

shown that the law of God and the law of Moses are the same. See 1 Chron. 22: 12, 13; Deut. 11: 13, 16; Ezra 7: 6; Luke 2: 24; Acts 15: 8; Rom. 8: 2; Deut. 31: 9, 24; 1 Kings 2: 3.

12th. It has been shown that the law was not made for a righteous man but for sinners, etc.—1 Tim. 1: 1, 11.

13th. I have shown that Christ fulfilled the law and abolished it. See Matt. 5: 17; Luke 24: 44; Matt. 26: 54; Acts 13: 27, 28; Hosea 2: 11; John 1: 17; 15: 10, 14; Acts 3: 22; Rom. 1: 16; 2: 12, 15; 3: 19, 31; 4: 14, 17; 5: 13, 21; 6: 14; 7: 1, 13; 10: 4; 13: 8, 14, &c.; Gal. 1: 6; 2: 16, 21; 3d chap.; Col. 2: 14; 2 Cor. 3d chap.; Gal. 4 chap.

14. He has never attempted to show any command to keep the seventh day from Pentecost to this day, and freely admits *there is none*.

15th. I have shown that the apostles keeping the seventh day is no authority for us to keep it, as they also kept circumcision and Jewish feasts.

16th. I have shown that it was given as a memorial of the children of Israel's deliverance from bondage.

#### MR. JONES'S SUMMARY ADDRESS.

I showed that the seventh day was blest and sanctified at creation. I showed that sanctify means to *set apart*, to a holy and righteous use, to appoint, prepare and command. Where he showed where men were not commanded to keep it was disproved. I showed that command was to "*bid*," sanctify is to "*bid*." I proved by the Bible that the Sabbath was made for Adam, also by the dictionary that this is true. I have proved by historical facts that the Chinese anciently had the Sabbath, and I proved that there has been slabs unearthed in ancient ruins bearing the inscription of the Sabbath. I have proved that the commandments were observed from Adam to Moses, but he has denied it. (Wright, "I said there was no law whose penalty was physical death from Adam to Moses.") I proved that the nations were driven out for breaking the commandments. I proved that Christ kept the Sabbath. I showed that the *passover* was the memorial of the departure of the children of Israel from Egypt, and not the Sabbath as he argued. I proved that the nations had been under law, or they would not have been guilty of sin. This he admitted yesterday when he

said men sinned and brought moral death, thus admitting, in spite of himself, that the moral law was binding from Adam to Moses. I have proved that in A. D. 96 the Sabbath was called the Lord's day. I have proved that the ten commandments were taught in the New Testament, and that they would be in the judgment. They were made in Paradise, and they will be in the ark of the testimony in Paradise in the judgment. In his attempt to establish the origin of the Sabbath with Israel, he first put it with the *falling of manna*, and next at Mount Sinai, 33 days after. He attempted to show ten commandments for the Jews alone, but I showed by Rom. 3: 19 that all the world is proven guilty before God by the commandments. I showed that Law and Gospel worked together in the "old dispensation" as well as in the "new." I proved that if the law of ten commandments are abolished, there can be no conviction; therefore, no pardon and no Gospel. I proved by Matt. 5: 17, that not a letter or the smallest point of a letter shall pass from the ten commandments till all the prophecies are fulfilled. I proved by Matt. 5: 19; Rev. 22: 14, and 11: 12, that Christ commanded us to do the ten commandments, and to teach others to do them. In harmony with this covenant I proved in Luke 23: 50, 56, kept it after his death. I proved by Matt. 24: 15-20, that he taught his disciples to remember the Scriptures. I proved that the disciples kept it. I proved by 1 John 2: 1, 2, that Christ is advocate for transgressors of the law, with the father, thus proving the obligation of the Father's law in this "dispensation" because he cannot be an advocate with himself. I proved in 1 Tim. 2: 5, that Christ is the mediator between God and men, and in Gal. 3: 20; a mediator is not a mediator of *one*, thus proving the existence of the law of God.

We urge the duties of Christianity upon the consciences of men; but duties are constraints till they are changed into charms by love. The very word duty is a harsh one, until the heart grasps it, and then the lowliest service and the boldest endeavor are cheerfully accepted and welcomed. To win men to the performance of Christian duties, it is necessary to win them to the love of him who requires them, and to the love of those for whose benefit they are required.—Dean Stanley.

#### Loose Pulleys.

Every one who knows anything about shops or factories, has noticed that where power is used by means of belting, there are usually two pulleys side by side on the shafting. To all appearance they look just alike. Sometimes the belt runs upon one and sometimes upon the other, and the casual observer might imagine that it made no difference on which pulley the belt was placed. In this he would be mistaken; for one of them is a loose pulley, and however fast it may run, it communicates no power; it simply whirls upon the shaft, and is only used to keep the belt in position where it may be shifted with a slight motion, on the pulley beside it, which is firmly fastened to the shaft, and which, the moment the belt is shifted on to it, sets the whole machinery in motion.

There are in the churches to-day a great many men and women who resemble loose pulleys. They are not fastened anywhere. They do not take hold with a firm grasp upon the sources of eternal strength, or the duties of a Christian life. There is no power in them. When they come in contact with men they exert no influence. They do very little that amounts to anything; they are simply loose pulleys, whirling at a touch; going through the form and routine of motion, but having no power, and communicating nothing to the machinery beyond them.

There are ministers of the "loose pulley" order. They keep moving and hold the belt in position, but they seem to run no machinery, and do no work. Year after year they go round and round, but they have neither grasp nor grip; they start nothing, move nothing, and accomplish nothing that requires power. Saints are not edified nor are sinners convicted or converted under their ministrations. They are orthodox, comfortable and respectable, but they are loose pulleys; they seem to have no connection with those sources of everlasting strength, the grace and power and Spirit of the Living God.

What Christians need is not to be loose pulleys, but to be so joined to the Lord that every act and motion shall be instinct with divine power, and shall make all our activities result in real service in the Master's cause. It is not enough that we have a name to

live, we need life itself; and that life should be a life lived by faith on the Son of God, who hath loved us, and given himself for us.—*The Armory.*

#### Character.

Many people seem to forget that character grows; that it is not something to put on ready made with womanhood or manhood; but day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy? Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weakly things will never be a noble, generous, kind man—a gentleman.—*Christian Helper.*

SAFE IN THE ARMS OF JESUS.—Last week three young gentlemen were descending from the fifth story of one of Cincinnati's largest buildings in an elevator controlled by an elderly colored man. They were discussing the question of what the result would be if the elevator should fall, and one of them said: "I don't care for myself, but I am anxious for my old friend here," alluding to the colored man; and turning to him, he said: "Uncle, where do you think you'd alight?" The old man replied promptly: "I would light in the arms of Jesus! Where would you light?" The young men were silenced, and left the elevator without another word.—*Herald and Presbyterian.*

Where he really stood: "I stand," said a stump orator, "on the broad platform of principles of '98, and palsied be my arm if I desert 'em." "You stand on nothing of the kind," interrupted a little shoemaker in the crowd; "you stand in my boots that you never paid me for, and I want the money."