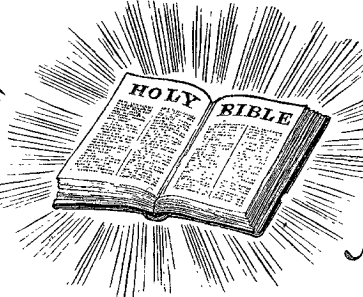


Bible Echo



AND SIGNS OF THE TIMES.

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

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THE MORNING COMETH.

Ho, WATCHMAN, standing on thy tower,
As years sweep onward in their flight,
What signs in heaven attract thy sight,
Predictive of the coming hour,
When earth shall see the reign of right?
What of the night? What of the night?
And, pointing to the dim, gray light
Just struggling up the eastern sky,
A promise and a prophecy
That day shall chase the dark that gloometh
O'er heaven to hide it from our eye,
The watchman saith, "The morning cometh!"
And angels sing, "The morning cometh!"
And earth repeats, "The morning cometh!"
And "God be thanked!" our hearts reply.

—Sel.

General Articles.

Union with Christ.

BY MRS. E. G. WHITE.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

A PROFESSION of religion places men in the church, but does not prove that they have a vital connection with the living Vine. But a rule is given by which the true disciple may be distinguished from the one who claims to follow Christ, but does not have faith in him. The one is fruit-bearing, the other fruitless. The one is often subjected to the pruning-knife of God, that he may bring forth more fruit; the other, as a withered branch, is to be severed from the living Vine.

"I am the vine, ye are the branches." Can we conceive of a more intimate relation to Christ than this? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor, indented with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us.

When this intimacy of connection and communion is formed, our sins are laid upon Christ, his

righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted in the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving it to himself.

It was when Christ was about to take leave of his disciples that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence was withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol.

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true vine. As a nation, you prize the vine; as sinners, you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me."

All the followers of Christ have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision to again connect us with himself. The power of evil is so identified with human nature that no man can overcome, except by union with Christ. Through this union we receive moral and spiritual power. If we have the Spirit of Christ, we shall bring forth the fruits of righteousness,—fruits that will bless men and glorify God.

The Father is the vine-dresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He "will not be ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying himself with humanity. To those who have united themselves to him, he declares: "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me."

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are widespread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union.

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning

blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, wordliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols.

After a union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory.

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience.

"Every one who is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands to accord with his deficiencies, he is constantly striving to rise to the level of their perfection.

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discernment of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness.

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger and living faith, avails little. The wondering crowd that pressed close about Christ realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her

hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and he determined there to give a lesson for all his followers, to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague."

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure-house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace.

This living faith is our great need to-day. We must know that Jesus is indeed ours; that his spirit is purifying and refining our hearts. If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!

The Future of Our Earth.

WHAT is to become of the earth on which we dwell? When the plan of redemption is finished, will it continue to exist, and revolve in space as at present, or will it be destroyed, and thus cease to exist? If it is to continue, of what use will it be? Will it be inhabited? If so, by whom? If it is to be destroyed, what reason can be given for such a strange act?

To the thoughtful, the above inquiries are of deep interest, and a true answer will be very acceptable. There is but one source from which it is possible to get a satisfactory solution of this question, and that is the word of God. Nature does not give us the slightest information relative to the plan of redemption; therefore the future of the earth as related to the great plan, cannot be learned from nature. Science can give us no light whatever.

The object for which the earth was created is thus stated by the prophet: "For thus saith the Lord that created the heavens; God himself, that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." Isa. 45:18. It appears, then, that the design of God in creating the earth was that it should be inhabited. By whom? Let the psalmist answer: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16. That the earth was intended for man is so plainly stated in this verse that it needs no comment. In another place the same writer says: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:4, 6-8.

From this we learn that when the earth and all pertaining to it had been created, then man was created and placed in possession of all. This is further confirmed by the words of Moses in Gen. 1:26-30. Here is man, made in the image of God, standing at the head of all that is living on the earth. This world, in all its beauty and extent, is his dominion. He is rightful possessor and ruler of all. He of course must govern, and be governed, by the laws of his wise and just Creator. What a wonderful gift to man! A beautiful world, unstained by sin. The wise man says: "The earth abideth forever." Eccl. 1:4. God said to our first parents: "Be fruitful, and multiply, and re-

plenish the earth." Hence it is certain that had man been loyal and true to the requirements of God, he, with his posterity, would have lived in this happy and holy estate throughout the ceaseless ages of eternity. But in time a sad and much-regretted change took place. The tempter came, man sinned, and lost his innocence, his life, and the dominion of the earth as given to him at the beginning. Paul, after referring to man's first dominion as stated by the psalmist, says: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:8. At first all things were put in subjection under him; but now, at present, this is not the case. He has lost his dominion. It has passed from under him.

To whom did the dominion pass? Was it not to the one who deceived man, and caused him to sin? When Jesus came to earth to perform a very important part in the plan of redemption, Satan met him at the very beginning of his work, and exerted all his Satanic power and cunning to defeat him. He tempted the Son of God by offering to him all the kingdoms of the world and the glory of them, saying, "For that is delivered to me, and to whomsoever I will I give it." While we recognize the fact that the devil is the father of lies, we cannot but believe that in this case he told a good deal of truth. In the first place, it would have been no temptation if it were not in some sense his to give. Jesus did not dispute his claim, but seemed to recognize its truthfulness, and afterward called him the "prince of this world." John 14:30. St. Paul called him "the god of this world." 2 Cor. 4:4. From these considerations it seems evident that when man was taken captive, his "dominion" passed into the hands of the captor; and that he, for a time, has at least limited control of this world.

That a decided change will in time take place, when every vestige of power will be taken from him, the Bible clearly teaches. Jesus himself announces: "For the Son of man is come to save that which was lost." Matt. 18:11. Man was lost, and his dominion also was lost. Therefore Jesus came to save both man, and his dominion,—the earth. For this reason, Micah says: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. A. G. DANIELLS.

(To be continued.)

Harmonizing the Bible with Science.

It is indeed sad to listen to the fallacies used by the religious teachers of this enlightened age,—fallacies calculated to mislead the honest inquirer in regard to the claims of the Lord's Sabbath.

One which seems to be a favorite at present, is, "We cannot tell anything about the Sabbath of the fourth commandment. It refers back to creation; and geology demonstrates beyond the possibility of a doubt that the creation week consisted of seven long periods of a thousand years each. 'One day is with the Lord as a thousand years, and a thousand years as one day.' And besides, if we refer to the Hebrew manuscript, we find that the word from which 'day' is translated in Gen. 1:5, 8, etc., should have been rendered period. By accepting this rendering, all is harmonious. The Bible agrees with science; and it is *grand* to have science and the Bible harmonize." At this point, an avalanche of flowery rhetoric is thrown in, to cover up the fallacious reasoning, and lead the mind of the inquirer from the object of search.

It does not require deep research to discover the gems (?) that lie hidden beneath this flow of eloquence. Let us first notice the text so artfully woven into this pro-science argument. It is found in 2 Pet. 3:8. If we examine the context, we notice, 1. That the coming of the Lord, and not creation, is the subject under consideration (v. 3); 2. The apostle is refuting the statement that "all things continue as they were from the beginning of the creation" (v. 4); and his argument is very con-

clusive. See verses 5, 6. It not only proved their assertion incorrect; but it was right to the point in proving that although the judgments of God were stayed for a long period, about two thousand years, they came at last, with terrible force.

His second position, verses 7, 8, is, that no argument can be drawn from the fact that God's threatened judgment has been long deferred; since that which may seem a long time to us, is but a brief period with the Lord. Man has but a short time to live; and if he does not accomplish his designs immediately, he never will. God always lives; and we cannot therefore infer that because the execution of his purposes is delayed, they will never be accomplished. With him it will be as easy to accomplish his object at a far-distant period, as now. The wicked cannot infer that because their punishment is delayed, they will finally escape. If it is the will of God to accomplish his designs in a single day, he can do it; if he chooses that the execution shall be deferred a thousand years, it is no evidence that it will never take place. The expression used in this text is common in the Rabbinical writings. See Wetstein.

As used by the apostle, the text is "mighty through God to the pulling down of strongholds;" but as woven into this objection to the Sabbath, it is valueless, having reference to an event separated from the creation by the entire gulf of time; *i. e.*, the coming of the Lord. It also makes the Scripture conflict with itself, as I expect to show.

Some may ask, Why is the word of God so warped and perverted? I answer, Because it is so "grand to have the Scripture and science harmonize;" and if either science or inspiration must be warped to produce harmony, it is better to sacrifice the word of God upon the altar of science than to attempt to change the decisions of scientists (?). This is the policy followed by some.

We will admit, for the sake of argument, that the creation covered seven long periods of a thousand years each. Adam was created during the sixth period. Gen. 1:26. God then planted the garden of Eden. Gen. 2:8. The beasts and fowls were made to pass before Adam, and he named them. Verses 19, 20. Eve was created, and marriage was instituted. Verses 21-23. From these facts it is very evident that a considerable portion of Adam's life was spent during the sixth period. And since he lived only 930 years (Gen. 5:5), he must have died about the middle of the seventh, or God's Sabbath period. Hence those events that transpired after his marriage must have occurred during the Sabbath period, in which it is said that God "rested and was refreshed" (italics ours). Ex. 31:17.

By examining the history of the race at this time, from the above standpoint, it is seen that while the Creator was Sabbatizing, Adam and Eve disobeyed and fell (Gen. 3:6); and the erring pair were driven from their beautiful home. Gen. 3:22-24. From henceforth they were to eat their bread by the sweat of their face (Gen. 3:19), which necessarily implies manual labor. At the time of their banishment from Eden, God cursed the earth and the serpent, as well as the disobedient couple. Gen. 3:14-17. Cain and Abel were born. Gen. 4:1, 2. Cain worked on a farm, and Abel took care of the flocks, while the Lord was resting. Gen. 4:2. Cain murdered Abel. Gen. 4:8. God pronounced a curse upon Cain, during the period in which he was being "refreshed." Gen. 4:11. Cain then built a city. Gen. 4:17. And by examining Gen. 5, it will be seen that Adam lived till within 54 years of Noah's birth, or 654 years of the flood. Since Adam's death occurred about the middle of the Sabbath period, the deluge must have occurred soon after its close. And why did God destroy earth's inhabitants with a flood?—Because man had become so very wicked. Gen. 6:5.

All this, and much more, occurred during what is claimed as God's Sabbath, or rest period; and yet we have the testimony of inspiration that he "rested and was refreshed." Mr. Webster defines "refresh:" "To relieve from fatigue or depression; to enliven; to cheer." Could the sight of so much anguish, lawlessness, and confusion of business, as

has been described, have refreshed (enlivened and cheered) a just and holy Being? Could he have rejoiced in the work of his hands while witnessing so much sin (disobedience) and corruption that he at last repented him that he had made man (Gen. 6 : 6), and finally resolved to bring a flood of waters upon the earth, and sweep his disobedient creatures from its surface? From the above all can see the result of making the Scriptures harmonize with science. It makes them appear very contradictory; and thus gives skepticism an argument with which to assail inspiration.

Now we will pass to notice the Hebrew part of the objection. "Day," in Gen. 1 : 5, 8, etc., comes from the Heb. word "*yom*." I shall admit, for the sake of argument, that it might have been translated "period," meaning, doubtless, a "thousand years." This same word is rendered "day" 1153 times in the Hebrew manuscripts. Let us examine a few instances in which the word occurs, understanding that it means one thousand years, as stated in the objection.

Gen. 22 contains a record of God calling Abraham to offer Isaac as a sacrifice upon a mountain in the land of Moriah. He proceeds the next morning, to carry out the requirement of God (v. 3); and the record says: "On the third day [*yom*] Abraham lifted up his eyes, and saw the place afar off." Verse 4. Here, then, we have Abraham and Isaac traveling three long periods of a thousand years each, at the end of which time Abraham beholds the mountain "afar off." Quite a long journey that requires three thousand years' travel, even on foot. And strange to say, Abraham was about 116 years old when he set out on this long journey, and Gen. 25 : 7 tells us that he lived only 175 years. How would our Biblicio-scientific friends explain the point that Abraham only lived about fifty-nine years after he set out on this long journey that occupied three thousand years, and yet he reached the place and would have offered Isaac, had not the angel of the Lord stayed his hand? Let the word of God stand as it reads, and all is clear. Abraham traveled three days, periods of twenty-four hours each, and "saw the place afar off."

Turning to Gen. 31, we have a record of Jacob's secret departure, with his family and effects, from Laban, his father-in-law. From the 22d verse we learn that "it was told Laban on the third day [*yom*] that Jacob was fled." What did Laban do as soon as the news was brought to him?—He gathered his men, and started in pursuit of Jacob. Think of it, reader; a general organizing an army to pursue an enemy who had fled three thousand years before. The sacred record tells us that Jacob started from near Haran, and that Laban overtook him near Mt. Gilead. These two places are less than four hundred miles apart. Does it look reasonable that Jacob was even three thousand years traveling that distance? Yet it is plainly stated that Laban was seven days in overtaking him.

We raise the question, Why are the Scriptures thus distorted?—Really to evade the claims of the Lord's Sabbath; ostensibly to make them harmonize with geology; "it is such a grand thing to have science and the Bible harmonize." I confess, I fail to see the grandeur in thus mutilating God's word. We might multiply instances; but those already cited prove conclusively that the "long period" theory, based upon the meaning of the original of "day" in Gen. 1, is untenable; and he who advocates such a view scatters seeds of infidelity and skepticism broadcast. Hence such are not "gathering with Christ;" and if not, they must be scattering, or retarding, the advancement of truth.

Let us view the objection from one other standpoint before leaving it. Gen. 1 : 5 says: "The evening and the morning were the first day." The language is the same as regards the other days. If these were periods of about a thousand years each, it is evident that the earth was a thousand years in making one revolution upon its axis, since one evening and one morning covered the "day." Hence it must have moved at the rate of one mile in 14.6 literal days of twenty-four hours each. If when the

earth was moving so slowly the attraction was sufficient to hold bodies firmly upon its surface, what would have been the effect upon those bodies when, sometime in the history of the world, its speed was increased to 1041.6 miles per hour (that being its present velocity), which is 365,184.96 times faster than its former speed? All will agree with me that this great increase of speed would instantly produce centrifugal force sufficient to hurl every object from its surface; and not only this, but the earth itself would be destroyed instantly.

This may be illustrated by an engine whose power is sufficient to move all the machinery in the factory, when its massive balance-wheel is steadily making one revolution per minute. What will be the effect upon the machinery, if the velocity is instantly increased so that the balance-wheel makes 365,184.96 revolutions per minute, instead of one? All can see that the entire machinery, including the wheel and engine, would be destroyed instantly. As marked results would follow, if the same change were to be made in the revolution of the earth upon its axis; yet these facts are lost sight of in trying to evade the Sabbath obligation, and harmonize the Bible with science.

Would it not be far better to harmonize science with the word of God, and if they will not agree, decide that the science is "falsely so called"?

WILL D. CURTIS.

The Remedy for Sick Hearts.

SIN has made us sick. It is itself the worst of diseases, and the first cause of all disease. Many of us have been much tainted by it, until there is no soundness from the sole of the foot even to the head. The whole head is sick, and the whole heart faint. There are putrefying sores, as well as flesh-wounds. They have not been bound up, neither mollified with ointment. Isa. 1 : 5, 6. And the worst of all is, we do not feel it. We have no fine sensibility; we have become lukewarm. We need the grace of God,—light from heaven. The Spirit of God must bring the truth into our hearts, and we must open our hearts to receive it. Then we are reproved and convinced of sin, and this is the first favorable turn in our disease. When we confess our sins, spiritual healing is possible, but not before. They that are whole need no remedy, but they that are sick, Christ did not come to call the righteous, but sinners, to repentance.

Nothing is more difficult than to see our own sins in the light in which God sees them, and yet nothing is more necessary. The enemy often deceives us fearfully in this respect. He is a liar and a deceiver. He can charm and confound our weak hearts. If we speak evil of our neighbors, we comfort ourselves that we are not excitable, and do not get angry, like some others. If we get angry, we do not lie. If go beyond the straight line of truth, we are not stubborn. And if we are stubborn, we comfort ourselves that we are honest. Thus the devil brings us up, and teaches us to deceive ourselves. We learn to cover our mistakes, and to make them look small in our own eyes. If we are wounded, we always have a rag of self-righteousness on hand to cover up the wound. Or if we try to cover our nakedness with the fig leaves that grow out of the mistakes of others, we say, Justice must have its course, and mean that others must humble themselves before us, or we will never yield.

Is this the true remedy for wounded hearts? Does it make my mind more sound, when others confess their sins and forsake them?

The man that had fallen among thieves was sick, full of sores, and half dead. Would it have been any material help to him, if some other poor, dying creature had lamented by his side and confessed its own misery?—No! But the good Samaritan bound up his wounds. He poured oil and wine into them, brought him to an inn, and took care of him.

Jesus alone can heal the sick heart. There is no other name given under heaven, whereby men can be saved, except the name of Jesus. We must come to the Son of God, if any lasting good shall be done for us.

Ought we not, then, to confess our faults one to another, and pray one for another, that we may be healed? James 5 : 16. Yes, certainly! We want to reach forth the hand of reconciliation to all, and many a heart can be melted thereby. Even Esau was reconciled after twenty years of bitterness and hatred. He embraced and kissed his brother Jacob, in the place of killing him. But have you noticed that Jacob wrestled all the previous night with the Lord in prayer? He humbled himself before God. He wept, and made supplication, or asked for mercy, as some versions read. Hos. 12 : 4.

It is right that I should humble myself before my brethren. It is also well to explain every case, and have it properly understood on both sides; but it is not a good way to ask too much from others, and claim that they must bow before me. And it does not help me any, if my pride and stubbornness are gratified by the humble confession of another. I may feel better for the moment; but if I do not humble myself before the Lord, and turn to him, ere long I shall be offended about something else.

In the Sun of righteousness alone is true healing. Mal. 4 : 2. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53 : 5. Here is the true remedy for sick hearts. None but the Anointed of the Lord can bind up the broken-hearted, and give them that mourn in Zion the oil of joy for mourning, the garment of praise for the spirit of heaviness. Isa. 61 : 1-3.

Dear fellow-traveler, come to Jesus,—come to his word and communion; to humble prayer in your closet. Prove your own work. Gal. 6 : 4. Prove your actions in the light of the sufferings of Christ. Then you will see how wretched you are, and needy. Cease to have your own way. Let self die. Learn to live by the faith of the Son of God, who loved you, and gave himself for you. Gal. 2 : 20. Then all will be well. J. G. MATTHESON.

Heresy.

It is evident that the apostle [in Titus 3 : 10] has not those persons in view, who, in honest belief of what they deem to be the truth of God, differ from those whom they acknowledge as brethren in Christ, notwithstanding these differences; but that class of persons, well known both to the apostle and to Titus, who were subverting the truth for their own evil purposes, some of whom had gone so far as to deny the Lord that bought them. The apostle distinctly states self-condemnation as the result of a known course of sin; hence he says, *Reject* him.

Since the days of the apostles, the word heresy has undergone some change of meaning. The Church of Rome has used it to define all those persons who differ from her teachings; and, when she had the power, she not only "*rejected*," but *burned* the heretic. Strange that those who have separated from the Church of Rome, *protesting* against her assumed authority over the consciences of men in regard to the truth of God, should catch up the cry of heresy, and apply it to men of their own party, who, in honest search after truth, arrive at different conclusions from their fellows, but who still maintain their love to the Saviour, and who are endeavoring to conform their lives to his will.

What does the cry of "*heresy*" mean, in all ages since the days of the apostasy, but a divergence from the "*standards*" of the church? The greater the number of items in the creed, the greater will be the number of heretics; nor will they be fewer in number as the word of God is more widely diffused. We live in an age when nearly every man can read, and every man has the word of God in his own hand and in his own language. Millions are searching its sacred pages daily, and it would be a miracle if some new view of truth was not discovered. Each day men are discovering truth; knowledge is increasing, men are going to and fro on the earth, and questions new to us must and will arise. What shall we do with them? Shall we raise the cry of "*heresy*," and separate those who hold the varying view from our fellowship? Shall we restrict the

liberty of private judgment or public speech, and compel men to hide the thoughts that burn within them, lest they "disturb the peace of the church?" Or shall we boldly face the position, and stand by the truth, giving free liberty of thought and speech, restricting no man by any law but that which the Scriptures demand, and seeking conformity to no creed but "faith in Christ and obedience to him?"

All the truth which the world has to-day has been won by conflict. When the black pall of ignorance and superstition settled over the world in the Middle Ages, truth was lost to men; for the Bible, which contained it, was taken from them. But when Martin Luther found it in his cell, and restored it to the world, a light beamed forth which has increased more and more unto this day. How many battles have been fought—how many conflicts waged, by good and true men, since those days! Is the battle over? Is all truth regained? Are there no hidden treasures in the sacred page? Is there no fresh light? Have we reached the summit of the mountain of eternal truth?—Ah, no! men are toiling upward still; shall we pull them down from the heights which they have gained, because we cannot see the objects which they can see? Or if their eye is dimmed by the mist of the cloud-capped mountain, and they mistake error for truth in the dim twilight, shall we cry, "Heresy!" and cast them out of the church?—Ah, no!

Let us stand firm on the old foundation "in faith, unity; in opinion, liberty; in all things, charity." Let us as brethren listen with patience, and if there be error, oppose the error, manfully, with truth, but still cherish ever within our hearts true brotherly love toward all "who love our Lord Jesus Christ in sincerity and truth."—*The Australian Christian Witness (Disciple paper), July, 1881.*

Watch and Pray.

"My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." These were the touching words of our Lord and Saviour to his disciples, Peter, James, and John. "And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." We sometimes wonder that the disciples were not more in sympathy with our Lord at this trying hour; but he tells us why they did not comply with his request: "The spirit indeed is willing, but the flesh is weak."

"Watch and pray, that ye enter not into temptation." Had Peter followed the Saviour's example, and obeyed his exhortation, he would not have denied his Lord and Master.

"Watch and pray, that ye enter not into temptation," is the divine prescription. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Seeing then that temptation is common to all men, God in wisdom and love has placed it among the *all* things that work together for good to those who love him. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

"Watch and pray, that ye enter not into temptation," the Saviour says emphatically to us, who are waiting for his return. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Melbourne, Australia.

MRS. A. H.

The Last Hymn.

THE Sabbath day was ending in a village by the sea; The uttered benediction touched the people tenderly, And they rose to face the sunset in the glowing, lighted west, And then hastened to their dwellings for God's blessed boon of rest.

But they looked across the waters, and a storm was raging there; A fierce spirit moved above them—the wild spirit of the air— And it lashed and shook and tore them, till they thundered, groaned, and boomed, And alas for any vessel in their yawning gulfs entombed.

Very anxious were the people on that rocky coast of Wales, Lest the dawns of coming morrows should be telling awful tales,

When the sea had spent its passion, and should cast upon the shore Bits of wreck, and swollen victims, as it had done heretofore.

With the rough winds blowing round her, a brave woman strained her eyes, And she saw along the billows a large vessel fall and rise; Oh! it did not need a prophet to tell what the end must be, For no ship could ride in safety near that shore on such a sea.

Then the pitying people hurried from their homes and thronged the beach; Oh, for the power to cross the waters and the perishing to reach! Helpless hands were wrung for sorrow, tender hearts grew cold with dread, And the ship, urged by the tempest, to the fatal rock shore sped.

"She has parted in the middle! Oh, the half of her goes down! God have mercy! Is heaven far to seek for those who drown?"

Lo! when next the white, shocked faces looked with terror on the sea, Only one last clinging figure on the spar was seen to be.

Nearer the trembling watchers came the wreck, tossed by the wave, And the man still clung and floated, though no power on earth could save.

"Could we send him a short message? Here's a trumpet. Shout away!" 'Twas the preacher's hand that took it, and he wondered what to say.

Any memory of his sermon? Firstly? Secondly? Ah, no!

There was but one thing to utter in the awful hour of woe;

So he shouted through the trumpet, "Look to Jesus! Can you hear?"

And "Ay, ay, sir!" rang the answer o'er the waters loud and clear.

Then they listened. "He is singing, 'Jesus, lover of my soul,'"

And the winds brought back the echo, "While the nearer waters roll."

Strange, indeed, it was to hear him, "Till the storm of life be past,"

Singing bravely from the waters, "Oh, receive my soul at last!"

He could have no other refuge! "Hangs my helpless soul on thee;

Leave, ah! leave me not."—The singer dropped at last into the sea.

And the watchers, looking homeward, through their eyes with tears made dim,

Said, "He passed to sleep in Jesus in the singing of that hymn." —*Sol.*

A Question Answered.

WE now proceed with the series of questions referred to in the last number of this paper. Our correspondent's second question, "How does the second message explain the mistake of those proclaiming the first?" is probably sufficiently answered in the latter part of last month's article. If the second message explains the mistake at all, it does so simply by having a place in the prophecy, and being proclaimed after the first message. We will therefore pass on to the third.

"Can you point out the beast of the third angel's message, who claims worship and demands that men receive his mark?" Rev. 14 : 9.

God is ever reasonable and just, and would not require anything of his people without making them thoroughly acquainted with his wishes. Amos 3 :

7. We must therefore find somewhere in his word a description of the beast against which he warns his people in the third message. Further, when he intrusts the proclamation of this message to his people, he will furnish them with a full understanding of it; for those to whom his messengers go have a perfect right to demand that they be made acquainted with the meaning of all the symbols in the message. The question above calls for the meaning to be attributed to the beast symbol.

We will therefore affirm that this symbol represents the Roman Catholic power, and proceed to give our reasons.

By comparing Rev. 14 : 9 with Rev. 13 : 14, the reader will be enabled to see at once that the beast referred to in the message is identical with the leopard beast of the thirteenth chapter. It is apparent, therefore, if we can show that the beast power of the thirteenth chapter represents Rome in its phase of Catholicism, we have sustained our proposition and answered the question before us.

In looking for the scope of the line of prophecy in which this symbol appears, the careful reader will see that it begins with the first verse of the twelfth chapter, and continues down through the succeeding and to the fifth verse of the fourteenth chapter. It begins with the dawn of the Christian era, and closes with the redeemed throng standing on Mount Zion. Notwithstanding the persecutions of the dragon, or the infamous practices of the leopard beast, during the Dark Ages, or the last desperate attack of apostate religion under the two-horned beast, the church is ultimately victorious.

The first symbol is that of a woman, and represents the church in a state of expectancy,—looking for the promised Messiah. The child who was brought forth was none other than the Son of God, who is to rule all nations with a rod of iron. Rev. 13 : 5 ; Ps. 2 : 7, 8. The next leading symbol is that of a great red dragon, standing before the woman, ready to devour her child as soon as it was born. How appropriately this sets forth the Roman power, that, in the person of Herod, sought to destroy Christ by putting the children of Bethlehem to death. This murderous attempt to destroy the child, however, was foiled, and he was caught up to God and his throne. Heb. 8 : 1 ; 10 : 12.

All through this prophecy, the powers brought to view are antagonistic to the church of God, and represented as waging fearful persecutions against it. But who ever heard of a civil power alone persecuting a people for their faith? Civil governments may war with each other for the purpose of avenging real or imaginary wrongs, or for conquest and addition of territory; but history does not record a case where a civil power persecuted a people for their religious belief. Where a class of religionists have been persecuted in the past, it has been at the hand, or through the instigation of, another religious body. Therefore the symbols brought to view in this prophecy not only represent a civil power, but a combination of religious and civil power, as they were all persecuting. The religion of Rome at the birth of Christ was pagan, consequently the dragon symbolizes pagan Rome. It was paganism that was suffering from the progress of Christianity, and so zealously persecuted the early church.

The next symbol mentioned is that of the leopard beast. Chapter 13 : 1, 2. All who are acquainted with history know that the papacy followed paganism as the religion of Rome. That the same power is represented by the leopard beast as by the dragon, with the exception of the change in religion, is shown by its having seven heads and ten horns, the same as the former. Further, the dragon, pagan Rome, gave the leopard beast, papal Rome, his seat, his power, and great authority. It matters not for our present purpose just *how this* was done, so long as we have the fact before us that the papacy now occupies the seat that paganism formerly held, and exercises greater authority and power.

As further proof that the Roman Catholic power is the one symbolized by the leopard beast, let us consider some of its characteristics. It was to have a mouth speaking great things and blasphemies. The pope assumes such titles as "Lord God the

LISTEN not to Satan, telling thee existence is hard. It is hard when thou beginnest. It is hard to resist sin, it is hard not to follow thine own will, it is hard to save thy soul; but it is harder far and unendurable to lose it and the sight of God.—*Dr. Pusey.*

Pope," "King of kings and Lord of lords," "Lion of the tribe of Juda," titles belonging alone to Christ. He claims to be the "Vicerent of the Son of God," pretends to be infallible, and says he has power on earth to forgive sins. Can the reader imagine greater words, or more shocking blasphemy against God, and Christ, the temple and those who dwell in heaven? This power was to continue forty and two months, or 1260 literal years. Eze. 4 : 6 ; Num. 14 : 34. The papal supremacy continued just this period. It was fully established by the decree of Justinian in 538 A. D. and ceased in 1798 A. D. when Berthier entered Rome and took Pope Pius VI., captive to Valence, France, where he died on August 29 of the following year. This beast was to make war with the saints and prevail against them. This the papacy did during the Dark Ages, when 50,000,000 people were put to death at her instigation. All who lived on the earth whose names were not in the Lamb's book of life were to worship the beast. In our answer to the next question we will show that this is literally being done to-day. Is further evidence necessary to prove our application of the symbol?

If any one wishes to carry the matter further, let him compare the characteristics of this beast with those of the little-horn power of Daniel 7 : 8, 20, 21, 25. All agree that this latter prophecy refers to the Roman Catholic power, and the comparison will show no less than six points of similarity, which fix beyond dispute the fact that these symbols refer to one and the same power. These points of likeness are : (a) They come on the stage of action at the same time, (b) occupy the same territory, (c) have the same character, (d) do the same work, (e) exist the same length of time, (f) meet the same fate ; and hence are proved to be the same.

Now that we have proven our position correct, we will call attention to one more feature which shows the beast of the thirteenth chapter to be the same as the one referred to in the message. The former has a mark, or name, that could be received either in the forehead or in the hand, and it required great patience on the part of God's people to withstand his persecutions. Verses 16, 17, 10. The same is true of the one spoken of in the message. Verses 9, 12. DELTA.

Has the Law Ceased to Bind Us?

If it has, where is the proof? It cannot be found in the words of Scripture. It is as true now as it ever was that God is the Creator of men. He may and does say to us, as to his people of old, "In six days the Lord made heaven and earth, the sea, and all that in them is." God claimed authority over Cyrus, because Jehovah had "formed" him. Till we cease to be creatures, we cannot cease to be truly and firmly held to obey every divine precept. It is true that he who enacts a statute may repeal it ; but Jehovah has never repealed any precept of the decalogue. Where is the proof? No man can give us chapter and verse for such repeal of the law of the Sabbath. Human governments repeal laws which are found to be mischievous. But the law of the Sabbath never wrought ill to any man. Sometimes a law ordained by man to meet an exigency is afterward fitly repealed. When a law of man is found to do harm, and not good, it ought to be set aside. But Jehovah, who knows the end from the beginning, and who rules the world in wisdom, knows that man as much needs a Sabbath now as at any previous time in the history of the world. All admit that the law of the Sabbath was in force till the world was more than four thousand years old. What competent authority has set it aside? There has been One on earth competent to declare God's will on all subjects. Jesus Christ was the brightness of his Father's glory and the express image of his person ; but he never said that any part of the decalogue was or could be abolished. Hear him : "Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 17, 18.

Men sometimes say that our Lord was here speaking of the ceremonial law ; but the whole context shows that he was discoursing of the moral law, and was rescuing it from the glosses and false interpretations put upon it.

Some say that all the commands of God are not equally great, and that we need not concern ourselves respecting the minor precepts ; and then they say that the fourth commandment is one of the lesser precepts. But Jesus Christ cuts up this plea by the roots. It is wholly vain. He goes on to say : "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5 : 19. Let no man make shipwreck of a good conscience on this dangerous rock.

Sometimes a law ceases to be in force because it expires by its own terms. Thus the law of copyright fixes a limit beyond which he who uses an invention shall not be bound to pay the inventor anything. But on the face of it, and wherever it is spoken of in God's word, the fourth precept of the decalogue is without any limit. No hint is anywhere dropped that by and by men may cease to hallow that day and be guiltless.

It is true that sometimes it becomes impossible to keep certain laws enacted by men. Obedience is impracticable. Then it is cruel in human rulers to punish men for not doing what could not be done. But the whole of the moral law is practicable. Christ kept it perfectly. Good men on earth keep it sincerely and honestly. The law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a numerous people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was ever in its nature practicable, it is so now. It has never been set aside.

If any precept of the moral law binds, the fourth commandment is not an exception. How can we think otherwise? The Sabbath is the keystone of the moral arch. Every law is to be known by its place in a code. This is in the middle of a code, all the rest of which is acknowledged to be binding ; and why not this? Were the other precepts of this code spoken by God from Sinai, amid blackness and darkness, and tempest and terrors?—So was this. Were the others written by the finger of God on tables of stone?—So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wing of the cherubim?—So was this. No ceremonial or repealable law given to the Jews had these marks of honor put upon it. Did Christ say, "I came not to destroy, but to fulfill the law"? He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments?—So did they keep this. Luke 23 : 56.—*Centennial Paper, American Tract Society.*

The American Tract Society is a first day institution, and the above is the introduction to an article upholding Sunday sacredness. It might puzzle the ordinary mind to explain how the principles here stated could be made to serve in the Sunday cause, except on the principle that people accept what they wish to believe.

Trust in God—an Illustration.

"JESUS called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Now, what are the characteristics of a little child, and how does he live?—He lives by faith, and his chiefest characteristic is thoughtlessness. His life is one long trust from year's end to year's end. He trusts his parents, he trusts his care-takers, he trusts his teachers, he even trusts people often who are utterly unworthy of trust, because of the confidingness of his nature. And his trust is abundantly answered. He provides nothing for himself, and yet everything is provided. He

takes no thought for the morrow, and forms no plans ; and yet all his life is planned out for him, and he finds his paths made ready, opening out to him as he comes to them day by day and hour by hour. He goes in and out of his father's house with an unspeakable ease and abandonment, enjoying all the good things it contains, without having spent a penny in procuring them.

I was visiting once in a wealthy house, where there was one only adopted child, upon whom was lavished all the love and tenderness and care that human hearts could bestow or human means procure. And as I watched that child running in and out day by day, free and light-hearted, with the happy carelessness of childhood, I thought what a picture it was of our wonderful position as children in the house of our heavenly Father. And I said to myself, If nothing could so grieve and wound the loving hearts around her as to see this little child beginning to be worried or anxious about herself in any way,—about whether her food and clothes would be provided for her, or how she was to get her education or her future support,—how much more must the great, loving heart of our God and Father be grieved and wounded at seeing his children taking so much anxious care and thought! And I understood why it was that our Lord has said to us so emphatically, "Take no thought for your life."

Who is the best cared for in every household? Is it not the little children? And does not the least of all, the helpless baby, receive the largest share of attention? As a late writer has said, the baby "toils not, neither does he spin ; and yet he is fed, and clothed, and loved, and rejoiced in," and none so much as he.

The life of faith, then, consists in just this, being a child in the Father's house. And, when this is said, enough is said to transform every weary, burdened life into one of blessedness and rest.

Let the ways of childish confidence and freedom from care which so please you and win your hearts in your own little ones, teach you what should be your ways with God ; and leaving yourselves in his hands, learn to be literally careful for nothing ; and you shall find it to be a fact that "the peace of God which passeth all understanding shall keep [as in a garrison] your hearts and minds through Christ Jesus."

"Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord ; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him."

"And the work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."—*The Secret of a Happy Life.*

BE MODEST AND SENSIBLE.—do not be above your business, no matter what that may be, but strive to be the best in that line. He is a poor smith who quarrels with his own sparks ; there's no shame about any honest calling ; don't be afraid of soiling your hands, there's plenty of soap to be had. You cannot get honey if you are frightened at bees, nor plant corn if you are afraid of getting mud on your boots. Above all avoid laziness. There is plenty to do in this world for every pair of hands placed in it, and we must so work that the world will be richer because of our having lived in it.

"THIS, TOO, SHALL PASS AWAY."—An Eastern monarch commanded his minister to furnish a motto that should cheer in adversity, and prevent excessive joy in prosperity. He gave the monarch for his signet : "This, too, shall pass away." How greatly would such a thought console us in sorrow, or restrain us in joy. Every state of feeling or suffering, of hope or despair, will pass away *in this life.*—*John Forster.*

The Sabbath-School.

IMPORTANT BIBLE LESSONS.

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

First Sabbath in October.—Parable of the Wheat and Tares.

1. To what did Christ liken the kingdom of heaven? Matt. 13:24.
2. Who is represented by the husbandman? Verse 37.
3. What did an enemy do? Verse 25.
4. Who is Christ's enemy? Rev. 12:7-9.
5. When was the work of the enemy discovered? Verse 26.
6. When the tares were discovered, what did the servants say to the master? Verse 27.
7. What other question did they ask?
8. How did the master reply?
9. What is represented by the field? Verse 38.
10. What by the good seed?
11. What by the tares?
12. To what has the harvest reference? Verse 39.
13. Who comes to reap the harvest of the earth? Rev. 14:14, 15.
14. Who are the reapers? Matt. 13:39.
15. When are they sent forth to gather the harvest? Matt. 24:30, 31.
16. What will be done with the tares? Matt. 13:40-42.
17. What with the good seed? Verse 43.
18. Will each grow together until the harvest? Verse 30.
19. Then can we hope for a time when the wicked cease from troubling, and the weary are at rest, this side of the second advent? 2 Tim. 3:12.
20. For what may we rather look? Verse 13.
21. What does the Saviour teach will be the moral condition of the world just before he comes? Luke 17:26, 27.
22. Will there be a moral depression in the church? 2 Tim. 3:1-5.
23. Then will there be strong deceptions practiced in the last days? Matt. 24:24.
24. What will Christians have to do to escape these? Luke 21:34, 36.

NOTES ON LESSON ONE.

A writer has said: "The Saviour's mission to the world was to bring to light, hidden mysteries which finite man could never fathom, divine problems which the human mind is unable to solve. 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.' 'Which things the angels desire to look into.' The Son of God came to be a light to the world, to reveal wonders to the children of men that even the angels vainly long to understand." In doing this the employment of the people and things in nature have afforded him many and forcible illustrations. The leaven in the meal, the rank mustard plant, and the waving grain were alike used as symbols of the work of grace upon the heart, by which the "marvelous transformation of sinful mortals into children of God," is accomplished.

In the parable under consideration, we are taught a very important lesson, one especially applicable to our time, when error on many points of truth is so rife. We are at once impressed with the truth that character is a thing of growth. We do not reach the pinnacle of perfection to which we must attain in order to enter the kingdom by a single effort; but as the seed is sown in the ground, and passes through various stages of development before it ripens off into matured wheat, so the seed of truth is planted in the heart, and by the influence of the Spirit it gradually changes the carnal to the spiritual. The world is represented by the field; Christ sows in this field the good seed—the children of the kingdom—and Satan sows tares—children of the wicked one. To all external appearance they are the same, and it is only by their fruit that you can distinguish the one from the other. It would not do to leave judgment in such a case in the hands of finite man; the highest position he can hold is ambassador for Christ. The two must grow together until the harvest, and then the Saviour will tell his angels who to gather into bundles and burn and who to gather into the garner. The harvest takes place at the end

of the age, when Christ comes to receive his waiting people. This parable, then, precludes the idea of a triumph of the gospel and the conversion of the world before the second advent, and to such as hold the theory this parable must be meaningless. Instead of a time of peace, according to the word, we must expect wicked men and seducers to wax worse, and for the world to become as it was just before the flood, or in the time of Lot. Satan will work with greater power, and followers of Jesus will have to be more watchful and prayerful as the time for their redemption draws near.

Second Sabbath in October.—The Loaves and Fishes.

1. What had Herod done to John the Baptist? Matt. 14:3.
2. At whose instigation was this? *Ib.*
3. What rash promise did he make to the daughter of Herodias? Verses 6, 7.
4. What did she request? Verse 8.
5. Was it granted by Herod? Verse 10.
6. When he heard of the wonderful works and teachings of Jesus, what did he say? Verses 1, 2.
7. Where did Jesus go after being told of the death of John? Verse 13.
8. Why did he go with his followers to this quiet place? Mark 6:31.
9. What did the people do when they heard of their departure? Matt. 14:13; Mark 6:33.
10. When Jesus and his disciples reached the opposite shore, whom did they meet? Mark 6:34.
11. What anxiety did the disciples manifest towards evening? Luke 9:12.
12. What did Jesus say to them? Mark 6:37.
13. What was his object in doing this?
14. When informed of the amount of food they had, what did he command to be done? Mark 6:39.
15. How were they seated? Verse 40.
16. What did Jesus then do? Luke 9:16.
17. What effect had this miracle on the people? John 6:14.
18. To what prophecy did they refer? Deut. 18:15, 18.
19. What were the people about to do? John 6:15.
20. Are there promises showing that Christ would have a kingdom? Isa. 9:6, 7; 16:5; Jer. 23:5.
21. Was he to have it at his first advent? Isa. 53:4, 6, 8, 10.
22. Notwithstanding this, did his followers expect he would restore the kingdom of Israel when here on earth? Luke 24:21; Acts 1:6.
23. Who was to give the kingdom to Christ? Luke 1:32.
24. When will he do this? Dan. 7:9-14.
25. Did the Saviour teach that he would have to leave the world before receiving the kingdom? John 18:36; Luke 19:12-15.
26. When, then, will he sit on his throne? Matt. 25:31.

NOTES ON LESSON TWO.

Herod the Great died in about the first year after the birth of Christ, leaving the kingdom to his three sons. Herod Antipas, the one mentioned in the lesson, ruled over Galilee and Perea. As Jesus had been engaged in his public ministry for some time, it may appear a little remarkable that Herod did not hear of him until after the death of John. Possibly he had heard, but gave the matter no thought. He may have been away to some distant part of the country on an expedition, and had but recently returned. He was a very dissolute man, and gave the affairs of the people little or no attention. He had been led, through the cunning of a depraved woman, to commit a horrible crime in the beheading of John the Baptist, whom he knew to be a servant of God; and ever accused by his conscience of his crime, he saw in the works of Jesus, his victim raised from the dead. Others thought Christ might be the promised Elijah, or one of the old prophets.

So eagerly did the people seek the Saviour and his disciples to listen to his teachings and be healed of their diseases, that they scarcely got time to eat or obtain physical rest. The continual strain was telling upon them; yet the Saviour could not turn the thirsting ones away. So wearing was the work, however, that he finally decided to go quietly away to a desert place with his disciples and rest and recuperate. It was hard for Jesus to move without being observed by some one, and soon the news of his departure across the sea spread to the various cities, and the people followed him on foot and in boats to the opposite side of the lake. When he

landed, a large number had already arrived, and were waiting for him. He could not turn them away, but began teaching and healing such as were sick. As the disciples saw the expression of weariness upon the Saviour's countenance, they feared for him, and went and told him to dismiss the people that they might go and procure food, as there was none there. To test their faith, he commanded them to give the people to eat. They replied that they had only five loaves and two small fishes, and that would not suffice for so many. He then had them seat the people in companies of fifty and one hundred, and he performed the miracle of feeding "five hundred men besides women and children," from so scanty a store. The people had been almost convinced by his teachings during the day, that he was the promised Messiah. This miracle settled the matter in their minds, and they began to lay plans for placing him on the throne of Israel. The disciples believed he was the one to whom the promises were made that he should sit on the throne of David, and united with the people in their plans, thinking it a favorable time to give their Master his just rights. They overlooked those prophecies which spoke of his sufferings and death, and his own teachings that his kingdom was not of this world, but that he must go into a far country and receive it and return. They could not disabuse their minds of the idea that the kingdom was at that time to be restored to Israel, and in their blind desire for this they lost sight for the time of other important things that must first transpire. Jesus saw that this feeling must be quelled; for such a step would lead to trouble that would hinder his work. The time had not come for him to take the kingdom. He therefore sent the disciples away, and dismissed the people, when they were almost in the act of taking him and declaring him king. When he comes in his second advent, it will be to do what his disciples expected in their time.

Third Sabbath in October.—The Kingdom.

1. What was the Lord's purpose in creating the world? Isa. 45:18.
2. To whom was it given? Gen. 1:26; Ps. 115:16.
3. Did man always retain his dominion of it? Heb. 2:8; Luke 4:5, 6, 7.
4. What was lost through the fall?
5. What was Christ's mission to this earth? Luke 19:10.
6. Did he purchase back the lost dominion? Eph. 1:13, 14.
7. What promise was made to Abraham? Rom. 4:13.
8. How was this promise to be fulfilled? Gal. 3:16, 29.
9. Then will the first dominion be restored through Christ? Micah 4:8.
10. How long will Christ rule over this dominion? Luke 1:32, 33.
11. Was it set up in the time of Christ? Matt. 6:10.
12. Was it set up in the time of the apostles? James 2:5.
13. Is Christ reigning as king on David's throne at present? Heb. 8:1, 2.
14. Whose throne is he on? Rev. 3:21.
15. How long will he remain on his Father's throne? 1 Cor. 15:22-24.
16. When will this be? Rev. 11:15.
17. Will his kingdom be set up when earthly kingdoms are in existence? Dan. 2:44.
18. What will be the effect on earthly kingdoms of setting up Christ's kingdom? *Ib.*
19. To whom will the territory be given? Dan. 7:27.
20. Then will the people of God inherit this earth? Matt. 5:5; Ps. 37:9, 11.
21. Is this the kingdom prepared for God's people in the beginning? Matt. 25:34.
22. What must first take place before he can receive the kingdom? Dan. 7:9, 10.
23. Is it at the close of the Judgment that the Father gives him the kingdom? Verses 13, 14.
24. Is he king when he comes in his second advent? Rev. 19:16.
25. Will he then be seated on his own throne? Matt. 25:31.

NOTES ON LESSON THREE.

God never uses his creative power without an object, and when he spoke this world into existence, it was that it might be inhabited. He is too wise to err, hence will ultimately carry out his design. When man was first placed on the earth, and given

complete dominion over it, he was a righteous being; but through transgression he lost his dominion and innocence, and brought death upon himself and his posterity. Because of this, the Creator must change his plan for accomplishing his object. He sends his Son to seek and to save that which was lost; and by his death he purchases back the possession first given to man. The promise was made to Abraham that he should be the heir of the world, but the promise was to be fulfilled through Christ. When this first dominion returns to Jesus, then the design of God will be accomplished, and there will be no end to the kingdom then established.

This was not accomplished at the time of Christ's first advent, for he taught his disciples to pray for the kingdom to come, and that prayer is still appropriate. The people of God are now only heirs; for Christ is not now on the throne of David, but acting as high priest on his Father's throne. He will remain in this office until his enemies are made his footstool, which is not till the sounding of the seventh angel. When his kingdom is set up, earthly kingdoms will be destroyed, and their territory given to the subjects of his kingdom. The earth was the kingdom prepared for God's people in the beginning, and through Christ they are brought to inherit it. God designed that sinless beings should be the inhabitants of the world; and as all have sinned, there must be an investigative Judgment to decide who have availed themselves of the pardoning blood of Christ, and are therefore fit subjects for his kingdom, before it is given him. After the Judgment closes, the Father gives him the kingdom; and when Christ comes in his second advent, he will be sitting on his own throne as King of kings and Lord of lords. The texts in the lesson sustain this outline of facts and events, and therefore disprove any theory that endeavors to show that Christ's kingdom was established at Pentecost, or at any subsequent time. Christ's kingdom must be still future, though it may be near.

Fourth Sabbath in October.—Walking on the Water.

1. After dismissing the multitude whom he had fed, where did Jesus go? Mark 6:46.
2. How were the disciples progressing on their way across the sea?
3. Did Christ go to their assistance? Matt. 14:25.
4. How did the disciples feel when they saw him coming? Verse 26.
5. With what words did Jesus quiet their fears? Verse 27.
6. How did Peter respond? Verse 28.
7. Did Jesus bid him to come?
8. What happened as Peter was walking toward the Saviour?
9. What caused him to sink?
10. What did Peter cry out?
11. Did the Lord hear and answer his prayer?
12. If we feel our lost condition, and go to him for help, will he save us as he did Peter? Heb. 7:25.
13. What happened when Jesus stepped into the boat? John 6:21.
14. What did the people do the following morning? Verses 22, 23.
15. On not finding him, what did they do? Verse 24.
16. Where were Christ and his disciples while the people were seeking them? Luke 9:13, first clause.
17. What questions did he ask them? Verses 18, 20.
18. How did Peter answer his second question? Matt. 16:16.
19. What did Jesus then say? Verses 17, 18.
20. What did he mean by the expression, "this rock"? Isa. 28:16; Luke 20:17, 18; Mark 12:10, 11.
21. What other statement did he make? Matt. 16:19.
22. Was this power delegated to Peter, or the whole Christian church? Matt. 18:18.
23. How did Jesus prepare the disciples for the trial they were soon to meet? Luke 9:22-26.

NOTES ON LESSON FOUR.

After dismissing the multitude, Jesus went into the mountain to pray. He saw the people thirsting for truth; yet the priests and elders were in no condition to give them spiritual food. They were sheep, virtually without a shepherd, and his heart went out to the Father for them. In the meantime a storm had arisen on the lake, and the disciples were vainly endeavoring to reach the opposite shore, and were in danger of losing their lives. He who is near his people in times of danger knew of their distress, and

went to their help when they could best appreciate his saving power. When one feels his own weakness, and realizes that without Jesus he is sure to perish, an earnest prayer will always bring that strong arm of deliverance around him.

On reaching the shore, Christ and his disciples gained that retirement and rest which they vainly sought the day before. The people knowing that Jesus did not go away with the disciples, supposed they would find him in the vicinity of where he performed the miracle of feeding the multitude, and so returned there the next morning. They were disappointed, and after seeking him for some time returned to Capernaum, still looking for him. This gave the Saviour the desired opportunity of being alone with those who were to carry on the work after him, and instructing them for their work. They needed more definite instructions concerning the nature of his kingdom. Instead of expecting him to take a temporal throne, they must be prepared for his approaching death on the cross, and the trials and contumely awaiting them in their efforts to build up a church on the rock Christ Jesus. The foundation stone of the church of Christ was about to be laid in Zion, and Jesus by his questions brought out in Peter's answer the vital principle that should animate the hearts of believers. He then said, referring to himself, "On this rock I will build my church," and then, to show the power that should be vested in this church, he said to the disciples, as representatives of the church, "I will give unto thee the keys of the kingdom of heaven."

Fifth Sabbath in October.—Review.

1. To what did Christ compare the kingdom of heaven?
2. Give the interpretation of this parable?
3. Who comes to reap the harvest of the earth?
4. Then will there be two classes of persons on the earth when Christ comes?
5. Will it be possible for the world to be converted before that time?
6. What will rather be the condition of the world?
7. Who beheaded John the Baptist?
8. When he heard of Jesus' work what did he say?
9. Where did Jesus go after hearing of the death of John?
10. For what purpose did they go?
11. Whom did they meet on reaching the other shore?
12. Relate the wonderful miracle that was here performed.
13. What was the effect on the people?
14. What were the people expecting?
15. What did they overlook?
16. What did Jesus teach concerning the kingdom?
17. What was God's design in creating the earth?
18. Who was given dominion over it?
19. Was it always retained?
20. What promise was made to Abraham?
21. Through whom was it to be fulfilled?
22. When will it be fulfilled?
23. What will happen to earthly kingdoms at that time?
24. Then has Christ received the kingdom yet?
25. What must take place before he receives it?
26. Give the particulars of Jesus walking on the water?
27. On reaching the other shore, what did Jesus do?
28. What gave them this opportunity?
29. What did Jesus say of his approaching death?
30. What concerning the establishing of the church?
31. What power did he say was given the church?

We enjoy a good lecture, but wish to listen to it in the proper place, and at an appropriate time. The Sabbath-school is not a lecture room. The superintendent has many ideas as to the proper manner of doing the work of the school, and it is important that these ideas be communicated to the teachers; but the proper time to do this is not before the whole school. This is the place for him to see how the work is going in all its branches and to observe what matters need correcting. He should also be busy in seeing what kind of work is being done by the individual teachers. The department of scholars, and other matters of such vital importance, should all come under his eye; and then he can seek for the best method of remedying them. But his best work can be done through the teachers. If he has his teachers all working in unison to accomplish the same results, there will be little need to make his ideas conspicuous. Silent forces are often the strongest, and this is doubly true of the Sabbath-school. The very best schools that I have

ever attended have been those in which it could not be known from any external show or mention that there was any organization. Everything moved off like clock-work, and all were as busy as bees, but it all seemed natural and in the regular order of things. All were doing good work, but there was no bluster about it; it all seemed to wheel into line of itself, and yet this very smoothness showed the care and attention that had been given to the work somewhere else. Superintendents, take your notes in the school, and then "fix your machine" outside the school hour.—*Sabbath-school Worker.*

Youth's Department.

HEDGE round thy life with prayer,
Knowing this truth,
That sin in youth
Is seed, which, sown in unknown fields,
A crown of thorns in manhood yields,
Which he who sows must wear.

Are You Genuine?

A GENUINELY honest person is just as true when no one is looking at him as though the eyes of the world were upon him. He never takes advantage of a mistake in reckoning to add a mite to his own purse. After a kindly greeting, he never smites with the tongue. He treats the unfortunate and poorly clad as if the eyes of the Saviour were upon him; in fact, he does everything with an eye to please the great God, because it is right to do so.

An instance of genuine honesty is given in the character of a simple German woman, whose beauty, if not seen by man, who "who looketh on the outward appearance," will not be overlooked by the Lord, who "looketh on the heart."

"A passenger entered the car at a small village. She seemed to pay little attention to anything about her until reaching her destination, a mile or two beyond. The conductor had not yet made his appearance, and our little old German lady was embarrassed, not knowing what to do with her fare, and quite unwilling to leave the car without paying for her ride.

"Who will take my money?" she said.

"You had better not wait; the train will start," replied several passengers.

"But I ought to pay; I must not leave; I will go on to the next station."

"Quick! and never mind the money," was the reply of some who seemed much amused.

"Oh dear me! I will leave the money here, then," said the woman; and she placed the fare upon a window-sill and hurried out.

"Just too late, the conductor came, and seemed quite incredulous when the money was pointed out. For a moment there was a tendency among the passengers to exchange amused glances and humorous remarks, as though some droll mistake had been made. But this was quickly followed by serious thoughtfulness and a sort of half-expressed appreciation, which led me to suppose that if the occasion had required, there were many in that car who would have intrusted the good woman with whatever valuables they might have about them.

"Sometimes the image of that face—once, perhaps, as fair as any, but wrinkled and much faded since—seems to reappear at the car window or door. The face seems always full of confusion and embarrassment, as it was on that day in July, but the moral beauty of the soul of that little German immigrant never seems faded; and in contrast with her conscientious purpose rather to go to the next station and walk back a dusty mile or two than to retain what justly belonged to another, the 'sharpness' of worldly minds seems ugliness and deformity."

M. J. CHAPMAN.

THE best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Mrs. Balfour.*

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, October, 1887.

The European Field.

WE have now been in Europe two months, but have not until recently, been able to remain any length of time in London, where we have fixed our headquarters, designing, by God's help, to establish a church here, and then to work out from this place to other portions of the kingdom. We have visited various parts of the European Continent, and have been made to rejoice to find in every place in almost every nation, that God is opening the way before his people. Individuals are found ready to embrace the truth wherever it is presented. The few brethren in Germany at the present time think they are prepared to support a minister, if one can be furnished to devote his entire time to their work. Here is a nation of forty-five million Protestants, and at present we have but two German ministers for this empire and Switzerland. There are not a large number in Germany keeping the Sabbath, and they are very generally poor in this world's goods, but their hearts are in the work.

A church has been raised up at Zurich also, the home of the Swiss reformer Zwingle, and a general interest to hear is still manifested. A still greater work is to be expected. Some interest has also been awakened at Wittenberg, the home of Luther. In Basel, Switzerland, which was the home of sixteenth-century reformers, a church of one hundred has been brought together, and a large printing office erected, costing about £6000, from which the truth is being sent out to all Central Europe. We had the privilege of speaking to the church here, the discourse being interpreted into German and French, as the congregation was composed of both nationalities. Italy and Roumania, as well as Germany and France, are receiving the light of present truth from that city which has been the theater of many battles between truth and error in centuries past. One colporter is laboring in Siberia, and one or two others in southern Russia. Bro. Laubam was ordained to the work of the ministry at Basel, and is now on his way to Crimea. Nearly two hundred have recently taken their stand for the observance of the Sabbath, and are looking for the second coming of Christ, in the southern and the south-east portion of that country, since special efforts have been put forth to establish the third angel's message there. The Russians usually belong to the Greek Church; but there are many thousand dissenters, both of the Russians and Germans who inhabit that country.

But the great lack on the Continent at the present time, and especially in Central Europe, is experienced workers. Canvassers are wanted who will take our publications, and carry them from house to house, thus supporting themselves by their sales, and placing the truth in thousands of homes. The seed thus sown, although it may not spring up at once, will in due time bring forth fruit in the kingdom of God, and many will be saved who have never heard a sermon, but have simply read our publications.

In England there are about one hundred and fifty believers in present truth, mostly of the laboring class; but until our arrival here no special effort had ever been made in London. A small beginning has now been made. Sabbath, July 23, we met with the friends for worship. A Sabbath-school was organized, consisting of two classes, with nine adults and three children in attendance; and we had the privilege of speaking to the first Seventh-day Adventist congregation ever addressed by a Seventh-day Adventist minister in the city of London. But this city also has

been the scene of contests waged for and against the truth; and the ashes of men of whom the world was not worthy lie beneath the pavements of Smithfield, where John Rogers and many others were martyred for their faith. A short distance from here stood the old Newgate prison, in which many persons were confined for daring to differ with the established religion. "Bull Stake Alley" is still pointed out, from which John James was dragged forth, and finally beheaded and quartered, for believing and preaching the seventh-day Sabbath and the personal reign of Christ on the earth. Other places might be mentioned, sacred to the history of the Sabbath cause in London. The truth is now being established here under very different circumstances.

We expect God will work with us, and that the truth which to so many is unknown or has been despised in the past, will be revered and cherished by many in this city. Already a number of families have become interested, and we hope ere long to see some taking their stand upon the truth. We look upon this small beginning as an omen for good. We are now in search of a building where we can establish a training mission for workers. We know that our friends in Australia and New Zealand will unite in prayer that God will bless the work in this great metropolis of the world. S. N. H.

Two Parallels.

THERE is a striking resemblance between the giving of the law of God and the second coming of Christ, which is worthy of consideration. The law of God was proclaimed by the great Lawgiver in person, under circumstances of glory, and majesty, and terror. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:18. When God came down upon Sinai, he was accompanied by thousands of his saints, or angels. Deut. 33:2. Not only was the glory of God displayed in the sight of the people, but his voice carried with it a power such as had never been witnessed before, nor has since, striking terror to the hearts of those who stood in the sacred presence of Him "whose voice then shook the earth." Heb. 12:25, 26. And the voice of the trumpet sounded long and waxed louder and louder. David thus describes the event: "The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel." "The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook." Ps. 68:8; 77:18; also Ps. 114:7. So terrible was the sight at the giving of the law, that Moses said, "I exceedingly fear and quake." Heb. 12:21.

The Scriptures furnish but one parallel to this, and that is the second coming of Christ in the clouds of heaven. The apostle thus speaks of these two events: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Heb. 12:26, 27; 1 Thess. 4:16; 2 Thess. 1:7, 8.

When God gave his law, there was a visible manifestation of his glory; so it will be at the second coming of Christ. He was accompanied on Sinai by his holy angels; so will Christ come the second time with all the holy angels, and with their glory, as well

as with his own glory and that of the Father. So terrible was the manifestation of the Divine Presence when the law was given, that the people, and even Moses, feared. So when John had a view of Christ's coming, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16; see also Rev. 16:17-20. God's own audible voice was heard by all Israel, proclaiming his law. So when Christ comes, his people, whether in their graves or alive on the earth, shall hear his voice, and rise to meet him in the air.

This law, the ten commandments, is holy, just, and good; it is a revelation of God's judgments, all of which are declared to be righteous. Ps. 119:172. That people in whose hearts is the law have learned righteousness, and possess those traits of character which are in harmony with the commandments, the transcript of God's mind. Isa. 51:7. Moses declares that "it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. The Saviour declares that these commandments are a condition of eternal life (Matt. 19:17), and a blessing is pronounced upon those who keep his commandments; for they shall have right to the tree of life, and enter in through the gates into the city. Rev. 22:14.

When Christ comes, it will be to reward his people with "glory and honor and immortality, eternal life." Rom. 2:7. The revelation of God's glory in giving his law was for the purpose of making known to mankind the one rule whereby a righteous character can be formed. The first advent of Christ was for the purpose of offering pardon to a fallen race, to those who had transgressed his law; his second coming in power and glory will be to take those to himself who have obtained pardon through his blood, and perfected a character like his own. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [sin-offering] unto salvation." Heb. 9:27, 28.

The display on Sinai was not alone for the congregation assembled around the mount, but the earth shook. The inhabitants thereof must have known of the remarkable phenomenon; but they did not understand it, for on account of their unbelief they could not appreciate its nature and object. See John 12:28, 29. The same unbelief and hardness exist in the nineteenth century. Men cannot see beauty in the moral law of God; but when Christ appears in the clouds of heaven, he will save his people with an everlasting salvation, and eternally reject the wicked.

S. N. H.

The Sabbath Cause in Russia.

IT may be of interest to the readers of the BIBLE ECHO to learn something of the progress of the cause on the European Continent. The truth which has found a leading place in the hearts of so many in Australia and New Zealand has also found its way to most of the nations of the earth. Nevertheless, there are millions of people who have never heard the sound of the Sabbath reform, and to reach these God is raising up workers in different countries to proclaim the truth. In some respects Russia seems to be fully ripe for the truth to reach hearts, and at the same time that country presents perhaps greater difficulties in the way of rigorous laws than any other country in Europe. The Greek Church is the State religion of Russia, and, unlike the Catholic, it advocates the distribution of the Bible among the people, although it must be one of their own publishing, containing the Apocrypha.

It is estimated that there are between sixteen and seventeen million Russian and German people in that

country who have become dissatisfied with the dry forms of the church, and have dissolved their connection with it. Many of these people have gone to America, and some of them, having found the truth in that country, have been sending publications to their friends in Russia. This has resulted in an interest being awakened, and some of them have begun to observe the Sabbath.

It was less than one year ago that Elder Conradi of America visited a few who had become interested in southern Russia, and for preaching a religion contrary to the laws was imprisoned. For a time he was in great danger of being sent to Siberia. Through the intervention of the American Minister, he was released, but was obliged to leave the country. As the result of his efforts, however, and those of others who embraced the truth, there are now not less than 150 observing the seventh day in Russia. These are scattered throughout southern and south-eastern Russia, about twelve in Caucasus, fifty in Crimea, and in other parts, too far separated from each other to get together as yet. These brethren are thoroughly in earnest, and notwithstanding the embarrassing circumstances under which they are placed, strictly lay aside their tithe, preserving it for the support of the laborers who may be sent among them.

In southern Russia there is a class of people called Molekanais, meaning in English, milk-eaters, so called because of their vegetarian habits. Of these there are two classes, one of which keeps the Sabbath. Many years ago they were exiled to Crimea; but, being frugal people, they prospered, and many of them are at the present time rich. Some of these have also gone to America and settled in Kansas.

At the present time a number of colporters are engaged in selling our publications in Russia. Those who have once lived there can have better success than those who go from a foreign country. At the General Council held in Christiania, Norway, a brother from Russia gave his experience. He mentioned one place where a year ago there were only three keeping the Sabbath, where now are fifty-four. He was not allowed to preach, but went from house to house, and finally, being forbidden this, he had to go to other places. In one place where he remained ten days, seven began to keep the Sabbath. Being notified that he must leave, he went to another place, where six embraced the truth. And so from place to place he has visited, and raised up a company almost everywhere he has been. We also have a brother laboring in Siberia, and the truth is finding its way there. We can only pray that God will bless his servants in this great country, where there is so much to work against, and that many will be led to acknowledge and obey the truth as the result of their labors. S. N. H.

The Sabbath and Sunday in Secular History.

GENERAL OBSERVATIONS.

In the consideration of the Sabbath and its supposed change, we have now reached an important point. We have had, hitherto, the inspired, unerring word of the Lord as our text-book of authority; and we need not discount a single statement it has made on the subject under investigation. We have found the Sabbath of the Lord still standing, with undiminished obligation, at the close of the canon of inspiration, at the end of the first century of the Christian era. Now we enter upon a very different order of things. We know that a change of the Sabbath has been made; for the great mass of professed Christians are found observing the first day of the week, and not the seventh. As no account of this change is to be found in the Bible, we must look for it this side of the close of the first century.

The authorities to which we must now look will be the so-called "Christian Fathers," ecclesiastical historians, the decrees of emperors, and the decisions of councils. We shall find much of fable, contradictory

statements, unreliable traditions, and doctrines never taught in the Bible. In the second, third, and fourth centuries, great changes came into the church. It ceased to be the humble, pure church of Christ and the apostles, but became rather a worldly, popular church, paying more heed to ambition, vain show, the love of supremacy, the traditions of men, and heathen notions, than to the word of God. The great errors which finally culminated in the full development of the Catholic Church, here had their rise.

It is not the design in this comparatively brief treatise to notice all the points and questions raised on the subject of the Sabbath and its change by the multitude of authors and authorities who have discussed this subject. The "History of the Sabbath," by Elder J. N. Andrews, obtainable at Echo Publishing House, North Fitzroy, does this in a most thorough and conclusive manner; and all who desire to see every argument raised by first-day authors fully considered, should certainly secure this book. It is a work of great thoroughness, comprising 548 pages.

Our object in this treatise is to present, in as brief a manner as possible, a connected view of the Sabbath, and the authority for such change. The authorities we shall quote will, in almost every case, be those who keep the first day of the week for the Sabbath, as far as they keep any day, and not those who favor the seventh day.

Let us briefly notice some predictions of the Scriptures concerning this period upon which we are now entering, as well as the statements of leading Protestant authors concerning the character of these early times. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3. "Let no man deceive you by any means; for that day shall not come except there come a falling away [literal Greek, apostasy] first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped; so that he is as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work, only he who now letteth [hindereth] will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:3, 4, 7, 8.

These scriptures are very explicit in predicting a great apostasy in the church, the beginning of which was already existing in Paul's day. It is not enough, therefore, to trace a doctrine or practice back almost or even quite to the days of the apostles, for great errors had their rise in that very period. The real question is, Does such a doctrine owe its origin to the Bible? The Roman Catholic Church holds many doctrines which are very ancient, and yet are wholly contrary to the Bible. The prophet Daniel foretells the rise of a power which should undertake great changes even in the law of God. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the times and the laws, *Revised Version*]; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. The best commentators agree that the Catholic power is here intended. The fourth beast mentioned in the vision of the seventh chapter of this book, is said to be the "fourth kingdom." Verse 23. This was certainly the Roman kingdom. Rome under the popes was more marvelous than Rome under the Cæsars. This power was to "think to change" the times and the law of God. This expression clearly refers to the

Sabbath of God's law. Will history bear out this prediction?

According to the best Protestant authors, what was the character of the religious changes occurring during the second and third centuries, and what credence should we give to the so-called Christian Fathers? "From Adrian [A. D. 117] to Justinian, few institutions, human or divine, were permitted to stand on their former basis."—*Gibbon's Decline and Fall of the Roman Empire*, vol. 4, p. 314.

Says Robinson, the Baptist historian: "Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause."—*Ecol. Researches*, chap. 6, p. 51. Ed. 1792.

Says Mr. Bower, in his "History of the Popes": "To avoid being imposed upon, we ought to treat tradition as we do a notorious . . . liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them."—Vol. 1, p. 1, Philadelphia edition, 1847.

Dr. Adam Clarke uses the following language concerning the Fathers: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel, because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Autobiography of Adam Clarke*, p. 134.

Martin Luther says: "When God's word is by the Fathers expounded, construed, and glossed, then in my judgment it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black. Even so, likewise, God's word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings of the Fathers, it is very surely darkened, falsified, and spoiled."—*Table Talk*, p. 228.

Says Du Pin, one of the most celebrated and reliable of the Catholic historians: "It is a surprising thing to consider how many spurious books we find in antiquity, nay, even in the first ages of the church."

Dr. Clarke says again of the Fathers, in his comments on Proverbs 8: "But of these we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, *their authority is with me nothing. The word of God alone contains my creed.*"

We could multiply this kind of statements from eminent authors almost *ad infinitum*. We have introduced them simply to show how unreliable for authority on religious duties these Fathers are, and what an age of corruption was that portion of the historical field we are considering. The only safety is to take the Bible as our only authority in matters of religion. By it the man of God may be "thoroughly furnished unto all good works."—*Paul*.

It is in such an age as this, and from such authorities as these Fathers, that the principal evidence of a change of the Sabbath is derived. The ante-Nicene Fathers are those Christian writers who flourished after the time of the apostles and before the Council of Nicæa, A. D. 325. As we have seen, the best of authorities, like Dr. Clarke, declare that the Fathers sustain the heresies of the Roman Church, as well as many of the essential truths of the gospel. In short, they lived in that age of transition from the pure truths of the word of God to that great system of corruption which developed into Roman Catholicism.

To bring briefly before the reader a comprehensive statement relative to the bearing of the Fathers upon the subject of the change of the Sabbath, we quote from Andrews's "History of the Sabbath," pp. 206

207: "But next to the deception under which men fall when they are made to believe that the Bible may be corrected by the Fathers, is the deception practiced upon them as to what the Fathers actually teach. It is asserted that the Fathers bear explicit testimony to the change of the Sabbath by Christ as a historical fact, and that they knew that this was so because they had conversed with the apostles, or with some who had conversed with them. It is also asserted that the Fathers called the first day of the week the Christian Sabbath, and that they refrained from labor on that day as an act of obedience to the fourth commandment.

"Now it is a most remarkable fact that every one of these assertions is false. The people who trust in the Fathers as their authority for departing from God's commandment, are miserably deceived as to what the Fathers teach.

"1. The Fathers are so far from testifying that the apostles told them that Christ changed the Sabbath, that not even one of them ever alludes to such a change.

"2. No one of them ever calls the first day the Christian Sabbath, nor, indeed, ever calls it a Sabbath of any kind.

"3. They never represent it as a day on which ordinary labor was sinful; nor do they represent the observance of Sunday as an act of obedience to the fourth commandment.

"4. The modern doctrine of the change of the Sabbath was therefore absolutely unknown in the first centuries of the Christian Church."

We are now prepared to notice the steps by which the Sabbath gradually lost its position of eminence, and also how the first day of the week gradually usurped its place.

G. I. B.

The Four Laws.

MANY cry out against the idea that two laws are brought to view in the Scriptures. Instead they bring to view four different laws. These are, 1. The moral law; 2. The ceremonial law; 3. The law of sin and death; and, 4. The law of the Spirit of life in Christ Jesus.

1. The moral law is the law regulating our duties to God and to our fellow-men; 2. The ceremonial law was the law which, before the coming of Christ, regulated the methods by which faith was shown in a coming Redeemer through types and offerings; 3. The "law of sin and death" is that "body of sin," the "carnal mind" in us, which is ever drawing and prompting us to do that which is evil in the sight of God; 4. The "law of the Spirit of life in Christ Jesus" is the new man, the spiritual nature implanted in us by the Spirit of God at conversion, by which we are drawn and prompted to do that which is right in God's sight, which is in harmony with his will, or in accordance with his law.

The moral law is as enduring as the relations which it governs, and is as unchangeable as those relations. The ceremonial law was dispensational, and ended with the types and shadows that pointed to Christ. The law of sin and death dates from the fall, and is manifested in every sinful heart. The law of the Spirit of life in Christ Jesus dates from the adoption of the plan of salvation, and is manifested in every regenerate heart.

With three of these laws it will be seen that we still have to do. The moral law is the rule of life, and will be the standard in the Judgment. The law of sin and death is that which excites in us antagonism to the moral law; for the apostle says that "the carnal mind" is not subject to the law of God, and cannot be. Rom. 8:7. With these two only do those have to do who pass through life, from accountable childhood to the grave, in an uninterrupted state of sin. Following the law of sin and death, they live under the condemnation of the moral law, and will reap at last the wages of death which this law pronounces upon all who transgress it. But there is provision made for

those who do not wish to come into this condition, if they will receive it. Another law is provided, the "law of the Spirit of life," a new mind, spiritual, not carnal, which if received and followed will nullify the strength of the law of sin, and free us from its dominion.

With these facts before us, we are prepared to understand Paul's language in Rom. 8:1-3, where three of these laws are brought to view:—

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In the next verse the apostle tells us how we reach this desirable state of freedom from condemnation. He says:—

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

That is, the new nature which is given us through Christ Jesus, with its new motives, new impulses, and new desires, has so released us from the thralldom of our carnal desires and promptings to evil, which is the law of sin and death, that we are no longer led by it to do those things which are contrary to the law of God. We are free from the law of sin and death. But we do not come under this new law of life till we have sought pardon of our sins through Christ, and been converted. So, having received pardon for all our past offenses, and a new nature which gives us strength to resist the promptings to evil, and leads us in harmony with the will of God, there rests upon us no condemnation from the moral law. "There is therefore now no condemnation to them which are in Christ Jesus."

Taking this view of the subject, and bearing in mind these agencies, the whole question becomes exceedingly simple and free from difficulties; yet, strange to say, the opponents of the law almost invariably apply the term "law of sin and death," to the moral law, the ten commandments. The point they wish to make is that we are no longer under obligation to observe that law, and finding here a law from which we are said to be "free," they try to apply that to the law in question, and claim it in proof of their proposition. According to their position, therefore, the law of the ten commandments is sin. But what does the apostle say? In chapter 7:7, he rebukes this idea in the following emphatic language: "What shall we say then? Is the law sin? God forbid." Then to show to what law he refers, he immediately adds: "Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet,"—the tenth commandment of the decalogue. How preposterous the idea that God gave to men a law to keep, which was a law of sin, the result of following which would be death! Sin, John says, is the transgression of the law. In their confusion, these men would make the law and its transgression the same thing.

Happy they who can say that the law of the Spirit of life in Christ Jesus, the life and love giving Spirit of the Saviour, has made them free from the law of sin and death; that it has taken away from them all enmity toward God and his law, all desire to walk contrary to his commandments, but rather to do them. Such are the ones who, with Paul (Rom. 7:22), "delight in the law of God after the inward man;" such walk not after the flesh, but after the Spirit, and rest under no condemnation; for they are in Christ Jesus.

U. S.

Justice and Mercy.

God deals with all according to the strictest rules of justice. To do otherwise would be to trample on his own attributes, and destroy the harmony and purity of his own character. Every careful reader must have noticed that the glory of God was ever prominent in the words and actions of the Saviour; this was first in the song of the angels who announced his birth; and Paul says that Christ was set forth as a propitiation, that God "might be just, and the justifier of him that believeth in Jesus." Rom. 3:23-26. This is one of

the most glorious truths of revelation. Justice and mercy unite in the offering of Christ; and in no system of religion do they unite except in the gospel. So to rob the gospel of its grand design of the vindication of justice, is to bring it down to the level of false systems. The same act which enables God to be just and to pass by the sin of the believer, and justify him for the sake of his ransom and substitute, will enable him to be just in giving all the same opportunity to repent and believe. God's justice rests in Christ, both toward the saved and the lost. He bore the penalty of that just law in his own person, and as a result all judgment is committed to his hands. For the believer, the penitent, he bears the dread consequence of guilt till it is returned upon the head of its originator; but to the impenitent, the incorrigible, who refuse to be reconciled to God through him, he finally returns the demands of justice on their own heads.

I wish here to give an extract from Alexander Campbell in vindication of justice; it is from a letter to B. W. Stone, who seems to have imbibed views subversive of those principles. Mr. Campbell said:—

"The difficulty is not about the necessity of his death in order to reconciling us to God; but it is about the necessity of his death in order to God's pardoning us. . . . Would you have any one think that Christ's death occurred simply to demonstrate God's goodness, and that this demonstration occurred simply to induce repentance, and that repentance alone superinduces forgiveness? . . . For my part, I will stand up before the universe of God, not only in affirming, but in attempting to prove, that the death of Jesus Christ, our blessed and only Lord, was, and is, and evermore shall be, as necessary to demonstrating the justice as the goodness of God in forgiving sins. To unite mercy and justice in forgiving the sinner, was in my view, the supreme end of God's sparing not his own Son."

This is evidently the true scriptural view. God's mercy—his boundless mercy—is shown in the death of his Son: his infinite justice is honored therein also. Mercy and justice unite in his dealings toward us. He is just in all his ways; he has been just toward us through the cross of Christ, by which we have had probationary time to repent and return to him. Christ died for all, and he is the propitiation for the sins of the whole world. But they who refuse to honor him in his justice can never enjoy his mercies in forgiveness and eternal salvation.

May the glory of God, the vindication of his holiness and justice, be ever first in our minds and hearts, as it was in the heart, the life, and the gospel of his Son.

J. H. W.

A FIRST-DAY advocate says of the decalogue: "It is absolutely perfect in its every requirement in the things it specifies." Very good. Now let us look at some of its "absolutely perfect" specifications. Here is one: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Here is the law of the Sabbath, and he confesses its absolute perfection. It is just right, just what men need. It grants permission to labor during the first six days of the week, but prohibits "thy work" on the seventh day; and assigns as a reason for this, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

This command is so simple and plain that a child can understand it, and "it is absolutely perfect." Of course it is. That is just what we should expect from God. This being true, I would like to know why it should be changed. If it is perfect, it cannot be improved. Only one thing can be done to get rid of the Sabbath, and that is to abrogate the law. But why abolish a perfect law, especially since the Sabbath rest is just as necessary as it ever was?—A. G. Daniels, in *Seventh-day Sabbath or First-day Rest*.

Missionary.

THE SKEIN WE WIND.

IF you and I, to-day,
Should stop and lay
Our life-work down, and let our hands fall where they will,—
Fall down to lie quite still,—
And if some other hand should come, and stoop to find
The threads we carried, so that it could wind,
Beginning where we stopped; if it should come to keep
Our life-work going; seek
To carry on the good design
Distinctively made yours, or mine,
What would it find?
Some work we must be doing, true or false;
Some threads we wind; some purpose so exalts
Itself that we look up to it, or down,
As to a crown
To bow before, and we weave threads
Of different lengths and thickness—some mere shreds—
And wind them round
Till all the skein of life is bound,
Sometimes forgetting at the task
To ask
The value of the threads, or choose
Strong stuff to use.
No hand but winds *some* thread;
It cannot stand quite still till it is dead,
But that it spins and winds a little skein.
God made each hand for work—not toil-stain
Is required, but every hand
Spins, though but ropes of sand,
If Love should come,
Stooping above when we are done,
To find bright threads
That we have held, that it may spin them longer,—and
find but shreds
That break, when touched, how cold,
Sad, shivering, portionless, the hands will hold
The broken strands, and know
Fresh cause for woe.

—George Klingbe.

New Zealand.

THE work is moving forward, and we are still of good courage in this part of the great harvest field. Since our last report, we have completed the organization of the Auckland Tract and Missionary Society by the election of Bro. W. R. McElwain as leader and Sister E. Brebner as secretary. The members have decided to take a club of the BIBLE Echo to use for missionary purposes. They have also begun to send tracts and write letters to friends in other parts of the colony. In one place in the South Island such an interest has been awakened that the minister of one of the churches has preached a sermon on the Sabbath question, something he had never done before. In fact, he had never given the subject investigation.

The written discussion that has been going on for weeks between the writer and an Auckland minister is doing its work. I have recently received an invitation from the trustees of a church in "the country" to go and preach to them. Of course, I have promised to do so, the Lord willing. It seems as though everything is ready in this colony for the truth to go with power; but where are the laborers to proclaim it?

Our canvassers are working the best they can, and are preparing the way for a good work during the coming summer. Tent season is approaching, and we are anxious to begin tent-meetings. If all works well, we shall doubtless have a good company of workers this summer. The people of New Zealand are emphatically a reading people. Our publications are generally liked very much, and I feel certain the sales would be excellent if times were not so hard.

During the last week or two, I have been giving some attention to the subject of health and hygiene, which has been received with excellent interest. I have used Dr. Kellogg's fine charts on anatomy, physiology, and hygiene. This has opened the eyes of a large number to the injurious effects of tobacco, tea, coffee, pork, and other articles in daily use; and the best of all is, we know of many who have discarded these various articles, and have adopted a more wholesome dietary. The change that has taken place is remarkable. I am sorry that I have not in

the past used this important means of doing good more than I have. As a church, we are endeavoring to pay attention to all parts of the present truth. We remember those of like faith in Australia, at the throne of grace.

A. G. DANIELLS.

Auckland, August 26.

Be not Weary in Well-Doing.

IN every good work there are difficulties and obstacles to surmount. This the tract and missionary workers find true in their experience, and to them the exhortation, "Be not weary in well-doing," is especially applicable. Inspiration has described the closing scenes of this world's history, and left the description on record for the encouragement of the people of God. The Lord knew that the coldness and the lack of appreciation in the world, with various other hindrances, would have a discouraging influence upon his people, and cause them to feel that their efforts were useless. But they are assured of their ultimate success in these words, "In due season we shall reap, if we faint not." The text shows that there will be great danger of becoming weary and ceasing our exertions, or, in other words, fainting by the way; and the result will be, we shall not reap the reward of well-doing in the end. There must be a cause for this inclination to become weary, and in this the fact is implied that conditions and circumstances will exist opposed to the work of well-doing in which we are engaged.

Let our zeal and energy, our trust and reliance in God, be in proportion to the difficulties we meet. "The good time coming" will only be after it is too late to labor for the salvation of others. Sin and sinners will then have been destroyed. If we work for God at all, it must be under discouragements and difficulties, and in a manner that will involve self-denial and sacrifice. Human strength will ever be insufficient; it will be necessary to rely upon God for divine aid in carrying forward his work upon earth. Indeed, if we met with no difficulties, and everything went smoothly without much effort, we should at least have some cause for doubting the truthfulness of our position, or the efficiency of our work.

There is a greater conflict, a greater work before us, than we have yet seen; "and if the footmen have wearied thee, how canst thou contend with horses?" We have not yet reached the swellings of Jordan. If any become weary now, it is not from over exertion, but because of a lack of interest and a failure to realize the sacredness and importance of the work. This is the kind of weariness of which there is so much danger. Let the heart become imbued with the Spirit of Christ, and it will vanish like the morning dew.

By his providence, God is saying to every one who has received present truth, "Go labor in my vineyard." To each is given a work in proportion to his ability when aided by the Spirit of God. No one should be satisfied while doing less than he is able, or doing that in any but the best possible manner. Even the little child has a place and a work to perform, if he chooses to be thus employed. So wonderful are the dealings of God with the children of men that to every one is granted the privilege of being associated with Christ and holy angels in their work of six thousand years, and finally sharing in their joy and reward. Where is earthly honor, pleasure, or personal interest, when compared with distinction and joy like this? Surely they sink into insignificance; yet how many, how very many, see only the former, and are wasting their lives in vainly trying to secure them. What a spectacle will a wasted life present in the Judgment! Dear reader, may you and I be spared the bitterness of knowing, when too late, that we have lived for ourselves only.

MARIA L. HUNTLEY.

South Lancaster, Massachusetts.

THE man who will make most progress into new realms is the one who can plant his foot firmest on his present ground.—Interior.

Melbourne.

THE third quarterly meeting of this church for the current year was held Sabbath, Aug. 27, having been postponed on account of the absence of Elder Israel in Adelaide. There was an unusually good attendance of the members of the church, and some from the Ballarat church were with us. Three Sabbath-keepers residing in Geelong have their membership here; two of these attended the quarterly meeting, and all are active, working members of the church.

As the roll was called, eighty-six responded to their names with short, pointed, and encouraging testimonies. Some were absent from the place, and others were detained at home by sickness or other unavoidable hindrances; but nearly all were satisfactorily accounted for. Two were disfellowshipped, and two were received into the church subject to baptism; one more has since decided to unite with us, making three additions to the church and giving it over one hundred members in good standing.

The spirit of union prevailed in the meeting, and the blessing of the Lord was with us in a marked degree.

On Sabbath, Aug. 20, Bro. Israel spoke to the church, and last Sabbath the brethren and sisters were cheered and encouraged by a discourse from Sister White, who, though absent, spoke to them through the printed page. Both were profitable occasions.

E. J. B.

Patience.

ONE has said, "Patience is a beautiful grace to look at, but a desperately hard one to live." James says: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." So then, "desperately hard" though it may be, it surely is worth the effort, if to gain this grace is to be "perfect and entire, wanting nothing." We are told by the blessed Master, in whom this lovely grace, amid sorest provocation, was so luminous, that we are to hear "the word, keep it, and bring forth fruit with patience." How seldom do we see fruit or flower brought forth in perfection the very day the root or seed is planted! Have patience, then, with yourself, discouraged friend. If the true seed is in the heart, nourish it, and patiently expect the fruit. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Oh, that I might be patient! But how can I be, with all the worry and rush and nettlesing of these days? Ah! these are just the things that cause this charming grace to grow. They are intended for that purpose, though seemingly so adverse. "Knowing that tribulation worketh patience." Tribulation is "squeezing," or "harrowing;" and the little annoyances, the friction that "rubs the wrong way," are the elements in which patience may most thrive. Who ever became patient when everything went well? The most blessedly patient soul I know is one whose daily "squeezing and harrowing" have been exceptional.

Paul tells us to be "gentle unto all, apt to teach, patient." We are more "apt to teach," as a rule, than to be the other thing. "Why cannot those children remember what I tell them?" said a father, in an irritated tone. It is well for parents to consider how many times they forget their Father's word to them, and how patient he has been through all the years.

How shall we gain this crowning grace? Not of ourselves alone, but through Him who is able to strengthen us "with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."—N. Y. Christian Advocate.

It is a deed worth doing to flood the streets at night with the electric light; but it is a deed far better worth doing to let one's Christian light so shine that evil men will fear to bring their evil deeds to the brightness of its shining, for the light of a little band of Christian men and women is invaluable to keep a community pure.

The Home Circle.

REFLECTIONS.

THERE never was a sky so blue
But had its hour of drifting clouds,
And oh, when Joy the brightest smiles,
Grief stands behind her, weaving shrouds!

The fairest flower that ever bloomed
Not long delights our ravished eyes;
A few brief hours it scents the air,
And then it fades away, and dies.

There never was a hope fulfilled
That proved as fair as it had seemed;
There never was a granted wish
That brought the joy of which we dreamed.

And earth is not all summer-time,
Of singing birds and fragrance sweet;
For winter's dreary frosts and snow
Must come to make the year complete.

The mem'ries of the joys that bloom
So fair in life's fair summer-time,
Will strew our path like autumn leaves
When age has touched us with its rime.

There is no joy that is all joy;
E'en sunbeams tangle into shade,
When dim reflections cross their track,
Of shade and sheen our life is made.

But ah, no grief that is all grief
E'er comes to us! However drear
Its clouds may hang about our way,
There is a sunbeam waiting near.

—Sel.

Little Foxes.

"DON'T be overcome yet. Maybe you'll change your mind before the end, Miss. I've got a bit of advice for you, and a promise to make first. The advice is to leave off the piano for six months, and to take to the kitchen. Men can't live on love and waltzes, much less a man of the Seldom tribe. I know 'em. If he don't have good food, he'll be sour first, and then he'll have dyspepsia, and there'll be a sound of a going in the tops of the mulberry trees; which things are a figure. But that's th' advice."

That is the way Grandma Jarvis vented some of her views as to Mabel Lee's approaching marriage.

"O Grandma!" replied Mabel, "I can make splendid cake, and ice-pudding too, and charlottes, just as good as Cross."

"Fiddlesticks! You can't make bread, or boil a potato, or broil a steak."

"But anybody can do that."

Mrs. Lee smiled, and Grandma turned a withering look on Mabel.

"Don't be a fool! There isn't one in a hundred can do either, and I doubt if you've got brains to; but you might try."

There rose up instantly a mighty resolve in Mabel's feminine soul to show Grandma Jarvis that she could do more than she gave her credit for; that she would learn to cook, in spite of this discouraging prophecy. It is just possible Grandma knew to whom she was talking.

"Then, as to the promise. I'm going to send you over a motto, one of those painted gimcracks everybody hangs up everywhere. I don't know why they call them illuminated, I'm sure, except by the rule of contraries; for they need extra spectacles and a calcium light to read them by. But you can read mine!—I rubbed off the curlicues. Only promise to read it every morning before breakfast, or you won't get the tea-set, please remember."

"Oh, yes; of course I'll read it, Grandma."

"Well, well, if you read it, you'll think about it, I'll warrant. Now I must go home and send Johnny over with the things;" and with a frosty little caress on Mabel's fair cheek, and a nod to her mother, the old lady went.

John came directly back with the package, and Mabel eagerly untied and unfolded it. The motto was printed in large German text, easy to read, though gay with gold and colors, and it ran thus:—

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."

Mabel started.

"Mother, what on earth does it mean?"

Mrs. Lee smiled and sighed, both, as she read the legend over the girl's shoulder. "Look here, Mab," said she, slipping a flat gold loop over her third finger, and the girl read inside, "Beware of little foxes!" and looked up, freshly astonished, into her mother's face.

"I suppose Grandma means me to tell you a story, Mabel, which she told me when I was first engaged. It hurt her bitterly to tell it, but it did me much good. I think she could not bring herself to tell you. You are not her daughter, and cannot love her as I do, and you never had reason to pity her as I have. You never saw Grandfather Jarvis. Mabel."

"Why, I thought he died before I was born."

"No, he died ten years ago, in Brazil. I never saw him myself, Mab; he never knew he had a daughter."

"Mother!"

Mrs. Lee's lovely dark eyes filled with tears, as she drew Mabel down beside her on the sofa.

"I have been told that Grandma was a very beautiful, high-spirited girl at your age, dear, animated, brilliant, thoroughly satisfied with herself and her surroundings, especially when Jonathan Jarvis fell in love with her. Her father died when she was three years old, and her invalid mother adored the child, and spoiled her, even more than I do you."

Mabel kissed the soft hand laid on her shoulder, and gave a willful little bite.

"As if I were one bit spoiled!"

"If you were not, my child, you would not need Grandma's lesson. She was spoiled, as I said, and Jonathan Jarvis knew it; but he was bewitched by her spirit and beauty, and thought, as men are apt to think, that he could control and cure all that. She loved him, too, very deeply, after her fashion, and there was nothing to delay their marriage; but the day was scarcely fixed when her mother suddenly sank and died. Grandmother did not mourn so hopelessly that it was thought best to put off her marriage, though out of respect to her mother's memory there was no wedding party, and the happy pair began their life at once in the old homestead where Grandmother lives to-day.

"The outlook before those two was very fair; youth, health, competency, what seemed to be devoted love, made them an enviable couple. But no sooner were these two unbroken wills brought into daily contact than trouble began.

"You may laugh, Mabel, but their first dispute was about a coffee-pot. Mother preferred the old-fashioned urn, her husband the newer style of pitcher. Neither would yield in a mere matter of taste, and this was the beginning of evil.

"Silly?—Yes, it looks wonderfully silly to us; but I think I heard a very warm discussion only yesterday on the proper style of riding-hats for a lady."

Mabel colored to the waves of her dark hair, and tried to smile.

"They came to a compromise on this matter, agreed to drink chocolate instead of coffee; but other small disputes followed—they all burnt in on Grandma's mind; but I forget most of them, so slight and trivial were the matters of discussion, though they grew to active means of torment.

"A child was born, and Jonathan in his sad and sore heart thought that would bring peace, and his indignant and grieved wife hoped it also; for each blamed the other, as combatants will. But the baby's eyes never saw the strife; it died, and the hope died with it. Little frets are what wear away love and life, Mabel. My poor father and my poor mother! There was no kind friend to say a judicious word to either. They showed a smiling front to the world outside, but became more alienated daily.

"There was no real quarrel, no vital disagreement; but the hourly fret of undisciplined tempers, impatient natures, strong wills, and a self-consideration that forbade yielding, that cherished pride and petulance, that recognized no duty except as owed to itself.

"The end of these things hastened. Before the

nameless baby had been in its grave a year, father had set out for Brazil in a vessel, leaving this short adieu to his wife:—

"You can say I have gone South on business, Mehetabel, but you must know I shall never come back. I am tired of living in torment, and you will be glad to part with one who could never please you. So farewell.

"Yours at command,

"JONATHAN JARVIS."

"Mother was frantically angry at first. She raved in her own chamber over what she termed a mortal insult; but as day after day came on, and her loneliness and weakness grew over her, she began to see things more honestly; and when news came that the ship had foundered at sea, and all hands perished, then she was entirely prostrated. As she told me, her past life rose up, looked her in the face, and struck her down.

"I was born after my father's departure, and a very long illness carried her on to the gates of the grave. She recovered at last, a stern and saddened woman, with only one interest in life; but she brought me up with strictness and care, tenderly as she loved me; and when I was about to take up my life for myself, she told me this story, and gave me this ring.

"If I had killed the little foxes," she said, sadly, "I might to-day have a goodly vineyard of my own. Beware of them, Hettie. They have spoiled my life."

"And after all, Mabel, my father was not lost on the wreck. He was picked up by another vessel, and, under an assumed name, lived on in Brazil. In the grasp of mortal illness, he wrote his wife, asking and giving pardon. It was from him that all her wealth came, but she has never forgiven herself."

"Poor Grandma!" sobbed Mabel, "and I have been so hateful to her."

"It will console her for all your freaks, my darling, if you profit by her pitiful story."

The next time Grandma Jarvis came over, Mabel greeted her with a stringent hug and a heartfelt kiss, not at all of the clam-shell order.

The old lady drew back in astonishment and looked at Mabel; but she saw the brown eyes fill, and her own grew dim.

"Go along, child, go along!" she growled, under her breath. "And now you've got your lesson, don't forget."

It would have been hard for Mabel to do so, when the exquisitely wrought tea-set that adorned her table through all her married life bore on every cover the sly and eager head of a tiny fox, and the very cream pitcher had for its handle the slender form of that treacherous animal, its eager head peering over the brim, and its long, bushy tail curving over at the base. Many and many a time, when some trifling matter irritated her, and a quick or stinging word rose to her lips, a glance at the tea-set shut her pretty mouth closely just in time; and when Grandma Jarvis came into Boston a year after Mabel's marriage, to eat her Christmas dinner at Mr. Seldom's, she nodded quaintly at the lady of the house, as she said, "I congratulate you now, Mehetabel; I can do it with a clear conscience. It's been a good hunting year, I see."

Mabel colored and laughed and her husband stared, but no one explained the syllabic utterance; only Mrs. Lee gave her mother a loving and grateful look, and Grandma Jarvis wiped her spectacles.

And the moral is—let us all go fox hunting.—
Christian Woman.

Nothing but Leaves.

"Nothing but leaves, the spirit grieves
Over a wasted life."

WE are constantly reminded of the above lines, as we come in contact with those whose daily lives prove that their spiritual record is "Nothing but leaves." There are many who have been brought up under the most favorable circumstances,—a happy home, loving parents, kind friends,—who have been accustomed in early life to attend church and Sunday-school, and have *seemed* to take an interest therein; but by degrees they have become careless

and indifferent. One by one, good habits have been dropped, and instead of the rich fruit that they ought now to be bearing, there is, alas! nothing but leaves. With some all the outward observances are still attended to; but is it not just the beautiful leaves of an empty profession,—no fruit for the Master, no garnered grain worth his acceptance?

“Ah! who shall thus the Master meet,
And bring but withered leaves?
Ah! who shall at the Saviour's feet,
Before the awful Judgment seat,
Lay down, for golden sheaves,
Nothing but leaves, nothing but leaves?”

The Saviour said: “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” Should we not each try to be among the fruit-bearing disciples of Jesus? There are various departments of labor in the great harvest field. We cannot all do one kind of work, and each can do much more than others; but we can each do something. Yes, even a little child can give a cup of cold water in the name of a disciple. We have each at least one talent. Shall we not use it in the best possible manner for the Master? If we are only willing to work, we shall find plenty to do. Let us therefore work while it is called to-day, remembering that in due time we shall reap if we faint not. Let it never be said of us that we are bearing “Nothing but leaves.”

“Brightly, sweetly toiling for the Master,
Go we forth with willing hands to do
Whatsoever to us he hath appointed;
Faithfully our mission we'll pursue.”

Melbourne, Victoria.

A. M.

Mourning in Corea.

IN walking through the streets of Seoul, one often meets with figures clothed from head to foot in a grayish-yellow sackcloth, with bright yellow hats, or, rather, broad-brimmed straw baskets, on their heads; men, moreover, who further disguise their identity by holding a strip of sackcloth stretched on pieces of stick in front of their faces. These are mourners. In the year 1882 a Japanese traveler who landed on the north-east coast found the officials and all the inhabitants in this lugubrious masquerade. They were in mourning for the queen, who was supposed to have been murdered, but who, after the people had worn sackcloth half a year for her sake, emerged safe and sound from the hiding-place where she had taken refuge from the pursuit of her wicked father-in-law, Tai-on-Kun. For a queen it is customary to mourn twelve months; for parents and near kins-folks, three years.

What a deep influence this prescriptive usage has upon the life of the people is illustrated by the following story of an aged bachelor who was asked why he had never taken a wife: “My parents as well as myself,” he said, “were desirous that I should marry, and, a suitable young lady being found, our betrothal took place. Then my future father-in-law died, and we had, of course, to wait three years. I had hardly put off my mourning when I had to bewail the loss of my own poor father. Necessarily, here was another term of three years' waiting. When these were up, the mother of my future wife took sick and expired, and thus we were obliged to delay our marriage another three years. Lastly, I had the misfortune to lose my own dear mother, which naturally caused a further adjournment. So that, as four times three make twelve, that number of years had passed over our heads, and made us both the older. At this time my betrothed fell ill, and, as she was at death's door, I went to pay her a last visit. My future brother-in-law met me at the door and said, ‘Although you are not formally married, yet perhaps I may for this once look upon you as man and wife. Come in and see her.’ I had hardly entered, and been for a moment face to face with my poor wife, when she breathed her last. When I saw this, all thoughts of marriage fled from me, and I have remained a bachelor ever since.”—*London Times*.

WHEN there is room in the heart, there is room in the house.

Health and Temperance.

THE OLD RUM-SELLER.

‘Twas nigh to a bar that had long been made,
Leaned a rum-seller old in the liquor trade;
His work was done, and he paused to count
The receipts of the day, a large amount;
A relic of jolly old toppers was he,
And his hair was as white as the foam of the sea,
And these words came forth with the fumes of gin,
“I gather them in, I gather them in.”

“I gather them in both old and young,
To my den of death they go and come;
Some to the scaffold, some to the grave,
Some to the prison, but none I save.
Come father, mother, daughter and son,
All I will ruin, one by one,
With my rum or whisky, brandy or gin,
I gather them in, I gather them in.”

“I gather them in to a life of shame,
I blast the fairest honored name;
Make widows and orphans to cry and moan
At the foot of old King Alcohol's throne.
The highest or lowest, I care not which,
Will soon find their level in a common ditch.
The law protects me, and it is no sin,
I gather them in, I gather them in.”

The old man ceased as he closed his till,
Soon all was dark and gloomy and still;
And I said to myself, as he went to his rest,
Can it be that humanity dwells in your breast?
Man may forgive you; but God never will,
Though your ill-gotten gains foot the minister's bill,
And his voice will be heard o'er the last trumpet's din,
Hell gathers you in, hell gathers you in.

—*Catholic Temperance Advocate*.

Temperance.

PAUL says, “Every man that striveth for the mastery is temperate in all things.” Socrates defines a learned and temperate person as one who “knows what is good, and chooses it, who knows what is bad, and avoids it.” During the last decade there has been a wonderful change wrought in the minds of people in regard to the subject of temperance. The educating influence has been such that men and women are gaining broader and more comprehensive ideas of the question, and because of this we see more effectual work being done. Formerly the erroneous idea largely prevailed that temperance was the moderate use of everything irrespective of quality. Now we see the far more correct idea gaining ground, that good things may become evil when used to excess, and that there is a class of substances which are intrinsically bad. It makes no difference in what quantity you use them, they are evil, and only evil. It is now seen that the glutton, the gormand, or the epicure as a virtually an intemperate person as the wine-bibber or beer-guzzler. As these facts become more strongly impressed upon the mind, it is seen that dietary principles are necessarily involved in the great subject of temperance.

The temperance question of to-day presents an altogether different aspect from what it did a quarter of a century ago. It is no longer circumscribed to the comparatively narrow range of the drink traffic, but reaches out and embraces all the principles of true temperance. It sees not only in alcohol alone the means by which artificial stimulation may be indulged, but in various drugs and poisons the properties which will produce the same results. Principal among these may be mentioned tobacco, opium, hashish, absinthe, tea, and coffee. The effect of these agencies upon the system is essentially the same, though the degree of injury produced may vary. True temperance, therefore, must discard them all.

So prevalent is this idea of temperance becoming, that societies are being organized in all parts of the world with these principles embodied in their platform. Several years ago such a society was organized in America, known as the American Health and Temperance Association, with Dr. J. H. Kellogg, medical superintendent of the Battle Creek Sanitarium, as president. Later, auxiliary societies were

established in England and on the continent of Europe, to carry forward the temperance work on the above basis. They have done a vast amount of good in the cause of temperance reform, and for individuals. Within the last year or two, they have coupled with their health and temperance work that moral reform started by the White-Cross Army, of London, by which they hope, with the help of God, to assist in checking the growing tendency to immorality.

A similar society was organized in Melbourne a few months since, and as we believe our readers will be deeply interested in its work, we will here make some statements in regard to it. It is known as the Australian Health, Temperance, and Social Purity Association, and will labor; (a) to promote the health of all who may come under its influence; (b) to advance the cause of temperance in its truest and broadest sense; (c) to develop purity of thought, word, and action. Truly worthy objects. There are four pledges used by the society, which we here quote from their constitution and bye-laws:—

TOTAL ABSTINENCE PLEDGE.

I do hereby solemnly affirm, that, with the help of God, I will wholly abstain from the voluntary use, as a beverage or in any equivalent manner, of alcohol, tea, and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.

ANTI-ALCOHOL AND TOBACCO PLEDGE.

I do hereby solemnly affirm, that, with the help of God, I will wholly abstain from the voluntary use of alcohol in any form, as a beverage or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

ANTI-ALCOHOL PLEDGE.

I do hereby solemnly affirm, that with the help of God, I will totally abstain from the voluntary use, as a beverage or in any equivalent manner, of all liquids or substances containing alcohol.

SOCIAL PURITY PLEDGE.

I hereby solemnly promise, by the help of God, to obey the law of purity in thought and act; to refrain from and to discountenance in others, all conversation upon impure subjects, and to avoid all books, amusements, and associations which tend in the direction of impurity; to be modest in language, behaviour, and dress; to uphold the same standard of purity for men and women; to oppose all laws and customs which tend to the degradation of women, and to labor for their reform; to endeavor to spread the knowledge of these principles, and to aid others in obeying them.

Signing either of these pledges and the constitution makes one a member, with the privilege of voting on matters pertaining to the society. Simply signing one of the pledges makes one what is termed a “pledge member.” Before one is eligible to an office in the society, he must have signed all four of the pledges. With this society, as with nearly every undertaking involving temperance and morality, matters move slowly; but the officers and members are at work, and plans are maturing by which they expect to establish branch societies in different parts of the colony, and thus widen their circle of influence.

The society is provided with a large supply of reading matter bearing on all phases of the temperance question. The lectures delivered in its interest, and the reading matter circulated, are replete with scientific facts and illustrations of the evil effects upon the system of those articles prohibited by the pledges. They are therefore interesting, and impress you at once with the great importance of the temperance work from their standpoint.

The present officers of this society are: President, Henry Scott, North Fitzroy; Vice-President, C. Buhler, Toorak; Secretary, W. H. B. Miller, North Carlton; Corresponding Secretary, Miss Bessie Bell, East Melbourne; Treasurer, Miss Agnes Bell, East Melbourne; Librarian, J. H. Woods, South Melbourne, and an executive and pledge committee. Further information concerning the society and its work may be obtained by addressing any of the above officers at the corner of Rae and Scotchmer Streets, North Fitzroy.

DELTA.

MEDICAL statistics show that about one out of every four tobacco users has palpitation or some trouble of the heart.—*Sel*.

Bible Student.

Hear Ye Him.

1. In the gospel commission, what did Christ enjoin upon his disciples in regard to what they should do?

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:20.

2. What did God say through Moses in regard to obeying the words of Christ?

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken." "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:15, 19. "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." Acts 3:22, 23. "This is that Moses which said unto the children of Israel; A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts 7:37.

3. Did God in a remarkable manner give this same command in the days of the apostles?

"While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. "And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him." Mark 9:7. "And there came a voice out of the cloud saying, This is my beloved Son; hear him." Luke 9:35.

4. What does God say in regard to those who will not hear and obey Christ's words?

"And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3:23. See also Deut. 18:19.

5. Whose words did Christ speak when teaching the people?

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:2.

6. What did Christ say in regard to the doctrine he taught?

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50. "Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17.

7. Where is God's will expressed?

"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." Rom. 2:17, 18.

8. What law is here referred to?

"Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man shall not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrifice? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Verses 21-23.

9. What did Christ say in the commencement of his public ministry in regard to this law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

10. What did he say in regard to those who should do and teach these commandments?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

11. What did he say a man must do in order to have eternal life?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter in to life, keep the commandments." Matt. 19:17. See also Matt. 7:21.

12. How are we to know that we know Christ?

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and

keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:3, 4.

13. How do we know that we are in Christ?

"But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." Verse 5.

14. If we claim to abide in Christ, what ought we to do?

"He that saith he abideth in him ought himself also so to walk, even as he walked." Verse 6.

15. Did Christ keep God's commandments?

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

16. Was this the same commandment they had from the beginning?

"Brethren. I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." 1 John 2:7.

17. How was Christ related to "God's will," or law?

"I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. 10:7.

18. If Christ had not kept the law, what would he have been?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

19. Then what are we if we transgress the law?

20. For what did Christ come to this world?

"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

21. Could our keeping the law save us from our past sins?

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

22. In what way can they be remitted?

"But if we hope for that we see not, then do we with patience wait for it." Verse 25.

23. Then in what way are we made just in the sight of God for past transgressions?

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Verse 28.

24. Does this faith in Christ release us from keeping the law?

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Verse 39.

25. Who is mediator of the new covenant?

"But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises." Heb. 8:6. See also Heb. 9:15.

26. What relation do those under this covenant bear to the law of God?

"But 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; and will be their God, and they shall be my people." Jer. 31:33. See also Heb. 8:10.

27. Then are Christ's children to keep God's commandments?

"Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Ps. 89:27-32.

28. We have learned that Christ taught that not one tittle of the law should fail, and that the man that would do and teach it should be called great in the kingdom of heaven; was the apostles' doctrine in harmony with this?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11. See also Chap. 1:25; 1 John 5:2, 3.

29. Whose revelation is the last book in the New Testament?

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. 1:1.

30. When was this book written?—Margin, A. D. 96.

31. How many years was that this side of the resurrection?—Sixty-five years.

32. Is there a blessing pronounced on those who read it and keep its sayings?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3.

33. What does Christ say in regard to the remnant church and the commandments?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

34. Is it also predicted in the Old Testament that the remnant church, who keep the commandments, will be persecuted?

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51:6-8.

35. Who does Christ say shall have a right to the tree of life, and an entrance to the heavenly city?

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

36. Then if we hear what Christ said, will we keep the commandments of God as well as have faith in him?

37. What will be the final result to those who will not hear, and take heed to his words?

"And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." Acts 3:23.

M. C. ISRAEL.

The Two Houses of Israel.

SOME think that in some way Isa. 8:14 involves a difficulty or a contradiction, according to the way they understand the Jew question.

On that verse I will remark that all the posterity of Jacob were originally called Israel. After the division of the nation into two kingdoms, one was called the kingdom of Judah and the other the kingdom of Israel, from the fact that a large majority of the nation composed it. Sometimes it was called Ephraim, or the kingdom of Ephraim, because the tribe of Ephraim occupied one of the most eligible sections of the territory, extending from the Mediterranean Sea on the west to the river Jordan on the east. The capital of the kingdom was always within the bounds of Ephraim. This is another reason why it was sometimes called Ephraim. Jer. 31:9, 10, 20.

But the kingdoms were both really composed of Israelites, and might with propriety be sometimes called the two houses of Israel. Still, however, the distinction was kept up under the titles of Israel and Judah. The kingdom of Israel was destroyed by Assyria 725 years before Christ, and the people were carried into captivity to the Assyrians. In the year B. C. 588, or one hundred and thirty-seven years after the destruction of the kingdom of Israel, the kingdom of Judah was destroyed by the Chaldeans, and the people went into captivity for seventy years. Thus ended both kingdoms.

Now I am asked, What has become of the ten tribes? Where are they? I answer, Nowhere at all. There is no such a people on the earth. They are a dead nation, as much so as the Assyrians and Chaldeans. The present race of Jews, dispersed among all nations, are all that remain of the natural seed of Jacob. They are called "Israel according to the flesh." See 1 Cor. 10:18.

It is supposed by the Judaizers that the ten tribes left the Assyrian empire, and went off into some unexplored part of the earth. There is not one particle of truth in this supposition. There never was a

tribe lost in a literal sense. All the tribes were in the land of Canaan when the Saviour made his first appearance to the Jewish nation. When he sent out the apostles to preach, he told them not to go in the way of the Gentiles, but to confine their mission to the lost sheep of the house of Israel, who were then in Judea, but lost in one sense of the word. These are the people the Judaizers are looking for.

By way of comforting them on their fruitless search, they are hereby referred to the fact that the apostles found them more than eighteen hundred years ago. All the tribes were in the land at the first advent, and continued in it until the destruction of Jerusalem by the Romans, and their final dispersion among all nations. Their genealogical records were lost in that terrible calamity, consequently their tribal character ceased. They were all merged into one common stock, since known as Hebrews, Jews, or Israelites.

After the conquest of Babylon by Cyrus, and the issuing of his decree of emancipation, remnants of all the tribes returned and formed one nation and one kingdom, subsequently known as the kingdom of Judea. Assyria, the place of the ten tribes, was geographically the same as the Chaldean or Babylonian empire. Cyrus, king of Persia, succeeded to the government of all the provinces of those conquered empires. Chaldea swallowed Assyria, and Persia swallowed up Chaldea. The decree of Cyrus applied to all Israelites in his vast empire.

Jeremiah is extensively quoted to prove a future return of Israel and Judah to the land of Canaan. This is a strong delusion, misapplication, and perversion of his prophecies. So far as Israel and Judah are concerned, his prophecies have been fulfilled. I refer to the fiftieth chapter of his prophecy for proof of this statement. I would add that all of every tribe never returned, but a remnant of each did, as foretold by Isaiah (10:20-22). Such as remained in Babylon melted away in the native population. They did not all return at once, but continued to return for years.

I will close with a few historical facts, which will forever refute all arguments of the Judaizers. Two hundred and fifty-nine years after the return from Babylon, at the request of Ptolemy Philadelphus, king of Egypt, the Jewish Sanhedrim sent down to Alexandria seventy-two learned Jews, six from each of the tribes, to translate the Hebrew Scriptures into the Greek language, which translation we have to-day, known as the Septuagint. Now I want some learned stickler for the restoration of the *ten lost tribes* to tell me how the Sanhedrim could have selected six men of each of the twelve tribes if ten of them were not in the country, but lost to the knowledge of the world? This historical fact forever explodes the theory of the lost tribes.

Another fact worthy of note is that at the dedication of the second temple, all the tribes were present, and twelve he-goats were offered for the sin of all Israel, according to the number of the tribes. Ezra 6:17. Now, why should a sin-offering be made for ten of the tribes if they were lost and unknown to Judah and Benjamin? The tribe of Judah never made such an offering for the ten tribes when they lived in the land. Why should it be done at the time stated by Ezra? The reason is that the tribes returned under the decree of Cyrus, and were present when the offering was made.

We are told (Luke 2:36, 37) that Anna, a prophetess, was of the tribe of Asher, one of the lost tribes according to the Judaizers. I will not pursue the subject any further now, but simply add that the natural Jews have not a promise in the Bible of any future blessing, unless they obey the gospel. God has bestowed upon them every temporal blessing he ever promised them. They now stand upon the same footing with the Gentiles. If they become Christians, they will be Abraham's seed and heirs to what God promised him. They will then be the true Israel, who own the land of Canaan, and indeed the whole world, of which Abraham was made heir.—*N. Field, M. D.*

News Summary.

Religious.

The league against atheism is said to be doing effective service in France.

A judge of St. Louis, Missouri, has decided that the Sunday law of that State does not apply to base-ball games.

A writer in a missionary journal says that the men of Mexico are virtually infidels, but that Romanism has a strong hold upon the women and children.

An order from the Chinese Government requires every foreign missionary to hold a passport from his own Government, showing his actual nationality.

A Boston paper describes the new Sunday law in Massachusetts as "an attempt at a compromise between wild Western license and puritanical strictness."

Arrangements are making for the erection of a grand cathedral in New York City, which, in respect to architecture and dimensions, will compare favorably with many of the cathedrals of the Old World.

The disestablishment of the Roman Catholic State Church in French India has been effected, and ecclesiastical affairs at Pondicherry will henceforth be administered by a foreign missionary society, independent of local control, and free of cost to the Government.

Some years ago, the estates of the Jesuits of Canada were declared forfeited. The valuation of these estates amounts to an enormous sum; and the Jesuits are demanding, with some prospect of success, that the amount be made good to them from the Dominion treasury.

Fully eighty Protestant congregations and preaching places have been established in Roman Catholic Belgium. This is the result of efforts put forth by the Evangelical Society, which has seventeen pastors, five candidates, and five colporters engaged in the work, laboring in both the Flemish and the French language.

The establishment of a Roman Catholic college in Melbourne is contemplated, which is to be affiliated with the Melbourne University. Dr. Corbett, pastor of the Roman Catholic church in the suburban town of St. Kilda, has been consecrated Bishop of Sale, Victoria. Two new bishops have just been consecrated in New South Wales, and Bishop Reynolds has been raised to the archbishopric of the province of South Adelaide. The Roman Catholic Church is a live, growing power in the colonies.

Secular.

Cholera prevails in some districts of Italy.

Hungary is agitated by a strong anti-Jewish movement.

The trade societies of Melbourne are beginning to agitate the Chinese question.

An International Exhibition is to be held in Glasgow during the summer of 1888.

The estimated cost of the marriage festivities of the Chinese Emperor is £1,000,000.

Sir Charles Dilke believes that war between England and Russia is eventually inevitable.

Several towns in the United States and Canada are introducing the electric system of railways.

When last heard from, Stanley's expedition had accomplished nearly half of its journey up the Congo.

It is said that Iceland is suffering from a severe famine. Many peasants and thousands of cattle have died from want of food.

It is believed that fully 150 persons perished in a fire which broke out in the Theater Royal, Exeter, England, on the evening of Sept. 5.

Fifteen hundred farmers have been totally ruined by the recent destructive floods in Hungary. The entire damage is estimated at over £1,000,000.

The Archbishop of Dublin proposes the holding of a conference to settle the conflict on land tenure in Ireland. Both landlords and tenants favor the scheme.

Sir Charles Duffy, in an article in the *Contemporary Review*, expresses the conviction that a system of Home Rule for Ireland must eventually be established.

The Henry George, or United Labor party of New York, claim a membership of 75,000, enough to carry the next election. They base their claim on a house-to-house canvass.

Mr. Joseph Chamberlain has gone to America as principal Commissioner on behalf of Great Britain, to aid in effecting a settlement of the fisheries dispute between the United States and Canada.

Twenty houses were engulfed in the lake at Zug, Switzerland, not long ago, by the giving way of a portion of the land bordering on the lake. The disaster occurred in the night, and at least 100 persons perished.

A contract has been made for the erection of temporary annexes to the Exhibition building, preparatory to the Centennial International Exhibition to be held in Melbourne in 1888. The annexes are to cover 15 acres, and will cost \$59,000.

An ingenious Frenchman has invented two little instruments called the melograph and melotrope, which it is claimed will enable a composer to record music permanently by electricity as it is played on the piano-forte, without the drudgery of writing.

The "Woolwich Infant" is a gun recently constructed by Sir W. Armstrong, Mitchell, and Co., at the Elswick Works, England. It is designed for sea service, and is the largest gun in the world, being of 16½ inch calibre, and weighing 111 tons.

It is rumored that Germany has taken possession of the Samoan, or Navigator's Islands, in the Pacific Ocean. As these islands are very fertile, and valuable for their commercial resources and strategic importance, England and America are not likely to acquiesce.

Several districts in Asia Minor are threatened with famine from a failure of the crops. The severest suffering is in a section bordering on the Mediterranean Sea, embracing the ancient cities of Tarsus and Adana. It contains over 100,000 inhabitants, of whom 80,000 are destitute.

In June and July, that section of the United States east of the Rocky Mountains was visited by a "hot wave" of more than usual severity, in some cases the thermometer indicating over 100 deg. Fahrenheit. There have been many deaths from sunstroke and diseases promoted by the heat.

Publishers' Department.

THE GREAT CONTROVERSY

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Bible Echo and Signs of the Times.

Melbourne, Australia, October, 1887.

"THE European Field" and "The Sabbath Cause in Russia" show what the truth is accomplishing in the Old World. Do not fail to read all the editorial pages.

IN Castlemaine, where Bro. W. D. Curtis has been laboring for the past few months, the work is progressing favorably. Some have commenced to keep the Sabbath, and others are interested.

A GERMAN edition of the "Life of Christ," by Mrs. E. G. White, has just been issued from the Seventh-day Adventist publishing house in Basel, Switzerland. It presents a very attractive appearance, as it is neatly bound, and the cuts are of unusual excellence. The writer's world-wide reputation is a sufficient guarantee of the character of the book.

AS WILL be noticed from his report, Elder. A. G. Daniells is discussing the Sabbath question with a first-day minister through the columns of one of the Auckland papers. Bro. Daniells recently published a tract in review of this same minister, under the heading, "Seventh-day Sabbath or First-day Rest—Which?" from which a short extract is given this month. The tract abounds in such points as are here made.

THE tract society and church quarterly meetings in Ballarat will be held on Sept. 24, 25. In Adelaide the tract society quarterly meeting will be held on Sept. 25, and the church quarterly meeting on the following Sabbath, Oct. 1. In Melbourne the tract society and church quarterly meetings will be held on Oct. 1 and 2, in connection with the services of the week of prayer, announced in another column. Will brethren please make a note of these dates?

THE Australian Health and Temperance Society, an account of which is given in the Health and Temperance Department, will give an entertainment in Temperance Hall, Rae Street, North Fitzroy, on the evening of September 24. A very interesting programme is promised, consisting of recitations, dialogues, short speeches, and scientific experiments showing the injurious effects of alcohol, interspersed with appropriate songs. All are invited.

SABBATH, Sept. 10, was a good day for the Melbourne church. In connection with his remarks from Matt. 5:14,—"Ye are the light of the world,"—Elder Israel read extracts from Sister White's writings, which were of great interest, and deeply affected the congregation. The sweet influences of the Spirit of God seemed to pervade every heart. A gentleman was present who takes two copies of the ECHO, and lends them wherever he finds interested readers. He believes that the coming of the Lord is near, and admits that there is no evidence that the Sabbath has been changed.

"WE live in an age when nearly every man can read, and every man has the word of God in his own hand and in his own language. Millions are searching its sacred pages daily, and it would be a miracle if some new view of truth was not discovered." So says the Melbourne paper from which the article on "Heresy" is quoted. But truth cuts across the natural inclinations of the human heart, and how often it is the case that those who entertain such sensible opinions are the first to reject the "new view of truth," when it is presented, and to brand as heretics those who do accept it. The article affords a very good answer to the question, "Why not found out before?" which so often comes up when the subject of the Sabbath is introduced.

Two camp-meetings were held in Northern Europe the past season,—one on a small island forty miles south of Christiania, Norway, commencing June 8;

and the other in Stockholm, Sweden, commencing June 24. In Norway a Conference was organized. The European Council also held a session in connection with this meeting, and ministers were present from England, America, Switzerland, and Russia. Among the American laborers were Elder Haskell, Sister White, and her son, Elder W. C. White, also Elders D. A. Robinson and C. L. Boyd, who were on their way to South Africa. Both meetings were interesting and successful.

AT the annual meeting of the Victorian Alliance, held a few weeks ago, one of the largest churches in the city was crowded, and a large overflow meeting was held in an adjoining lecture-room. Mr. J. Munro, M. L. A., presided, and among the speakers were Mr. Nimmo, M. L. A., and Dr. D. V. Lucas of Canada. Resolutions were passed favoring temperance legislation, and particularly legislation that would make the local-option laws effective. The object of the Alliance is to secure local option throughout the colony, the leaders believing that when the people regulate the liquor traffic, the publicans "must go." Many of these gentlemen were present on this occasion, and their interruptions were frequent and noisy. The large and enthusiastic meeting and the uneasiness of the publicans indicates a strong temperance sentiment in the colony, and should encourage those who are laboring to effect a reform in this direction.

A Week of Prayer.

AS THE perils of the last days are crowding upon us, and the second advent of the Lord draws near, it becomes more than ever necessary that those who are looking for his appearing should seek to be like him, that they may accomplish his work here in the earth, and be prepared to meet him with joy when he comes. To do this will involve heart-searching, and watching unto prayer, and getting hold by faith on the arm of Him that moves the world. Therefore it has been thought advisable that a week of prayer be appointed, including Sabbaths, October 1st and 8th. It is earnestly recommended that our brethren meet on every day of the week to hold religious services, and seek the Lord.

Devotional readings will be provided to be read, calling attention to the importance of heart service, and of earnestness in the cause of God and being awake to its interests. The two Sabbaths are appointed as days of fasting and prayer. The time best suited for meetings, either day or evening, can be decided by the brethren in each church.

The evidence of fulfilled prophecy, and that that is now being fulfilled, shows that the great day of God is right upon us. The last message has been sounding for over forty years; still there are millions who have not heard it yet, and these must be reached very soon. The powers of darkness are marshalled for the last conflict. Satan, their leader, comes down, "having great wrath, because he knoweth that he hath but a short time." The way will become more difficult for the people of God, and the conflict grow sharper, as we get nearer the close; consequently we need to cling closer to the Captain of our salvation, who is abundantly able and willing to lead us to victory if we will obey his orders. The Lord's hand is not shortened, that he cannot save; neither his ear heavy, that he cannot hear. He says: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." God will surely give us victory over self and the powers of darkness, and will carry forward his work with power in these colonies, if we put on the whole armor, and take hold of the work by faith. We shall then see means converted to the Lord's cause, and consecrated persons going forth to proclaim the truth. The Lord says: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

The tent season is approaching, and wisdom will be

needed in planning for the work, and in the distribution of labor, and it is necessary that the laborers be in a position to be co-workers with Christ and the heavenly messengers in saving souls from the ranks of the enemy, and warning the world of what is coming upon it.

We hope our brethren and sisters will enter into the work heartily, praying to the Lord of the harvest for the help that we need, and that our week of prayer may be a blessing to each, and to the cause in these colonies.

M. C. ISRAEL,
W. D. CURTIS,
J. H. STOCKTON, } Conference Committee.

"The World Wants Peace."

UNDER the above heading, the *Protestant Standard* of March 10, 1887, gives utterance to the following quite significant and remarkable statements:—

"The cry for peace is going up to-day from every quarter of the globe. Look where we will, there is not a nation enjoying the presence of this white-winged messenger. The carnage of war may have ceased just now; but it is not peace, it is only an armed truce. So long as hate and revenge keep stirring their smoldering fires, we cannot tell how soon hostilities may begin. For the past year we have heard nothing but rumors of war. The air has been filled with mutterings, and preparations on a colossal scale are being made on all sides, each great power believing that the best way to preserve so-called peace is by being armed to the teeth.

"Germany and France are eying each other with intense solicitude. Bismarck has kept the country in a ferment of excitement over the Army Bill, absolutely demanding that his wishes shall be complied with. On the other hand, France feels humiliated over her defeat at the battle of Sedan, and still hopes to recapture Alsace-Lorraine. Krupp's famous factories and foundries are giving employment to 20,000 men, toiling and perspiring night and day to turn out immense cannon with which men are to slaughter one another and multiply widows and orphans. Russia is the irritating thorn in England's side, forever menacing British ascendancy in India, and scheming to reach the wide sea through the Bosphorus and Mediterranean. Italy fears the ambition of the papacy to regain its temporal power, which ambition just now may be increased and strengthened and made more probable than ever by the diplomacy of Bismarck. Austria, Belgium, Bulgaria, Greece, Egypt, India, China, Mexico, South America, our own country [America], are all tossed about with the winds of discussion and the tumultuous waves of discord. No state or nation can boast of internal harmony. France is divided over the question of Church and State. England is agitated over monarchical conservatism and republican democracy and Irish Roman Catholic reaction. Germany is divided between Romanism and socialism; and when we look at home, we see enough to make the heart quake.

"How many divisive questions are constantly agitated! The interests of the manufacturer of the East clash with those of the agriculturist of the West. There is the struggle between capital and labor. There are the inveterate religious differences—suspicions of Romanism, prejudice against Protestantism. There are the plague-spots of Mormonism, Spiritualism, and intemperance. Here are the pleasure-loving, Sabbath-breaking foreigners, who have brought their continental Sunday with them, and loudly denounce as sumptuary the beneficent laws which are designed to preserve to us our American Sabbath and our blood-bought liberties. Here are the Irish Romanists, plotting to destroy this Government. Here are the thrifty but pagan Chinese, rearing their joss-houses near our Christian sanctuaries, and setting up their idols in a Christian land."

In view of the foregoing very truthfully stated picture of the condition of the world, it is no wonder that "men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth," Luke 21:26. In view of these things, it is quite incredible how any one can have faith that the so-called temporal millennium is about to dawn, or that any approach is being made in that direction. How much more plausible, and in harmony with the Scriptures, to recognize these things as fulfillments of prophecy, and signs of the near approach of the second coming of Christ!—*Gospel Sickle*.