

# Bible Echo

ILLUSTRATED.

VOLUME 8.

Melbourne, Victoria, August 1, 1893.

NUMBER 15.

## THE BIBLE ECHO,

ISSUED SEMI-MONTHLY FOR THE  
AUSTRALASIAN BRANCHES  
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

### GENOA.

GENOA is a fortified city of Northern Italy, on the coast of the Mediterranean. Its appearance from the sea is beautiful and

with villas and country-houses. The city is enclosed by a double line of fortifications, forming a vast semicircle, supported by numerous detached outworks, crowning hill after hill, and constituting one of the most extensive town fortifications in Europe, the outer wall being about seven miles in extent.

In the other parts of the town the streets are extremely narrow, being seldom more than ten feet wide, with lofty buildings on either side. They are also dark, steep, and crooked, and almost wholly inaccessible to

The churches and hospitals of Genoa rival the palaces in splendour. The most remarkable of the former is the Duomo, or cathedral of San Lorenzo, founded in the eleventh century, but not completed till the beginning of the twelfth.

The origin of Genoa is said to be more remote than that of Rome. As early as the eleventh century the Genoese had become formidable at sea, and, notwithstanding an almost continuous succession of wars through several ages, gradually increased in power



THE MACARONI MERCHANT; A STREET SCENE IN GENOA.

striking; it is in the form of a crescent, and rises gradually from the shore,—the whiteness of the houses, the imposing outlines of the intermingling palaces, and the distant villas and gardens, heightening the effect of its picturesque position. Immediately behind the city rises an abrupt hill, covered

carriages. In the newer quarters, again, many of them are spacious and are lined with noble edifices. Most of the streets are paved with smooth slabs of lava, having a pathway of bricks in the centre to afford footing to mules and to persons carrying burdens.

and importance. For nearly seven centuries, with some interruption, Genoa was the capital of a famous commercial republic, which planted numerous colonies in the Levant and on the shores of the Black Sea. After a long period of internal distraction and misrule, the citizens instituted a su-

preme magistrate, called Doge, for life, excluding by law all the nobles. Another and more efficient form of government was introduced by Andrea Doria in 1528, which existed till overturned by Bonaparte. The city, in 1799, being then in the possession of the French, was taken by the united forces of Austria and England, and finally, in 1815, after a rapid succession of changes, united, by a decision of the Congress of Vienna, to the Sardinian monarchy.—*Lippincott's Gazetteer*.

#### HOLD FAST.

T. WHITTLE.

WHEN passing through life's changing sphere,  
With firmament o'ercastr,  
Amid the gloom 'tis sweet to hear  
The Master's word, Hold fast!

When weak, irresolute with fear,  
'Midst dangers hard to cope,  
It comes the fainting heart to cheer,  
A talisman of hope.

Oh! take it as thy watchword now,  
Nor ever from it part;  
Repeat it daily as thy vow,  
And wear it on thy heart.

And should there come a breathless strain,  
At some weak moment timed,  
When naught the elements restrain,  
And life's strong cables grind,

Heed not the roaring of the wave,  
The water flying past;  
Remember that thy Lord can save,  
Look upward, and hold fast!

When bright with pleasures which thy soul  
Would feast itself upon,  
The freshly minted hours roll,  
In golden sequence on;

Before thy vigilance shall yield  
To Satan's subtle pass,  
Before thy nerveless hand thy shield  
Lets fall upon the grass;

Before temptation shall arise  
With full sirocco blast;  
Before the first faint whisper dies,  
Then, Christian, then hold fast!

What though the brook should cease to flow,  
The cruise of oil should fail,  
And from creation seem to go  
A last foreboding wail.

Take thou thy stand upon that word  
That Jesus Christ has passed,  
He says, Behold, I quickly come,  
Hold fast! Hold fast! Hold fast!

## General Articles.

### THE WORD WAS MADE FLESH.

MRS. E. G. WHITE.

THE coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences He was to take upon Him our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

The human family had been overpowered by the deceptions of the enemy; for all have sinned, and come short of the glory of God, and Satan hoped that Christ also would become a victim to his seductive wiles. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against Him. Evil men and evil angels united their forces against the Prince of Peace. The issues at stake were beyond the comprehension of men, and the temptations that assailed

Christ were as much more intense and subtle than those which assail man, as his character was purer and more exalted than is the character of man in his moral and physical defilement. In his conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversaries of God and man; but at every point He met the tempter, and put him to flight.

The Redeemer of the world clothed his divinity with humanity, that He might reach humanity; for in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man; and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but He did not appear as God. He veiled the tokens of divinity which had commanded the homage of angels, and called forth the adoration of the universe of God. He made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of sinful flesh. For our sake He became poor, that we through his poverty might be rich.

He humbled Himself to pass through man's experience; for He would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of his humiliation, He refused not to descend step by step to the depths of man's woe, that He might make expiation for the sins of a condemned, perishing world. What humility was this! It amazed the angels! Tongue can never describe it. Pen can never portray it, the imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh! God became man!

But He stepped still lower; He humbled Himself to bear insult, reproach, accusation, and shameful abuse. In the world which He had made, which was sustained by the word of his power, there seemed to be no room for Him. He had to flee from one place to another until his life-work was accomplished. He was betrayed by one of his followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross. He was not insensible to ignominy and contempt; He submitted to it, but He felt its bitterness as no other being could feel it. Pure, holy, and undefiled, He was yet arraigned as a criminal before the eyes of the world. From the highest exaltation, the adorable Redeemer took step after step in the path of humiliation. He humbled Himself, and became obedient unto death, and what a death! It was the most shameful, the most cruel,—the death upon the cross as a malefactor. He died not as a hero in the eyes of men, loaded with honours. He died as a condemned criminal, suspended between the heavens and the earth,—died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob. "All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head." He was numbered with the transgressors, and even his kinsmen according to the flesh disowned Him. He was forced to see the sword pierce the heart of his mother, He beheld her sorrow. He expired amidst derision; but all his suffering was counted as of small account when compared with the result He was working out in behalf of man and for the good of the

whole universe. He expired on the cross, exclaiming, "It is finished," and that cry rang through every world and through heaven itself. The great contest between Christ, the Prince of life, and Satan, the prince of darkness, was practically over, and Christ was conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

Through the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon his divine soul. He descended lower and lower, till there were no lower depths of humiliation to sound, in order that He might lift up those who would believe in Him, and cleanse the guilty from moral defilement, and impart to them his own righteousness. He died to make an atonement, to cleanse, redeem, restore, and exalt man to a place at his right hand.

#### THE WORD OF GOD.

As a skilful musician, when he would execute a long score by himself, takes up by turns the funeral flute, the shepherd's pipe, the merry fife, or the trumpet that summons to battle; so did Almighty God, when He would make us hear his eternal word, choose out from of old the instruments which it seemed fit to Him to inspire with the breath of his spirit. He chose them "before the foundation of the world." Gal. 1:15; Eph. 1:4.

Has the reader ever paid a visit to the astonishing organist who so charmingly elicits the tourist's tears in the cathedral at Freiburg, as he touches one after another his wondrous keys, and greets your ear by turns with the march of warriors on the river-side, the voice of prayer sent up from the lake during the fury of the storm, or of thanksgiving when it is hushed to rest? All your senses are electrified; for you seem to have seen all, and to have heard all. Well, then, it was thus that the Lord God, mighty in harmony, applied, as it were, the finger of his Spirit to the stops which He had chosen for the hour of his purpose, and for the unity of his celestial hymn. He had from eternity before Him all the human stops which He required; his Creator's eye embraces at a glance this range of keys stretching over three-score centuries; and when He would make known to our fallen world the everlasting counsel of his redemption, and the coming of the Son of God, He put his left hand on Enoch, the seventh man from Adam, and his right on John, the humble and sublime prisoner of Patmos. The celestial anthem, seven hundred years before the flood, began with these words, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all;" but already, in the mind of God, and in the eternal harmony of his work, the voice of John had answered to that of Enoch, and closed the hymn, three thousand years after him, with these words, "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him! Even so, Lord Jesus, come quickly. Amen!" And during this hymn of thirty centuries, the Spirit of God never ceased to breathe in all his messengers; the angels, an apostle tells us, desired to look into its wondrous depths. God's elect were

moved, and life eternal came down into the souls of men.

Such, then, is the Word of God. It is God speaking in man, God speaking by man, God speaking for man! It is the word of Moses, the word of Amos, the word of John, the word of Paul; but still the thoughts expressed are God's thoughts, and the words are God's words. Thou, Lord, hast spoken by the mouth of thy servant David. Acts. 4:25. "The Spirit of the Lord spake by me," said David, "and his word was in my tongue."

In order to our understanding it, it had of necessity to be put upon mortal lips, that it might relate human things; and, in order to attract our regard, behoved to invest itself with our modes of thinking, and with all the emotions of our voice; for God well knew whereof we are made. But we have recognised it as the Word of the Lord, mighty, efficacious, sharper than a two-edged sword; and the simplest among us, on hearing it, may say like Cleopas and his friend, "Did not our hearts burn within us while it spoke to us?"—*L. Gaussen, D.D., in The Bible: Its Divine Origin and Inspiration.*

#### THE SABBATH FROM CREATION TO THE CROSS.—No. 1.

AT CREATION.

R. HARE.

In the beginning, when the Creator's voice echoed through the darkness, calling, "Let light be, and light was," the earth began to revolve; and at its first revolution "the evening and the morning were the first day." The creative voice called again, and the shadowing mists were uplifted; the atmospheric expanse came in between earth and heaven, "and the evening and the morning were the second day." On the third day the waters were rolled back, and the dry land appeared. Ten thousand buds and flowers rose into being, as the grass spread its green carpet over the undulating slopes and far-reaching plains. Stately trees stretched abroad their lofty branches, while their thousand fruit-bearers bring forth a golden harvest. It was so, for God had spoken!

The rolling mist-clouds which had been uplifted, that there might be an expanse between earth and the cloud-sky, still gathered in dense folds around this new creation. But the divine voice echoed yet again, and the sun-rays burst through the cloud-barriers; the mists departed, and henceforth the sun, moon, and stars were to be earth's luminaries. The light of the first day shone out of darkness at the command of God. 2 Cor. 4:6. On the fourth day this light was delegated to the sun, and it became earth's light-bearer. The stars, that had flashed in their splendour for ages past, smiled out now upon this, another new creation among the starry worlds.

Again the earth revolves, and the creative voice is heard echoing over its waters, till they become the habitation for teeming millions of life-forms. In that ocean the fishes play and sparkle, and from it the fowls rise to soar and sing above its calm waters. No living forms have yet appeared on the dry land. The forests are yet silent and lone; no bird-songs even float through their bowers. But the decree is given, and majestic creatures are called into existence to make more perfect this marvellous creation. God beheld his work, and behold all was good; but another being must yet be made that can bear the divine likeness and have con-

trol over all other forms of life. So God made man "in his own image and after his own likeness;" and to him was given dominion over all that had been made. Again the evening and the morning pass, and lo, it was the sixth day.

"Thus the heavens and the earth were finished;" but the work of creation was not yet complete. While the earth passed round on its seventh revolution, the Creator rested in contemplating his work. All was beautiful, all was holy, all was good! There was nothing imperfect; and, that the knowledge of this perfection might be indelibly fixed upon the human mind, as the seventh-day drew near to its close the Creator made—

#### "THE SABBATH"

by blessing and sanctifying the seventh day. Making the Sabbath was just as much an act of creation as any of the other operations of Deity that had produced the world, and it required the same voice to make the Sabbath that first said, "Let light be, and light was."

Henceforth the Sabbath was to be a memorial standing between man and his God; for thus it is written: "The Sabbath because of the man was made, not the man because of the Sabbath."

Mark 2:27, *Emphatic Diaglott*. As such it was made known to Adam. In its sanctification, it was appointed to a holy and sacred use; but Adam was the only being in the world that could thus use the Sabbath, so it was made "because of the man." In its position as a memorial, the Sabbath must appeal to the human mind; hence it is that the servants of God are sealed in their foreheads. As it returns week after week, it must constantly remind man of that wonderful love that has produced everything necessary to supply his needs. It must remind him of that marvellous power that could call a world into existence where no world had been. It must ever tell him of that divine wisdom that could plan and fashion all things so perfectly, and of that constant care that still "supports and bears all nature up."

#### THE BLIGHT OF SIN

had not yet fallen upon this new world; and as Adam worshipped under the star-temple of the heavens, the Sabbath was to him the pledge and memorial of divine goodness. No sin-offerings or shadows had yet been brought in, so the Sabbath could not be a part of that ceremonial law that was afterward grafted into the Jewish economy.

As man departed from Eden, the Sabbath was not forgotten. Beyond the gates of that lost paradise, the altars are reared in prophecy of the Redeemer who will finally restore that lost home. By these altars the sons of Adam bow in their worship on the Sabbath. "And it cometh to pass at the end of a week, that Cain bringeth of the fruit of the ground an offering unto the Lord. Abel, he also bringeth of the firstlings of his flock." Gen. 4:3, 4, *Dr. Young's Translation*. Down through all the years the Sabbath was to follow a rebellious race, and, like the bow of promise, to ever bear testimony to God's power to create, and of his continual care.

Many modern religionists endeavour to disconnect the Sabbath from creation; but that which "God hath joined together, let not man put asunder." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. The work of the Lord is "honourable and glorious," so also is the Sabbath that He has made as a memorial of his wonderful works. Isa. 58:13.

Others, again, attempt to form long indefinite periods of the creation days, covering perhaps thousands and even millions of years. But does it not seem strange, that after living the greater part of the sixth period, all of the seventh, and a great while beyond, Adam was only 930 years old when he died? The sixth and seventh periods could not have been so very long after all; the fact is, that the days of creation were simply days—marked as they are now by the revolution of the earth. In them was light and darkness, each one was measured by the "evening and the morning." Gen. 1:5.

In their struggle to get rid of the Sabbath, others would claim that it was not known till Israel was at Sinai. But if there is anything given to the human family that is memorable because of its antiquity, that is the Sabbath. "The religious observance of the Sabbath was the first statute, or command, of God to man."—*Dr. A. Clarke*. "The Sabbath was observed from Abraham's time; nay, from creation."—*Alex. Campbell*. "At the close of the creation, the seventh day was set apart by the Most High for such purposes."—*Dr. A. Barnes, on Gen. 2:2*.

"Thus was the seventh day appointed by God, from the very beginning of the world, to be observed as a day of rest by mankind, in memory of the great benefits received in the formation of the universe."—*Dr. Kitto, History of the Bible, p. 67*.

The Sabbath, then, is God's memorial pillar. Towering above the wreck of the ages, it has continued to call upon the sons of Adam to worship the Creator, who "made heaven and earth."

"Let there be light!" Earth heard His voice,  
And darkness trembled at the call.  
From gloom profound, in radiant beams  
Light smiled, and, smiling, gilded all.  
Three times twice told that voice is heard  
Until the vast creation stands,  
Arrayed in all its charms of life,  
A world created without hands.  
And then the holy Sabbath came,  
Bearing to man its promise sweet;  
The birthday of a world, to crown  
And make God's work complete.

#### THE POWER OF THE LIVING WORD.

G. B. STARR

CHRIST had power to forgive sins, and deliver sinners from themselves, and from Satan. "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." Mark 2:9-12.

Lazarus and the widow's son are raised at his word. The five loaves and a few fishes are multiplied to feed five thousand; the waves of the sea are stilled at his words, "Peace, be still." Peter, at his own request, is invited by the Lord to come to Him upon the water, and he steps out upon that one word "Come," and it holds him up, as long as he trusts it alone.

The Word of God is not a dead thing, but is life and power itself. "For the Word of God is living and active, and sharper than any two-edged sword." Heb. 4:12, R. V. "The words that I speak unto you, they are spirit, and they



are life." John 6:63. The same Eternal, living Word by which the worlds were created, and are still upheld, is now at work through the gospel, redeeming men who will let it. "For we are his workmanship, created in Christ Jesus unto good works." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you." And "the gospel is the power of God unto salvation to every one that believeth." The power of God that has been manifested from the creation of the world, is clearly seen and understood by the things that are made, "even his eternal power and God-head;" so that we are all without excuse for a single doubt regarding the power of the gospel to lift us out of all our difficulties. In the words of Paul we say, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

The Christian experience begins and ends with the Word of God. The gospel minister is commissioned only to "Preach the Word;" and those who believe and are baptised, are promised salvation. Everywhere men are seeking for some emotion and feeling, that they suppose is the Christian experience; but this is not a sound foundation. What they need to do is to believe the Word of God as though it were addressed to them personally. Following feeling and impression leads to fanaticism and insanity, while following the word of God leads to soundness of mind. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7.

As it is with the life, so it is with growth; Christians are to grow by the Word. Christians are to grow as do the fruits and flowers, by receiving the light and moisture and nourishment that God gives them. Said Jesus: "Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Luke 12:27.

"The plants and flowers grow, not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or effort of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life,—air, sunshine, and food. What these gifts are to animal and plant, such is Christ to those who trust Him. He is their everlasting light, 'a sun and a shield.' 'He shall be as the dew unto Israel.' 'He shall come down like rain upon the mown grass.' 'He is the *Living Water*,' 'the Bread of God.' In the matchless gift of his Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the full stature of men and women in Christ Jesus.

"As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that Heaven's light may shine upon us, that our character may be developed in the likeness of Christ.

"By beholding we become changed.' Our growth in grace, our joy, our usefulness, all depend upon our union with Christ. It is by communion with Him, daily, hourly, through

his Word and by his Spirit, by abiding in Him, that we grow in grace. He is not only the author, but the finisher of our faith. It is Christ first and last and best always."—*Steps to Christ*.

"For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11.

#### "WHAT IS THY NAME?"

FANNIE BOLTON.

"And as he passed over Peniel, the sun rose upon him."  
WHAT is thy name, O wrestler of the night?  
The Angel asked it, and a sense of shame  
Burned through the wrestler's heart; for sin and blight  
Told all their story in his mortal name.  
"Jacob," he answered low, and through him pierce  
Arrows on arrows of remembered sin,  
And all the horror of his guilt burned fierce,  
He clung in anguish ere he died within.  
Jacob, supplanter, robber, thief, ill-browed,  
Low-hearted, withered soul,—he felt it sweep  
As some fierce flame of scorn. His spirit cowed,  
And felt the dust too high on which to weep.  
O, for some secret place to hide his shame!  
O, for some agony to expiate!  
O, that no echo murmured back his name,  
His name of sin and woe, of dearth and hate!  
And yet the Angel heard; aye, the high One,  
The Angel of the covenant, had drawn  
This deep confession, till the heart of stone  
Upon the Rock for brokenness was thrown.  
O, to acknowledge this before the High,  
Before the Holy, piercing Him with love,  
And bearing down compassions from his eye  
Upon the helpless wrestler as he strove.  
And then the fire of holiness had sway  
And swept devouring flame; and as the dross  
In furnace heat quivers to ashes gray,  
Till all that's worthless lies a heap of loss,  
So burned and quivered all his heart of stone,  
And so in ashes all his idols lay,  
Consumed by the revealing of the One  
Whose name is Love. Love burned all dross away.  
O, the consuming One, whose glory shone  
Into his soul with its refining fire,  
How his love pierced and melted all the stone,  
And made his soul a sacrifice entire!  
Mightier than earth's low, carnal, fleshly flame,  
It kindled every thought, a taper for  
The lighting of another, and his shame  
Fell off, and naught was left to mar.  
And sweet the Angel spake, "No more  
Thy name shall be called Jacob. Israel  
Shall be thy name; for thou hast power  
With God and men, and shalt prevail full well.  
And there the Angel blessed him, as he clung  
In rapture of adoring love; and grace  
Flooded his soul, and praises filled his tongue,  
For here was Peniel, God seen face to face.  
And he went on, and night was o'er at last;  
The sun rose on him, aye the Sun of bliss;  
The healing wings of Love were o'er him cast,  
The peace of God, the light of righteousness;  
And those dark foes he feared to meet before  
Fell on his neck with meek and kind embrace.  
O blest is he whose name is Israel,  
Whose life's preserved, yet seen God face to face.

#### A BOY'S INFLUENCE.

SOME time ago I attended a religious meeting, and at the close of the exercises the audience were invited to take part in testimonies. A middle-aged man arose and said, in substance: "I've been saved from intemperance by my little boy," pointing to a bright lad in the audience. "I owe my conversion, under God, to my own little son. Religion has made me a sober man, and helps me to live an honest, industrious life. It was not always so. On one occasion I was absent three or four days from my home, and my poor wife and boy were

nearly broken-hearted. On the fourth day my dear child asked his teacher to let him go home at recess, as he was not feeling well. The boy was sick at heart on my account. When he reached home, he burst into tears, and said to his mother: 'I can't study in school; I can't sleep at night. My head aches and my lips are parched praying to God to send home father. Mother, does God hear?' His mother strove to comfort him; but her faith was beginning to waver, for through her married life her unceasing prayer had been for my reclamation.

"After wandering from one saloon to another, at the end of the fourth day I returned home intoxicated. Did my boy turn from his drunken father?—No, he ran to me, clasped his arms about my neck, and wept tears of joy. After his emotion, his first words were, 'Father, I almost feel I can never pray again, for God has let you come home drunk.' The words struck me to the heart, and I said, 'Don't lose your faith in God, and your poor miserable father will never get drunk again.' God heard that promise, and has enabled me to keep it."

This man is among the most earnest workers in the temperance cause to-day. He had lost all self-respect, and had sunk very low, but could not bear to see his child lose confidence in God; therefore, the boy became the means of the father's reformation. The exertions put forth on behalf of children in temperance instruction will not be lost in the home, but will produce lasting fruitage.—*Selected*.

#### THE KINGDOMS OF GRACE AND GLORY.

J. O. CORLISS.

It has been said that the kingdoms of grace and glory are not different in nature, but only in degree. Looking at the question from its practical side, one must be constrained to admit that much truth lies hidden in the statement. To every soul the inheritance of the kingdom of glory is established in the kingdom of grace. In other words, the kingdom of grace is but the beginning of the kingdom of glory. As stated by another: "The kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower; the kingdom of grace is glory in the daybreak; and the kingdom of glory is grace in the full meridian."

So, then, before entering the kingdom of glory, one must be a subject of the kingdom of grace; for the entrance to the kingdom of glory is through the kingdom of grace. These two can never be separated, because God has joined them; and yet how many there are who desire to have the kingdom of glory, without looking after the kingdom of grace. How many, at the revelation of Christ's glory, will be disappointed in their expectations in this direction? Some will; for the Saviour has said that *many* in that day will say to Him: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And yet the mandate will issue from his lips to such: "I never knew you; depart from Me, ye that work iniquity."

Not one of these will have been in the realm of Christ's grace; for had they been, He would have known them well. This means, then, that they had never known the mystery of his kingdom—the inward working of his grace, which is "righteousness, and peace, and joy in the Holy Ghost." All of this was freely offered to them; but they chose, instead, an earthly

king, one who would rule them "like all the nations." So the kingdom of God will be taken from them, and given to those "bringing forth the fruits thereof."

Every one who enters the kingdom of glory will be bringing forth the fruits of that kingdom, even before he enters it. This will be done in the kingdom of grace, and it was for this end that the kingdom of grace was set up. Man having forfeited the first dominion which was placed in his own hands, and delivered it up to the adversary of all good, whose kingdom is one of iniquity and darkness, the Lord, in his desire to rescue man from the thralldom of sin, offers him pardon, righteousness, and peace, to become a citizen of the kingdom of light.

This transfer of citizenship means an entire release from the control of Satan, and a calm resignation to the will of God. The heart must become the throne of Christ, who is to dwell within, "the hope of glory;" the law of God must be received in the heart, as the witness of covenant relation with Heaven, and as the rule of the life, and then it may truly be said, "The kingdom of God is within you." The will of God will then be done in earth as it is in heaven. The fruits of the kingdom of glory will truly be seen. Such a person will ever—

"Dare to do right; dare to be true,"

knowing that his work "no other can do."

When Christ is really formed within, the *hope* of glory, the individual will have the boldness of Christ, which will make him—

"Dare to do aught save wrong;

Fear nothing mortal, but to be unjust;

And stand unmoved despite the jostling of opinions,"

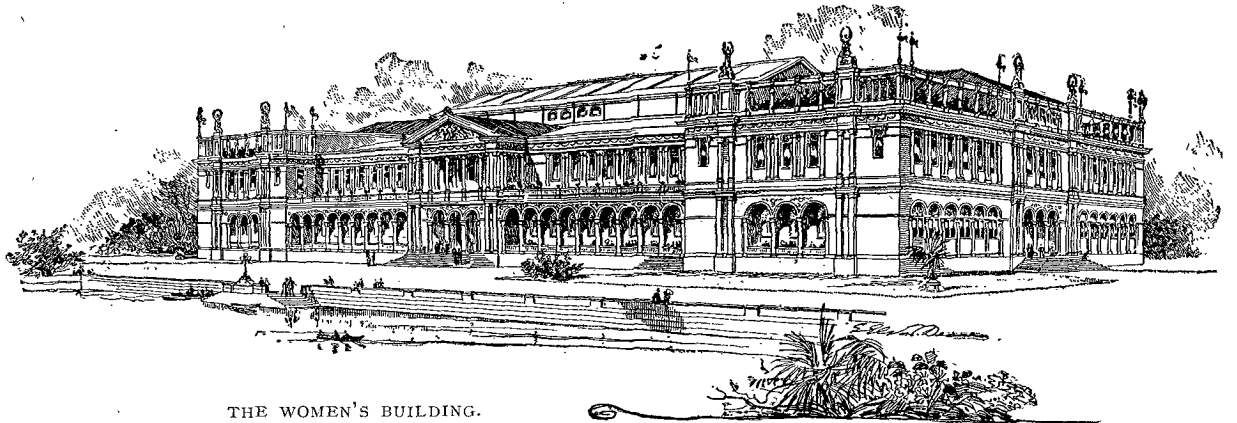
This is the fruit of the kingdom of God, which is required to be borne in the earth.

#### SOME BUILDINGS AT THE WORLD'S FAIR.

THE Women's Building is an interesting feature of the Chicago Fair. It is approached from the bay by a staircase leading from the landing to a terrace six feet above the water, designed in flower beds and low shrubs; the building is situated on a second terrace about four feet higher.

rotunda is surrounded by a two-story open arcade, as delicate and chaste in design as the exterior, the whole having a thoroughly Italian courtyard effect, admitting abundance of light to all rooms facing this interior space.

The exhibits in this building are designed to represent the progress of woman from the earlier, darker ages of humanity to the present era, and to illustrate some of what may be called the public services of the sex. There is a model hospital and model kindergarten, as well as parlours fitted to illustrate the comforts of home.



THE WOMEN'S BUILDING.

Another department is devoted to those organisations of reform and charity of which women have ever been the champions.

In another wing there is a model kitchen; and in the open air on the roof, whence a grand view of the grounds is obtained, are the "hanging gardens," with pleasant cafés attached.

Facing east on the lagoon is the Horticultural Building. In front is a flower terrace for outside exhibits, including tanks for Nymphaea and the Victoria Regia. The front of the terrace, with its low parapet between large vases, borders the water, and at its centre forms a boat landing.

The building is 1,000 feet long, with an extreme width of 250 feet. The plan is a central pavilion with two end pavilions, each connected with the central one by front and rear curtains, forming two interior courts, each 88 by 270 feet. These courts are beautifully decorated in colour and planted with ornamental shrubs and flowers. The centre of the pavilion is roofed by a crystal dome 187 feet in diameter and 113 feet high, under which are exhibited the tallest palms,

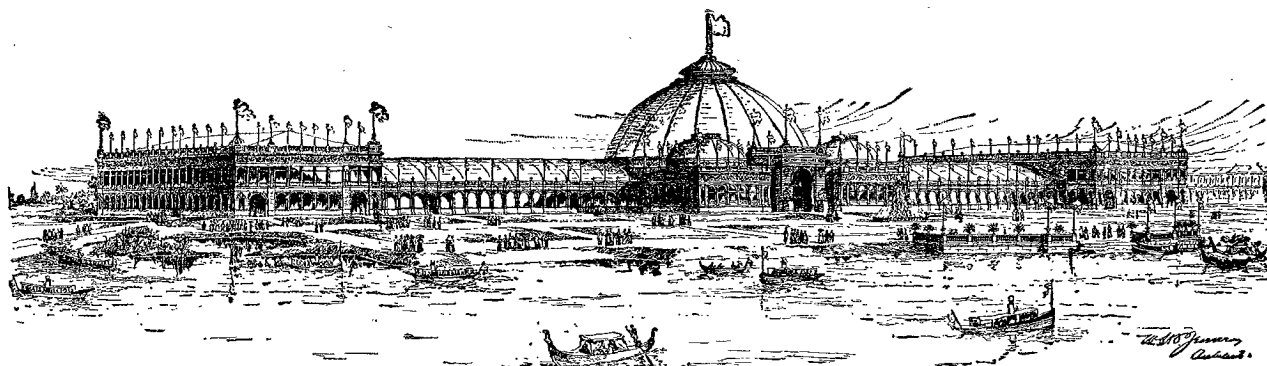
#### "A COMFORTABLE SORT OF A WOMAN."

"It comforts me," said the bent little old man, as he spoke tenderly of his dead wife, "it comforts me to know that Sally would allus lie down every afternoon an' sleep a bit. Some folks tho't t'was a dretful lazy habit, and t'was no wonder we didn't get rich faster; but she suited me just as she was. Sally was a comfortable sort of woman to have around, never frettin' at a feller or faultin' him when things didn't go right. When feeling troubled, she'd often say, 'Father, I believe I'll lie down for a

few minutes;' then back she'd come spry and chipper as a canary bird. Sally didn't drive and scold, but she wasn't lazy, an' she brought up the youngsters to do their part. I don't see that drivin' women get on one mite better than she did. It does comfort me to know that Sally would take her rest."

A good many women who are overworking to do things which are not half as necessary as a live mother is, might well take a lesson from this "comfortable sort of a woman," and "lie down for a few minutes," and take their rest. And if mothers would bring up "the youngsters to do their part," instead of working themselves to death while sons are lying in bed and daughters are playing the lady, we might have more healthy, cheery grandmothers than we now have, and their children, when arriving at the years of discretion, would be thanking God for mothers who taught them to work, instead of mourning over the graves of mothers who worked themselves to death instead of laying a part of the burden on the shoulders of thoughtless children who were much better able to bear it.—*Phrenological Journal*.

—:o:—



THE HORTICULTURAL BUILDING.

The principal façade of the building has an extreme length of four hundred feet, the depth being half this distance. The first story is raised about ten feet from the ground line, and a wide staircase leads to the central pavilion. The corner pavilions have each an open colonnade added above the main cornice; here are located the hanging gardens. A loby 40 feet wide leads into the open rotunda, 70x65 feet, reaching through the height of the building, and protected by a richly ornamented skylight. This

bamboos, and tree ferns that can be procured. There are galleries in each of the pavilions. The galleries of the end pavilions are designed for cafés, the situation and the surroundings being particularly adapted to recreation and refreshment. These cafés are surrounded by an arcade on three sides, from which charming views of the grounds can be obtained. In this building are exhibited all the varieties of flowers, plants, vines, seeds, horticultural implements, etc.

OUR partial love may make us unjust. If I love A more than B, I may be unjust to B; but this injustice is not the result of my love for A, but rather it is the result of the imperfection of my love in its lack toward B. The moment we conceive of a love that is infinite and all-embracing, that moment we see that that love includes justice. Can He

who loves all of his children be unjust to any of them? Thus justice is love, and He, the dread One, holding the balances in his hands, is He who, though we may grieve his Spirit, yet beyond his love and care we cannot stray.—*Selected*.

PATIENCE strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the thoughts, and tramples upon temptation.

## The Home Circle.

### HOME MEMORIES.

R. HARE.

THERE'S a charm in ocean's music,  
In that sad and plaintive moan;  
There's joy in the zephyr's whisper,  
And love in its gentle tone:  
But a richer cadence lingers,  
And joys diviner flow,  
From the memories of childhood  
In the home of long ago.

The fireside's visioned pictures,  
The loved ones gathered there,  
A sister's fond caresses,  
A mother's tender care,  
Twine a fair wreath for memory  
Of flowers that cannot die,  
And gild with orient glory  
The shade of years gone by.

While the busy scenes of manhood  
Change like the mirage dim,  
And die with the dying echoes  
Of evening's farewell hymn,  
The happy dreams of childhood,  
Mirrored in clouds of light,  
Transcript of heavenly beauty  
Know naught of change or night.

O visioned scenes of morning,  
Come from the far away;  
O home-born memories, linger  
All through life's waning day;  
Nestle with folded pinions  
O'er slumber's quiet rest,  
Or chant the march of moments  
In strains once loved the best.

### WOMEN OF THE BIBLE.—XLVI.

Vashti.

A. M.

It was during the captivity of the Jews in Babylon, and after the taking of that kingdom by the Medes and Persians, that Ahasuerus, in the third year of his reign, made a great feast at Shushan for all his nobles and princes from India even to Ethiopia; when he showed the riches of his glorious kingdom, and the honour of his excellent majesty, even a hundred and fourscore days. "And when these days were expired, the king made a feast unto all the people that were present in Shushan, both unto great and small, seven days, in the court of the garden of the king's palace. . . . Also Vashti, the queen, made a feast for the women in the royal house which belonged to king Ahasuerus."

And on the seventh day, when the heart of the king was merry with wine, he commanded the seven chamberlains that served in his presence, to bring Vashti the queen with the crown royal, to show the people and the princes her beauty; for she was fair to look upon. "But the queen Vashti refused to come at the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him." Then the king said unto the seven princes of Persia and Media which saw the king's face, and which sat the first in the kingdom, "What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king?"

And one answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The

king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, for it is great, all the wives shall give to their husbands honour both to great and small.

"And the saying pleased the king and the princes, and the king did according to the word of Memucan. For he sent letters into all the king's provinces, . . . and to every people after their language, that every man should bear rule in his own house."

It is not an uncommon thing for seasons of peculiar festivity to end in vexation and sadness, as in the case of this king and queen; and from the same cause. "*When the heart is merry with wine,*" caprice rather than judgment dictate the conduct. Therefore God has caused it to be written for the guidance of those who will hear and obey: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?—*They that tarry long at the wine; they that go to seek mixed wine.*" Prov. 23:29-34.

It may be that some who read this will be able to connect their babbling, contentions, sorrow, woe, with this wine, which false advisers declare to be good, strengthening, absolutely necessary. But the highest medical and scientific authorities prove that alcohol gives no strength, builds up no tissues; it only mixes itself with the fluids, irritates the tissues, and destroys the plastic powers of the blood. Then why not do as a merciful, loving Creator has said, "Look not thou upon the wine"? Surely He would forbid nothing that was good for his creatures.

There is a wine, the pure juice of the grape, *unmixed*; nothing but the juice pure and simple. This is the wine that maketh glad the heart of man, as all pure food will do, by building up and strengthening for daily wear and tear. Dear reader, are you convinced of the truth of God's Word that, "Wine is a mocker, . . . and whosoever is deceived thereby is not wise" (Prov. 20:1), and yet are held in bondage by it? Yield yourself entirely up to God as a poor lost sinner; in your own strength you cannot fight the craving of your own corrupt nature; you need a *clean heart* and a *right spirit*. This yielding up to God's will must be constant, through every moment of life; it must be complete to be real; and if real, yet always incomplete; a point of rest, yet perpetual progress.

What lesson may we learn from queen Vashti? Was it right of the king to require her presence among his nobles and people?

According to Persian fashion, ladies did not appear in public; therefore the request of the king would be very distasteful to Vashti, and she indignantly declined to comply. But by the marriage law, she was under obligation to obey her husband; this is very clearly set forth by Memucan, the king's legal adviser, who regarded her conduct toward the king as unlawful, and a bad example, injurious to the home life of the whole nation. Therefore to correct this, the queen must be put down from her exalted position, that she and all other wives might learn that the honour of their position depended upon the honour of their husbands, which it was their privilege to uphold by obedience; for when disagreement comes in, the house is divided against itself, and cannot stand.

The wife who has learned the sweet lesson of obedience to the commandments and precepts of Jesus Christ, our only Saviour, will possess power and wisdom that will enable her to meet every persistent perversity of even an unworthy husband, and to set before her children the highest of all Scriptural teaching—*obedience to God*, and sooner or later she will obtain the reward—the desire of her heart. "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. . . . For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways." Job. 22:21-28.

"He that believeth on the Son of God  
Hath the witness in himself." 1 John 5:10.

### THE WORST "BAD COMPANY."

THE worst "bad company" that a boy or girl can be in is the company of a bad book. Evil associates are harmful enough, but they do not injure a young person as evil books do. There is a subtle and at the same time imperative quality in the influence of a printed page, which everybody feels. You read a statement, and unconsciously you believe it, and yield up your mind to it, simply because it confronts you in the dignity of type. But let a person whom you know make the same statement orally, and you will think twice before you accept it. This is where the danger of a bad book comes in; it gets a special hearing, and exercises a peculiar influence which a bad person cannot. Besides, it can say the same evil thing over and over again, in the same fascinating words, as often as your curiosity prompts you to seek it.

Therefore, if any boy or girl wishes to keep pure and manly and honest—and we trust that all boys and girls do—the wise thing for them is to shun books that have a bad name. And if you do not know whether a book is good or bad, ask the advice of your parents and teachers as to what you should read. Do not be enticed by a low curiosity to see what a bad book is like. Shun it as you would pitch, or poison, or quicksand, or any other vile or dangerous thing. The world is full of good and charming books. Keep your company with them. They will make you noble and better all your life.—*Chicago Juvenile*.

## A FATAL MISTAKE.

A HEAVY storm had suddenly set in. Mrs. Day came to the door of the shop, and looked anxiously up the village street. She was a thin, bent woman of sixty, and she shivered as the gust of sleet and rain beat on her.

"Don't think of going home now, Mrs. Day," the shopkeeper called out. "I'm sorry I have no umbrella or wraps for you; but wait, and they will send you one from home."

Mrs. Day waited, but she knew that no one at home would think of her. It grew dark, and the storm increased. She ran up the street at last, reaching her home drenched.

Her son met her in the hall. "Why, mother, could you not borrow an umbrella somewhere?" he said, drawing back lest he should be wet.

Her daughter Sue was playing on the piano in the parlour. The fire burned brightly, and the lamp threw a cheerful glow around the pleasant room.

"Dear, dear! This is too bad, mamma!" she cried. "Your teeth are chattering with cold."

"I thought perhaps you would have brought me a wrap," said Mrs. Day, gently, to her son.

"I never thought of it, mother; I saw you go out, too."

"You had better go to bed, mamma," said Sue, "and take some hot tea." She turned to the piano again and began "Schubert's Serenade."

Mrs. Day crept, shivering, up the stairs. She felt strangely weak and ill as she tried to take off her wet clothes. It would have been so pleasant if somebody had rubbed her chilled feet, and brought her some tea, and petted her a little. Old as she was, her heart ached sometimes for comforting and caressing. A strange longing filled her heart for the husband who died so long ago.

But Sue, though she was sorry for her mother, never thought of going to help her. She sang the serenade with much pathos, while Will listened with dim eyes. Both brother and sister were easily touched by a strain of music, a noble poem, or a beautiful landscape. Yet it did not occur to either of them to look after their mother.

She changed her clothes, and, still chilled, went to the kitchen. It was Martha's "afternoon out," and the tea was to be made ready. She laid the table, broiled the fish, and made the tea. She remembered how she used to love to help her mother when she was Susie's age. Susie ought to love her, too.

"I have been a faithful mother," thought Mrs. Day, as she sat at the table, looking at her handsome children.

"And you had to get the tea, mamma!" exclaimed Sue. "I forgot that Martha was not to be at home this afternoon."

Mrs. Day went to bed that night with a high fever. Martha, when she came downstairs in the morning, heard her moan. The girl had a kind heart and common sense. She ran for a physician.

When the old doctor met Sue in her pretty morning gown, after he left Mrs. Day's room, he said, sternly, "I fear your mother has pneumonia; I should have been called last night."

She cried bitterly, but she could do nothing; she never had spread a plaster or given a dose

of medicine in her life. A nurse cared for mother the few days she had to live.

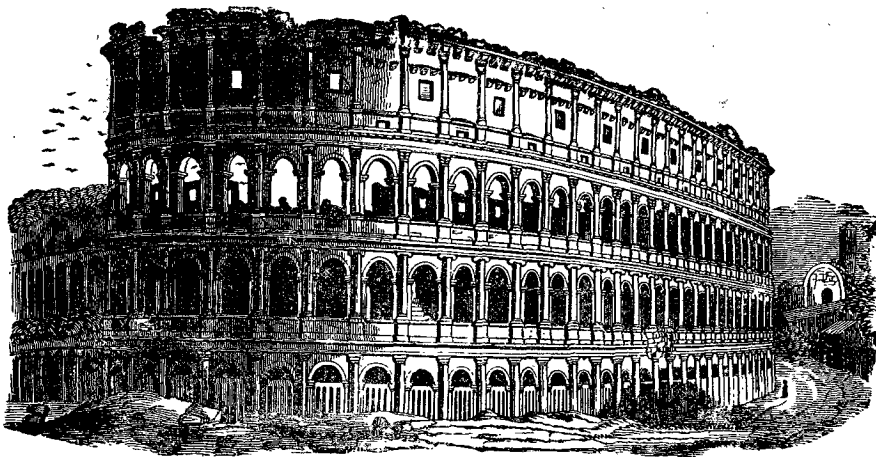
The poor woman, before her death, watched her children with eager, despairing eyes. She saw that they loved her; but they seemed afraid of the sick-room, and could not bear the sight of pain. She saw now wherein she had failed. She had never allowed them to bear pain, or discomfort, or to feel any responsibility in life. From their birth she had waited on them, worked for them, sacrificed everything, out of her great love for them. She had never taught them, out of their love for her, to wait on her, to sacrifice a single selfish wish for her. She had ministered faithfully to their bodily wants, but she had not given them the unselfishness, the habit of self-sacrifice, which had made her own soul happy.

How many mothers make this fatal mistake.

## Useful and Curious.

## A METAL THAT HARDENS STEEL.

THE reason why the mixture of tungsten with steel gives the latter so great a degree of hard-



THE COLOSSEUM, ROME. See "Notes of Travel," p. 248.

ness that it readily scratches glass and quartz seems to be revealed by a discovery recently made in Germany. A definitely crystallized compound of iron and tungsten has been discovered, the crystals being so hard as to scratch topaz.

Tungsten is a brittle white metal almost as heavy as gold. The crystals formed by its combination with iron, in the proportion of one atom of iron to two of tungsten, are silver-gray and very brilliant. It is thought that when tungsten is alloyed with steel, some of the compound just described is formed in the mass, thereby producing the remarkable increase in the hardness of the steel. This is an interesting example of the value that one metal may lend to another, for, until the discovery that it could be used in hardening steel, tungsten, although it occurs in considerable abundance, was practically useless and valueless.

## DANGEROUS PASTURAGE.

THE Zuyder Zee is kept back from a number of little villages on the coast of Holland by a great dike that connects sand-dune with sand-dune. During the low water of summer, the sea retires for a long distance, and the uncovered shore becomes fine pasturage, giving the farmers a chance to convert their own meagre grass-patches into hay for the winter. In "Artist Life by the North Sea," printed in the *Century Magazine*, the author gives a curious bit of local history and custom.

Unfortunately this provision of nature, he

says, cannot be enjoyed by all. It is a bequest to these villages from a countess who died in the year 1642. When the spring comes, the cattle are driven to the pastures, where they remain for the summer. Their owners commonly live miles away, and it necessitates two daily milking-trips, on which they jog over in a cart with the cans and pails at midday and midnight.

During the summer these pastures are used without danger, but in the autumn the succession of northerly gales, in conjunction with a high tide, will put the land many feet under water. Sometimes the inundation is so sudden that the cattle are caught by the rising waters and drowned. So at the beginning of September watchmen are always stationed on the dike to keep a sharp lookout upon the sea. With a rise of the sea the man on the dike hangs up a lantern; if the sea rises more, he hangs up two, which is a danger signal; but if it rises fast, three, which says, "Great danger; come quickly." Similar lights are flashed from tower to tower by watchers in the belfries, and at three lights the alarm bells are rung. This was the alarm we heard, and in ten minutes the roads were thronged with people on foot and on horseback, rushing to the rescue of the herds.

This year none were drowned; but it was perilous work, and the peasants heaved long sighs of relief as they told us the details, and announced that the cows were safe in the stables for the next six months.—*Selected.*

WONDERS OF ELECTRO-  
PHOTOGRAPHY.

SOME results that appear no less than marvellous have been obtained by Mr. C. V. Boys in

photographing flying bullets and flying shot from a gun. Mr. Boys causes the bullet to pass through a dark box containing a sensitized plate and an electric apparatus. By means of this device the bullet, at a selected point, causes the discharge of an electric spark which, for an instant, illuminates it so that its image or shadow is imprinted on the photographic plate.

Not only the bullet itself is caught by photography, but the image of the waves which its passage sets up in the air is also imprinted on the plate.

The form of these waves and the manner of their reflection from the containing walls of the chamber through which the bullet passes are thus made plain to the eye. It needs but the mention of this fact to show what an important source of knowledge concerning the retarding and deflecting effect of the air upon projectiles such photographs may be.

Mr. Boys has photographed a mass of shot fired from a fowling piece, and so sharp is the picture that even the indentations in the shot caused by their being jammed together are visible. The whole cloud of them is seen in the photograph, so that the eye perceives at once to what extent they have become scattered. The multitudinous air-waves set in motion by the flying shot are also sharply depicted.—*Youth's Companion.*

It is the fate of all strict morality to be accounted childish by the people whom it inconveniently condemns.—*Alexander McLaren, D.D.*



## The Bible Echo.

"Christ, the Power of God and the Wisdom of God."

GEO. C. TENNEY,

Editor;

S. N. HASKELL, Contributing Editor.

MISS E. J. BURNHAM,

Assistant.

Melbourne, Victoria, August 1, 1893.

### NOTES OF TRAVEL.

#### NAPLES AND ROME.

WE left Alexandria by the P. and O. steamer *Cathay* on Friday afternoon, and landed in Naples Tuesday morning. The trip was anything but enjoyable so far as the weather and sea were concerned. We landed in "sunny Italy" in a blinding snow-storm, with our minds filled with disgust at the thought of life upon the deep waters. The boat was bound for Genoa; but I think every passenger abandoned her at Naples, preferring to repay their fares by train rather than risk another night on the Mediterranean. The passage of the Messina Strait was pleasant and interesting. As we approached the toe of Italy, a black cloud overhung the sea and adjacent land. From this cloud a funnel-shaped white cloud extended almost to the water, and formed a genuine water-spout about a mile away. It was a cyclone at sea. The wind revolved with such mighty force and rapidity that the sea at the apex of the funnel was lashed into foam and spray, and was rapidly drawn upward to the cloud above, whence it was precipitated in torrents upon sea and land. Several bombs were fired from our vessel to break the column, and at last it moved ashore and disappeared. At the same time Mt. Ætna, on the island of Sicily, appeared on our port bow, lifting its hoary head to the clouds. For a brief time the clouds rolled away, and the old volcano, streaming smoke, stood out in majestic grandeur. Before night we passed another volcano, Stromboli, on one of the Lipari Islands.

Naples is reckoned among the beautiful places of the world, and rightly too; but the time of my visit was inopportune, for the weather was most unpropitious. On account of the snow, Mt. Vesuvius could not be ascended. Still it could easily be seen, being but eight miles distant. Smoke issued from its crater, and by night a crown of fire sat upon its head. The museum of Naples is rich with relics of the past, especially in those of Pompeii and Herculaneum. Ancient sculpture, too, is represented by many noble specimens. Pompeii and Herculaneum well repay a visit, particularly the former. It stood between Vesuvius and the sea, and was buried with ashes and scoria, but not to a very great depth. This matter is removed with comparative ease, and now we have restored to our feet the streets and pavements which have lain buried for nearly two thousand years.

The aquarium in Naples is a place of unique interest, where the wonders of the deep may be seen in all their beauty. Truly the marine creation seems to outvie the upper world in marvellous forms and tints.

Leaving Naples, our route led us to Rome. The distance by rail is 162 miles, and the scenery is very interesting. Rome has been transformed, since the civil power passed into the hands of Victor Emmanuel, from an unenviable position as one of the filthiest cities on earth to one of extraordinary cleanliness and order. The new portions on the north are well and substantially built, with capacious and beautiful streets. Indeed, Rome is, to my mind, one of a few pre-eminently attractive and interesting spots for the visitor seeking change and something to interest, while at the same time it instructs.

The ruins of ancient greatness are being carefully preserved, and kept in good condition. They are rightfully appreciated and carefully guarded. My first visit on the morning after my arrival was to these ruins. They cover a considerable territory embracing the Palatine Hill, a portion of the Capitoline and Quirinal Hills, and the intervening valleys. Capitoline Hill stands at the west end of this tract, the Palatine at the south, the Quirinal at the north, and the Colosseum at the east. In dimensions it is nearly half a mile square, I should judge. Then besides this spot, other relics and ruins are to be found in other parts of the city, and in fact all over the Campagna, a name that is given to the circular plain nearly surrounded by the Apennines, in the centre of which the city is built.

We begin with the Colosseum; and as we first look up to its massive and lofty walls, and upon its stupendous proportions, we are profoundly impressed with a sense of its magnitude, which we had not conceived of before. Those walls are one hundred and fifty-six feet high, and they enclose an area 170x205 yards in extent. The massive arches and pillars through which we pass to the arena supported seats for 80,000 people and standing room for 20,000 more. The plebians looked down upon the sports and contests from the galleries, nearly 150 feet above the stage, while the emperor and his favourites, and the vestal virgins, occupied the lower rows of seats. Below the arena are the passage ways through which beasts and gladiators entered from their places outside the structure.

The *Via Sacra*, or Sacred Way, starts from the Colosseum, and runs westward, ascending a slope to the arch of Titus, and then descending to the Roman Forum. Passing along this ancient street, trodden by so many heroes of the classical age, we feel as though it were well named, and that every step is rendered sacred by the most thrilling association of events that have made history and moulded the destiny of the world. It has resounded to the tread of emperors, generals, poets, sages, senators, and civilians,—a mighty procession of towering giants of past ages. To the right and left are venerable ruins of palaces, basilicas, and temples. We pause at the crest of the ascent to inspect the arch built by Vespasian to celebrate the victory of Titus at the taking of Jerusalem, A.D. 70. Among the many symbols and trophies of triumph depicted in

stone is the golden candlestick taken from the temple. Its form is the model of all the pictures we see of that object. This sculpture forms one of the tangible evidences of the authenticity of Biblical history. The candlestick bespeaks the temple and all the other articles of furniture. It testifies of the tabernacle, of Moses, and so on throughout the entire story.

Looking west from the arch of Titus, we overlook the valley beyond which is the Capitoline, and in which are many valuable remains. Among the first to be reached is the house of the Vestal Virgins, and near by the temple of Vesta. These virgins were early consecrated to the care of the temple, and it was their duty to perpetuate the fires which symbolised the goddess. The fires must never go out. After thirty years of virginity, the vows of the virgins expired, and they were free to marry; but during this time they were especially honoured. Then there are the ruins of the temple of Castor and Pollox, the basilica of Julia, the temple of Antoninus and Faustina, the forum and rostrum of Julius Cæsar, the Roman Forum with the pillar of Phocas placed near the centre, the rostrum flanked by the arch of Severus, the temples of Saturn, of Concord, and many objects of almost or quite equal interest which we cannot now enumerate.

The heart thrills with a strange pleasure as we gaze upon these scenes, and wander over these grounds, and learn from an intelligent guide the name of each locality, and associate it with the events of the past. The two rostrums especially attract attention. From that of Julius Cæsar Mark Antony delivered his famous oration after the death of the Dictator, and held up to an excited populace the bloody toga of his murdered master. From the other platform the Roman audiences, assembled in the forum, listened to the impassioned oratory of their fiery leaders.

At the rear of the rostrum, the hill begins to rise and we soon reach a church, from the vestibule of which we descend to the Mamertine prison. Down a long flight of stone steps we go by the aid of lighted candles to a capacious room where prisoners of state were formerly confined. Escape was impossible, and the place is gloomy enough. But in the centre of the room is a round hole two feet in diameter, down which certain prisoners were dropped into a lower dungeon. This room is now reached by a stairway. It is eight feet high in the centre, five feet at the walls, and fifteen in diameter. There was in old times no access to it except through the aperture in the ceiling. Egress was had through an iron door and passage leading to the great sewer. Prisoners were strangled, and their bodies dragged to the sewer. Thus perished the noble Gauls, the king of Numidia, and many others. Here it is believed Paul was confined in his second imprisonment by Nero. And the church, not to allow Peter to be outdone, also associate his name with the place, and point to a hollow in the floor that was once a fountain produced miraculously



in order that the converted gaoler might be sprinkled by Peter, under whom he was converted.

#### THE SITUATION IN AMERICA.

THE eyes of the world are upon the great Fair that has lately opened in Chicago. It is reported by those who have seen it to be a mammoth show, measurably successful in arrangement and appointment. But the papers are full of accounts of dissension and unfaithfulness of its managers. Vexatious questions of selfish interest cause a jargon of contention. But this enterprise, though it attracts such universal attention, is by no means the most significant sign of the times exhibited in this country. For more than forty years we have interpreted the prophecy of Rev. 13:11-17 as applying to the government of the United States. This scripture reads as follows:—

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

The “beast” of the former part of the chapter, as all Protestant students agree, is a symbol of Rome under the popes. The 1260 years of its supremacy closed in 1798; and when its captivity came, at the close of that period, the United States of America was coming up out of the earth, with a lamb-like profession of a government founded upon the principles of freedom and equality. These principles found expression in two fundamental guarantees of the national Constitution extended to all citizens alike; viz., political equality and religious freedom. Interference with religion by the state was denounced by those who laid the foundations of the nation, and formally renounced by the nation in the first amendment to the Constitution.

But the words of prophecy which ascribe those lamblike qualities to this government are quickly followed by a declaration pre-saging a far different course in the actual carrying out of these principles: “He spake as a dragon.” What these suggestive words mean is further elucidated by what follows in the scripture quoted above.

It is evident from the prophecy that this power will undertake to do two things, each of them entirely contrary to the principles

of its profession; it will cause an image to the “beast” to be made and worshipped, and it will require its subjects to receive a token, or recognise a sign, of the authority of that “beast.” This work will be in direct antagonism to the work of God, as will be seen by reference to the next chapter, 14:9-12.

It requires no stretch of reason to conclude that an image to the papacy would be a union of church and state; for that was just what constituted the papacy. It was a church clothed with civil power; and so an image to the “beast” would be the same thing established in that country of professed religious freedom. Up to within a few years, public sentiment in the United States has been dead against such a thing; but for forty-five years Seventh-day Adventists have strongly insisted that it would soon be brought about, and the few years just past, and particularly the events of the past few months, have borne a strong testimony to the correctness of their position.

It may be a little difficult for us to realise what an entire separation of state laws and regulations from religious matters really means; but that is what the founders of the United States Government sought to bring about, and it will be acknowledged that for their part they succeeded quite well. And under the influence of those magnanimous principles, the country grew rapidly to a position among the foremost nations. The crowded and oppressed masses rushed from the Old World to its free shores, to find breathing room, free homes, and liberty of conscience.

A spirit of pride in their free institutions was cherished and encouraged, and it has long since become proverbial that an American considers one man just as good as another, and a little better.

But human nature does not change, any more than the skin of the Ethiopian or the spots of a leopard. Men have always conceived it to be their duty to do all they could to cause other men to do right. If moral suasion will avail, that will do; if not, let the next step be taken, and the next, until they are constrained, and if need be compelled, to do as they ought. It is aptly said of the Pilgrim Fathers that they came to a land where they could worship God in their own way, and compel everybody else to worship Him in the same manner. And that was among the first works they undertook.

It would seem unlikely that in these days of enlightenment and liberty the wheels of progress would turn backward in young America, and that country repeat the history of the Dark Ages by taking a hand in the work of coercing the consciences of men. But strange things happen now-a-days, and the American republic has done this very thing.

For some years there has been at work in that country a National Reform Association, whose object it has been to incorporate religion into the fabric of the civil power. Most of those engaged in this work have misapprehended its real nature, and have

only purposed to do that which was for the good of the people at large. Public sentiment has been appealed to in behalf of religious institutions, and it has responded to the extent that a revolution has taken place, and that which five years ago would have been an impossibility is now a pretty well-established fact, and the Government is fully committed to a support of religion as it is defined by the popular churches.

This is done, in the first place, by a recent decision of the Supreme Court which declares the nation to be distinctively and essentially a Christian nation. Thus at one stroke the highest tribunal and interpreter of law has set aside the work of the originators of those laws. It has annulled the Constitution, or fundamental law of the land, and opened the way for direct legislation upon religious topics. And Congress was not long in stepping into the opening thus made. The churches of Chicago, upheld by other religious sentiment, called for an act closing the gates of the World's Fair upon Sunday. The call was responded to by an office-loving Congress, although it was strenuously opposed by those who had the management of the Fair in hand. This matter, in its relation to the question under consideration, must be considered independently of its character *per se*, and in its relation to the question of perfect religious neutrality. Sunday-keeping is a purely religious ceremony. With it the state has by right, and in accordance with the Constitution of the United States, nothing to do. But these considerations are ignored, and the laws of the country are fully committed to the cause of the church.

This step comes not one whit short of a union of church and state, and is therefore a fulfilment of the prophecy alluded to and quoted above. It is an image to the papacy—something made in its likeness; for the papacy consisted of nothing more than this repeated in different particulars.

It will no doubt be necessary for this all-important step to be made more decisive and more emphatic; but the first having been taken, the others necessary to complete the work will follow as a logical and necessary sequence.

(To be continued.)

#### A TRUE STORY.

S. N. H.

THAT old missionary hymn,—

“What though the spicy breezes blow soft o’er  
Ceylon’s isle,  
Though every prospect pleases, and only man is  
vile,”

very fittingly describes the island. It is only 270 miles long and 140 wide, and contains but 25,742 square miles. The population of this island is 2,760,000, of whom 17,000 are of European descent, and nearly 5,000 of pure European blood. It is supposed by many able writers to have been the ancient Tarshish, from whence Solomon received many of his valuable products.

As in other heathen fields, the early missionaries made great sacrifices to establish the gospel there. It was in 1812 that Mr.

and Mrs. Chater arrived at Colombo, and they laboured twenty-two years, most of the time alone. He was sent there by the English Baptist Missionary Society. The labours and sufferings of the early missionaries are known alone to GOD.

There is a story told of a Miss Maria Peabody, a lone orphan girl, who had been a beneficiary in a girls' school at Oodooville, whose heart GOD had touched, and awakened some of the spirit of sacrifice that had characterised the missionaries in bringing the light of truth to the island. Her entire earthly goods consisted of her marriage portion; and were she to dispose of it, it would be in the eyes of every native a renunciation of all hopes of being married, and this would be an eternal disgrace. She came forward and offered to give her portion, which was sufficient to build a house of worship, and it was also the best site in her native village. This was regarded as a great calamity, and many thought her beside herself, and tried to dissuade her from such an act of renunciation. She had been educated by some person in the United States, who had given £4 annually for this purpose; but the donor was unknown. It was appreciation of this aid that had led her to make the sacrifice. When urged not to take the step, Maria said, "I have given it to JESUS; and as He has accepted it, you must." This was the first Christian church that was built in Ceylon by the natives; and to-day it stands upon the land given by this poor orphan girl.

In process of time a young theological student married Maria Peabody, and they were stationed as missionaries where all were idolaters. As the result of their labours, there is in that district a church of forty members, a large Sunday-school, and five or six day-schools with several hundred children in attendance, to whom the Bible lessons are regularly taught.

But who in America sustained Maria Peabody at the girls' school at Oodooville? When the Rev. Dr. Poore, a missionary from Ceylon, visited America, he was anxious, if possible, to ascertain who had paid the £4 a year, that he might tell her the results of her sacrifice.

It was customary when thus supporting a Hindoo to give the child the name of the donor or such a name as the donor might suggest. This was the case with Maria Peabody. The name had been given her by the donor in America. Dr. Poore, while preaching to the students at Dartmouth College, happened to hear somebody speak of Mrs. Peabody, and repeated, "Peabody?—what Peabody?" "Mrs. Maria Peabody, who resides here, the widow of a former professor," was the answer. "Oh, I must see her before I leave," said the earnest man. Upon being introduced to her, he said, "I have come to bring you a glad report; for I cannot think but that it is to you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl

bears my name, and I wish I could claim the honour of educating her, it belongs not to me, but to Louisa Osborne, my poor coloured cook. Some years ago, in Salem, Massachusetts, she came to me after an evening meeting, saying, 'I have just heard that if anybody would give £4 a year she could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name; and I have come, mistress, to ask you if you would object to my sending yours.' At that time a servant's wages ranged from 4s. to 7s. a week; yet my cook had for a long time been contributing two shillings each month at the monthly concert for foreign missions. Some expostulated with her for giving away so much for one in bad circumstances, as a time might come when she could not earn. The only reply that she made was, 'I have thought it all over, and concluded I would rather give what I can while I am earning; and then if I lose my health and cannot work, why, there is the poor-house, and I can go there. You see they have no poor-houses in heathen lands; for it is only Christians who care for the poor.'"

"To the poor-house!" exclaimed Dr. Poore. "Do you believe GOD would ever let that woman die in the poor-house? Never!"

Finally Dr. Poore found Louisa Osborne in Lowell, Massachusetts, under the following circumstances: After speaking on the subject of missions to a crowded house, he told the story of Maria Peabody, showing the triumph of the grace of the gospel over heathenism; and then at the close of his remarks exclaimed, "If there is any one present who knows anything of that good woman, and will lead me to her, I shall be greatly obliged." The crowd dispersed; he walked down the aisle, and in a corner he espied a quiet little figure apparently waiting for him, a coloured woman standing by herself. Upon reaching her he extended his hand, exclaiming in tones of suppressed emotion, "I believe this is my sister in CHRIST, Louisa Osborne?" "That is my name," was the reply. "Well, GOD bless you, Louisa. You have heard my report, and know all. But before we part, probably never to meet again in this world, I want you to answer me one question, What made you do it?" With downcast eyes and low trembling voice she replied, "Well, I do not know, but I think it was my LORD JESUS."

The poor old lady did not end her days in the poor-house, but found a pleasant and comfortable asylum in an old ladies' home. "Him that honoureth Me, I will honour."

#### THE POWER OF THE RESURRECTION.

E. J. WAGGONER.

THE apostle Paul's earnest desire was to "win CHRIST, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith; that I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conform-

able unto his death." Phil. 3:8-10. And in his prayer for us he desired "that the GOD of our LORD JESUS CHRIST, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which He wrought in CHRIST, when He raised Him from the dead, and set Him at his own right hand in the heavenly places." Eph. 1:17-20.

The power of CHRIST is the power of the resurrection. Paul declares that the gospel of GOD is "concerning his Son JESUS CHRIST our LORD, which was made of the seed of David according to the flesh, and declared to be the SON of GOD with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4. It was by the Spirit that CHRIST was quickened, or made alive (1 Peter 3:18); and the Spirit has the power of giving life, because it is the Spirit of holiness. See Rom. 8:10. Life and righteousness are identical, as we learn from Rom. 8:6: "To be spiritually minded is life and peace;" and also from Gal. 3:21, which tells us that if there had been a law given which could have given life, righteousness would have come by it. The Spirit of GOD, therefore, gives life to the dead, because it gives righteousness to sinners.

In order to see that this is what is to be learned from the resurrection of CHRIST, read again the quotation from the first chapter of Ephesians, and then follow on with the second chapter: "And you hath He quickened [made alive], who were dead in trespasses and sins; . . . but GOD, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with CHRIST (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in CHRIST JESUS." Eph. 2:1-6. Therefore we know the power of the resurrection of CHRIST only by experiencing the same power in the forgiveness of sins and in overcoming sin. Thus we share even now in the resurrection of CHRIST, and that is the assurance of the future resurrection at his coming.

Read also the same thing in the Epistle to the Colossians: "Ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of CHRIST; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation [working] of GOD, who hath raised Him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened [made alive] together with Him, having forgiven you all trespasses." Col. 2:10-13. All tell the same thing: the forgiveness of sins comes by the resurrection of CHRIST, not as a his-

torical event that took place eighteen hundred years ago, but as a present thing, which we are to experience day by day with Him. Thus we may see how the resurrection of CHRIST is to be the one theme of Christian preaching now as well as in the days of the apostles. We are to be reminded of it, not by the formal observance of a day once a year, which has never been commanded, but by going through the process daily.

## Bible Student.

### SABBATH-SCHOOL LESSONS.

Lesson 6.—Sabbath, August 5, 1893.

#### CAN WE KNOW OF THE TIME?

##### 1. Review questions:—

(a.) Explain how Christ can come as a thief in the night, and his people be looking for Him when He comes.

(b.) Give four texts that prove that Christ's coming is a literal coming.

(c.) What difference will there be in the reception of Jesus by the wicked and the righteous?

2. To whom is Christ to appear with salvation? Heb. 9:28.

3. What are those called who look for Him? 1 Thess. 5:4, 5.

4. What is their light? Ps. 119:105; John 8:12.

5. What particular portions of the Scripture give light on the coming of the Lord? 2 Peter 1:19.

6. What is prophecy? See note 1.

7. How was prophecy written? Verse 21.

8. What is said of the interpretation of prophecy? Verse 20. See note 2.

9. If the prophet did not speak according to his own mind, who is responsible for what he says? 1 Peter 1:10, 11.

10. Then who instructed all the prophets what to write? See note 3.

11. Does Jesus make known the definite time of his second advent? Matt. 24:36.

12. How near does He come to giving us a definite time? Verse 34. See note 4.

13. What expression does the Saviour use which shows that the term "generation" means but a short period in this connection? Matt. 24:33.

14. What does Jesus expect his people to be doing when He is at the door? Verse 42.

15. What will the unbelievers be doing in this generation? 2 Peter 3:3.

16. What do they say? Verse 4.

17. What is said of their ignorance? V. 5.

18. How could they have known differently? Verse 5. By the Word of God.

19. What should those who know of the time be doing? Rom. 13:11-14.

#### NOTES.

1. Prophecy is history written before it is made. God, who knows the end from the beginning, speaks through his prophets to the world, that they may know what is coming in the future, and be prepared to meet it. The Saviour often spoke of Himself as fulfilling the words of the prophets concerning his work. Had the people given heed to the prophetic Scripture, they would not have rejected Him. So in the last days they who study the word of prophecy and believe it, will be in the light, while those who reject this word will be lost.

2. "That no prophecy of the Scripture, whether that referred to above, or any other, is of any private interpretation, proceeds from the prophet's own knowledge or invention, or was the offspring of calculation or conjecture. The word 'epilysis' signifies, also, impetus, impulse, and probably this is the best sense here—not by mere private impulse of his own mind."—Clarke.

3. In 1 Peter 1:11 we learn that it was the Spirit of Christ that was in the prophets that led them to speak the words they spoke. In the opening words of the book of Revelation, we are informed that it is a "revelation of Jesus Christ," which He sent through his angel to John. This angel tells John (Rev. 22:9) that he was the fellow-servant of John and the other prophets before him. Then every prophet was instructed by Christ's angel, and Jesus Himself was the authority for all that was spoken.

4. "By some of the ancients a generation was fixed at a hundred years, by others at a hundred and ten years, by others at thirty-three, thirty five, and even at twenty years. So that there was nothing uniform and settled in this matter."—Cruden. "Genea, birth, race, descent, offspring; it denotes an age, or generation from the point of view of race."—Bullinger.

Lesson 7.—Sabbath, August 12, 1893.

#### SIGNS OF HIS COMING NEAR.

##### 1. Review questions:—

(a.) Who are called children of light? Why?

(b.) What have we learned about prophecy and its interpretation?

(c.) Give proof that Christ spoke through the prophets.

(d.) How definite are the prophecies as to time concerning the second coming of Christ?

2. Where did Jesus say there would be signs? Luke 21:25.

3. What signs did Jesus say would be seen in the sun, moon, and stars? Matt. 24:29.

4. When did He say the sun would be darkened? Verse 29; Mark 13:24.

5. What is said of the character of this tribulation? Matt. 24:21.

6. What other great event did Jesus say would precede the darkening of the sun? Rev. 6:12.

7. What is connected with the great tribulation that helps us to locate it? See note 1.

8. What persecution of the past will fulfil these specifications? See note 2.

9. When would "the days" of the great persecution close? See note 3.

10. How does Mark speak of the tribulation and the days? Mark 13:24.

11. Which closes first, the "tribulation" or "days"?

12. What time did the tribulation cease? See note 4.

13. Then between what two dates would the darkening have to come to be a sign? Ans. Between 1776 and 1798.

14. Was the sun darkened at this time? See note 5.

15. Give a description of the dark day of 1780. See note 5.

16. What great earthquake was felt prior to 1780? Ans. The Lisbon earthquake, in 1755. See "Thoughts on Daniel and the Revelation," chapter 6.

17. When was the sign in the moon fulfilled? See note 6.

18. What did Jesus exhort his people to do when they saw these things begin to come to pass? Luke 21:28.

#### NOTES.

1. There have been a great many tribulations through which God's people have had to pass. If the Saviour had only spoken of a tribulation, we should have been at a loss to know which one He meant. But He connects with it three specifications that locate it beyond a doubt; first, it is a great tribulation; second, there never was one like it before, nor ever will be another like it again; third, there is a certain time called "days" allotted to it.

2. There is one persecution, and only one, that meets the demands of the Saviour's words, and that is found in the papal persecution, from A. D. 538 to 1798. It was great in extent and severity. There never was a time when so many of God's people sealed their testimony with their blood. About fifty million people suffered martyrdom at the hands of this power. According to other prophecies, it was to have authority over the saints for "time and times and the dividing of time" (Dan. 7:25; Rev. 12:14); twelve hundred and sixty days (Rev. 12:6); or forty-two months (Rev. 13:5), which literally signifies twelve hundred and sixty years. See "Thoughts on Daniel and the Revelation."

3. The days began with the subjection of the Ostrogoths in A. D. 538, and, continuing twelve hundred and sixty years, would close A. D. 1798, when the papacy as a persecutor was overthrown.

4. The empress of Austria was the first European ruler to issue an edict of tolerance to Christianity, which took place in A. D. 1776. Owing to the work of the reformers, persecution ceased in the other States about the same time.

5. "In the month of May, 1780, there was a terrific dark day in New England, 'when all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment-day was at hand; and the neighbours all flocked around the holy man, who spent the gloomy hours in earnest prayer for the distressed multitude."—*American Tract Society, Tract No. 379, Life of Edward Lee*. "Candles were lighted in many houses, birds were silent and disappeared, fowls retired to roost. It was the general opinion that the day of judgment was at hand."—*President Dwight, in Connecticut Historical Collection*.

6. The evening that followed the dark day, which should have had the light of a full moon, was shrouded in inky darkness. In the latter part of the night, the moon was visible, but had the appearance of blood. See Rev. 6:12.

THE Bible is not like any other book. It is Divine; all other books are human. It is a sin to regard it as an ordinary book, and to study it as one would Cæsar's "commentaries" or Green's "History of the English people." One of the great sins of the Jewish priests was that they "put no difference between the holy and profane." Eze. 22:26. Any one who regards the Bible as he would a book of profane history, does incalculable injury to his own soul. He not only misses the point of the historical narrative, but he makes it more and more difficult for him to be impressed by sacred things.—*Present Truth*.

## From the Field.

### NEW SOUTH WALES.

IN his report of July 1, Elder White made mention of the Canvassers' Institute then being held in Parramatta. This drill has closed, and the agents are now in the field. The school continued one month, and proved a very enjoyable, and we believe profitable, occasion to all. We were sorry that it could not continue longer. Instruction was given on the general principles of canvassing, reading, and grammar, and some of the Bible truths specially applicable to the present time. A portion of each day the last week was devoted to canvassing in the city. Those who gave the instruction could see that great improvement had been made during the drill. We have received some excellent reports from those who have got at their work since the institute closed. We are satisfied that more attention should be given to the preparation for the work, and we look forward to the time when all who are now in the field shall be brought together for a careful study, not only of the methods of work, but of the great truths which we are working to disseminate.

Since the dedication of the Kellyville church, as reported in the last ECHO, seven have been baptised, and a church has been organised at that place. Others are interested, who, we hope, will not long delay to take their stand for the truth of God. Elder Steed gives us the good news that enough has now been pledged to cover the cost of the building. Hence the church is practically free from debt. This is as it should be. It removes a heavy load from both the ministers and the members of the church.

During the last few weeks the New Australia movement has attracted considerable attention in this part of the country. This movement is a co-operative settlement association which has been agitated in the colonies some two years or more. The object of its founders is to establish a large settlement on the socialistic order. In the early part of last year they sent two prospectors to South America in search of a suitable tract of land. They found in Paraguay what they believed to be a suitable location, and arranged with the Paraguayan Government for a block of 450,000 acres. The Government gave them this tract of land on the condition that they would, in the course of the next four years, place eight hundred families upon it. The Government also gives them free entrance for all tools, furniture, seeds, etc., and free railway carriage to the nearest point of the land which the railway touches.

The first-ship load of adventurers for this new settlement sailed from this port a few days ago in the ship *Royal Tar*. This vessel is owned by the New Australia Association, and the whole crew save the captain and first and second officers belong to the association. While the vessel was being fitted up for the voyage, our ship missionary made the captain several visits. In fact, he had previously formed his acquaintance, and had loaned him some of our largest books. The captain was pleased with a proposition from us to place a small library of our publications on board, and promised to see that they were taken care of. One of our Sydney brethren made us a nice case, in which we placed copies of Daniel and Revelation, Great Controversy, Bible Readings, "Sunbeams of Health and Temperance," "Sun-

shine," some small books, and a full assortment of tracts and pamphlets. These we placed on board for the people to read during the voyage, which will probably occupy eight weeks. As soon as the company reaches their destination, the ship will return to Adelaide for another load, and then to Brisbane for another. Thus hundreds will have an opportunity to read these books, if all works as the association has planned.

Just before the sailing of the company, we went down to see them. There were about two hundred, men, women, and children, on board. I was much pleased with the appearance of many of them. They were not an inferior lot of people. They may be very much mistaken as to the benefits to be derived from their scheme; but this is all the criticism one who saw them would feel like making. They were fairly intelligent, and looked like a self-reliant people. The very fact that they had saved enough to enable them to join the association shows that they are not the indigent class of these colonies. No one can join without the payment of at least £60. I was told that some had put as high as £1,000 into the association. This they will never be able to draw out. All must share alike, and have all things in common.

Religion is not officially recognised; but every one may worship as he likes. There must be no interference with the rights of any. What havoc human nature will make of this undertaking, we shall not venture to predict. That a large number will embark for this new country, there is no doubt. That there are many intelligent, well-meaning people, we are certain. And it is to be hoped that the light we have endeavoured to place within their reach will find a place in their hearts, and help them to carry out the good principles they have embraced. We believe that judicious work with this new settlement may result in good, not only to the settlement that they form, but to the country to which they go. May we not ask our people in other parts from which they shall leave to do what they can to help them? And shall we not all pray that even this change in the habitations of men may prove a fulfilment of Acts 17:26, 27? Please read.

We are still meeting with encouragement in our missionary efforts. A short time since one of our canvassers called on a lady who had previously obtained from another agent a copy of Great Controversy. When asked how she liked the work, the lady replied that it was an excellent book, that she had read and re-read it, and very much wished that she could have some parts, especially the Sabbath question, more fully explained to her. It was at once arranged for me to make her a visit. I found a soul seeking for light. She had many questions to ask about the plan of salvation, and expressed deep gratitude for the light which she received. Arrangements were made to hold a series of readings at her house. She has since told some of her neighbours of the readings, one of whom has opened her home for the same. We believe the Lord is at work, and we are sure that scores of homes are ready for us in this city. We truly long for the time when we shall have workers in this city going from house to house to explain the message to the people.

Since my last report, we have received some very encouraging replies to letters which we have sent out. With the hope that these will prove a source of encouragement to our workers,

I will here insert some of the good words that come to us. Some months since we gave the readers of the ECHO a letter from one who had received the ECHO from us. We have since sent him a copy of Daniel and the Revelation. The following is what he says of this book:—

"I received your book [Daniel and the Revelation] a few days ago, and was thankful for it. I think by what I have read that it is the best book I have ever seen, and I am determined to take your advice to read it slowly and study it carefully. I thank the Lord Jesus Christ for putting such a work into my hands. It is such as I have long wished for. I read your letters over and over again, they contain such beautiful texts of Scripture that are so full of instruction."

July 8 he writes as follows:—

"I am a little over half way through the book. I cannot find words to express my appreciation of it. I see that the Bible teaches that Christ will soon come to this earth. When I began to read the book, I could scarcely lay it down. I intend reading it again, as I have been reading over it too rapidly. The change of the Sabbath is another great subject that I find treated in the book of Daniel. Please give me all the information you can upon this question, also upon the advent movement and the coming of Christ. According to the writer of this book, I see that we are breaking the commandment by keeping Sunday instead of Saturday as the Sabbath. If we have been breaking the Sabbath all these years, what is to become of us? This troubles my mind very much."

Two days later he writes:—

"I believe every word in the book to be true. The second coming of our Lord I believe to be very near, and by the grace of God I hope to be looking for Him. I can see by the book of Daniel that we are breaking the law of God by substituting Sunday for the Sabbath. The ministers here never touch upon these subjects. My heart overflows with gratitude for such a book."

In our correspondence with this person, we have not referred to the Sabbath question. We have waited to see what he would conclude from the facts set forth in the books. The results are truly encouraging.

A lady writes as follows:—

"I received your very kind letter some days ago. It is often a great help and source of encouragement to receive a few lines from an unexpected source. I felt it so when your letter came to hand. I have read the BIBLE ECHO. I like it very much. Never having given much thought to the continuous fulfilment of prophecy, it presents things in a new light. I believe it is calculated to do a great deal of good by stirring one up to search the Scriptures. I believe you are doing a good work, and I wish you Godspeed. I shall be most happy to receive any papers that you may send at any time."

A school-teacher whose name was handed in by a canvasser, and who had purchased Great Controversy says:—

"I am much interested in the prophecies, and have been for some time past. We are certainly living in an age of great enlightenment, and do well to take heed unto the sure word of prophecy. I think most of the prophecies have been, or are now fulfilled, and the day of Christ is even at the door. It behoves us to walk in the light as children of the light, and so much more as we see the day approaching. We live in an age of heresies and false doctrines, and must be very careful to accept and teach only that which is borne out by all parts of Scripture. Our safest course is in doctrine to go no farther than the text doth, as it were, lead us by the hand. I think as Christians we ought especially now to be eminent in holiness, and strenuous in our efforts to seek the lost, and win them for Christ."

These letters speak for themselves.

A. G. DANIELLS.



## NEWS FROM THE SHIP "PITCAIRN."

WE left San Francisco on Jan. 17. No storm was encountered, an occasional squall being the worst thing in that line that we met with. We were becalmed several times, but for only a short period.

Sabbath afternoon, Feb. 18, about four o'clock, the island was sighted just as we were closing Sabbath-school. It was about forty miles away, and looked like a small cloud rising above the horizon. When within about twelve miles of the island, our sails were mostly furled, and we drifted toward shore till morning. Just as the day was breaking, a light was put out, which was soon answered from the shore, and ere long two boats were on their way out to meet us. Elder Gates accompanied one of them, and we were glad to see him looking so well. But though his health is much improved, he is far from being well now. As all were anxious to get on shore as soon as possible, we soon started for the island in the small boats. We did not fear to trust ourselves in the hands of the stalwart lads of Pitcairn, after we saw them climbing over the side of the ship like squirrels, and noticed the strength manifested in assisting us into the boats. Soon after starting, they entertained us with a song. We were happily surprised to find so much musical talent on the island, as all sing, including the little children three and four years of age.

We found a crowd at the landing to meet us, and soon started up the steep and winding path which leads to the village. We found it quite vigorous exercise for people whose muscles had been idle so long; but the Pitcairn girls, who are strong and muscular, would take hold of the arms of the sisters and help them along. We found the people, as we had expected, kind and open-hearted; and were heartily welcomed among them.

A large merchant ship came to the island Monday, the day after we landed. It started from San Francisco eight days before we did, and came in one day behind us.

Feb. 23 we sailed for Mangareva to see about locating some of our Pitcairn brethren there to do missionary work. It is now expected that before long some of them will move there to live out the truth before the people. The natives of Mangareva are mostly Roman Catholics; yet some of them seem to long for that which they do not possess. There were some who possessed Bibles; but the priests had forbidden their reading them, and ordered them burned. We sold quite a number while there. We spoke to the natives three times; and it was thought that if we could remain among them, many would give their hearts wholly to the Lord.

After returning from Mangareva, we remained a few days at Pitcairn Island, and then sailed for Tahiti. We were just two weeks on the way, on account of calm seas, and arrived here on the 6th of April, just in time to send our mail to America. We found all our brethren here of good courage and usually well. The natives in the adjacent islands of the group are becoming more interested, and our brethren would be glad to have all of us remain here, as there is plenty of work to keep us all busy. On one of the islands the natives are raising money to build a Seventh-day Adventist church. One of the natives has given £6 tithe, which shows that his heart is in the work. But while the interest is good here, this is only one of the many places among the islands where God-fearing men and women are needed to work for the Master.

We expect to remain here about three weeks, visiting the surrounding islands as well as Tahiti, and then sail for Fiji.

It is now expected that we will leave Bro. Chapman and wife at Suva, Fiji; and Bro. Cole and wife, with Sister Mary Ann McCoy, at Norfolk Island. On account of Bro. Gates's poor health, it is thought best for me to accompany the ship till some other change is made. Truly here is a great field of labour; for the isles are waiting for God's law. Men and women who are sensible, whole-hearted Christians are needed to enter these fields; for they will have to put up with many things.

At Mangareva the natives asked us if we could not send them some one to teach them as we have been taught. This kind of work is needed everywhere; and as they are taught the sciences, and how to do work, what a golden opportunity to introduce the gospel message. Eternity only can tell what a rich harvest might be gathered at the coming of the Lord. Mr. Smith, a trader at Mangareva, sent three of his children with us to Pitcairn Island to attend the school there. The priests and "sisters" protested against it; but he replied, "You do not teach my children anything but the catechism, and I want them to grow up knowing something besides that."

Truly the fields are white for the harvest, but where are the consecrated labourers? Let us pray the Lord of the harvest to raise up more faithful labourers, and send them forth into the harvest field.

B. J. CADY.

## NEW ZEALAND.

AFTER the good camp-meeting held in Napier in March and April, a severe attack of the measles hindered me from labouring for a few weeks; but the Lord, in answer to prayer, has raised me up again, for which I praise his holy name. When my health had sufficiently returned, we went to Wellington, where several days were spent in committee work, counseling together concerning the different branches of the cause, and laying plans to carry out the resolutions passed by the Conference and Tract Society.

We next visited Blenheim, in the South Island, and held some very encouraging meetings with the little company there, and organised a Sabbath-school. One lady who attended our meetings, made a start in Christian life, and began the observance of the Sabbath.

On our return to Hastings, we stopped at Palmerston North, and held a few meetings with the company there. The services held by Sr. White and Bro. Starr, just after the camp-meeting, were a great help and source of encouragement to this little company. We sought to present to them the life and mind of Christ as our pattern; we had the blessing of the Lord in labouring for them, and trust the day may come ere long when this company can be organised into a church.

We stopped one night at Ormondville, where Bro. McCullagh is holding some meetings. Though the attendance is small, some are interested. The rainy weather and bad roads are much against the attendance, and he has the fierce opposition of the clergy to meet; but we are looking for some to obey the truth there.

We were encouraged to see that the company here in Hastings had been growing in grace and knowledge of the truth, and that the new members were all of them making advancement. We are expecting to spend a few weeks here and at Napier.

Last Sabbath was a very profitable day for the church at Napier, and we were much cheered to see the hearty way in which those present took part in the social meeting and in the ordinances of the Lord's house. The good Spirit of God was present, and love and harmony seemed to prevail. Five dear souls offered themselves for baptism and church membership. Three of these had taken their stand since the camp-meeting. They were baptised on Sunday night and received into the Napier church. One of these was a young Maori, nearly eighteen years of age, who has been a student at the Te Aute, or Williams College, about twenty-seven miles from here. He has spent nearly five years there, I understand, and now he wishes to attend the Sanitarium Training School for medical missionaries, that he may be fitted to labour for his own people. Several other Maori lads are interested in the truth, and some that are keeping the Sabbath wish to attend the Bible School in Melbourne. Praise the Lord for what we can see of the evidences of his hand in the work in New Zealand; but may He work more mightily for us, is my prayer.

G. T. WILSON.

Hastings, N. Z., July 6, 1893.

## News Summary.

Twenty-five firemen have been killed in a disastrous fire at the Chicago Exposition.

War between France and Siam has been averted. Siam fully concedes French demands.

The death sentence pronounced against Makin of the Sydney baby-farming case, has been confirmed.

Several cases of cholera have been reported from Moscow. The disease has broken out in Hungary and at Alexandria.

The Brazilian Government have captured the leader of the insurgent party, and also two vessels under his command.

It is estimated that the modified sewage scheme for Melbourne will cost £3,530,000, and that it will take five years to complete the work.

The Chicago World's Fair, instead of proving the financial success its promoters hoped, is expected to entail a loss of a million and a half.

An English paper states that the presence of the extra police in Hull during the late dockers' strike cost the corporation about £1,000 a week.

Reports from Mecca are to the effect that the ravages from the cholera epidemic have been increasingly serious, as many as 2,000 deaths having occurred in a day.

The newly elected German Reichstag has promptly passed the Army Bill by a majority of sixteen. The Emperor has thanked them for their patriotism, and closed the session, which had lasted only eleven days.

Recently a French lady who had lost £10,000 at the Monte Carlo gaming tables, killed her two children, and then committed suicide. There is a telling argument against games of chance in this terrible incident.

The announcement made by von Caprivi that the German Government will make no opposition to the return of the Jesuits to the Fatherland, throws a strong side-light on the methods employed in carrying the Army Bill.

The past winter has been the finest ever known in Iceland. In the three months to the end of February, there were no frosts, and the lowest temperature registered for the winter is not so low as has been experienced in some parts of England.

The Corinth Canal, which is to be opened shortly, is about four miles in length, 71 feet wide, and 26 feet deep. It will materially reduce the distance by sea between Western Europe and the ports of the east coast of Greece, Turkey, and the Black Sea.

## Health & Temperance.

### THE RIVER OF RUM.

THERE'S a river dark with a murky tide;  
Its banks are high and its current wide,  
And its circling eddies are swift and strong;  
Its constant roar is the siren's song.  
The shores are all dark and miry clay,  
Strewn with life's hopes along the whole way.  
The father's pride has gone down in its wave,  
The man of great wealth as well as the slave;  
The wise, the gifted, the brilliant and grand;  
Have all been wrecked on its blighting strand;  
She who but late was a laughing bride  
Now mourns alone by the river side;  
The widow and orphans who cry for bread,  
Mourn for the father far worse than dead.  
That river is made of many a rill,  
But the source of all is the deadly still;  
The poison hid from the light of the sun  
Forms the vast tide of the River of Rum.

—New Republic.

### ACCIDENTS AND EMERGENCIES.

THE injuries resulting from accidents, usually demand instantaneous action. A little delay or confusion, or misdirected effort, in a case of severe burning, drowning, or hemorrhage, will often sacrifice a human life. The following simple directions should be carefully studied, so that they can readily be made available at any moment:—

#### DROWNING AND SUFFOCATION.

The chief remedy to be used in all cases is *artificial respiration*. There are several methods which are very serviceable.

*Marshall Hall's Ready Method.*—This famous method consists, briefly, in laying the patient with his face downward, his arms folded beneath his forehead, and then slowly rolling him upon his side, restoring him again to his former position. By this means, the chest is alternately compressed and expanded, thus imitating the movements of respiration. This method has been variously modified.

*Sylvester's Method.*—This method, which has been proposed more recently, is highly recommended by many physicians. Raise the arms from the sides until they meet above the head; then bring them slowly back to the sides again, pressing them against the sides of the chest. Repeat this sixteen or eighteen times a minute. It is a very efficient means when skilfully applied.

Upon submersion in the water, the epiglottis, a little valve at the top of the windpipe, closes, shutting out the water from the lungs. After a time, the muscles relax, and the valve opens. Water then enters the lungs. After this occurs, there is no longer any possible chance for recovery; but as there is no ready means for determining accurately the condition of the lungs, every effort should be made to resuscitate the patient by the means already described. The length of time a person can live under water, will depend very much on the amount of pure air in his lungs at the time of submergence.

*Cuts.*—Cuts should be dressed in such a way that the severed edges may unite properly. Firm clots of blood lying in the wound, should be carefully removed, with any other foreign body. If the bleeding has ceased, the edges may be brought together and secured by stitches or adhesive straps, according to the size and position of the wound. Small wounds sometimes require only that the edges be thus brought together to stop the bleeding. The strips of plaster used should be narrow, and there should be narrow spaces left between

them, to allow room for the escape of the discharge, should any occur.

Care should be taken not to close a wound when vessels of any size have been ruptured, without either ligating the bleeding vessel or closing it by torsion. Much injury has often resulted from a neglect of this rule.

If the end of a finger or toe has been accidentally cut off, it should be at once replaced, even though it may have been entirely severed. Being kept in place, it will be quite likely to adhere and prevent an ugly scar. If the severed piece is frozen or badly bruised, the attempt will be useless.

*Dressing for Wounds.*—As a dressing to be applied to all wounds, nothing is equal to water. While swollen and painful, cold applications should be made by means of thin compresses, which should be changed every few minutes. After the pain and inflammation have subsided, apply thin compresses kept constantly wet in tepid water. In some cases submersion of the part in water is serviceable.

The various "pain-killers," liniments, and washes, have no healing virtue whatever. Opium and arnica relieve the pain only by paralyzing the nerves. They simply hide the condition of the wound from the patient. Both are poisons which retard healing.

*Bruises.*—Apply as quickly as possible a hot fomentation. Renew the application every five minutes for an hour or two. Apply afterward the tepid compress. This will prevent soreness, and much of the swelling and discoloration which would otherwise result. This is the way to treat a black eye, a broken nose, or a foot which has been pierced by a rusty nail.

*How to Cure a Sprain.*—A sprain is an injury to a joint, produced by straining or lacerating one or more of the ligaments connected with it. The first thing to be done after the receipt of the injury is to apply hot fomentations to the injured joint; and the sooner the better. After applying hot fomentations for one or two hours, or longer, if the pain continues, apply cold compresses, and keep the joint entirely at rest. When there is much swelling, alternating it with cold pouring, continued for an hour at a time, will often give great relief. Rest is one of the most essential features of treatment, since the injured ligaments cannot be repaired while disturbed by the motion of the joint. Cases are numerous in which an injury that was at first a slight sprain, has resulted in the total loss of the use of the limb, from neglect to give the joint the required rest while nature was effecting a repair. The various liniments which have a reputation for the cure of sprains are useful only as a means of inducing the patient to rub and manipulate the joint. Rubbing is a very useful means of treatment, especially if the limb is considerably swollen. Violent manipulation of the joint should be carefully avoided, as it would only serve to increase inflammation.

*For Scalds.*—Apply at once light cloths dipped in cool or tepid water, or immerse the part in water. When the pain is somewhat relieved, apply pure lard or sweet oil. One of the best preparations is sweet oil to which carbolic acid has been added in proportion of one part to twenty. It may be applied by means of a saturated cotton or linen cloth laid over the part. If the scald has not destroyed much of the skin, prompt relief will usually be obtained by covering the part with the white of egg applied with a soft brush. Apply a second coat when the first dries. Deep scalds should be poulticed after the pain has been somewhat relieved by

the application of cool wet cloths, as they will be attended with sloughing, and discharge of pus. Alum-water and carron oil (a mixture of lime water and linseed oil, in equal parts) are favourite remedies with some. A saturated solution of bicarbonate of soda, applied by means of a thin compress, is recommended as a most excellent remedy.

*For a Burn.*—If a person has been burned by the clothes catching fire, remove the clothing as soon as possible, taking care to keep the burned surface drenched with tepid water; and be sure not to drag upon the injured skin in such a way as to pull it off, as it is the best possible protection for the tender flesh beneath. When the clothing has been removed, keep the burned surface covered with cloths wrung out of soda-water made by dissolving a teaspoonful of soda in a pint of water. This is an effectual method of treating burns, and is far superior to the oldtime dressing of carron oil.

To burns produced by lye, caustic potash, or other alkalies, apply vinegar or some other weak acid as quickly as possible. To a burn produced by an acid, apply an alkali, as soda, ashes, or simple earth.

*To Prevent Scars after Burns.*—It very often happens that great disfigurement is occasioned by the contraction of the scars produced by deep burns. To a great degree this may be prevented by daily manipulation of the parts with oil. The scar should be well rubbed, stretched and pulled, and by this treatment it may be kept soft and flexible.—J. H. Kellogg, M.D., in *Monitor of Health*.

### OVERWORK AND UNDERWORK.

EVERY one has heard of the danger of overwork, yet few understand just where the danger lies. A man can hardly overwork himself if he takes care of himself in other respects—secures a normal amount of sleep, breathes pure air, takes exercise, and eats food moderately.

The main trouble is that the man who is overworking is violating fundamental conditions of health. He burns his candle at both ends.

With due care, a man of good heredity is capable of safely doing an almost incredible amount of solid work. Mr. Gladstone at eighty-three, with no show of weariness, carries the weight of the British Empire. The celebrated John Wesley did more work than almost any other man of the last century; but he observed the laws of health, and, still active, reached his eighty-eighth year.

Much of the so-called overwork is the overwork of worry, care, anxiety, and haste. These make the severest draft on the vitality of the system.

We seldom hear of a Quaker's dying of overwork, and yet they are a very industrious people. The pupil who has prematurely broken down in his studies might have gone on under even heavier loads if there had been nothing to fret him in his home surroundings, and competition, examinations, and scholarship markings had no place in the school system. The fact is, work, and plenty of it, is healthy in a high degree.

And this leads us to say that a lack of work, with brain or hand, is highly injurious. Underwork may be as harmful as overwork to the brain if not to the body. Nations living in conditions in which the means of livelihood come almost without effort are in every way feeble. Close confinement in prison tends to idiocy.

Further, where the mental faculties are not

called into action, the moral also lie dormant, and the lower propensities become all-controlling. In all ages the corruptions of the higher classes are due to this fact. Few worse things can befall one than to have nothing to do.—*Youth's Companion*.

Publishers' Department.

PUBLIC SERVICES.

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

Place and Address of Meetings.	Time of Meeting.	
	School	Church.
ADELAIDE—Bible Christian Chapel, Young St.	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Temperance Hall, Rae Street, North Fitzroy	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church Street, Camperdown	3 p.m.	10:45 a.m.

AGENTS.

ORDERS may be addressed to any agent in the following list:—

Adelaide.—John Higgins, Young Street, Parkside, Adelaide.

Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.

London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.

New Zealand.—Tract Society, Banks Terrace, Wellington.

Sydney.—Australian Tract Society, 2 Cook Street, Glebe Point, Sydney.

Tasmania.—J. G. Shannan, 170 Murray St., Hobart.

United States.—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

COMMENCEMENT OF SABBATH.

ADELAIDE: Aug. 4, 5.21; Aug. 11, 5.25; Aug. 18, 5.30.  
HOBART: Aug. 4, 5.7; Aug. 11, 5.14; Aug. 18, 5.21.  
MELBOURNE: Aug. 4, 5.15; Aug. 11, 5.20; Aug. 18, 5.27.  
NEW ZEALAND: Aug. 4, 5.6; Aug. 11, 5.13; Aug. 18, 5.20.  
SYDNEY: Aug. 4, 5.22; Aug. 11, 5.26; Aug. 18, 5.32.

THE STORY OF THE REFORMATION.

THE narrative of D'Aubigné is so full of interest that it cannot fail to rivet attention; and it would be difficult to find any human comment better adapted to win both heart and mind towards the great doctrine of Justification by Faith than that which is furnished in the experiences of Luther, Zwingle, and others of the Reformers, as here unfolded.

578 pages. Price 3/6. Postage 9d.

RILLS FROM THE FOUNTAIN OF LIFE.

FULL of interest and instruction. Illustrated.

168 pages. Price 1/- Postage 3d.

MEN OF THE BIBLE.

THIS is a most interesting and instructive series of books, dealing with the life and times of prominent Bible characters. Price 2s. 6d. Postage 3d.

The following vols. are now in stock:—

Abraham	by Rev. Wm. J. Deane, M.A.
Isaac & Jacob	„ George Rawlinson, M.A.
Moses	„ „ „ „
Joshua	„ Rev. Wm. J. Deane „
Samuel & Saul	„ „ „ „
David	„ „ „ „
Solomon	„ Ven. Archdeacon F. W. Farrar, D.D.
Elijah	„ Professor W. Milligan, D.D.
Isaiah	„ Rev. Canon S. R. Driver, D.D.
Jeremiah	„ „ T. K. Cheyne, M.A., D.D.
Daniel	„ H. Dean, B.D.
Minor Prophets	„ Ven. Archdeacon Farrar, D.D.
St. Paul	„ James Iverach, M.A.

THROUGH BIBLE LANDS.

NOTES OF TRAVEL

IN EGYPT, THE DESERT, AND PALESTINE,

—BY—

PHILIP SCHAFF, D.D., LL.D.,

Professor of Biblical Learning in the Union Theol. Seminary, New York

WITH AN

ESSAY ON EGYPTOLOGY AND THE BIBLE,

By EDOUARD NAVILLE.

New Edition, Revised and Enlarged, with 19 Maps and Illustrations, 434 pages. Price 6/-. Postage 6d.

THE WORLD'S WORKERS.

New and Original Volumes by Popular Authors. With Portraits. 1/- each. Postage, 2d.

Benjamin Franklin.

Dr. Guthrie. Father Mathew. Elihu Burritt. Joseph Livesey.

George Muller. Andrew Reid.

Sir Titus Salt. George Moore.

Abraham Lincoln. David Livingstone.

George and Robert Stephenson.

Sir Henry Havelock. Lord Clyde.

BIBLE WONDERS.

A MOST interesting Book, with numerous illustrations.

152 pages. Price 1/- Postage 3d.

CHRIST

AND

HIS RIGHTEOUSNESS.

By E. J. WAGGONER.

A new edition of this valuable pamphlet has just been issued by the Echo Publishing Company. The following is a brief synopsis of the contents: How shall we consider Christ?—Is Christ God?—Christ as Creator—Is Christ a Created Being?—God Manifested in the Flesh—The Righteousness of God—The Lord our Righteousness—Acceptance with God—The Victory of Faith.

Practical Illustrations of Deliverance from Bondage.

96 pages, in fancy covers, choice design, 1/-.

ECHO PUBLISHING CO., North Fitzroy, Melbourne.

RELIGIOUS TRACTS.

All the tracts that are numbered are printed by the Echo Publishing Co., and may be ordered by number. Those marked with the \* are imported, and must be ordered by name.

1.—Benefits of Bible Study	8 pages	1d
2.—Righteousness: Where it is to be Found	„	1d
6.—The Way to Christ	16 „	1d
7.—Tempted in All Points Like as We Are	„	1d
8.—The Privilege of Prayer	„	1d
9.—The Effect of God	8 „	1d
10.—The Plan of Salvation	16 „	1d
11.—The Sufferings of Christ	„	1d
12.—Living by Faith	„	1d
13.—The Origin of Evil	„	1d
14.—The Full Assurance of Faith	„	1d
15.—Two-fold Evidence of Acceptance with God	8 „	1d
16.—Baptism—Its Significance	16 „	1d
*—Justification, Regeneration, and Sanctification	„	1d
*—The Sure Foundation and Keys of the Kingdom	„	1d
21.—Without Excuse	4 „	1d
24.—Will the World be Converted?	8 „	1d
28.—Signs of the Times	16 „	1d
29.—The Millennium	„	1d
30.—The Second Advent	32 „	2d
*—The Great Day of the Lord	40 „	2½d
*—Appeal on Immortality	8 „	1d
36.—Bible Questions and Answers Concerning Man	16 „	1d
38.—Milton on the State of the Dead	24 „	1½d
*—Immortality of the Soul: Is it a Scriptural Doctrine?	32 „	2d
*—Samuel and the Witch of Endor	„	2d
*—Spiritualism, a Satanic Delusion	„	2d
*—Scripture References	„	2d
*—Sanctuary of the Bible	16 „	1d
*—Christ in the Old Testament	„	1d
*—Bible Election. Predestination in the Light of the Scriptures	24 „	1½d
46.—Perfection of the Ten Commandments	8 „	1d
49.—Which Day Do You Keep, and Why?	„	1d
51.—God's Memorial	16 „	1d
52.—Law and the Gospel	„	1d
53.—Can We Keep the Sabbath?	„	1d
54.—Examination of Reasons for Sunday-Keeping	„	1d
55.—Elihu on the Sabbath	„	1d
*—The Lost-Time Question	„	1d
*—Definite Seventh Day	„	1d
*—The Seventh Part of Time	32 „	1d
60.—The Sabbath Not Changed	„	2d
61.—The Counterfeit and the Genuine	16 „	1d

SUBSCRIPTION BOOKS.

Thoughts on Daniel and the Revelation.—By U. Smith. A history of the rise and fall of nations, being an exposition, verse by verse, of the important prophecies of Daniel and John, comparing Scripture predictions with historical facts. It follows in the track of no other commentary; but, guided by the obvious rule that the Bible should be its own interpreter, it aims to arrive at the exact meaning of the sacred writers in harmony with the great plan of redemption as presented throughout the Scriptures. The author has devoted over thirty years to the study of the Bible, and believes that the prophecies of Daniel and John were written for our admonition, and that the subjects they unfold are the coming themes for the religious world, destined to engage the attention of all thoughtful minds. 854 pages, with 40 illustrations, beautifully bound. Sold only by subscription.

Cloth, sprinkled edges	12	6
Library, marbled edges	15	0
Full morocco, gilt edges	20	0

Also in German, Danish, Swedish, and Dutch.

Two Republics, The.—By Alonzo T. Jones. A comparative history of the two greatest republics, Rome and the United States. The study of years and elaboration of many volumes, are presented in a concise and pleasing manner. In reviewing the history of the Roman Republic, the rocks upon which she stranded are clearly pointed out. It contrasts the principles underlying enforced religious observances with the true principles of religious freedom for every man, as guaranteed by the Constitution of the United States. One octavo volume of 896 pages, clearly printed on fine tinted paper, beautifully and substantially bound, and illustrated with over 60 full-page engravings. Sold only by subscription.

Cloth, sprinkled edges	15	0
Library, marbled edges	18	0
Full morocco, gilt edges	22	6

Science in the Kitchen.—By Mrs. E. E. Kellogg, A.M. A scientific treatise on food substances and their dietetic properties, together with a practical explanation of the principles of healthful cookery, and a large number of original recipes of palatable and wholesome dishes, together with a Bill of Fare for breakfast and dinner for an entire year. Sold only by subscription.

Oilcloth	12	6
Cloth, marbled edges	14	6

# The Bible Echo.

Melbourne, Victoria, August 1, 1893.

## CONTENTS OF THIS NUMBER.

### POETRY.

Hold Fast	242
"What is Thy Name"	244
Home Memories	246
The River of Rum	254

### GENERAL ARTICLES.

Genoa	241
The Word was Made Flesh	242
The Word of God	243
The Sabbath from Creation to the Cross	242
The Power of the Living Word	243
A Boy's Influence	244
The Kingdoms of Grace and Glory	244
Some Buildings at the World's Fair	245
"A Comfortable Sort of a Woman"	245

### THE HOME CIRCLE.

Vashti	246
The Worst "Bad Company"	246
A Fatal Mistake	247

### USEFUL AND CURIOUS.

A Metal that Hardens Steel	247
Dangerous Pasturage	247
Wonders of Electro-photography	247

### EDITORIAL.

Notes of Travel	248
The Situation in America	249
A True Story	249
The Power of the Resurrection	250

### BIBLE STUDENT.

Sabbath-school Lessons	251
------------------------	-----

### FROM THE FIELD.

New South Wales	272
News from the <i>Pitcairn</i>	253
New Zealand	253

### NEWS SUMMARY

	253
--	-----

### HEALTH AND TEMPERANCE.

Accidents and Emergencies	254
Overwork and Underwork	254

### PUBLISHERS' DEPARTMENT

	255
--	-----

### EDITORIAL NOTES

	256
--	-----

LETTERS have just been received from Tahiti, from some of the mission workers connected with the *Pitcairn*. A report will appear in the next issue of the ECHO.

## THE AUSTRALASIAN BIBLE SCHOOL.

### PLANS FOR 1894.

OUR friends will be pleased to learn that another house in George's Terrace has been secured for the use of the school, and that good and convenient rooms are thus provided in the three adjoining houses, for all our boarding students now in attendance. This week the eleven young men who have been rooming in a cottage on Punt Road will move in, and there will yet be room for three or four additional students.

During the last week the Board of Managers have been making a careful study of questions affecting their future plans, and they decide that it is advisable to secure the buildings we now occupy till September 30, 1894, and to announce that the school will be continued in its present location till that time.

In making this decision, they have not lost sight of the facts that the place is in some respects very inconvenient, and that the rent is a heavy expense, forcing us either to keep the tuition at a high figure, or to show a loss in the working of the school.

Some had fondly hoped that we could have buildings of our own for use in 1894; but at present this does not appear possible. The Committee on Location are receiving many offers of land, and it is to be hoped that they will complete their work before, or at the time of, the next annual Conference. Then, if work should begin early in 1894, a year would be required to erect the necessary buildings, so we cannot hope to occupy buildings of our own before the winter of 1895, should all the perplexing questions of location and finance be quickly and satisfactorily settled.

It is evident, therefore, that our school must be

held in rented buildings another year, and we have thought that an early announcement of our plans would be interesting to all, and especially helpful to those who are planning to attend.

Some of the reasons for continuing in our present buildings are as follows: 1. We are promised a reduction in rent from Nov. 30, 1893. From that date we shall pay about £20 a month for the three houses. 2. We desire to avoid the expense of repeated removals. 3. We wish to encourage families desiring the benefits of the school, to locate near it, with the assurance that another move will not soon be necessary. 4. We have found that our present location is in the centre of a most promising field for evangelistic work, which has been commenced by teachers and students, and which ought not to be interrupted by a removal of the school.

About one-third of those in attendance wish to spend the vacation in canvassing for religious books; some will return to their homes, and others desire to continue their studies through the summer. For the benefit of the latter class and others who wish a short course of instruction in special lines, a summer school of twelve weeks has been proposed.

Our regular school year closes Nov. 24. The summer school will begin Dec. 4, and close March 23, with an intermission of three weeks from Dec. 23 to Jan. 15, on account of the holidays, the annual Conference, and camp-meeting.

Three lines of instruction will be carried on simultaneously in the summer school, namely, elementary, practical, and missionary. In the elementary course, reading, writing, and arithmetic will be taught to primary and intermediate scholars, provided classes of six or more can be organised. The practical and missionary courses are planned with special reference to the qualification of students for places of business and positions of usefulness in the family and in the church, and also for the accommodation of tract society, Sabbath-school, and church officers, and for canvassers and colporteurs, who desire to qualify for more efficient work, but who can spend only a few weeks in school. To accommodate this class of students, the instruction given during the three weeks preceding Conference will be complete in itself; that given in the nine weeks after Conference will also be an independent and complete line, so that those who could attend but one portion of this summer school would have a symmetrical, though very short course. This is the plan generally adopted by the summer schools, of which the great Chautauquan scientific and literary school stands at the head.

The studies pursued in the practical or industrial course will be as follows: During the three weeks from Dec. 4-23:—

- Composition and general correspondence.
- Shorthand and typewriting.
- Dressmaking, cutting, fitting, and sewing.
- Physiology and elementary hygiene.

During the nine weeks from Jan. 15 to March 18:—

- Correct use of language, and how to avoid common errors of speech.

Shorthand and typewriting.

Dressmaking, cutting, fitting, and sewing.

Elementary hygiene and the treatment of common diseases.

Scientific cookery, and the preservation of fruit, canning and drying.

In the missionary course, the first three weeks will be devoted to a study of the canvassing work, as follows:—

Bible study.

Language, how to avoid common errors in speech. Class drill in canvassing.

Study of territory, keeping accounts, and reporting.

During the nine weeks following the Conference, the following will be the subjects studied:—

Bible study, and how to conduct Bible-readings. Distribution of literature, and missionary correspondence.

Foreign missions, the field, the people, and the work.

Civil government and religion.

Some will desire to select some of the studies in each course, and this can be done readily, as the

classes will be arranged as far as possible with this in view.

Altogether, we believe that this programme will give general satisfaction. Here are its principal dates:—

Present term, 12 weeks, began June 6, closes Aug. 29.

Second term, 12 weeks, begins Sept. 4, closes Nov. 24.

Vacation, nine days.

Summer school, first part, 3 weeks, begins Dec. 4, closes Dec. 28.

Vacation, three weeks.

Summer school, continued 9 weeks, begins Jan. 15, closes March 23.

Vacation, eleven days.

School Year, 1894.

First term, 12 weeks, begins April 4, closes June 27.

Second term, 12 weeks, begins July 3, closes Sept. 25.

This is as far as we can give an outline at present. If there is a definite prospect that we can have buildings of our own in 1895, it may be thought best to break up where we are, and stop rent, Sept. 30, 1894. Following this there would be no summer school, and those who wish the instruction given in the special courses should understand that exceptional advantages are offered this year.

We also make an appeal to those who intend to place their families where they may have the benefits of the school, but have delayed to move, because there was some uncertainty as to how long we should continue in our present location, that we have now arranged for the continuance of the school till Sept., 1894; and we suggest that as time is precious, and the work before us is urgent, it would be wisdom to improve the present opportunities. Those entering school Sept. 24, would have thirteen months of almost continuous study.

The additional room provided in the house just secured will enable us to open a primary department, and the Board are planning to do so, if there is sufficient demand to warrant the step. Any inquiries will be cheerfully answered by the Principal, Elder L. J. Rousseau, George's Terrace, St. Kilda Road, Melbourne. W. C. WHITE.

## QUARTERLY MEETING IN BALLARAT.

THE quarterly-meeting on Sabbath, July 15, was well attended by the Ballarat church. After a short discourse in the forenoon, about twenty testified of the love and infinite mercy of God. In the afternoon meeting others bore testimony, and we enjoyed a rich blessing while partaking of the Lord's supper.

On Sunday afternoon two aged men were baptised, and, according to the vote of acceptance of the day before, were thus united to the church. One had heard the message years ago from Elder Israel. The other had lately received it through Bible-readings given by an earnest sister. The spirit of brotherly kindness was present in all the meetings of the church.

We found that Bro. Innis is a great sufferer from sleeplessness and from diseased throat and lungs. We had precious seasons of prayer with him and other brethren who are afflicted with sickness. Our hearts long for the day when sickness and sorrow shall be no more. W. C. W.

## THE BIBLE ECHO,

A 16-page Religious and Family Journal,

PUBLISHED THE 1ST AND 15TH OF EACH MONTH

AT MELBOURNE AND WELLINGTON,

In the interests of

MORAL CULTURE AND BIBLE TRUTH.

PRICE, PAYABLE IN ADVANCE:

For the Year (24 numbers) post-free	...	...	...	S. D.
For Six Months, post free	...	...	...	6 6
In clubs of five or more to one address (each)	...	...	...	3 6
Single copies	...	...	...	0 3

Address BIBLE ECHO, North Fitzroy, Melbourne, Victoria; or, Banks Terrace, Wellington, New Zealand. LONDON ADDRESS, 48 PATERNOSTER ROW, LONDON, E. C.

Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the International Tract Society, and registered as a newspaper in Victoria.