty, what may we expect when the sentiment of the people becomes more settled against the observers of the Sabbath of the Lord.

Said our Saviour to those who followed him to his crucifixion, "If they do these things in a green tree, what shall be done in the dry?" If such religious bigotry can manifest itself where the public sentiment is opposed to such cruelty, what will be done when all such restrictions are removed? The whole Christian world has a Sunday law, and the sentiment in favor of enforcing it is daily increasing among a large number, regardless of the conscientious scruples of those who make the Bible their rule of faith and practice. Bitterness reigns in the hearts of religious bigots, and when they fail to sustain their positions by Bible arguments, they resort to civil law to enforce their dogmas. The Bible is the Protestant's rule of faith and practice. Ecclesiastical dogmas, backed by civil authority, are the papist's standard, and they have ever been Satan's stronghold. They grow out of religious bigotry. Ignorance and superstition are their parents. Infidels say, "Away with God and the Bible, and give us reason." The religious bigot rejoices in the forms of religion and ecclesiastical

dogmas enforced by law, while the man of God is satisfied with nothing short of the pure principles of Christianity, as exemplified in the life of our Lord Jesus Christ, and freedom of conscience in the exercise thereof.

S. N. II.

The Seventh-Day Sabbath from the Giving of the Law till the Resurrection of Christ.

DURING the lapse of fifteen centuries, between the times above mentioned, all theologians agree that the seventh day of the week was observed with more or less strictness by the Jewish people, and was obligatory upon them by divine authority. We shall not, therefore, devote much time to its consideration during this period, but we will notice a few prominent points.

The law of which the Sabbath was a part, spoken by God upon Sinai, was written by his own finger on two tables of stone, thus indicating its enduring character; and being placed within the ark in the most holy place of the sanctuary, beneath the mercy-seat, between the cherubim, where the visible presence of God rested, it was the central object of interest in their system of religion. Ex. 31 : 18; Deut. 4 : 12, 13; 5 : 22; 10 : 1-5; Ex. 40 : 20, 21.

The Sabbath is mentioned in various scriptures during this long period, showing that it was observed by the pious among that people; while there are many re-proofs given by the sacred writers for transgressions of the Sabbath law. Neh. 10 : 31, 33; 2 Kings 4 : 23; Amos 8 : 4-6; Isa. 56 : 1-8, etc.

One striking fact showing God's regard for the Sabbath, is found in the prophecy of Jeremiah (chap. 17 : 20-27): "Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day; neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ears, but made their necks stiff, that they might not hear nor receive instruction. And it shall come to pass if ye diligently harken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall REMAIN FOREVER. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not harken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem; and it shall not be quenched."

On this text Dr. Adam Clarke comments thus:—

"From this and the following verses we find the ruin of the Jews attributed to the breach of the Sabbath. As this led to a neglect of sacrifices, the ordinances of religion, and all public worship, so it necessarily brought with it all immorality. The breach of the Sabbath was that which let in upon them all the waters of God's wrath."

What could exalt the importance of the Sabbath more than these statements of Holy Writ? Had they kept the Sabbath sacredly, it would have brought with it other religious blessings, and would have preserved their city and nation forever; whereas their neglect of the Sabbath ultimately caused their ruin as a nation. They were very lax in its observance previous to their captivity in Babylon, and were often reproofed for this.

But after their return, they were much more strict; indeed, they were so particular in regard to its observance that they would sometimes suffer themselves to be overcome rather than to fight on the Sabbath. They would not attack their enemies on that day, even when their neglect to do so endangered their safety. Josephus gives us many instances of this kind. "Antiquities," b. 12, chap. 6; and b. 13, chap. 1; also the book of the Maccabees.

Previous to the time of Christ, and after the Lord's prophets ceased to appear in their midst, the Jews became very fond of tradition, exalting it even above the authority of the Scriptures. Many instances of this kind are given in the Gospels; and Christ reproved the Jews sharply on this point. There was no requirement of God more abused by tradition than the Sabbath; indeed, it was greatly perverted from its original design by this means. Dr. Justin Edwards, in his "Sabbath Memorial," pages 214, 215, gives the following list: "They enumerated about forty primary works, which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden.... Among the primary works which were forbidden, were plowing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking, or dividing, of things which were before united. Another of their traditions was, that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden. Of course it was a violation of the Sabbath to walk on green grass; for it would bruise or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea; for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal; for that was a species of burden; but he might pour water into a trough, and lead the animal to it.... Yet should a sheep fall into a pit, they would readily lift him out and bear him to a place of safety.... They said a man might minister to the sick for the purpose of relieving their distress, but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eye-salve, for the purpose of easing the pain, but not to cure the eye."

These foolish traditions, when carried out, made the Sabbath a burdensome yoke instead of the merciful institution which God designed should be a delight and blessing to his creatures. How wonderfully this explains many of the references to the Sabbath in the Gospels!

The Jews found fault with Christ because he paid no respect to these traditions. But he found fault with them for making the commandments of God of none effect by their tradition. Matt. 15:4-9. The Pharisees accused him of breaking the Sabbath, because he healed the sick (Matt. 12:9-14), cast out devils (Luke 4:33-36), gave sight to the blind (John 9:1-16), permitted his disciples to pluck and rub out the wheat heads and eat (Matt. 12:1-8), and directed the man to carry his bed, a burden like a cloak or mat (Mark 6:1-6) on the Sabbath day. Modern enemies to the seventh-day Sabbath have sometimes united with the ancient haters of Christ in thus accusing our Lord of being a transgressor of the law, *i. e.*, a sinner. But it will be impossible to show a single instance where he violated the Sabbath commandment. Had he done so, he could not have been sinless; he could not have been our Saviour. The law would have condemned him; for all admit that it was obligatory all through Christ's ministry till his crucifixion. We utter an emphatic protest against thus attributing disobedience to God, to our only perfect Example. Just as he was about to be offered for the sins of others, he declared, "I have kept my Father's commandments." John 15:10. He certainly had not broken them if he had kept them. The Sabbath command was one of these which he had kept.

Our Saviour constantly justifies his course against the accusers, who claimed that he or his disciples had

broken the Sabbath. When they complained because his disciples had plucked and eaten the wheat, he declared that they were "guiltless." Matt. 12:7. "Guiltless" signifies "not guilty." They had done no wrong. They had not broken the law. They had only violated one of their human traditions. When he healed the man whose hand was withered (Matt. 12:9-14), they sought to destroy him for it; but he declared his course in thus doing well was "lawful," *i. e.*, according to law. He had done no wrong. But they had erected their traditions, as we have seen, and they were angry because he would not regard them.

The time had come for him to strip off these wretched perversions of God's truth, and restore the law to its own naked purity. He says, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Our Saviour even exalted the law of his Father, and taught its eternal perpetuity. Matt. 5:17-20; chap. 15:1-20; chap. 19:16-20; chap. 22:34-40, etc., etc. The Sabbath was an important part of this law. It was his "custom" to attend divine service on the seventh-day Sabbath, and instruct the people. Luke 4:16. "Custom" implies a constant practice. He placed the most distinguished honor upon it, by teaching that the Sabbath was made for the race of man, and that he was its "Lord." Mark 2:27, 28. It was not made merely for the Jews, but for all men. This statement recognizes its existence when man was first created. This was some twenty-three centuries before Judah, the father of the Jewish people, was born. Hence our Saviour teaches that it was in no sense a Jewish institution.

The fact that God's only begotten Son claims to be the "Lord of the Sabbath," is the highest honor which could be conferred upon it. Some in these days greatly misunderstand and pervert this important fact. They would have us believe that because he is its Lord, therefore he might conclude to set it aside, change, or abolish it altogether. A strange conclusion! Christ is Lord of his people. "Ye call me Master and Lord, and ye say well, for so I am." But we do not conclude, therefore, that he will destroy or abolish his people because he is their Lord. Sarah called Abraham lord. 1 Pet. 3:6. She certainly did not have the remotest idea that he would destroy her because of this fact. We read of the House of Lords of England. This title of high honor does not signify that they are the destroyers of the people. The word rather implies a protector, a guardian, one who will defend the rights of those over whom he is lord.

The fact that the Son of God is Lord of the Sabbath implies that he understands its nature, origin, and rights better than any one else, and will guard them sacredly. And why should he not? Christ made the world himself. John 1:3; Col. 1:16; Heb. 1:2. He was present and performed the very acts which laid the foundation of the Sabbath. He rested therefore himself from his acts of creation. He was also with the church in the wilderness when the commandments were spoken. Ex. 23:20, 21; Acts 7:37, 38; 1 Cor. 10:4. The Sabbath is then the Lord's day in a special sense. Thus we have traced the seventh day with an unvarying sanctity from creation to the crucifixion of Christ.

G. I. B.

The Test of Loyalty.

OBEDIENCE to God is the sole test and proof of love to God. "Love is the fulfilling of the law;" but some read it as if it said, Love is a substitute for the law. But it does not read so, nor does it mean so. That is but shallow love—rather a mockery of love—to God, which seeks its own benefit merely. But this is the kind of love which too many show, who find nothing in the Bible but simply a provision for their salvation, or, more nearly, their gratification, without regard to the claims of God's law upon them. They see little or no necessity for any vindication of the justice of the divine government in the maintenance of the law.

This is an error into which the "perfectionists" naturally run. Its end is antinomianism—a disparagement of all law. It is a religion of the emotions alone. Its only use for the gospel is the service of self.

But true Christian love is more than an arousing of the emotions. It is a deep and fixed principle controlling the actions of the life, bringing all the powers of the mind and heart into entire subjection to the revealed will of God. It is the very opposite to the carnal mind, which "is enmity against God; for it is not subject to the law of God, neither indeed can be." That which depreciates the law because it is the law, because it is legal, and considers that the law has too great restraining power to suit its ideas of Christian liberty, nothing but carnality. They who possess this kind of religion profess a very exalted state of Christian knowledge and experience. And this shows the strength of what Andrew Fuller very truthfully styled "this antinomian delusion." It is self-deception of the most dangerous type. It gradually undermines the authority of all revelation, and makes the experience of the individual the sole test of truth, and his feelings the sole index of duty. We have found the most remarkable instances of this self-deception among the "Free Methodists" and the "United Brethren;" though few denominations are free from it now, as prejudice against, and opposition to, the law is everywhere increasing.

It is the prevalence of this superficial religion, this subordination of duty to feeling, this preference of benefit to self to the glory of God, that has caused so large a rejection of the Bible doctrine of the atonement. That which is denominated "the moral view"—an atonement as affecting man only—is much more nearly the immoral view, in that it does not uphold justice, or bring back rebellious man to subjection to the broken law. Self-will and self-glorification is its sum and substance.

"Love is the fulfilling of the law." Let us briefly notice the connection of these words (Rom. 13:8-10): "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." That is, the law requires that, instead of doing injury to your neighbor in any of his interests or relations, you shall do him only good. And he that loves his neighbor cannot do him injury, but will do him all the good he can. Therefore he only fulfills the requirement of the law who loves another. If the other view be taken, that love, but not obedience to the law, is required, then we should have the singular and absurd rule of duty, namely, that we may injure our neighbor in all his relations of life, chastity, property, and reputation, if we only love him! Can any one accept so great an absurdity as this?—By no means. Hence the view we present is the true and reasonable one, namely, that the law defines our duty to our neighbor, but we can never fulfill its requirements unless we love our neighbor. And all profession of love without doing that which the law defines to be duty, is a pretense and a deception.

The text specifies our duty in part, as follows:—

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The fifth commandment is not mentioned. What a splendid opportunity is here presented for the antinomian to claim that it is not wrong to dishonor parents, because Paul, in re-affirming to the Gentiles the commandments which forbid wrongs against our social relations, did not mention it! Yet there is no occasion here for antinomian rejoicing. The apostle includes all the commandments of that nature in this word: "Thou shalt love thy neighbor as thyself." No one who truly loves as here required will dishonor his parents, more than he will injure any one in his property or reputation.

How senseless, then, is the cavil which has been based upon this text, namely, that the Sabbath is not binding because Paul did not mention it in this enumeration of duties! The truth, evident to every reader, is that Paul did not specify all the duties in our social relations, but included them in a summary which had been before mentioned in both Testaments. And he was speaking only of our duty to one another, to our neighbor, not at all referring to the precept, "Thou shalt love the Lord thy God with all thy heart." On the precept, love thy neighbor, every duty to mankind depends, or is included in it. So in the precept, love God, every duty to God is included. Or, as the Saviour shows, "all the law" is contained in these two. And as the duty to care for the honor of our parents is included in the second table, though not mentioned in Rom. 13, so the duty to keep the Sabbath is included in the requirement to love God; for it is a part of the law, and "all the law" is contained therein.

Love is the spring of obedience, and obedience is the proof of love. They are positively inseparable. "God is love." That holy law which emanated from God is a law of love. It lives only in the atmosphere of love; love to God, and love to our neighbor. In the light of its revelation of duty, "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It is that word of God which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. J. H. W.

Missionary.

John Knox in Affliction.

AFFLICTION and persecution have ever been intimately connected with the usefulness of the reformers, and John Knox had his share. In June, 1547, a French fleet, accompanied by a land force, appeared before St. Andrews, where Knox and his friends had taken refuge, to assist in the reduction of the castle. After a brave and vigorous resistance, the besieged were obliged to surrender, which they did upon the condition that the lives of all in the castle should be spared, and that they should be transported to France, and if they deserved it, from there to any other country excepting Scotland. The capitulation, however, was violated, and all were retained as prisoners of war. Some of the principal gentlemen were incarcerated in dungeons, while others were confined on board the French galleys. These persons, among whom was John Knox, were bound in chains, and, in addition to the rigors of ordinary captivity, were treated with all the indignities offered to heretics. Solicitations, threatenings, and violence were all employed to make the prisoners recant their religion, or at least countenance the popish worship, but not a single individual of the whole company, on land or water, could be induced to symbolize with its rites in the smallest degree. When mass was said, they were threatened with torture if they did not give the usual signs of reverence, but instead of this they covered their heads as soon as the service began.

This imprisonment lasted nineteen months, and so great was its severity that the health of John Knox became greatly impaired by it, indeed, he seems to have never fully recovered from its effects. During this time he was seized with a fever from which no one in the ship thought he would recover. But even under these circumstances his fortitude of mind remained unsubdued. To the anxious, desponding inquiries of his fellow-prisoners, whether he thought that they would ever obtain their liberty, his uniform answer was, "God will deliver us to his glory, even in this life." While very sick, his attention was directed to the land, and he was asked if he recognized the place. (They were then near St. Andrews.) "Yes," he replied, "I know it well;

for I see the steeple of that place where God first opened my mouth in public to his glory; and I am fully persuaded, how weak so ever I now appear, that I shall not depart this life till that my tongue shall glorify his goodly name in the same place."

But although he possessed great elevation and tranquillity of mind during the greater part of his imprisonment, it seems from his writings that he considered it in answer to prayer. When first thrown into cruel bonds, insulted by his enemies, without any apparent prospect of release, he was not a stranger to the anguish of despondency. While referring to the exercises of his mind at this time, in a treatise on prayer, after speaking of his anguish of mind, his vehement tribulation and afflictions, and the apparent hopelessness of his case, he says that in his greatest calamity, and when his pains were most cruel, contrary to carnal reason, he was enabled, through the mercy of God, to rise above it all. "Blessit be his halie name." "And therefore," says he, "dare I be bold in the truth of God's word, to promise that notwithstanding the vehemence of trouble, the long continuance thereof, the desperation of all men, and the fearfulness, danger, and anguish of our own hearts, yet, if we call constantly to God, that beyond the expectation of all men, he will deliver." "From the pit of tribulation," says he, "such prayers ascendeth into God's presence."

When free from fever, during his captivity, he improved his time in writing, and prepared a confession of his faith, containing in substance what he preached at St. Andrew's. This, accompanied with earnest exhortations to his friends in Scotland, to persevere, regardless of the persecutions which they might suffer for its sake, in the faith which they had professed, he found means to send to that country. Subsequently, he thus referred to the writing of this confession of faith: "Let no man think, that because I am in the realm of England therefore I so boldly speak. For the body lying in the most painful bands, in the midst of cruel tyrants, his mercy and goodness provided that the hand should write and bear witness to the confession of the heart, more abundantly than ever yet the tongue spake." Through the personal interposition of Edward VI. of England, with the king of France, he obtained his liberty, in 1549, and immediately repaired to England.

S. N. H.

Quarterly Meeting.

THE quarterly meeting of the Seventh-day Adventist church of Kaero, Whangaroa, N. Z., was held at the residence of Bro. J. Hare, sen., on Sunday, the 26th of September; and as some of the brethren had a considerable distance to come, and the roads were rather unfavorable for traveling, it was considered advisable to assemble at noon, so that the brethren might be able to return to their homes before dark.

The meeting commenced with the reading of Isaiah 35, after which a hymn was sung and prayer offered.

The minutes of the first quarterly meeting were then read and adopted. The report of the Sabbath-school treasurer showed that the subscriptions for the past quarter amounted to £4 16s, and that the missionary fund reached the sum of £16 10s. The business next in order was the election of officers. It was then moved that the church send Bro. S. N. Haskell the sum of £20 to use as he thinks best in spreading the message; also that they send £10 to the church at Melbourne. Moved, that we send for another club of fifty copies of the BIBLE ECHO for distribution. It was voted that a report of the meeting be sent to the BIBLE ECHO for publication. And after a few words of earnest exhortation from our worthy brother, J. Hare, the meeting closed with a hymn and prayer. A spirit of love and unity reigned throughout.

We have been anxiously waiting for a minister to come amongst us, and help us in the work. One is much needed here. We hope to have one with us shortly.

R. B., Church Clerk.

Kaero, New Zealand.

Bro. Edward Hare writes from Auckland as follows:—

Many thousands of papers and tracts have been circulated in our city, and sent to the islands of the sea. Subscriptions to BIBLE ECHO are still coming in. Fifty copies have been ordered by our people in Kaero, all of which are posted to the surrounding districts. We are led to feel more and more the importance of the work, and that it is our duty to take an active part in it. My duties of late have brought me in contact with many hundreds of people of all classes, and I have been much impressed with the manifest desire on the part of nearly all to learn the truth for these days. The time has come when thinking men will no longer rest satisfied with a cold, formal theology. A letter now lies before me in which the writer says: "BIBLE ECHO is just the kind of paper that we require in these last days." And so we feel.

There is an effort on the part of a very few to oppose what we believe to be the only true method of prophetic interpretation; but we have no time to waste with idle scoffers. The night is fast coming; let us work earnestly while the day lasts. Our Bible class is still well attended. Many come and go, and we feel that the great Master of assemblies blesses the seed that is sown in weakness. We ask the brethren in other lands to remember us at the throne of grace, that the work in this island Colony may prosper even a hundred-fold. We look forward with much anxiety to the arrival of our minister from America, praying that his coming may be hastened. [By the time this reaches its readers, a minister will probably have arrived in Auckland, as word has been received here that one would leave America for that place immediately. ED.]

We hope soon, if the Lord will, to commence the publication of the Maori paper talked of some time since, and also to have some of our best tracts issued in that language, with which to do work among the natives, believing that there is yet a great work to be accomplished for them. We want more faith in God, and the needed help will be given.

"DO IT WITH THY MIGHT."—This is the first injunction, and most needful. If Christians would put a tithe of the energy into their religion which they put into their business, what vast results would accrue! Somehow or other it seems almost discreditable, in the view of many of Christ's disciples, to be chargeable with an intense and vehement zeal for God. "Strike the iron while it is hot," everywhere but in religion, there keep a cool and suitable respectability, is the voice of multitudes who call themselves the servants of Christ. But there is no welding on to cold iron, and there is no joining and assimilation between a cold church and penitent souls. If we would save men, we must serve the Lord with all diligence.—Sel.

If a man pretends to be so utterly absorbed in his religious duties that he has no time for secular obligations, then he has failed to get more than the narrowest idea of what religion is. The day of devotees is past. The good missionary is not he who gives himself to praying and fasting and meditation, but he who can not only teach the ignorant what are the principles of religion, but can also teach them to aspire after the arts of civilization. In this day it is an exploded notion that to be religious one must be a recluse. That is the best religion which comes right down into the market place, the shop, the popular assembly, and there serves, doing secular duty on Christian principles. So genuine religion not only makes better pastors, elders, deacons, but better merchants, carpenters, bank officers, legislators, and judges.—Sel.

He only truly lives, to whom the world is like a house immense, with no day passing by in which some new apartment is not visited.

Remove vanity far from me.

The Home Circle.

INQUIRY AND ANSWER.

I.

WHY am I so discontented,
Wearied with so many cares?
Why should life oft seem a burden,
And my pathway full of snares?
Why my lot so very lowly,
And my hands so closely tied?
That which seems to me so noble
Must I always be denied?

Must I be contented ever
With this ceaseless, tiresome care?
And each day's routine of labor
Must I always patient bear?
Is it true my heavenly Father
In his wisdom placed me here,
Learner in this school of trial,
Christ my Lord to love and fear?

II.

Child! 'tis thy Father that speaks
From the glorious mansions above,
"O faint not when thou art rebuked
Or chastened; 'tis only in love."
Thy Father can make no mistakes,
But knows what is fitted for thee,
And that which to thee seems so dark,
Thy Father in heaven can see.

The Saviour has bid thee come,
When wearied with labor and care,
And although you are "heavy laden"
Has promised thy burden to bear;
Then patiently, faithfully wait,
Till thy Saviour shall make it plain,
Trusting with patient submission;
And you shall the victory gain.

—Christian Secretary.

Jim's Secret.

"MAMMA, I can never bear it, never."

The words were spoken with a sob, and the boy who uttered them sat in an easy chair by the window and watched his playmates at their sports.

Beside him lay a crutch; on a table near him a guitar, upon which he had grown tired of playing. Near by stood a rack of books, which had lost their interest. His box of paints he had not touched for days. The wealth, luxury, and comfort which ought to have made his life happy were as naught to him, because he could not run and leap and play like the boys he looked upon from the window.

His mother rose and stood by him, and smoothed his hair pityingly. She did not answer him a word. So often she had tried to show him how much there was left in life for him, but without avail. Presently she touched the silver bell, and when the servant appeared, ordered the carriage.

"I am going to make a call, and I want you to go with me, Willie," she said to the boy.

In less than an hour they were in the suburbs of the city, and halted before a low-roofed, dilapidated cottage. A feeble "Come in" was the answer to their rap.

The room they entered was bare, comfortless, and cold. The fire on the hearth had gone out. The only occupant of the untidy room, a boy about Willie's age, sat wrapped in an old faded bed quilt. Beside him stood a pair of crutches.

"How are you to-day, Jim?" Mrs. Lyman asked.

"Pretty well, thank you. Mother has got half a day's work, and we're going to have some dinner and some fire by and by, when she comes."

"Are you hungry?"

"Not very. The woman up-stairs gave me three soda crackers yesterday, and we had them for breakfast."

"What about your father?"

The bright look on the boy's face faded.

"The judge sentenced him. If it had only been his first offense they might have got him off. He has gone to Sing Sing."

"What do you do all day while your mother is away? Don't you miss her much?"

"Yes; but I look out of the window and watch the people going by. I am so glad we have a front

room! Then I read in the Testament Pastor Kendrick gave me, and shut my eyes and pray the Lord not to let the time seem *very* long, and it isn't. Then I'm always so glad when she comes home, and—"

"Mamma," Willie interrupted, almost jumping from his seat, "why can't we take Jim home with us in the carriage, and give him some of my clothes and let him have some dinner with us?"

"But what would his mother say if she came home and found her boy gone?"

"Let's write a note and leave it on the chair, and tell her that the woman up-stairs will bring him back before dark. Say, mother, will you?"

And so it happened that half an hour later two little crippled boys, one well attired and the other protected by an old bed quilt, went up the stairs of the Lyman mansion and into the room where one discontented boy had sat murmuring that morning.

A nice warm bath and some of Willie's clothing changed Jim so that his new friends laughed outright, as he thought now even his own mother wouldn't know him.

And what a pleasure it was to Willie, at the dinner table, to watch Jim's evident enjoyment of the roast veal, sweet potatoes, apple sauce, and pumpkin pie.

The meal ended, the two boys spent the afternoon in the play-room. Willie's tool-chest was a source of wonder to Jim, who was a natural mechanic.

And when it grew dark, and was time for Jim to be taken home, Willie could hardly believe it; and after he had gone, such plans as he and his mother made.

It all ended in Jim's mother having plenty of work, and hiring a neat room just around the corner, and in the two boys playing and studying together nearly all the time.

And Willie has learned Jim's secret of contentment. I wonder if you could guess what it is?

"Straight is the line of duty,
Curved is the line of beauty;
Follow the first, and thou shalt see
The second ever follow thee."

"He is greatest who chooses to do right at all times."

No man ever achieved any thing for Christ who did not, when necessary, trample both self and selfish enjoyment under foot.

How Lottie Helped.

"Did you ever see such a looking room!"

The sharply accented exclamation sprang from the red lips of a young girl, as she crossed the threshold of the old red farmhouse kitchen on her way to school.

Very pretty and wholesome Lottie Emery looked, as she came lightly tripping down stairs, across the shaded, orderly dining-room, in her airy suit of nun's veiling and graceful sun-hat knotted about with a wide blue sash.

Early risers were the inmates of this busy farm home, and not three fourths of an hour before Lottie had left that same wide, low-ceiled kitchen in "apple-pie" order, which was her favored term for scrupulous neatness and orderly arrangement of a room.

Clearing up after breakfast was always Lottie's work, and so, too, was the care of the dining-room and chambers. Very seldom did the old "Townsend" clock perched on one end of the kitchen mantel whirl for eight o'clock in the long summer mornings but it found Lottie's tasks neatly accomplished, and she at liberty to commence her half-mile walk to school.

This morning it wasn't quite eight; yet beds had been aired and made, chambers and kitchen put to rights, the dining-room swept and dusted, fresh flowers picked for the parlor vases, and she, lunch-basket and book-strap in hand, ready for school; but on the kitchen threshold she paused in dismay—"Such a looking room! Who did it?"

Well, that great stack of milk-pans smeared with bonny clapper inside and out that Lottie's tired-faced mother had just brought from the milk-cellar and piled into the sink till leisure—no, not leisure; who ever heard of leisure in a farmhouse kitchen in the

summer time?—helped in the confusion, and that litter of ash-shavings by the wood-box that Father Emery had scattered there not ten minutes before, as he whittled an ox-goad while he chatted with "mother" a moment, added to the chaos; and the unwashed churn, also from the milk-cellar, with dasher and ladle and dripping butter-paddles tilted across its top, waiting for those same tireless mother hands and hot water, added not a little to the disorderly state of affairs; and the overturned box of red bell-peppers in the open window, with dirt sifting along the ledge and across the floor—the combined work of a foraging hen and the June breeze—helped in the clutter; and a big slop by the sink and a train of little slops across the floor leading from the well to the water-pail rest on the sink-board told that careless Fred had for once brought his mother a pail of water.

But this patient, ever-busy mother, where was she?

A pile of pie-plates flanking the heaped pan of flour on the long kitchen-table, another pan of prepared pumpkin and bowls of "mixing" and cream, gave promise that toothsome pumpkin pies were under way. The cellar door standing open, and the big dinner-pot jarring its iron cover with imprisoned steam and a flank of corned beef over the hot stove, noisily testified that the house-mother was in the cellar foraging for vegetables.

"I should think mother would stifle working all the forenoon in this sweltering kitchen!" Lottie exclaimed, reaching for her sun umbrella that hung on the wall.

"Better help her by putting the kitchen to rights," whispered the little small voice that sometimes gives an unpleasant jog to our thoughts. "You will have plenty of time before school, and think of her surprise and pleasure!"

A little scowl came between Lottie's pretty blue eyes.

"It's not my work to wash the milk-dishes, nor is it my fault if the kitchen is all in a clutter. I am sure I put it in apple-pie order not an hour ago."

"For even Christ pleased not himself."

Why should that Scripture passage flash in mind just then?—the day's verse on the little bright-colored calendar that hung just under the clock. Lottie had read it with a quick glance, as she paused in her dusting to tear off yesterday's leaf.

"But it is so stifling hot here, and I have hurried all the morning to finish my work that I might walk to school before the sun gets scorching high in the heavens; besides, mother doesn't expect me to help her."

"Then give her a pleasant surprise as well as rest by setting the kitchen in order before she comes in," buzzed the little voice close at hand.

"Pleased not Himself."

The red letters of the calendar seemed to glow before Lottie's eyes, but it wasn't; it was only those red bell-peppers that had toppled on to the floor from the window-sill.

"I'll do it. Mother will have her hands full with the vegetables and pies and the dinner. It's a pity if I am not willing to give her a little extra lift in the work now and then."

The shade-hat went up on a nail with a toss, off came the dainty cuffs and tiny ruffled apron, and in place—broadly covering the neat school suit—went on her big checked apron.

"I hope mother will dress the vegetables before she comes into the kitchen, and then I shall have plenty of time to straighten things before she sees it," thought Lottie, softly latching the cellar door that the clatter of pans and whisk of broom might not reach her mother's ears.

A shadow fell across the kitchen window, and looking up Lottie saw her mother carrying from the roll-away a basket of vegetables carefully selected from last year's sand-packed supplies to the cool shade of the lilac trees in the back yard, there to dress them for the dinner-pot.

Broom and dish-cloth, wing and dust-pan—how they flew that next half-hour!

A little later in the day, deep in the intricacies of geometry and the bewildering dates of history in

Health and Temperance.

Tobacco Catechism.

TWELVE reasons why no rational being should use tobacco.

1. The habit is at war with temperance. Tobacco is an intoxicant; it is a part of the merchandise of dram shops, and an incentive to drunkenness.
2. The habit is self-indulgent. It hinders moral reform and impedes progress.
3. The habit is essentially filthy. No Christian gentleman should fill the air with poisoned smoke, or deluge the floor with liquid filthiness.
4. The lips of the tobacco-chewer or habitual smoker are swelled and saturated with a disgusting poison. The gums are spongy and tender, and the whole mouth and throat affected by its use.
5. The habit impairs digestion, brings on consumption, and weakens the constitution.
6. The habit injures the voice. The smoker generally articulates huskily. The chewer often croaks. The snuffer speaks indistinctly, as he cannot breathe through his nose.
7. The habit is costly. Official statistics show that more money is spent for tobacco in the United States every year than for bread.
8. The habit often lowers the self-respect of those who practice it. "I love my pipe," said a clergyman, "but despise myself for using it."
9. The habit disturbs the regular pulsation of the heart; tobacco-users are thus in constant danger; many fall dead suddenly.
10. The habit weakens the mind. It enfeebles the memory, paralyzes the will, produces morbid irritability, diseases the imagination, and deadens the moral sensibilities.
11. The habit is at rebellion against conscience. The user knows that it wastes time, money, strength, and life, and tramples upon the laws of nature, which are the laws of God.
12. The habit is as contagious as the cholera.—*Silver Star Catechism.*

Warm Weather Drinks.

MEDICAL journals are out in force with hygienic rules. The leading medical journal of France published a pamphlet protesting against the extravagant use of artificial mineral waters, which, it sets forth, do the double damage of chilling the stomach, thus laying the foundation for gastric catarrh, while the limestone held in deposit in the carbonated waters finds its way to the kidneys and eventually produces Bright's disease. The pamphlet also protests against ice-water as a provocative of catarrh in the stomach. It further says, "Water should be drunk cool, but not iced, with the juice of a quarter or half a lemon in it. Mineral water should also be drunk with a dash of lemon. Water should always be swallowed slowly. It is not the stomach which is dry, but the mouth and throat. If you toss off a drink of water, you throw it through your mouth and throat into your stomach without doing the former any good, while you injure the latter by loading it with what it does not require. Drink slowly, and keep the water in your mouth for a moment when you begin. If you work in a hot room in hot weather, tie a damp cloth around your temples, and you will not experience half the cravings for drink you otherwise would."—*Sel.*

ALCOHOL is universally ranked among poisons by physiologists, chemists, physicians, and all who have experimented, studied, and written upon the subject.—*Professor Youmans.*

SCIENTISTS say that cigarette smoking leads to idiocy; but the impression is gaining ground that the scientists have got the cart before the horse.—*India Watchman.*

Is He Proud of His Work?

RECENTLY, when temperance was being discussed in the Legislature, Mr. Ford, of Queens, referred to a member of one of the families of the province, recently buried as a pauper by means of his being addicted to strong drink, and called it a temperance lecture in a nutshell. Mr. Pugh, the member for Halifax, rose and said that he was a liquor seller, and he considered his business just as legitimate and respectable as a carriage builder's. This struck Mr. Ford, who is a carriage builder, and so he replied briefly, as follows: "I build carriages, and when I turn out a fine wagon, I feel proud of it, and point to it moving along the street and say: 'That is my work.' I would ask the honorable member for Halifax if he is proud of his work, as he sees it reeling along the street?" To this there was no response.—*Alliance Journal, Halifax.*

Liquor and Insanity in Sweden.

THE *Journal of Heredity* publishes a report from Dr. Mathews, of Rhode Island, in which, referring to alcoholism and insanity, it is stated that "in a Swedish asylum it was found that 50 per cent. of the patients had been addicted to the use of alcoholic beverages." It is mentioned that "after the removal of the heavy tax on alcoholic drinks in Norway, the percentage of increase during eleven years was: mania, 41 per cent.; melancholia, 69 per cent.; dementia, 25 per cent.; and idiocy, 150 per cent. Of the last, 60 per cent. were the children of drunken fathers and mothers." "In the insane hospital at Vienna, Austria, probably one of the largest in the world, the superintendent informed me personally," says Dr. Mathews, "that from 50 to 60 per cent. of the insanity was due to spirituous liquors." He adds very pertinently: "This percentage in a country where it is claimed alcoholic drinks do no harm is well worth noticing." Alcoholic indulgence not only involves inevitable deterioration on the part of those who are addicted to it, but a fearful legacy for their offspring.—*Temperance Advocate.*

THE church has been among the foremost in the battle against intemperance. She has not always understood her duty concerning this great evil, and has, perhaps, failed to follow the light as closely as she might have followed it. But Christianity is now preaching vigorously on the subject, and freeing itself as rapidly as may be from all responsible connection with the liquor traffic. Several of the churches make liquor-selling or liquor-drinking, and even the signing of license, a cause of expulsion. This is the consistent course for the church to pursue. How can she offer help to the drunkard if she herself is not free from the sin of drunkard-making? Does she preach that religion promotes temperance, and then lend her influence to the traffic which promotes intemperance?—*Sel.*

WE do not vouch for the truth of the following, which appeared in the *Christian Union*. If the transaction really did occur, it was a cruel joke on the chemist; yet it helped to reveal some of the mysteries of the average medical prescription:—

"Macready, the actor, wrote an almost absolutely illegible hand. One day he gave an order for free admission to the theater to one of his friends. He, however, could not make out a word of it; but all at once the idea struck him that it looked in its general appearance exactly like a doctor's prescription; so, for the fun of the thing, he took it to a chemist and desired him to make it up. The chemist did not hesitate a moment. He at once filled a small phial from three large bottles, corked it up, sealed and labeled it after the manner of his trade, wrote a direction for one teaspoonful every two hours, handed it over the counter, and charged three shillings; but it was not paid."

the cooler temperature of the breezy school-room, out of mind went the remembrance of her morning's kindness. Only once she thought of it, and that was in the noon-hour, when little Johnny Andrews confidentially whispered to a classmate that "ma is going to have a 'biled dish' for supper."

Lottie smiled, thinking of the vegetables she had seen losing their rough coats in the shadow of the lilac trees that morning, and, "I wonder what mother said when she came in and found the revolution in her kitchen," was the thought that set her bright eyes dancing as she passed to her desk.

"Dear child! God bless the dear child!" was just what her mother said, as she entered the kitchen, heated, tired, and wearily thinking of the work that had to be done before noon.

Oh, it was such a help and so restful for that hurried, discouraged mother to find her kitchen in order, her sink cleared of its stack of milk-pans.

"The dear, dear child!" Lottie little knew how often she was in her mother's thoughts that day, and how her loving attempt to lift a burden from her mother set a little bird singing in that heart all day as she toiled; for love lightens labor, and these mothers never forget, never overlook or cease to hunger for expressions of love and sympathy from the dear ones of their household unto whom they minister unseamingly and uncomplainingly, but in many and many a home, all too late this lovingly expressed sympathy and tender care comes.

When the tired feet are still, the hands crossed in strange whiteness and idleness, the sweet lips that never before in all our lifetime refused to answer us or were dumb to our entreaties mute and cold, then, all too late, we wake to her worth, and bitterly regret that we had not "made more of mother" when she was with us.—*The Quiver.*

Table Manners.

"YES, he is a fine fellow, but it is surprising, considering the family he belongs to, that he hasn't better table manners."

This frank comment concerning a young friend for whom we had been expressing our admiration, set us to wondering why it is that in so many families of genuine refinement, the table manners of the children receive so small a share of attention. Many parents seem to forget that the habits formed at the table are likely to follow one through life. The child that at home is allowed to "sup" his soup audibly, to "bolt" his meat and vegetables like a hungry brute, to take a quarter of a slice of bread at a mouthful, sitting meanwhile, perhaps, either lolling against the chair-back or with his elbow on the table, will inevitably mortify himself and his friends when he comes to "dine out."

Sometimes it happens that at breakfast the pressure of business and household cares leads to undue haste on the parents' part, thus giving additional license to the children. The mother's attention is confined to the pouring of the drink, and the father is too impatient to be at his office to take time to serve the steak and potatoes with the gracious mien that distinguishes him when guests are present, and children are quick to note the difference. Mrs. Nathaniel Hawthorne, in a letter to her mother, recalls this reminiscence of her childhood:—

"At table what an impression of elegance and spirituality you made upon my mind by never being preoccupied with your own plate and food, so that I used to think mothers lived without eating as well as without sleep. I saw that you were taken up with supplying others with what they wished for, before they had time to find out themselves. 'What elegant manners!' I used to feel, and so resolved to do so too."

Children's minds are like sensitized plants, and those about them little realize the ineffable impressions they are constantly receiving. Happy is the child who can find in its own loved home-circle pure and lofty ideas exemplified of every-day living.—*Mary B. Sleight, in Good Housekeeper.*

Bible Student.

Justification by Faith and Works.

1. Have all mankind sinned?
"All have sinned." Rom. 3: 23.
2. How can sinners be justified?
"Being justified by faith, we have peace with God." Rom. 5: 1.
3. Is this justification without the deeds of the law?
"A man is justified by faith without the deeds of the law." Rom. 3: 28.
4. Can no one be justified by the deeds of the law?
"By the deeds of the law there shall no flesh be justified." Rom. 3: 20. "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." Gal. 3: 11.
5. Are believers under the law, or under grace?
"Ye are not under the law, but under grace." Rom. 6: 14.
6. Did Christ 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: 18.
7. What did he say of those who do and teach the commandments?
"The same shall be called great in the kingdom of heaven." Verse 19.
8. Will praying without doing give us an entrance there?
"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.
9. What will many say to the Lord in that day?
"Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Verse 22.
10. What will he reply to them?
"I never knew you; depart from me, ye that work iniquity." Verse 23.
11. Did Jesus make the keeping of the commandments a condition of entering into eternal life?
"If thou wilt enter into life, keep the commandments." Matt. 19: 16, 17.
12. Does Paul say that the doers of the law shall be justified?
"The doers of the law shall be justified." Rom. 2: 13.
13. Can faith without works save us?
"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2: 14.
14. How does James illustrate faith and works?
"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Verses 15, 16.
15. What conclusion does he draw?
"Even so faith, if it hath not works, is dead, being alone." Verse 17.
16. How only can we show our faith?
"Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Verse 18.
17. Was Abraham justified by both faith and works?
"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Verses 21-23.
18. Are men justified by faith only?
"By works a man is justified, and not by faith only." Verse 24.
19. Why cannot the law justify men?
"For all have sinned." Rom. 3: 23. "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 20.
20. What is obtained through faith in Christ which the law can never give?
"Remission of sins that are past." Verse 25.
21. Does justification from past sins abolish the law transgressed?
"Do we then make void the law through faith? God forbid! yea, we establish the law." Verse 31.
22. Should the governor pardon the thief, would that abolish the law against stealing?
23. What is it that shall not have dominion over the person who is under grace?
"For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6: 14.
24. Shall we then transgress the law, because we have been graciously pardoned, and thus set free from its condemnation?

"What then? shall we sin, because we are not under the law, but under grace? God forbid!" Verse 15.

25. What is a hearer of the word, and not a doer, like?
"He is like unto a man beholding his natural face in a glass, . . . and straightway forgetteth what manner of man he was." James 1: 23, 24.

26. In the application of the figure, what is the glass into which we should look?
"The perfect law of liberty." Verse 25.

27. What man shall be blessed in his deed?
"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verse 25.

28. Shall we be judged by this law of liberty?
"So speak ye, and so do, as they that shall be judged by the law of liberty." Chap. 2: 12.

29. How does the apostle identify the law?
"The law which said, Do not commit adultery, said also, Do not kill." Verse 11, margin.

30. Where is that law recorded entire? Ex. 20: 3-17.
R. F. COTTRELL.

"Ministration of Death."

Those who teach the abolition of the ten commandments quote largely from 2 Cor. 3, and dwell especially upon verses 7 to 12. A critical analysis of these texts shows very conclusively that the apostle is not speaking of the abolition of the law, but of the glory of the ministration of law under the Mosaic dispensation. He institutes a comparison between the administration of law under the two dispensations, to show how much more glorious the administration is under the Christian dispensation than under the Mosaic. The ministration of the former was glorious, so much so that Moses had to veil his face from the gaze of the people, it shone with such glory. But that ministration, made up so largely of ceremonies which were only types and shadows, was superseded by the "ministration of the Spirit," which is as much more glorious than the former as the tree when compared with the shadow it casts. The same law, viz., the ten commandments, is administered under both dispensations. No reference is made, in any particular, to its abolishment. Those who claim its abolition experience serious difficulty in demonstrating the enactment of any law for the new dispensation, whereas the giving of the law at Sinai was an occasion of most remarkable interest and glory. In order to comport reasonably with the superior glory of the new dispensation over the old, evidence should be produced showing that the giving of the law for the new was an occasion of greater glory than the similar one under the old, provided such a law was given. But there was no new code given for the ministration of the new dispensation. It cannot be found.

A Lame Argument.

We sometimes see an argument like this: "It is certain that the fate of the wicked will be just the opposite of the reward of the righteous; the righteous are promised everlasting happiness; therefore the wicked will suffer everlasting misery." But this is not a just conclusion, because the minor premise is not correct. It is *life*, eternal life, that is promised to the righteous. Those who believe in Christ are promised everlasting life. John 3:16. Paul was a servant of God, "in hope of eternal life." Titus 1:1, 2. Christ says: "I am come that they might have life, and that they might have it more abundantly." John 10:10. Eternal life with Christ will certainly be a happy condition; but the happiness is secondary to the life, and dependent upon it. Life is the promised reward, and without it there would be no possibility of happiness. With the minor premise thus corrected, we find that the conclusion to the above syllogism is that the wicked are to receive everlasting death. And this is exactly in harmony with the Bible. See Rom. 6:23; 2 Thess. 1:7-9.

BETTER even than culture, better than any worldly might, is it to be "mighty in the Scriptures," to know them, and to know how to use them,

Mixed.

It has become quite a common practice among the ministers of the various denominations, when they are appealed to for help in settling the question, Which day is the Sabbath? to say, "I am sorry you have become mixed upon this subject;" and sometimes they will say, "I was mixed once myself, but I got straightened out, and I can help you." Then they proceed to assist the seeker after truth by telling him that the law for the Sabbath is abolished; that we keep the first day of the week in obedience to the fourth commandment; that all Christians should observe the first day in honor of the resurrection of Christ; that we cannot keep the seventh day because the world is round; that if we keep a seventh part of time, that is all that is required of us; that if we keep the seventh *day*, we fall from grace; that the *first* day has been kept from the days of the apostles until now; that time has been lost, so we cannot tell when the *seventh* day comes, etc., etc.; and all this mass of contradictory rubbish, and a good deal more equally absurd, is poured out in one talk, accompanied with a great deal of assurance, and all for the purpose of getting people "straightened out" whom they are pleased to consider "mixed!" The fact is, the mix is on the other side.

The observer of the seventh day can always give a clear, straightforward, and consistent reason for his practice. The sanctification of the seventh day in Eden, its place of honor in the great moral code, the teaching and example of Christ and his apostles, all are evidences that "the Sabbath was made for man." The line of Sabbath truth has no break nor crook from Gen. 2:2 to Rev. 1:10; and the Sabbath-keeper, having a "thus saith the Lord" for his foundation, can always give the some reasons for his practice, and his reasons are not contradictory.

But how about the arguments for Sunday? Ah! there's the mix. What a babel of confusion everywhere! For instance, here is a church united in keeping Sunday. Are they united upon the reason for so doing?—By no means. The minister, perhaps, will claim that the Sabbath has been changed by Christ, from the seventh to the first day of the week. The deacon does not see it just in this way, but thinks that any seventh part of time will do. Another says that there is no Sabbath for the *Gentiles*, and others, strange as it may seem, who have never heard of the change of the Sabbath, and who really believe that Sunday is the seventh day, the day Moses, Elijah, and Christ kept, innocently exclaim: "If Sunday is not the seventh day, why are we keeping it?" Was there ever a mixture so mixed as this? And this is the antidote they invariably give those who are in trouble in reference to the fourth commandment.
M. E. KELLOGG.

AGREEING WITH PAUL.—An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these:—

"That the blood of Christ can wash away our sins is foolishness; I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

The infidel replied with much surprise, "How is this, that Paul and I agree?"

Said the student, "Turn to the first chapter of 1st Corinthians and read at the 18th verse."

The infidel read: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

The infidel hung his head, and ever after studied the Bible, and soon believed it to be God's power unto salvation.—*Sel.*

A GREAT sun of everlasting love shines upon the globe of our life with tropical force, but we get away to the North Pole of doubt and fear, and then complain that the sun has such little heat, or that he is so long below the horizon. He that will not go to the fire ought not to complain that the room is cold.—*Spurgeon.*

News Summary.

Secular.

At Seoul, in Corea, cholera has been destroying 100 persons a day.

Destructive floods have occurred in Italy and the provinces of Southern France.

The population of the Sandwich Islands is said to have decreased from 81,453 in 1850 to 40,014 in 1886.

Canada exported fish last year to the amount of £1,650,000. The total catch was valued at over £6,000,000.

One-fourth of the pig-iron and one-third of the steel produced in all the world, is said to be used in the United States.

Austria is having rifles made with which to equip her army, that are to be capable of firing forty shots per minute.

The industrial-exposition mania has reached even China. An International Exposition is contemplated, to be held at Shanghai in 1888.

The Philadelphia *Ledger* states that electric motors are being successfully used on street railways in that and other large cities of America.

A new mineral has been discovered in Missouri. It is called a lamscobite, and it cuts steel with great rapidity, and yet retains its sharpness.

Some of the men engaged in the late riots in Belfast have been sentenced to terms of imprisonment ranging from two to nineteen months.

Russia has 834 acknowledged penitentiaries, which at the beginning of the year held 94,515 convicts. Not a very creditable showing, to say the least.

The city of Minneapolis, Minnesota, turns out 25,000 barrels of flour a day. This is enough to supply three of the largest standing armies of Europe with bread.

The Colonial and Indian Exhibition in London was closed Nov. 10. The total number of visitors at the Exhibition during the time it was open was 5,550,000.

In a newly-discovered oil field in Pennsylvania, one well commenced flowing at the rate of 350 barrels a day, and soon increased to more than 100 barrels an hour.

A Massachusetts town saves £2000 a year on its running expenses since its liquor-saloons have been closed. This is an item which is appreciated by the frugal tax-payers.

Japan is passing through a cholera scourge. The total number of fatal cases reported up to August 23 was 37,544. The death list has probably reached 50,000 before this.

A telegram from the Bishop of Tonquin was published in September, saying that 700 Christians had been massacred, and forty villages burned, in the province of Manhoa.

The postal authorities have announced that in future money orders may be obtained in Victoria payable in Adrianople, Philippopolis, Beyrout, Roumania, and Salonica.

The shipping trade of Glasgow is much depressed. Thirty-four steamers and 23 sailing vessels are said to be rotting at their moorings, having been out of employment for two years.

A yacht was recently propelled by electricity from Dover to Calais and back in eight hours and six minutes actual running time. Her accumulators were charged but once during the entire trip.

One hundred and three thousand persons died from snake-bites in India between 1875 and 1880. During the same time the Government paid for the killing of 1,073,546 of the poisonous reptiles.

It is stated by a member of the Newfoundland Legislature that, on account of the failure of the Labrador fisheries, 65,000 people will be dependent on the Government for subsistence until spring.

Within the last few months, Russia has completed a railway across the desert of Asia, and can now move troops by rail to within a short distance of Herat, the key to England's Indian Empire.

The Italian Government sold ecclesiastical property last year to the amount of £550,000. Of the £26,000,000 worth of property originally confiscated, only £2,000,000 worth now remains to be disposed of.

France is said to have a standing army of over 500,000 men. Besides this, every man in the Republic under 50 years of age is required to learn military tactics, so that nearly 4,000,000 men could be called into service in an emergency.

Colorado has 800 miles of first-class irrigating canals, 3500 miles of secondary canals, and 40,000 miles of subordinate ditches. This mammoth irrigating system cost £2,100,000, and is capable of irrigating over 2,000,000 acres of land.

The United States spends annually £3,500,000 for education, and less than £2,000,000 for war purposes. It is the only country in the world that has the credit of spending more money for schools than for military and naval armament.

Late reports state that Batoum, a city of Asiatic Russia, on the east shores of the Black Sea, is being fortified with guns of the heaviest calibre, and that 6000 men from the Caucasus have been ordered to reinforce the garrison there.

The liquor-dealers of Philadelphia threaten to enforce a strict Sunday-law which was passed in Pennsylvania in 1794, and has never been repealed, though for years it has been a dead letter. They declare that if the saloons must close, every other business must follow suit.

A cave-in occurred in a Pennsylvania coal mine last September, when the fall of thousands of tons of rock and coal, 350 feet below the surface, shook the earth for miles, making the people fear that an earthquake had occurred. One miner was killed, several were injured, and seven imprisoned.

Rumor has it that the well-known fair young face so long worn on the sovereign is to be superseded by one of more sedate appearance. The story is that the Queen intends to commemorate the fiftieth anniversary of her reign by having a new coin struck that will represent her features as they are after the cares of half a century.

A disease which may be termed tobacco blindness, has become very contagious in America as well as in Australia. In that country the Lowell (Massachusetts) *Citizen* says that the victim is so affected that he "can't see that he is puffing smoke right into the face of the person nearest him." How strange! and yet it produces the very same effect in this country.

The enemies of prohibition have grown desperate in some parts of America. They lately assassinated a clergyman of Sioux City, Iowa, and sent threatening letters to another clergyman in Pittsburg, Pennsylvania; they blew up with dynamite the house and store of a merchant in St. Clair, Pennsylvania, and tried to destroy with dynamite the Baptist church of the same place.

One of De Lessep's engineers says that the bonds recently placed for the construction of the Panama Canal will yield about £8,000,000. Another £16,000,000 will be obtained by the issue of two further loans of £8,000,000 each, as wanted. The liabilities from these loans, with the ones previously taken, aggregate £90,000,000, and the interest is already £1,500,000 annually. It is encouraging to know that the Technical Commission declares that the expenditure of these loans will carry the work to a point from which the cost of the remainder can be accurately estimated.

Religious.

The late Arabic version of the Bible is finding a rapid sale in Alexandria, Egypt.

Protestants in France number only 693,000, while the Catholic population is 38,000,000.

Tripoli, North Africa, has 1,500,000 people, and not a Protestant missionary among them.

The leaders of the Sunday movement in America now ask that Sunday funerals be discontinued.

The Lutherans have collected something over £16,000 with which to build a church in Jerusalem.

The Salvation Army has recently organized a branch of its work among the Chinese of San Francisco.

The Samaritans at Nablus, in Palestine, who as of old worship on Mount Gerizim, now number only 151 persons.

In the one hundred years between 1784 and 1884 it is estimated that pagans have increased from 420,000,000 to 835,000,000.

Twenty-four missionaries from the English Society of Friends are working in India and Madagascar. In the latter country they have 133 native teachers, and 104 congregations.

In Russia a decree has been issued requiring that religious instruction to Protestants in the schools of St. Petersburg, Moscow, and Wilna be given only in the Russian language.

A memorial hall, including its historic Seventh-day Baptist Church, is to be erected in Newport, Rhode Island, to commemorate its founder, John Clarke, the associate of Roger Williams.

The Society of Friends, or Quakers, now numbers only 15,000 in Great Britain. This is less than one-half the number recorded at the beginning of the present century. This peculiar sect seems to be now rapidly diminishing.

Germany has twelve foreign missionary societies, supporting 517 missionaries with 2560 native helpers, and having in charge 193,975 converts, of whom 73,000 are communicants. The contributions to these societies last year were over £250,000.

The *Age* states that during a recent four weeks' mission given by the Redeemptorist Fathers in St. Patrick's Cathedral, Melbourne, one hundred persons of other denominations, including Hebrews, were received into the Roman Catholic Church.

The Prince Regent of Bavaria has written to the pope assuring him that he feels it his duty to protect the Catholic Church. And still the crafty policy of Leo XIII. prospers to the advancement of the Papacy. He will bear watching as closely as most of his predecessors.

The pope has condemned what he calls the "detestable abuse of cremating bodies," and by a decree of the Roman Inquisition, dated May 19, 1886, Catholics are forbidden to join cremation societies or to order their own or the bodies of others to be cremated.

A widow at Bombay has opened a book and stationery store. This is said to be the first time a Hindu widow has carried on business in her own name since the laws of Maeciu were written, three thousand years ago, and it goes to show what Christianity is doing for that country.

There seems to be a movement in Canada looking to the amalgamation of the various creeds. According to the *Southern Cross*, the Church of England, at a recent synod held in Toronto, appointed a committee to confer with the Presbyterian, Methodist, and other Christian bodies of Canada, to ascertain on what grounds an honorable union with those bodies can be formed.

In 1773 the pope of Rome, Clement XIV., pronounced a decree against the Jesuits, taking from them the privileges previously conferred upon them, and virtually dissolving the organization. Leo XIII. has now published a decree, reinstating the Order, giving its members all the privileges conferred upon them by his predecessors ever since its foundation by Loyola.

Some religious warmth has been lately manifested in Sydney over what is alleged to be a papistical crucifix having been fixed on the reredos in the St. Andrew's Cathedral. The Anglican bishop, at whose instance the device was placed in the cathedral, refuses to remove it, except by a decision of the board of bishops, and many predict the disintegration of the church.

The farmers of Wales have refused to pay the tithe rent demanded by Government in support of the clergy of the Established Church. Nearly nine-tenths of the Welch are dissenters from the English Church, and feel it to be a burden to pay one-tenth of all they grow toward the support of an establishment in which they have no faith, and from which they derive no benefit.

The New York *Independent* says that a prominent trustee of one of the largest churches of that section, opposed an evangelist occupying their church, on the ground that a meeting for "everybody and in all weathers" would destroy their carpets. And besides, "what do we want with a revival? We are out of debt, our pews are all rented, our house is full, and a revival would only disturb the quiet and orderly development of the church." The church could well spare all such narrow, selfish creatures from her fellowship.

Publishers' Department.

OUR AGENTS.

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

Victoria:

Balaclava—Alfred Goulter, News Agent and Stationer.
Ballarat—J. C. Gamble, News Agent and Stationer, 61 Bridge Street.
R. H. Hammett, Bookbinder and Stationer, 5 sur. Street.
Eenalla—James Yeats Grey.
Carlton—H. J. McWhinney, Bookseller and Stationer, 241 Lygon St.
W. J. Webb, Bookseller and Stationer, 15 Mullicaie and 60 Lygon Sts.
Collingwood—Bright & Co., News Agents and Stationers, 170 Smith Street.
Clunes—H. L. Jones, Bookseller and Stationer.
Creswick—E. W. Kneal, News Agent.
Footscray—J. C. C. Shield, News Agent, and E. O. G. Slade, News Agent.
Fitzroy—H. Beauchamp, Brunswick Street.
Hawthorn—Willie Kellett, News Agent and Stationer, Barwood Rd.
Hotham—E. Lyon, News Agent, 49 Errol and 217 Queensbury Sts.
Kew—Henry Kellett, News Agent and Stationer, Main Road.
Melbourne—Gordon & Gotch, General News Agents, 85 Collins St. W.
North Brighton—F. Blackham, News Agent.
Prahran—Rowe & Wilson, Book and Music Warehouse, 21 High St. and John N. Cumming, Bookseller and Stationer, 38 Chapel St.
Richmond—J. A. Alexander, News Agent & Stationer, 101 Swan St.

New Zealand:

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

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

FACTS FOR THE TIMES.

BY GEORGE I. BUTLER.

This is a valuable work for reference. It is a compilation of facts, bringing together a mass of testimony showing the fulfilment of prophecy, and the present condition of society. It contains valuable statistics on many subjects, religious and moral. By these is shown the alarming increase, on sea and land, of disease, earthquakes, cyclones, and other disturbances. 280 pp. Price, 2s 6d.

Use of Water in Health and Disease.—A book for every physician and every family. Careful explanations and instructions are given respecting the use of water as a preventive of disease, and as a valuable remedy in nearly all classes of malady. 166 pp. 3s.

Bible Echo and Signs of the Times.

Melbourne, Australia, December, 1886.

OUR force in the office has been increased during the past month by the addition of Bros. Miller and Woods, two practical printers, who sold a flourishing job business in South Melbourne, for the purpose of connecting themselves with the work of publishing the truth. We extend to them a cordial welcome, and trust that the change will be pleasant to them and profitable to the cause of God.

THE last American boat brought the long-looked-for laborers for New Zealand. A letter just received at this office from Bro. A. G. Daniels, states that himself and wife arrived at Auckland on the 14th of November, after a more than usually pleasant voyage. Bro. D. brought a new fifty-foot tent, which he intends to erect in Auckland, after laboring a short time in Kaeo. Bro. and Sr. Daniels are of good courage, and we wish them abundant success in their new field of labor.

At the present writing (Nov. 8), meetings have been held in Adelaide nine weeks, and as the result between forty and fifty have commenced the observance of the Lord's Sabbath, and have identified themselves with those who are looking for the soon coming of the King of kings. A large healthy Sabbath-school has been organized, and the prospect is good for a strong church to be established, which may stand as a beacon light to the surrounding country till the Lord shall take his people to himself. Thank the Lord for his prospering hand in the work.

THE *Christian Standard* (Disciple) of June 26, quotes the following, and indorses it as "an excellent statement of doctrine:"—

"The Christian is under law just as much as the unconverted. The great principles of the moral law as codified in the ten commandments are universally and forever obligatory."

This, coming as it does from the leading expositor of the Disciple faith, is truly an interesting item, and we recommend it to the Disciples of Australia as a step toward sound doctrine, and one every way worthy of their indorsement.

In a private communication from Basle, Switzerland, Elder W. C. White writes concerning the imprisonment of one of our missionaries in Russia:—

"We are very glad to send you the good news that Bro. Conradi has been released from prison. This we learn from a telegram just received from him. He was in prison five weeks and five days. We have not heard in what condition it left his health, but we hope he will be able to go on with his work. We had sent Bro. Oscar Roth to see what could be done for his relief, and as he is a good colporter, we suppose he will now take hold to help in the work. When I get all the facts, I will try to write up the history of the case for the *ECHO*."

We shall be glad to present to our readers the promised sketch from Bro. White, relative to the case of Bro. Conradi, who, we learn from another source, was arrested in Southern Russia for teaching heresy. The intolerant spirit of early Rome still lurks in the breasts of many modern religionists, and in those countries, too, where one would least look for it, as will be seen by reading the communication, "Persecution in America," from S. N. H., in the editorial columns of this number. From the present outlook, it cannot be doubted that we are verging upon the "time of trouble" so prominently set forth by the prophets as marking the closing scenes of the world's history.

THE General Conference of Seventh-day Adventists commenced its annual session in Battle Creek, Michigan, U. S. A., November 18, 1886. Delegates are present

from nearly every country, and the session is expected to be one of unusual interest on account of the great extension of the work in the recent past. The session is expected to continue about four weeks. The friends of the cause in Australia, especially, will look for the report of this meeting with much concern, to learn whether or not their hope of additional help in the work here is to be realized. Africa, too, has appealed in Macedonian strains to the same source, and has done even what Australia has not felt able to do, namely, forwarded with their appeal, the money with which to prepay the passage of expected help. India is also calling for the same kind of aid, in order to propagate the truth within her borders. We rejoice in the prosperity of the work in the various quarters of the earth, that calls for men and means with which to follow up its rapid strides. The third angel's message is surely and steadily enlarging its sphere of operations, and will very soon have reached to earth's remotest bounds. Hasten the time, O Lord, when the work shall be accomplished! Who will have a part in the work ere it closes?

THE Eastern Question is still a prominent matter in European politics. The occupation of Bulgaria by Russia seems to be, at present (Nov. 8), a foregone conclusion. The attitude of the Great Powers favors the advance of Russia in this direction. Germany remains neutral, because by so doing she can carry out her old grudge against France by preventing that nation from forming an alliance with Russia. Austria is willing that Russia should be successful, because she hopes thereby to obtain a portion of the spoils, which are tacitly offered her as a bribe to keep silent, and which may be reclaimed by Russia at any time. The Russian army, at the same time, quietly advances toward India, the depot of England's wealth. England is absorbed with Egyptian occupation and the Irish question, and is thought to be hardly able to resist the encroachments of Russia. Altogether, the position is a singular one, and no one knows just what to look for next. In the mean time, all are preparing for general war on an extensive scale, and it is quite probable that in the impending struggle, Russia will seize Constantinople, and make it her southern capital, as she has been fully determined for years to do. The Turk will then be driven out of Europe to "plant the tabernacles of his palace" in Jerusalem, where he will soon come to his end. When this occurs, then the King of glory will commence his reign, according to the prediction of the prophet Daniel. Solemn times are at hand, and who is prepared for them?

Juvenile Immorality in Auckland.

THE *Auckland Leader* of Sept. 25 asks, "Can nothing be done to stay the tide of juvenile immorality which has set in here in Auckland?" The writer then gives a scene witnessed by a lady:—

"In a narrow passage which leads from Symonds Street to Wynyard Street she observed five girls in a group. One was about fifteen or sixteen years of age, with a bold countenance, and was very showily dressed. The other four were younger, and two of them seemed so young that the question rose to the lady's mind whether they were not school-girls playing truant. Between them they had a bottle, from which each took a drink and then passed it on. The lady believed that something wrong was being done, and stopped to observe what followed. The elder girl perceived her looking, and immediately made insulting grimaces at her. But this was not all. 'The brazen-faced hussy' came down the lane, at the entrance of which she coolly stood and lighted a cigar. Puffing the smoke with an air of bravado, she returned to her companions, and shortly afterward the whole five girls were seen making their way toward the domain."

It seems sad to think that the children we love must be brought in contact with such viciousness. And while all forms of evil practiced by street gamins are not so revolting as that mentioned above, yet Auckland is not the only city cursed by such vices. From every direction the cry comes up of increasing juvenile immorality, and the question is gravely asked, What can be done

to stay the tide that seems to be setting in against our children? There is an increasing responsibility being laid on parents to train their children at home, and thus guard them against these corrupting influences of the street. More time and care should be bestowed on the children, and home should be made so attractive that they would rather be there than in the company of street idlers. In this fast age, when corruption grows apace, eternal vigilance is the price of our children's safety.

LATE telegrams announce the death of Chester A. Arthur, ex-President of the United States. Mr. Arthur was a native of the State of New York, and was born October 5, 1830. During the civil war of the States, he was intrusted with several important offices in the army, and was afterwards (1871) appointed collector of the port of New York. He held this office till removed by President Hayes in 1878. In 1880 he was nominated Vice-President of the United States, and in the ensuing election was raised to that office, and when the pistol of the assassin deprived President Garfield of life, Mr. Arthur became the official head of the nation. He held this position till March, 1885, when he was succeeded by Mr. Cleveland. Mr. Arthur was of Scotch origin.

How Did He Know?

THERE is a remarkable passage in the angel's talk with Moses in Ex. 4:14. The angel was urging Moses to go down to Egypt and deliver Israel. But Moses pleaded off, and argued that he was not eloquent, and hence not the proper man. At last the angel said: "Is not Aaron the Levite thy brother? I know that he can speak well." How did the angel know that? Aaron was away off in Egypt, two hundred miles from where Moses was; yet the angel said, "I know that he can speak well." This remark of the angel was called out incidentally, according to what Moses said.

How, then, did the angel know whether or not Aaron could speak well?—Why, he had been there often and heard him speak. Aaron was a leading man and a good speaker, as was afterward shown. No doubt, in their meetings, Aaron was accustomed to lead the worship, to speak to the people, and teach them about the worship of God. This angel had attended those meetings, had heard the different speakers, and had noticed that Aaron spoke well. But did Aaron see him? did Aaron know that an angel was listening to him, was watching how he taught and how he preached?—Oh, no, indeed. Probably he thought as little about it as we do now when we stand up to teach a class in Sabbath-school or to bear testimony in the social meeting. Yet the angel was there, noting not only what he said, but how he said it. His words to Moses prove that.

How is it now, brethren, ministers, elders, teachers, as Sabbath after Sabbath you stand up to speak to the people or to teach your classes, don't you think that some angel is there watching you, weighing you, and deciding whether you "can speak well" or not?—Ah! yes; they know us as well as they knew Aaron. Probably there is not a Sabbath but that some angel, anxious for the results, goes through each Sabbath-school, watching the teachers, being pleased with those that do well, and sad over those who are indifferent. Probably there is never a sermon preached, a Sabbath-school class taught, or a testimony given in the social meeting, but that some angel is a listener. How this ought to inspire speakers, teachers, and all with a holy zeal in their work.

D. M. CANRIGHT.

THE HOME OF THE SAVED,

BY ELDER J. N. LOUGHBOROUGH.

GIVES the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. 82 pp. Price, 6d.
BIBLE ECHO,
North Fitzroy, Victoria.

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