

# Bible Echo

ILLUSTRATED.

VOLUME 8.

Melbourne, Victoria, August 15, 1893.

NUMBER 16.

## THE BIBLE ECHO,

ISSUED SEMI-MONTHLY FOR THE  
AUSTRALASIAN BRANCHES  
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

### STOCKHOLM.

STOCKHOLM has been called the Venice of the North, and the Swedes the French of the North. The truth is that intellectual culture is more widely spread in the Scandinavian states than anywhere else, and that Stockholm may take rank among the most picturesque cities of the world.

Situated as it is, partly on islands, partly on a plain, and partly on hills, the general appearance of Stockholm is extremely diversified and beautiful. The quays and bridges are a very fine feature; but the wooden houses, so often and so easily burned down, are now replaced by stone buildings, many of which are absolute palaces. It is when the sun is setting on a summer evening that a trip by sea to the deep fjord of the Baltic known as Lake Mälaren, is

most charming. All the islands and peninsulas are dotted with pretty villas, and the wide stretch of water forming the Archipelago is bright with little steam-yachts scudding about amongst the large steamers which also put in here.

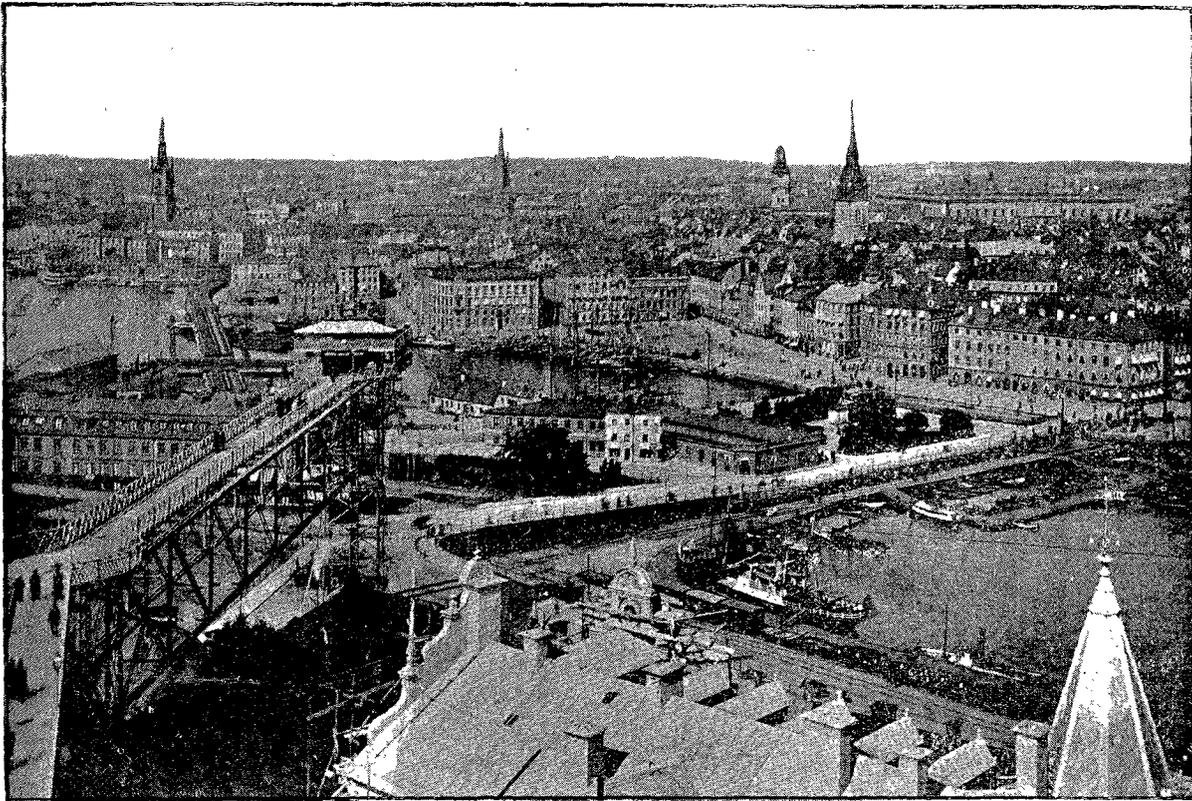
At the Moselocke Garden there is a steam-lift, and in the vast sea of houses, viaducts, roads, quays, and jetties connecting the scattered islands, two buildings especially arrest attention, the Royal Palace and the National Museum, significant monuments, bringing into marked prominence the chief

characteristic of this city of the North.

The whole of Stockholm is overlooked by the majestic residence of the royal family. It is a huge building, and is said to contain eight hundred rooms, wandering through which many and many a dramatic scene rises up before the mind's eye, in spite of the usual ignorance of southern races of Scandinavian history, imbued though they be with a certain amount of legendary lore relating to the North. Was it not, in the very earliest years of its existence, associated with a terrible accident worthy of the fifth act of a tragedy? King Charles XI. had just died before the completion of the monument, which he had prided himself on

zeal for archæology, and many a happy and profitable hour may be spent in that part of the national collection which is called the Historic Museum, in which are classified thousands of objects found in Sweden, including inscriptions, weapons, personal ornaments, ceramic ware, etc., giving us an insight alike into prehistoric and historic times. To complete this notice of a collection unique in Europe, we must go to the Ethnographical Museum, founded in 1873, which contains everything connected with the life, costumes, industry, and art of Scandinavia and Lapland, all most interesting to the foreigner, but at which he finds it difficult not to smile, with such minute care

is everything classified and sorted. Archæological studies are more eagerly pursued and held in higher esteem in Sweden than in any other country. As a seaboard and commercial city, as well as the owner of great art treasures, Stockholm, in the opinion of good judges, takes high rank; and the natural courtesy and tact of the Swedes make a visit to their country very pleasant for the foreigner.—



STOCKHOLM.

making as magnificent as possible. His corpse had but just been laid out in state, when a fire broke out, and the flames raged so furiously that it was only with the greatest risk to life that the dead monarch's body was flung out of the window.

The National Museum, with its galleries of painting and sculpture, might more aptly be called the Museum of Gustavus III., that prince having bought, at the end of the last century, a number of fine French pictures, with others of the Flemish and Dutch schools. Great is contemporary Sweden's

*Maurice Barrès, in Harper's Weekly.*

SYMPATHY has its practical uses in everyday life. Sympathy should be practical rather than sentimental. Much well-intended work fails for want of this. The buds of early promise are nipped off by chilling winds, and on the other hand, many struggling souls are helped toward robustness and maturity surrounded by its genial influences. What beautiful illustrations of this subject we find in the words and deeds of the Divine Master.—*Occident.*

## HOPE.

We long for what is holy,  
The vast, the pure, the fine,  
The spirit of the lowly,  
The love that is divine.  
We look up through the heavens  
Beyond the farthest star,  
And our spirits reach up longing  
For the glory that's afar.  
Alas! too far for mortals;  
No human hand may reach;  
The fallen sinks in anguish,  
For his despair no speech.  
Forevermore receding  
The goal before him lies,  
The unattained glory  
Forever from him flies.  
No. God hath seen him helpless  
To reach so high a crown.  
And to the lost, the Highest  
His glory sendeth down,—  
Down to the very pathway,  
Down to our utmost loss,  
The ladder reaches to the Throne,  
Beginning at the cross.

—Selected.

## General Articles.

## GOD'S PLANS FAIL NOT.

MRS. E. G. WHITE.

THROUGH his life upon earth Jesus scattered blessings wherever He went. At his word legions of angels would have rendered Him homage, yet He walked the earth unhonoured, unconfessed. In place of praise He met reproach. He walked among men as one of the poor and lowly. Though He healed the sick, relieved the oppressed, bound up the broken-hearted, yet few called Him blessed, and the great of the earth passed Him by with disdain. As a member of the human family, He was mortal, but as God He was a fountain of life to the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up his life as a sacrifice, that man should not eternally die.

Contrast his suffering and humiliation with the riches of his glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus! How much has God loved the race of man?—Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son; and sin is the transgression of the law. The prophet says, "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. . . . It pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see his seed, He shall prolong his days. . . . He shall see of the travail of his soul, and be satisfied; by his knowledge shall my righteous servant justify many; for He shall bear their

iniquities." When the sinner realises that Christ died for him that He might impute his righteousness unto him, he magnifies the love of God in providing the plan of salvation.

"The gift of God is eternal life through Jesus Christ our Lord." At infinite cost the salvation of man has been purchased. The world may refuse the gift, but this will not lessen its value, or relieve men of its responsibility. When He was upon earth, Jesus said to those who refused Him, "Ye will not come unto Me that ye might have life." There are many who are refusing to respond to the drawing love of Christ to-day. Jesus calls, but many refuse to respond to the invitation. They will not avail themselves of the privilege of having Jesus for their personal Saviour. They do not come in humility and faith, that they may know by a personal experience what they are to Jesus and what He is to them. But the promise is, "He shall see of the travail of his soul, and shall be satisfied." Jesus will not rest until He leads his followers unto the realms of perfect joy and glory.

The plans of God cannot fail. Men make great plans, but fail to accomplish the object that they design. They begin to build, but are not able to finish. They do not count the cost; but Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions, and lay hold upon eternal life. Unfailing resources are at his command to complete the work which He has begun. Those who respond to his love, yielding their wills to Him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the salvation of men, widens and exalts our ideas of the love of God! How it binds our hearts to the great heart of Infinite Love! How it makes us delight in his service, as our hearts respond to the drawing of his loving-kindness and tender mercy! John calls upon men to behold the marvellous love of God. He exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure." Those who are true, who are pure, who love and obey the words of God, will be counted children of the Heavenly King, members of the royal family, "heirs of God, and joint-heirs with Christ."

## THE SABBATH FROM CREATION TO THE CROSS.—No. 2.

WITH THE PATRIARCHS.

R. HARE.

IN the patriarchal age, the Lord did not leave Himself without witness. Day by day his goodness followed a people that, with few exceptions, were stiff-necked and rebellious. Yet He sent them "rain and fruitful seasons, filling their hearts with joy and gladness." And think you not that the memorial of his power and continued mercy followed them also?—Even so; for when the Lord made of one blood all nations of men to dwell upon all the face of the earth, He "determined the times before appointed, and the bounds of their habitation; that they should

seek the Lord, if haply they might feel after Him, and find Him." Acts 17:26, 27.

It was not long before the inhabitants of earth went into darkness, and in doing so they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." Rom. 1:25. The only times that God had before appointed were the days of the week, and the Sabbath; and the only truth that men could change into a lie, as touching the Creator, was the great truth told by the Sabbath. Thus the Rabbins say, "He that violates the Sabbath, denies the Creator."

The week was a measure of time well known to the patriarchs. Noah was shut in the ark seven days before the flood came. Gen. 7:10. He sent forth his dove after seven days, and again he stayed other seven days, and sent forth the dove once more. Gen. 8:10, 12. When Jacob ended his years of service for Laban's daughter, he was deceived by having Leah given to him instead of Rachel. Laban demanded that he fulfil her week, and then he might marry Rachel under promise of seven other years of service. Jacob fulfilled her week, and then received Rachel as his wife. Gen. 29:27, 28. It was customary among the ancients for the marriage feast to last seven days; hence the demand to "fulfil her week."

"The week is a period of seven days, having no reference whatever to the celestial motions—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss to assign to it an origin having much semblance of probability."—*Encyclopædia Britannica*, art. *Calendar*.

It is an independent measure, and absolute in its disconnection from both months and years. A period of twenty-eight years will require to pass before the days of the week will return to the same days of the year; and a period of nineteen years is required to have the new and full moon recur on the same days of the week. While the month and the year have been constantly changing, the week—measured by seven revolutions of the earth—is possessed of absolute uniformity. The Sabbath is inseparably connected with the week; and where among the ancients we find that measure of time, the Sabbath must also be. In the words of Alex. Campbell: "Heaven left not this fact, the creation, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution which was as universal as the annals of time, as the birth of nations, and as the language spoken by mortals. An institution, too, which, notwithstanding its demand not only of the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge, till the giving of the law."—*Popular Lectures*, pp. 283, 284.

The references found in the Sacred Volume are not the only witnesses to the antiquity of the Sabbath. "Out of the desolate mounds of the plains of Assyria, after a sleep of 2,500 years, there has arisen in this our generation a most unexpected witness to the antiquity of the Sabbath. The famous tablets dug up by Layard out of the record chambers of Nineveh in 1845, and others more recently exhumed by

Smith, have at last been made to speak by the persevering labourers who have discovered and applied the key to their cuneiform inscriptions; and, lo! one of their first utterances is a testimony to the belief of the most ancient nation on the globe that the Sabbath was coeval with creation. Here is a translation of part of the inscription:—

'On the seventh day he appointed a holiday,  
And to cease from all work he commanded.'

Here, then, is a record believed by the best archæologists to be older than Moses by at least six centuries, older than Abraham by at least two centuries. . . . If there is therefore anything which is venerable by reason of its antiquity, it is the Sabbath. It has been transmitted down by the broad stream of the centuries from the very fountain head of historic time."—*Rev. R. H. McKim, D.D., in Christian Union.*

In speaking of these tablets, A. H. Sayce, M.A., says: "The last tablet probably contains an account of the institution of the Sabbath. At all events, we learn that the seventh day was observed as a day of rest among the Babylonians, as it was among the Jews. It was even called by the same name of Sabbath, a word which is defined in an Assyrian text as 'a day of rest for the heart,' while the Accadian equivalent is explained to mean 'a day of completion of labour.'"—*Fresh Light from Ancient Monuments, p. 24.*

Speaking of the creation tablets lately discovered in the East, and dating back 2,000 years B. C., De Hass, D. D., thus writes: "These inscriptions also give evidence of the observance of the Sabbath among the early Babylonians.

'In the beginning of each month, at the rising of the night,  
The moon shot forth its horns to illuminate the heavens;  
On the seventh day God appointed a holy day,  
And to cease from all business commanded.'

—*Buried Cities Recovered, p. 499.*

More than 20,000 of these tablets have been discovered, and many of them were in the libraries of the ancient temples where Abraham worshipped in Ur of the Chaldees. Of him it is written: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. Abraham could not obey that of which he had no knowledge; God must therefore have revealed to him his "ten precepts," and in their obedience Abraham walked in harmony with his God. But not to him alone; for there is full reference made to each and all of the ten commandments as being known among the nations referred to in the book of Genesis, and that long before they were spoken from the heights of Sinai.

It is sometimes objected that there is no definite mention of Sabbath-keeping during the patriarchal age. It must be remembered, however, that no conclusion can be drawn from an argument so purely negative. With the exception of Jacob's prayer at Bethel, there is scarcely an allusion to prayer in all the Pentateuch. But are we to conclude from this that the patriarchs did not pray? No particular instance of circumcision is recorded from the time of Israel's settlement in Canaan till the birth of Christ; but was it neglected during those years? There is no express mention of the Sabbath from the time of Joshua till David, though it had been given from Sinai to Israel, and continued to be observed by that nation. We cannot wonder, then, if there is no particular note of Sabbath observance in the brief, yet comprehensive history of the patriarchs.

In the words of Benjamin Field: "The inference is irresistible. And here we take our stand. The Sabbath was appointed at the creation of the world. It is therefore cut off and severed from the ceremonial law of the Jews. To no dispensation does it owe its existence, or authority or right. It is from the beginning. It is the parent of dispensations. It is the root of religions. . . . Wherever there is a moral and responsible being, the moral law, of which the decalogue is a clear and comprehensive summary, is binding on his conscience, and with it the day of consecrated rest."—*Hand-book of Christian Theology, p. 276.*

#### RIGHTEOUSNESS BY FAITH.

G. T. WILSON.

"SEEK ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3. The Lord here invites his people not to let the day of his anger burst upon them, and find them unprepared for it, without any covering.

A message of very solemn import and similar character is to be found in Rev. 3:14-22. God's people are here asked to buy the gold tried in the fire (faith and love), that they may be rich, and white raiment (Christ's righteousness), that they may be clothed, that the shame of their nakedness shall not appear. They are also told to buy the "eyesalve," the Holy Spirit, which gives spiritual discernment, and enables us to see our own standing before God. Now a blind man cannot tell how his clothes look on him, whether they are in rags, or whether they are sound and good, whether they are the proper garments to appear in at the marriage supper of the Lamb, or whether the King, as He comes in to see the guests, might find him without the wedding garment. Truly these are solemn things for us to consider! It is for this very reason that the Lord wants his people, ere the day of the Lord comes, to "seek righteousness, seek meekness." The Saviour said, in his sermon on the mount, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." After whose righteousness are they to seek? Surely not their own; God does not accept self-justification; for from the days of Adam's fall to the present time, the sinner has been "willing to justify himself."

"For I know that in me (that is, in my flesh) dwelleth no good thing." Rom. 7:18. That self-righteousness which stands and prays, "God, I thank Thee that I am not as other men are," is the kind of which our Saviour speaks when He says, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15. It makes no difference whether a man is black or white, red or yellow, rich or poor, high or low, Jew or Gentile, bond or free, God has said, "All have sinned, and come short of the glory of God." Rom. 3:23.

If a man's works could ever be pleaded as a means of self-justification, surely Job's could; and he thought, as he recounted his works, that they could prove him righteous before God, and so he said, "My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live." But the God who said, "All have sinned," at last spoke to Job and said, "Wilt thou condemn Me, that thou

mayest be righteous?" Then it was that Job saw how he looked in the sight of a holy God. "Then Job answered the Lord and said, Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth." "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." Job 40:8, 3, 4; 42:5, 6. When a sinner's eyes are anointed by the eyesalve of the Holy Spirit, he can see just how he looks in God's sight, and he abhors his own life instead of being satisfied with it. Such a person can see that, "it is not in man that walketh to direct his steps."

That soul that looks with opened eyes into the law of Jehovah, and sees its holiness, and understands that it is a faithful testimony to the character of God, will exclaim with Paul, "The law is spiritual; but I am carnal, sold under sin;" and again, "The law is holy, and the commandment holy, and just, and good." But not a single soul who has followed this holy and righteous law has ever yet by his own efforts gained the righteousness it contains; and of all such persons it can be truly said that they have "not attained unto the law of righteousness." Every person who trusts to his own works as a means of obtaining salvation and the favour of heaven, will find that he has stumbled over Jesus Christ, and failed to get at the righteousness which the law of God contains. Such people may be very busy in good works and deeds of charity; but neither salvation nor righteousness will ever be given as a reward of merit, or as recompense for work.

God has given us in his perfect and holy law, which is the testimony of his righteous character, a witness of the righteousness which He wants us to have. It testifies against our unrighteousness, and condemns us to death; for we have not the righteousness which it demands, and it is not possible for us to get it out of the law; thus we are driven to Christ to obtain righteousness that can save us from death. "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain."

When our eyes have been opened to the exceeding sinfulness of sin by the good Spirit of God, then it is that we are enabled to say with the servants of God in the past, "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; . . . O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him." Dan. 9:7-10. "For we do not present our supplications before Thee for our righteousnesses, but for thy great mercies." Dan. 9:18, last clause. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. "For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

This is the language of the soul that has been awakened from the stupor of sin. And the voice of Divine Compassion is heard by that soul, saying, "Come unto Me all ye that labour and are heavy-laden, and I will give you rest."

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 11:28; 6:33. "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put Me in remembrance; let us plead together; declare thou, that thou mayest be justified." Isa. 43:25, 26. "Surely, shall one say, in the Lord have I righteousness and strength." Isa. 45:24, 25.

How cheering are these promises to the soul oppressed by sin, and who longs for deliverance from its bondage. Jesus our Surety and Righteousness. What a blessed thought! Our Father in heaven accepts Jesus as our righteousness, wisdom, sanctification, and redemption. "For He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." To those who accept of these precious promises of God referred to above, will the following language apply: "Righteousness shall go before Him; and shall set us in the way of his steps." Ps. 85:13.

To accept the righteousness of God by faith is just what sets us in the way of Christ's steps, and He gives us his Holy Spirit, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4 I will "talk of thy RIGHTEOUSNESS," is the language of the redeemed to our Redeemer. Ps. 71:24.

Hastings, Hawkes Bay, N. Z., July, 1893.

#### THE CHURCH.

G. B. STARR.

"These things write I unto thee, . . . that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15, R. V.

THE church above all other institutions is preeminently God's institution in the earth; and as all of God's works are perfect, so the church, planned and organised by Him, presents the perfection of organisation. Simple, effective, powerful to accomplish that for which it was designed, it stands before the world the pillar and ground of the truth, the depository of all the rich treasures of the grace of God, to exhibit to the world the laws of Him who is perfect, and the love that embraces a fallen world. It stands in the world as a mighty fortress erected by God in an enemy's country, to represent the eternal world. Against it the combined wrath and powers of Satan are hurled; but we are assured by Jesus Christ, its Founder, that they will never prevail. Every plan that could be devised in the councils of Satan, has been tried in past ages to blot out the last ray of light from the church; but martyrs' bodies have served as oil to cause the light to burn more brightly, and to-day God has a people upon the earth embracing all who "by one spirit" have been "baptised into one body" (1 Cor. 12:13), those who love and obey his Word, whose chief delight is in his will.

In the church of God, Jesus Christ is the chief cornerstone, the foundation upon which all is built. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22. This was

what Jesus told Peter, when he confessed that Jesus was the Christ, the Son of the living God: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:17, 18.

The topic of conversation in these words is Jesus Christ, not Peter. "Whom do men say that I, the Son of man, am?" "Whom say ye that I am?" Peter answered, "Thou art the Christ." And Jesus replied, "Upon this rock I will build my church." That the rock referred to is Christ and not Peter, Peter himself tells us in his own letter, and he ought certainly to be permitted to interpret this conversation in which he figured so conspicuously. He says, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on Him shall not be confounded. Unto you therefore which believe, He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light." "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste." 1 Pet. 2:4-9; Isa. 28:16.

The Catholic Church, in building upon Peter, were not the first who have failed to build upon the tried, precious, cornerstone, Jesus Christ. The Jews built upon Moses, although Moses built upon Christ; the Confucians upon Confucius; the Mohammedians upon Mohammed, and so on with many others. But every building of which Jesus Christ is not made both cornerstone and headstone will come down. "And He shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it." Zech. 4:7.

Christ is also the head of the church, appointed to that position by the Father, Jehovah; who "hath put all things under his feet, and gave Him to be the head over all things to the church, which is his body, the fulness of Him that filleth all in all." Eph. 1:22, 23. "And He is the head of the body, the church." Col. 1:18. As head of the church, Christ has appointed certain members to fill positions in the body, the church, to act in concert with the head for the perfecting of the body. These members are to respond to the direction of the head, as the members of the human body, made by the same divine power, respond to the direction of the head. "For we are members of his body, of his flesh, and of his bones." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man,

unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things which is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:11-16.

The church, through these agencies, ministering the Word of God, and co-operating with Christ, the Holy Spirit, and the holy angels, will be brought to perfection, the object for which Christ died. "Even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. 5:25-27.

And John the revelator is permitted for our encouragement to see the church in its glorified state, and to call upon us to unite in praise and thanksgiving to Him who had brought to perfection the work of its redemption. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen." Rev. 7:9-12.

#### MRS. DYER'S TROUBLE.

"WELL, Dr. Strong, I don't think—at least, I don't know, and that is as bad—I sent for you because"—

Here the words choked her. Dr. Strong, a white-haired old man with the gentlest face and kindest manner possible, looked distressed. Mrs. Dyer had been a member of his church when he lived at Blandford; he remembered her well—a bright, delicate young girl, the only daughter of a well-to-do farmer. She was fairly well educated, had made a profession of religion in early youth, had married at twenty a young lawyer who was already in good practice, for he was ten years older than she, and had besides a little inherited property. Dr. Strong had heard of her from time to time, and sometimes met her when she came home for a visit. He knew that she was temporally prosperous, and that she had three children; at last he himself was called to a church in the city where she lived, and learned then for the first time that she was recently widowed. She had written a note to him, asking that he would come to see her; and in answer to her request he was with her now. This was not a case for ordinary consolation, he felt at once; but before she could control herself, in rushed a rosy boy of ten.

"Mother!" he shouted, "can I go over to Dedham with Hal Jones?"

Mrs. Dyer held out a hand and drew him to her side; she stopped her tears, and was composed at once.

"Come here, Harry," she said, in very loving tones. "I want you to shake hands with this gentleman; he used to be my minister when I lived in Blandford!"

Harry was evidently well trained; he obeyed at once, then reverted to his errand.

"Can I, mother?"

"Is no one else going?" asked his mother.

"No, ma'am; we want to go fishing out in the mill-pond."

"No, Harry; I can't let you go."

"Surely, mammy?"

"Surely, dear," she said, with a smile.

Harry's face flushed, his eyes glistened, and his small fists closed tightly. There was a struggle in his boyish heart, very evident to the doctor; but he said nothing, and, bowing to the minister, left the room much more quietly than he had entered it.

The interruption had helped Mrs. Dyer to recover her own self-control. She could speak now, quite calmly.

"I sent for you, Dr. Strong," she said, "because I am in great need of help. You know I have been a church member many years, but lately I have begun to think I am not a Christian at all."

"Have you spoken to your own pastor?" asked the doctor with professional instinct.

"No, I cannot. Mr. King is called a very fine preacher, but his sermons don't touch or help me; they never have. When Allen died, he came here and talked to me, but he didn't seem sure of anything; he is always telling us that doubt is a necessary thing to growth in spirit; that we must try to find the pillars whereon the house standeth, before we can be sure there is a house. I want to be sure of something, to have a place of rest to my soul. 'Maybe' is no gospel to me."

"My dear, cannot you pray?"

"Pray! oh, what use is prayer! When Allen lay speechless with fever, and the doctor told me he was dangerously ill, do you think I did not pray? I grovelled before God to save him; I prayed till my heart was dry and my brain weary. What was the good of it? I had no answer. No, I shall never pray again. I don't believe in it. It is no use. I do not even read the Bible."

"Now answer a few questions for me."

Just at this point there was another interruption, two younger children, both girls, came eagerly running into the room, one threw herself into her mother's lap, the other leaned against her knee, they were flushed with exercise, and held in their hands long trails of a graceful vine, with bunches of transparent scarlet berries hanging among the green leaves.

"Look, mamma, what beautiful berries."

"Pitty berries; Ally eat berries, mamma?"

Mrs. Dyer's face stiffened with terror. Without waiting to make her children speak to the guest, she gathered vines and berries out of the little hands, and put them away. The children whimpered.

"O, mamma! don't take my berries."

"Pitty berries. Ally's berries," chimed in the younger, with a tone of possession and a sense of injustice in the baby voice.

"Dears, you cannot have them. Go to nurse at once and get your bread and milk."

"Do you think they have eaten any?" asked Dr. Strong, anxiously.

"Oh, no! I have taught them thoroughly never to taste anything without my leave. I used to put bitter water from a quassia cup on any fruit they might be tempted to take; it was

harmless, but it taught them that what I had forbidden was not good to eat, and so they learned to ask for what they wanted."

The children turned away with tears in their eyes, and slowly went out of the door.

"My dear young friend," asked Dr. Strong solemnly, "Do you love your children?"

"Love them!" she answered, the warm flush of indignation crimsoning her expressive face. "Why, they are all I have to love, my very life. I could not get along without them. While Allen lived, I had him to care for, to be with, to wait on. Now they are all."

"Why, then, did not you answer Harry when he asked if he might go to Dedham?"

"I did answer him, Dr. Strong. Did not you hear me tell him he must not go?"

"Yet you say God did not answer your prayers for your husband's life, because He denied it."

Her face changed, but she made no reply.

"You admit still, in spite of your doubts, that there is a God?"

"Yes; oh, yes. I cannot disbelieve that; it would be a return to chaos."

"You will admit too, perhaps, the old geometric axiom that the whole is greater than its part?"

She looked at him with surprise and inquiry in her eyes.

"Of course I do."

"Well, then, if God made this world, and made you, is it not probable that He knows more about your needs than you do?"

"I suppose so," she said, half reluctantly.

"And if He knew enough to create this world and all the myriad worlds we see above and around us, is it not at least possible that you may not be able to understand always what He means in what He does?"

She coloured, and silently bowed her head.

"Why did you refuse to let your boy go to Dedham? He wanted to go so much."

"Oh, it is not safe for him to go on the water with only another boy; the pond is deep, and boys are so careless. I want him to be a manly courageous boy; but I will not let him go into positive danger for no other reason than his own pleasure."

"Why not, then, have explained all this to him?"

"Well, I have tried to train my children to trust me; to feel that I know best what is good for them. I have thought that to give them reasons for all I did was not so good for them as to learn to trust me. I think they ought to feel that I am their natural head and ruler now Allen is gone. He had the same feeling. He used to say we were 'king and queen' in our home, and the children 'hereditary subjects.' I want to carry out his ideas."

"Why not let them guide themselves, and not ask you for everything they want?"

"Oh, I love to have them ask, as far as that goes, even if I believed in encouraging anarchy in my tiny kingdom. I love to give them whatever I can give, and to have them come to me with all their wants and wishes."

"And yet you have to deny them?"

"Yes, I must; but how it hurts me! I believe I could have cried with the babies this morning when I took away those exquisite tempting berries; but, Dr. Strong, they were berries of the deadly nightshade! Certain death had they eaten them."

The doctor leaned back in his chair and put the finger-tips of his wrinkled old hands together in the argumentative way not uncommon

to elderly clergymen. He did not look at Mrs. Dyer, but straight at the ceiling, as he said in a dry, quiet tone,

"How much better you are than God!"

Mrs. Dyer looked—and felt—shocked.

"Dr. Strong!" she exclaimed.

"My dear, I take you at your own showing. You find fault with God because He denied your request; but you denied Harry's. You think He had no reason to refuse what you asked; but you gave no reason to Harry. You did not tell your little girls that those berries were poisonous. You knew they would not understand what that meant, to be sure; but then you wish them to trust in your love and wisdom without reasons; yet you refuse to trust God, who is immeasurably wiser than you, and unimaginably kinder than you are, in comparison, to your children. You have ceased to pray because you were denied the answer that you wanted. You said, 'My will be done;' and because it was not done, you refused to speak to Him who made you. What if Harry should come in to-night and not speak to you again for months and years, because he could not go to Dedham? Would it seem to you reasonable, or the petty sulks of a spoiled child? Is not all this want of faith in you an assumption that God is not as good to you as you are to your children?"

Mrs. Dyer hid her face in her hands, and the doctor went on:—

"I have for many years found much comfort and strength in observing how the good Lord hath made of human life an ever-present exposition of and witness to his ways. I think it is in part this to which the text refers that says: 'If any man willeth to do his will, he shall know of the doctrine.' Try, my dear, to know God as your Father; then act toward Him as you would have your children act toward you. You will find out more religion in that way than you think. But do not try to find a poor human reason for the Divine ways. Would you have a God whom you could measure? 'Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?' Tell me honestly, could you trust in a God whom you could understand? Would one be a help or defence to you who was less than omniscient or omnipotent?"

"No," said Mrs. Dyer, in a low voice; "but I never thought of that."

"And of the Bible; why not read that for its stores of help and comfort instead of trying to pick out faults? Of all books the Bible has most of what we call common sense in it, besides its beautiful gospel record. A life guided by its precepts is more than merely pious, it is practical and useful. 'Godliness is profitable to all things, having promise of the life that now is, and of that which is to come.' Try, my child, to go back to your Father; talk with Him in prayer, accept his will as it comes to you daily, and remember that He as well as you can say 'No' or 'Yes' as He sees fit; either is an answer. If you love God as your children love you, would you doubt or turn away from Him?"

Mrs. Dyer's eyes were streaming with tears now.

"I will try," she said; and years after she thanked Dr. Strong for helping her to escape her trouble. She is now an earnest Christian woman, a mother whom her children rise up and bless.—*Rose Terry Cooke, in Independent.*

## The Home Circle.

### THE TROPICAL RIVER.

FANNIE BOLTON.

THEY sailed down the tropical river  
Deep into the heart of the land.  
The palms sent up rockets aquiver  
To warn the adventurous band,  
And the wind moaned a dirge through the forest,  
And angels unseen whispered woe ;  
Yet the faintest quailed not, nor the bravest,  
Right on through the river they'd go.

Right on. O, what joy touched their terror,—  
Expectation to know the unknown ;  
The river was still as a mirror,  
The trees bent their crowns with a moan ;  
The vines trailed the stream with their tresses,  
And the moss hung a century old,  
And ferns waved 'mid delicate grasses,  
And flowers strewed the richly-hued mould.

Yet on, till the forest behind them  
Was dark as the forest before ;  
Scarce a ray of the hot sun could find them  
Through the columns of trees on the shore ;  
And the woods seemed a mighty cathedral  
Awe-hushed with its glory in view ;  
They uncovered their heads 'neath the cedars,  
Revering the marvel that grew.

And sweet nature, rich and disordered,  
Seemed tamed, and drew near, and more  
near,  
Laid the ferns that her hand had embroidered  
At their feet, and felt nothing to fear ;  
The Hibiscus waved out like to banners,  
Or hid like the head of a maid ;  
Yet so gentle were they in their manners,  
The gazelle browsed, and seemed not afraid.

Till sudden an arrow flew poisoned,  
And a rain of them followed the first ;  
Not nature, but man was aroused,  
And the savage hand made them acurst.  
Aye, their brothers, dark-browed, with fierce  
visage,  
Malicious, sprang up to give pain ;  
On their brows, 'mid the brand of the savage,  
Was the brand of the murderer Cain.

Shall they pierce yet the tropical river ?  
Ah, yes, still more eager's their quest ;  
There are souls lost forever and ever  
With the brand of the curse in the breast.  
Had not Livingstone gone through the forest ?  
Had not Moffat won crueller than these  
For the crown of his Lord ? Weak and bravest  
Pushed on through the dark of the trees.

And the light of the Brother flashed through  
them  
To their brothers in darkness and sin,  
And the grace that had power to renew them  
Found a channel through these noble men ;  
And one day, in the mystical forest  
Stood the white and the dark brow together,  
And there rose up a great song of worship  
To the throne of our Heavenly Father.

### WOMEN OF THE BIBLE.—XLVII.

Esther.

A. M.

AFTER Ahasuerus had dethroned Queen Vashti, his servants said, "Let the king appoint officers throughout his kingdom that they may gather together all the fair young virgins unto Shushan the palace, and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so."

In Shushan the palace there was a certain Jew named Mordecai, who had been carried away from Jerusalem with the king of Judah into Babylon. And he brought up Esther, his uncle's daughter; for her father and mother were dead, and the maid was fair and very beau-

tiful. Esther was brought with other maidens into the king's house; and Mordecai charged her that she should not make known her people and kindred. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her. Esther found favour in the sight of all who looked upon her; and when she was taken into the king's royal house, the king loved Esther above all the women, and she obtained grace

out the whole kingdom of Ahasuerus. And Haman said unto the king, "There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those that have



and favour in his sight above all the virgins; and he set the royal crown upon her head, and made her queen instead of Vashti.

Now the king had set Haman's seat above all the princes that were with him, and when Haman saw that Mordecai bowed not, nor did him reverence, he was full of wrath; and he scorned to lay hands on Mordecai alone, and sought to destroy all the Jews that were through-

the charge of the business, to bring it into the king's treasuries." And the king took his ring from his hand, and gave it to Haman; and the letters were sent into all the king's provinces to destroy, to kill, and cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month.

So Esther's maids and her chamberlains

came and told it her; then was the queen exceedingly grieved; and sent a messenger to Mordecai, to know what it was, and why it was. And Mordecai gave him a copy of the writing of the decree to show it to Esther; and to charge her that she go in unto the king to make supplication unto him, and to make request before him for her people. And Esther returned these words to Mordecai, "All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days." Then Mordecai commanded to answer Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" Then Esther bade them return Mordecai this answer, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish."

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house; and the king sat upon his royal throne in the royal house; and when he saw Esther the queen standing in the court, "she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be given thee to the half of the kingdom." And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." So the king and Haman came to banquet with Esther the queen, and on the second day at the banquet, the king said again to Esther, "What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed even to the half of the kingdom." Then Esther answered and said, "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage." Then the king answered, "Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen." For the king was wroth, and Haman was hanged on the gallows that he had prepared for Mordecai. "And the king took off his ring which he had taken from Haman, and gave it to Mordecai. . . . And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, and the device that he had devised against the Jews." The king granted her request; and "the Jews had light, and

gladness, and joy, and honour; . . . and many of the people of the land became Jews, for the fear of the Jews fell upon them."

It will be profitable to carefully notice the *spirit* and *faith* of Esther, the beautiful and honoured. Brought up under the care of her godly kinsman, she learned thoroughly the lesson of implicit obedience to God's requirements, and absolute dependence upon Him in every time of need. This correctness of mind and will exerted an unconscious influence over others, so that she found favour in the sight of all that looked upon her. Without effort or desire on her part, she became the favourite wife of the Persian king. And when the day of trouble came, we see Esther ready to perform those duties appointed her by Mordecai. She had been trained in the school of God; and had knowledge of the mind of God. Her wisdom and prudence are most marked when the king held out the "golden sceptre," and with it the promise to give her whatever she might ask, even to the half of the kingdom. *She is patient.* She bids the king and Haman to her banquet of wine. They come, and again the half of the kingdom is put within her grasp; *but she is still patient,* and bids them come a second time. And Haman went forth that day joyful and glad of heart, and called his wife and friends to tell them how queen Esther had again invited him and the king alone to her banquet. But on that very night that intervened between Esther's two feasts, he is commanded by the king to take royal apparel and array Mordecai, and lead his horse through the city, and proclaim before him, "Thus shall it be done unto the man whom the king delighteth to honour." Her adversary has begun to fall; the cup of his iniquity is full. The Lord has risen up to discern between the righteous and the wicked, and will humble the mighty in the hour of their proudest thoughts. This truth was beginning to be understood as Haman rehearsed to his friends, and Teresh his wife, the things that had befallen him; for they answered him, "*If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but thou shalt surely fall before him.*" So shall it be with all the enemies of the Lord's people. "He that toucheth you, toucheth the apple of His eye." Zech. 2:8. Then let all who name the name of Christ depart from iniquity, and follow in the way of God's commandments with a perfect heart, trusting in God to deliver them, *now*, and in that great day when "ye shall return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

"For in the time of trouble  
He shall hide me in his pavilion:  
In the secret of his tabernacle  
Shall He hide me;  
He shall set me up upon a rock." Ps. 27:5

#### HOW TO BE A HAPPY WOMAN.

To HAVE so much to do that there is no time for morbid thoughts.

To never think for a moment that you are not attractive, and to make yourself look as charming as possible.

To be so considerate of the happiness of others that it will be reflected back to you as from a looking-glass.

To never permit yourself to grow old; for by cultivating all the graces of heart, brain, and body, age will not come upon you.

To believe that a life work has been mapped out for you, that it is near you, and to do that which your hands find for you.

To remember that you can be God's own sunshine to those in sorrow or in joy.—*The Young Ladies' Home Journal.*

#### HOME COURTESIES.

How MANY times does a wife refuse an invitation from a husband because it lacks heartiness! How many times does a husband regret giving one because it is accepted in a "don't-care-anything-about-it" manner! One of the most talented and busy men of the age, a man whose profession requires the use of every faculty and every minute, yet finds time to treat his wife as if she were a queen. Her entrance into a room in which he is, even in her own house, brings him to his feet until she is comfortably seated. Her slightest movement is not lost to him; the tones of her voice make or mar his happiness for the time being. His eyes follow her with looks of love and pride that make her an object of envy to wives whose hearts ache for a little similar attention from their own husbands.

But there are many wives who, by receiving attentions in an indifferent manner, kill the impulse in the husbands to show attention. Wives sometimes do not invite such attentions, and when their attitude is one of coldness, the expression of affection by tender, loving attentions is repressed, and, after a time, dies. Fussiness is not tenderness. Worrying over one is not evidence of affection. It may be the depths of selfishness,—a fear of material comfort being interfered with by illness. But tenderly dignified courtesy cannot fail to call forth the fullest affection if there is any capacity for affection in the heart.

A courteous, dignified manifestation of affection is a most beneficent educator in the family life; it is the most refining influence that can be brought to bear in forming the manners and usages in the home life.—*Christian Union.*

#### DON'T.

DON'T snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "The Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness at his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because, some day, they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—*Episcopal Recorder.*

THERE are thousands of young men who are active members of the Christian churches, and who are enjoying real, earnest life. It pays to go to church, but it pays better to be a Christian. Young man, don't let your life be a failure.

## 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 15, 1893.

### THE SITUATION IN AMERICA.

(Concluded.)

IN the preceding article it was shown how accurately the United States as a nation is fulfilling the part assigned to it by the word of prophecy, in establishing a union of church and state under circumstances which a few years ago seemed to render such a step an impossibility, and in the face of the Constitution, which expressly forbids such a union. This union is called in the prophecy "an image to the beast." The "beast" is the symbol of the papacy, and an image to the papacy would be a church upheld, and its tenets enforced, by the civil power. By the decision of the Supreme Court, the legal obstacles to such a union were removed, and Congress improved the opportunity thus afforded of coming to the aid of the church by enacting a national Sunday requirement.

There is still another feature of the prophecy to notice. This same power is to require its subjects to receive a mark, or token, of allegiance, or homage, to the papacy. GOD has a sign by which his people are joined to Him, and He is joined to his people. It is stated in Ex. 31:17 and Eze. 20:19, 20, to be the Sabbath, the seventh day, which he blessed and sanctified as a sign of his creative power. The Sabbath is a sign that the LORD GOD is the Creator of all things. Those who observe it thus acknowledge the power and rightful sovereignty of GOD.

But another day, Sunday, the first day of the week, has by almost common consent come to have the place once occupied by the Sabbath. But this change has never been sanctioned by the Word of GOD. It receives its sole authority among Christians from the papacy. It is the Church of Rome that has brought about this state of things, and it is boldly stated in her catechisms that the token, or sign, of her authority in appointing "feasts and holy days, and commanding them under sin," is in the "very act of changing the Sabbath into Sunday." Then we have in this Sunday institution a mark, or sign, of the authority of the papacy, or, as it is here called, the "beast." So that when the government of the United States, or any other government, undertakes to enforce Sunday-keeping upon its people, it is compelling them to receive the mark of the beast. It is not the mark of GOD, for that is the Sabbath; but it is a rival day, standing solely upon the authority of the Catholic Church.

Now the prophecy states plainly that the symbol of Rev. 13:11, which represents the United States, shall do that very work in connection with the other step of forming a union between church and state. In the

fulfilment of this latter line, that nation is but little if any behind the steps taken in the other line. Not only is this attitude to be taken, but the position is to be enforced under pains and penalties. Even to this degree is this work of the Dark Ages being carried on in the land that boasts of its liberties.

But it is not upon the ordinary Sabbath-breaker, the wicked and careless, that the weight of this movement is made to rest; rather, it falls upon a class who are keeping "the commandments of GOD and the testimony of JESUS." Rev. 12:17. That is, those who conscientiously observe the seventh day according to the decalogue are the special objects of this oppressive movement. Sunday-breaking is common and unrestrained, and yet peaceable Sunday labour by Sabbath-keepers is placed under severe punishment. In several States of the Union the gaols contain, or have contained, estimable Christian citizens, whose only crime was that they chose to obey GOD rather than men.

The inconsiderate and oppressive nature of this persecution is illustrated by many features of the proceedings. In a late case in Maryland, the warrant for arrest was made out and executed on Sunday. In the same neighbourhood, where much fruit is raised, Sunday work is commonly done; but none are molested except a very few honest men who observe the day before Sunday. These are subject to sixty days' imprisonment.

These cases are by no means isolated; for in different states prosecutions are instituted, and the courts readily imbibe the prevailing spirit, and, ignoring every principle of justice or equality, vindictively push the victims of spite and bigotry to the extremity of punishment.

But none of the measures now employed will have the effect to repress the honest convictions of those who are ready to suffer, if need be, for righteousness' sake. Then the question will arise, What can be done to vindicate the majesty of the law? Only one thing can be done, and that is to increase the weight of penalty. If fines and imprisonment will not compel men to break the commands of GOD in order to keep those of men, then greater pain must be inflicted. The only other way that remains is for the nation to retrace its steps, and renounce its own iniquitous course; but at present things are not moving that way.

We cannot but see in these events how exactly GOD's Word is being fulfilled. Those who have embraced this unpopular faith will not yield their principles even in view of the most extreme penalties that the courts can inflict. Hence we see no escape from the deep struggle that is indicated in the prophecy when the decree goes forth "that no man might buy or sell, save he that had the mark, or the name of the beast." Yes; it even goes further: he will "cause that as many as would not worship the image of the beast should be killed."

On the other hand, the "third angel" of chapter 14:9 denounces the most dreadful

visitation of divine wrath on those who oppress the truth of GOD and defy the divine law and authority. Then the seer turns and beholds the people of GOD, and of them he says, "Here is the patience of the saints; here are they that keep the commandments of GOD and the faith of JESUS."

Of this time the prophet Daniel says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:1-3. Everything denotes the near approach of this time, and the United States as a nation is rapidly stepping into her place as a persecuting power, and will soon inaugurate the last great struggle between truth and error.

### CAMP-MEETING AT MOSS, NORWAY.

S. N. H.

Moss, where our sixth camp-meeting in Norway was held, is a city of five thousand inhabitants, situated about thirty miles from Christiania. Once it was a question whether a tent-meeting could be held in Scandinavia, much less a camp-meeting; now the success of both is demonstrated. Arriving on the ground on June 12, we found fourteen dwelling tents and two large tents for general meetings pitched on a vacant lot in the midst of the city. The dwelling tents were larger than ordinary family tents, and many of them were divided up into apartments. In some of the houses on a hillside near the camp, rooms were rented for many who could not be accommodated in the tents. There is a church of forty members in Moss, and altogether, including the children, there were over three hundred persons in attendance at the meetings. There were about forty of the children. One of the large tents was reserved for their use, and interesting meetings were daily held for them. The collection at the Sabbath-school amounted to kroner 67 and ten ore (about £3 14s. 6d.). The outside attendance was usually good; sometimes more were present than could be accommodated, and they stood around the tent. There is a Conference here of four hundred members, and at this session forty delegates were present, representing seven churches or companies.

The religious interest was good from the beginning, and increased to the close. Some of the meetings will never be forgotten by those present. A number remarked that they "had found a new Saviour;" they "never saw Him in that light before;" and some found Him for the first time. At one meeting, after the character and mission of CHRIST had been presented, a Lapp inquired if the Saviour would accept men when they

believed. On being told that He would, the man stepped forward, and with tears in his eyes shook hands with Elder Johnson and myself, saying, "I believe; hereafter He shall be my Saviour."

One Lapp and his wife were present who, during the winter, came to Christiania, travelling on snow-shoes, to be baptised. They came a distance greater than Joseph and Mary travelled in going down into Egypt. This Lapp asked Bro. Johnson if GOD could bless a sinner. Bro. Johnson told him "Yes." "A very bad sinner?"—"Yes." "Well," said the poor, simple-minded man, "when I receive my money, I pay for flour and other things; money all gone, and no money to pay tithes. What can I do?" Bro. Johnson told him the LORD would forgive the past if he would be faithful in the future; and he would find much of GOD's blessing, and perhaps he would be so blessed in the future that he could make up for some of the neglects of the past. With tears streaming down his eyes, he said, "GOD is good; GOD is good."

At the camp-meeting this man had considerable money. "The LORD bless me much," he said; "the LORD help me catch deer. Englishman pay me much." In some parts of Norway, droves of deer are owned by Englishmen, and cared for by Lapps. The deer frequently stray from their herds, and, although branded, are taken by unprincipled men into their droves. The owners employ a trusty Lapp to hunt them, and bring them back. This requires men of experience, who can also command some respect from others. They receive a commission, and frequently a present. This man had been thus employed. "The LORD help me catch deer," he said, and "Englishman think me good." He attributed all his success to the blessing of GOD. Another brought his tithe, and said, "The LORD help me kill bears, and this is the tithe." Bear-hunting in some parts is quite lucrative, but dangerous.

The subject at the camp-meeting on first-day morning was foreign missions, and the sum of kroner 109 and 75 ore (a little more than £6) was donated. The tract society and publishing interests were considered, and all the business meetings passed off harmoniously. A Bible study was held each day, and a considerable part of the time twice a day. Many souls were set at liberty, and nineteen persons were baptised. Four flags, the Norwegian, Danish, Swedish, and American, were kept flying over the camp-ground, representing the blending of four nationalities in the truth. May the LORD hasten the time when the rays of light that are now shining so brightly on the people of GOD may lighten the whole earth, and may we all share in its blessing and triumph.

The LORD has blessed and is blessing Scandinavia. The Biblical Institutes held here a year ago accomplished much good; and we expect to see these countries keep pace with the work of GOD in all its parts. The Sunday law is here, however, although not strictly enforced. Threats are heard occasionally, and now and then efforts are

made to compel those who keep the commandments to refrain from work on Sunday, while others may labour if they choose.

In one instance an aged brother was complained of by a member of the Salvation Army for sawing wood in the yard on Sunday. The policeman strongly upbraided him, asking if an "old man like him did not know better." "Mr. Police," replied the brother, "I worked for the city over twenty years, and you always made me work on Sunday, sweeping the streets. Now, what have I done more? In my yard, where no one would have seen me if they had attended to their meetings, I was sawing some wood. Is the complaint made because I keep GOD's commandments?" His accuser was present as a witness, and was asked if his meetings were disturbed. "Yes," he said. But this brother said, "No. I will tell you, Mr. Police, who disturbs. It is they that go on the streets with their big drum, making a big noise." "Shall you work any more?" asked the police. "Yes," said the Norwegian; "and any time you want me, I will come down here, and tell you all about it." They let him off without a fine. A day or two after, one of the police called on him, and said that it was all right, but told him not to work in sight. "I shall not make any difference where I work, for I never have," was the reply.

All this shows what is in the air, and what would be if professed Christians could have their own way. It is so the world over. Persecution begins with those who profess to have the Spirit of Him who suffered, being persecuted, but never even threatened. The spirit that is developed is the spirit of the papacy. Protestantism has introduced, and for nearly a century maintained, the elements of gospel freedom in all Protestant nations. But now the gulf which has so long separated Protestants and papists is being bridged, and they are beginning to clasp hands on the Sunday question. The Sunday institution is a true child of the papacy, and it is fitting that its claims should be enforced by the papal arguments of prison and torture against those who on strictly Bible grounds conscientiously protest. What a contrast there is between early Christianity and that of the 19th century.

The results of the camp-meeting were good, and the people returned to their homes feeling glad that they had attended.

#### WITNESSES OF THE RESURRECTION.

E. J. WAGGONER.

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.

This shows us how we, as well as the apostles, may be witnesses of the resurrection of CHRIST; for we are to be witnesses as well as they. A witness is one who tells what he knows, if he is a true witness. Otherwise his testimony is good for nothing. He is not to bear witness to what has been

told him, but to that of which he himself is personally assured by his own experience. If only one man knows a certain thing from his own personal knowledge, and he tells a dozen other men, and the whole thirteen then go into court and testify to that fact, there are not thirteen witnesses, but only one. The one man has simply repeated his testimony thirteen times. The case is no stronger for the testimony of the twelve men who repeated what had been told them. They might better have held their peace. So it is with the witnesses of the resurrection of CHRIST. He who tells it because somebody else has told him, is not a witness, and might better say nothing about it. If pressed closely, all that he can say is that somebody told him so.

But is it possible for anybody in these days to be able to give testimony concerning the resurrection of CHRIST, of the same nature as testimony that is required in earthly courts?—Most certainly. Can it be thought that God requires less positiveness in his witnesses than earthly judges in those who appear before them?—Not by any means. How can they give such testimony?—Simply by knowing CHRIST, and the power of his resurrection. The question is, Does JESUS live, or is He yet dead? All know that He died; may we know that He is alive again?—Most assuredly. The experience of the apostle Paul may be that of every one. The Jews said that CHRIST was dead, and Paul affirmed that He was alive. They are brought before the court on that point. How does Paul demonstrate that CHRIST is now alive? Thus: "I am crucified with CHRIST; nevertheless I live; yet not I, but CHRIST liveth in me." Gal. 2:20. That is sufficient. That is as good testimony as could be given in any court. A man is said to be dead. I say he is alive. The question is, "How do you know?" and I reply, "He lives at my house, and is my constant companion." That is the evidence to-day to the world, that CHRIST is risen from the dead. On this testimony alone can unbelievers be convinced.

The Christian's hope, therefore, is seen to be a certainty, and not a doubtful thing. If they know that CHRIST is risen, they know just as well that they too will be raised from the dead. Thus CHRIST has brought life and immortality to light through the gospel. The gospel makes known CHRIST as the risen Saviour, who is alive for evermore. His life is manifested in the mortal flesh of those who believe on Him. They pass from death unto life with Him. Nevertheless they are mortal. To sleep in the grave is their sure lot, unless prevented by the coming of the LORD. But as they live by faith and not by sight, they hold fast their life as long as they keep the faith. So, whether waking or sleeping, their life is hid with CHRIST in GOD. The Spirit of GOD which is given them is their life, and their assurance of immortality. The life is theirs now, but the immortality will be bestowed only at the coming of the LORD.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in

a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. "For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will GOD bring with Him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent [go before] them which are asleep. For the LORD Himself shall descend from heaven with a shout, with the voice of the Archangel, and the trump of GOD; and the dead in CHRIST shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air; and so shall we ever be with the LORD." 1 Thess. 4:14-17.

It is a very common thing for people to regard truth as of two kinds—essential and non-essential, important and unimportant. This is a great mistake. Truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of GOD; for JESUS CHRIST, whom He has sent, is the truth. But the riches of CHRIST are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the human mind, at least, all infinities are equal. So the only thing necessary to be determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin.

In a perfect machine the smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shaft would be useless. So in GOD's perfect word the smallest matter is as important as what are called the great things. GOD has not wasted his time on non-essentials. He does not speak that which is of no importance. "Every word of GOD is pure; He is a shield unto them that put their trust in Him. Add thou not unto his words, lest He reprove thee, and thou be found a liar." Prov. 30:6, 7.

#### SELF-DECEPTION.

L. A. SMITH.

WE live in an age of deceptions; and it becomes us to be distrustful of ourselves, and not rely too confidently upon the facts, real or supposed, which seem to furnish a guaranty of our individual safety.

There are three sources of deception. There is the original source, "that old serpent, which is the devil and Satan," who deceived our first parents, and there are those whom he has deceived,—the "blind guides," who lead others into the ditch; but the most subtle and dangerous source of all is within the individual himself. It is his own depraved, perverted nature, which blinds his judgment to the true and hidden motives that underlie his actions.

The Bible is not silent concerning the possibility and danger of such deception.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 14:12. Many to-day are going down the ways of death who suppose that they are treading in paths of safety. There is a reason for this. "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. "Who can know it? I the LORD search the heart" (verse 10), but only the eye of Omniscience can note all the hidden springs of evil that lie within it.

This deceitful character of the heart finds expression in the natural tendency of humanity to depend upon outward acts. By these men deceive their fellow-men, and even deceive themselves. But outward acts are not the foundation of true godliness. Profession is not possession; feeling and emotion are not actuating principles. A form of godliness goes often unaccompanied by the power. Back of all outward expressions, back of the words and actions, the forms and observance, which accompany the individual's profession, is the underlying, secret motive by which he is actuated. The motive is the ultimate cause. By it, and not by the outward actions, the reality of the profession is determined.

When the final separation has been made between the evil and the good, and the destiny of every soul decided, many will say, "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 the answer will be, "I never knew you; depart from Me, ye that work iniquity." These will be among the great class of self-deceived. They will have performed great works and manifested (apparently) great zeal for the Master; but there was something wrong with the actuating motive of it all. The expression, "Have we . . . not done many wonderful works?" indicates that self was there in the place of genuine love. The truth only dawns upon them when they come up in the final account expecting to stand among the righteous, and find themselves left out.

The self-righteous Pharisee fasted twice in the week, and gave tithes of all that he possessed; but it was merely a vain show. GOD read the motive of his heart, and counted him less righteous than the poor publican who did neither one.

But are there not some good works, some exercises of devotion and piety, which can assure the heart that it is indeed right before GOD, and manifest that the individual is walking in the right path? If he makes great sacrifices for the cause of truth, and gives liberally to the needy, if he has great faith, if he lives the life of a martyr, is his not certainly such a life as GOD regards with approval? The answer may be given in the language of 1 Cor. 13:1-3: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods

to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." So, then, it is possible to do all these, and yet be lacking in the motive which would make them acceptable. They have all the appearance of the works of a genuine Christian, but in reality they count for nothing. And it is certain that multitudes to-day are deceiving themselves in just this way. Self has many disguises, and no opening is so small as to shut it out where it desires admission. It finds its way into the heart, and does its baleful work, and its victim has no suspicion of its presence.

A profession of sorrow for sin, accompanied by a display of much emotion, is not conclusive evidence of genuine repentance.

Self is never more subtle than when it tries to dictate the course of an individual in some important move. It will suggest to the individual that he can follow its dictates, after having first prayed over the matter to make sure that he has divine guidance! That is just what Balaam did. He purposed to secure the rewards offered by Balak; but first he would inquire of the LORD, and if possible, secure the divine sanction. Prayer will never take the place of a careful examination of the subject in the light of GOD's Word, and a close scrutiny of the inmost motives of the heart, but this might profitably take the place of many a selfish prayer.

"There are thousands at the present day who are pursuing a similar course. They would have no difficulty in understanding their duty if it were in harmony with their inclinations. It is plainly set before them in the Bible, or is clearly indicated by circumstances and reason. But because these evidences are contrary to their desires and inclinations, they frequently set them aside, and presume to go to GOD to learn their duty. With great apparent conscientiousness, they pray long and earnestly for light. But GOD will not be trifled with. He often permits such persons to follow their own desires, and to suffer the result."—*Patriarchs and Prophets*, p. 443.

Love—not for self, but for GOD and our fellow-men—must be the actuating motive of the Christian life. The faith of the Christian must be "faith which works by love."

The person who has a high opinion of himself, or who fails to bridle his tongue, or who is a hearer and not a doer of the word, is self-deceived. 1 Cor. 3:18; Gal. 6:3; James 1:22, 26.

How may self-deception be avoided? A person cannot himself look into his heart and see all the evil that is there; but there is One who can do this work. "I the LORD search the heart." He must do it for us. How?—By his Word, which "is quick, and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Earnest, prayerful study of the Word and its reception into the heart will discover the lurking places of self, and the thoughts and intents of the heart will be revealed. By taking heed to this light, we may escape the fate of the self-deceived.

## Bible Student.

### SABBATH-SCHOOL LESSONS.

#### Lesson 8.—Sabbath, August 19, 1893.

##### SIGNS OF THE NEARNESS OF HIS COMING.

##### 1. Review questions:—

(a.) What sign was there to be in the sun and in the moon?

(b.) Give an account of its fulfilment.

(c.) How can you prove that the dark day of 1780 is the one referred to in the prophecy?

2. What sign was to appear in the stars? Matt. 24:29.

3. What is said of the manner of their fall? Rev. 6:13.

4. Was it the real planetary stars that fell? See note 1.

5. In what marked way was this prophecy fulfilled? See note 2.

6. Have there not been many meteoric showers? See note 3.

7. Then how can we know that the one of 1833 is the one referred to by our Saviour? See note 3.

8. What signs were to follow the falling of the stars? Luke 21:25, 26.

9. Have the nations of the earth been particularly distressed since 1833? See note 4.

10. What marked disturbance of the seas has been witnessed in the last sixty years? See note 5.

11. What effect do all these things have upon the people? Verse 26.

12. At this same time, what can be said of the mental improvement of the people? Dan. 12:4.

13. What do noted men say of the increase of knowledge in this century? See note 6.

14. Name some of the principal inventions since 1833. See note 7.

15. What are we to know when we see all of these things? Luke 21:31.

16. How near? Matt. 24:33, margin.

17. What expression is used that shows the coming of the Lord very near? Luke 21:32. See note 8.

18. Then what may we expect within the present generation? Rev. 6:14; Matt. 24:30.

19. What will He do when He appears? Matt. 24:31.

##### NOTES.

1. "This language of the prophet (Rev. 6:13) has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by 'aster' in Greek and 'stella' in Latin the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday."—*Henry Dana Ward, in Journal of Commerce, Nov. 14, 1833.*

2. "The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendour of that magnificent display, and I hesitate not to say that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at the point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon, and

yet they were not exhausted, thousands swiftly following in the track of thousands, as if created for the occasion."—*Christian Advocate and Journal, Dec. 13, 1833.*

3. There is a record of not less than sixteen star showers between 902 and 1868 A.D. None of those previous to 1870 could be the one referred to by the Saviour. Since that date we have a record of six of these showers that have been noticed in different parts of the world. The skeptic may ask, "How can you know which of these is the fulfilment of the prophecy?" This is easily determined by reading Rev. 6:13. It is the one in which the stars fall as untimely figs. This was true only of the one in 1833. The astronomers speak of the shower of 1833 as the most important one that has yet been seen.

4. We have a record of more disastrous storms and fires, extraordinary sights in the heavens, and famines and pestilences within the last half century than has ever been seen in the same length of time before. There may have been times when some one of these may have been greater; but, taking the combination, it can be truly said that there has never yet been a half century that contained so many destructive agencies which were at work at the same time to bring distress upon the earth. See "Facts for the Times," pp. 134-136.

5. "The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about *one thousand miles an hour*. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas and all the neighbouring islands, which were *full fifty feet in height*. . . . It is said by those who have witnessed these waves that the ocean's roar is *exceedingly frightful*."—*New York Tribune, of Nov. 12, 1868.* See "Facts for the Times," pp. 149, 150.

6. "In the education of the intellect, mankind has made great strides since the birth of this century. Whether we regard the number taught or the knowledge imparted, the progress made has been marvellous."—*Honore Greeley.*

7. Reaper and mower, 1833; telegraph, electrotype, and phonography, 1837; photography, 1839; electric light and sewing machine, 1846; submarine cable, 1851; telephone, 1876; phonograph, 1877; audiphone, 1881.

8. From the record in Matthew 24, it might be inferred that the period spoken of as "this generation" might begin with the darkening of the sun; but when we compare this with the record of Luke 21, we see that the generation must begin later than the darkening of the sun. He mentions the sun, moon, and stars, then adds, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Then He says, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The beginning of the signs was seen in the sun, moon, and it may be the falling of the stars. After speaking of the figure, he says: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

#### Lesson 9.—Sabbath, August 26, 1893.

##### THE PAST AND THE PRESENT.

##### 1. Review questions:—

(a.) What signs were to appear in the heavens?

(b.) Give the fulfilment of three signs.

(c.) Why select the meteoric shower of 1833 as the fulfilment of the Saviour's words?

(d.) Can we begin to look for the day of redemption?

(e.) What is said of the nearness of Christ's coming when all the signs are seen?

2. To what time of the past are the days

immediately preceding the second coming of the Lord compared? Luke 17:26, 28.

3. What is said of the time of Noah? Verse 27.

4. What instruction is given in regard to eating and drinking? 1 Cor. 10:31.

5. What is the real danger in the last days in regard to eating and drinking? Luke 21:34. See note 1.

6. To what time did the antediluvians keep up this excessive debauchery? Chap. 17:27.

7. What warning was being given at that time? 1 Peter 3:18-20; 2 Peter 2:5.

8. How long was the warning given? Gen. 6:3.

9. What effect did the message have on the great mass of the world? Heb. 11:7.

10. What is said of the condition of the world at that time? Gen. 6:5, 6.

11. What brought them to this low state? See note 2.

12. Do we see any of these excesses at the present time?

13. What did the Saviour say in regard to the days of Lot? Luke 17:28.

14. What were the sins of Sodom? Eze. 16:49, 50.

15. What righteous man was living in this city? Gen. 19:1.

16. How did the people of this wicked city employ their time? See note 3.

17. Had they been informed in regard to the true faith? See note 4.

18. What effect did the lives of this people have on Lot? 2 Peter 2:7, 8.

19. Is there any similarity between the times of Noah and Lot and the present?

20. Did God find faith on the earth in those days? Heb. 11:7; 2 Peter 2:8.

21. Will He find faith when He comes the second time? Luke 18:8.

##### NOTES.

1. "Surfeit; first, fulness and oppression occasioned by excessive eating and drinking; second, to overfeed, and produce sickness or uneasiness."—*Webster.*

2. "God bestowed upon these antediluvians many rich gifts; but they used his bounties to glorify themselves, and turned them into a curse by fixing their affections upon the gifts instead of the Giver. They employed the gold and silver, the precious stones, and the choice wood, in the construction of habitations for themselves, and endeavoured to excel one another in beautifying their dwellings with the most skilful workmanship. They sought only to gratify the desires of their own proud hearts, and revelled in scenes of pleasure and wickedness."—*Patriarchs and Prophets, pp. 90, 91.*

3. "In Sodom there was mirth and revelry, feasting and drunkenness. The vilest and most brutal passions were unrestrained. The people openly defied God and his law, and delighted in deeds of violence."—*Id., p. 157.*

4. "At the time of Lot's removal to Sodom, corruption had not become universal, and God, in his mercy, permitted rays of light to shine amid the moral darkness. When Abraham rescued the captives from the Elamites, the attention of the people was called to the true faith."—*Id.*

"SEEING then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3:11, 12.

Are we ready to hail Christ's coming with joy? Are we letting Satan deceive us and keep us in darkness, so that day shall come upon us unawares? "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." Verse 14.

## From the Field.

### ARE YOU A LIGHT-BEARER?

ARE you shining for Jesus, dear one?

You have given your heart to Him;

But is the light strong within it,

Or is it but pale and dim?

Can everybody see it—

That Jesus is all to you?

That your love to Him is burning

With radiance warm and true?

Is the seal upon your forehead,

So that it must be known

That you are "all for Jesus"—

That your heart is all his own?

Are you shining at home, and making

True sunshine all around?

Shining abroad and faithful—

Perhaps among faithless—found?

—Francis Ridley Havergal.

### BALLARAT.

FROM the midst of our school work we were called away to Ballarat to conduct the funeral services of Bro. John Innes, who died of consumption on Tuesday morning, Aug. 1, and was buried Friday afternoon, Aug. 4. A quiet service was held at the home of his mother and aunts,—a real Martha and Mary's Bethany cottage—and was attended by relatives and near friends. The blessing and peace of God were present. Bro. Innes was twenty-nine years of age, and leaves a wife and babe, a widowed mother, and two sisters.

Bro. Innes enlisted in the Salvation Army movement soon after it first reached the colonies, some eight or nine years ago, and devoted himself heart and soul to its advancement. He was promoted to the position of district officer, and became an assistant pioneer in the work of the Army in New Zealand, where he suffered hardship and exposed himself in all weathers, thus contracting the disease in his lungs and throat that caused his death. About two years ago he left the Army, and embraced present truth. He expressed his regrets at the unfavourable changes in the Army during his observation of its movements,—changes in methods which in his judgment lowered Christianity, and were accompanied by a marked decline in spirituality. The command of General (?) Booth to discontinue the ordinance of the Lord's supper, which Jesus had particularly enjoined to be observed, and other pre-emptory orders from the same source, he considered the assumption of authority not vested in any man by the gospel, and he thought the tendency was obviously toward the papacy.

He rejoiced in the doctrines of the Lord's return, the sleep of the dead, the resurrection, the new earth, the Sabbath, righteousness by faith, and kindred truths, and the Lord gave him marked evidences of his acceptance during his illness. Bro. Innes was employed in the work of the Echo Office for about one year's time, and only left it when his health demanded a change.

During the past six or seven months, the Ballarat church has passed through severe trials, and at the same time experienced great blessings. A sister of Bro. Innes has had a long and severe illness, but we are glad to report is now improving.

In January, Bro. Bowen, long an inmate of the Ballarat Hospital and Benevolent Asylum, a sufferer from consumption, was laid to rest. He was a constant reader of the Echo, and one who loved and served God.

Next, a man who observed the Sabbath, and though not a member of the church, regularly attended their meetings, and was intending to soon be baptised and unite with them, was found dead, seated in his doorway, with the pamphlet, "Our Faith and Hope," just fallen from his hand. His wife, a poor deranged woman, is in no way capable of caring for the two fatherless boys who very much need the benefits of a Christian home. Are there not persons among the readers of the Echo who would open their doors to these children who are worse than orphans?

Later, a Bro. Balderson, a comparatively young married man, was suddenly stricken down in death. He leaves a wife and three children, with only a few pounds with which to purchase a very small home. God has, however, blessed the mother with good health, and with his blessing she may be able to keep her family together. Bro. Balderson spoke confidently of his acceptance through Christ.

During all these afflictions the church has been blessed and comforted, first, by the knowledge that all these persons entertained a good hope of eternal life; then by the return of a brother whose feet had well-nigh slipped, and of a sister from another household who has returned to her former love of the truth and of the brethren. Then two devout aged men have been received into their membership by baptism; and thus their numbers have been filled as rapidly as they have been thinned by death.

The church is actively engaged in missionary work, and receives many encouraging omens of good. May they always walk in the comfort of the Holy Spirit, and may many be added to their numbers.

G. B. STARR.

### AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

REPORT FOR QUARTER ENDING JUNE 30, 1893.

Name of School.	Member-ship.	Average Att.	Scholars Ch. Mem.	Workers Taken.	Contributions.	Donated to Missions, India.	Tithe to Aust S. S. A.
Adelaide ...	95	81	56	4	7 1 8	1 0 0	14 2
Ballarat ...	44	31	23	9	4 0 4 1/2	1 0 0	2 0
Beechworth ...	8	5	6	1	3 2	2 1 0	4 5
*Beechworth ...	25	10			5 0	4 6	5
Bismarck ...	56	40		9	1 12 9 1/2	3 0	3 3
Bruni Island ...	3	3	2				
Burwood ...	15	13	10	2	8 9		
Cobden ...				1			
Eaglehawk ...	3	2	3	1	10 0		1 3
Geelong ...	9	7	6	2	1 6 4 1/2	1 0 0	2 7 1/2
Goolwa ...	10	8	4	2	5 0	4 6	6
Hobart ...	68	56	25	10	2 8 0	1 1 2	4 1 0
Kangaroo Flat ...	7	5	5	1	1 7 7 1/2	1 0 1 0	3 0
Kellyville ...	42	35	5	6	3 13 3 1/2		
Latrobe ...	12	9	2	1	18 10		6
Launceston ...	14	8	2	2	1 3 9	2 1 6	2 4
Mount Hope ...	8	8	4	1	5 2	4 2	1 0
North Fitzroy ...	162	124		27	10 1 1	2 5 0	1 0 0
Parramatta ...	56	47	29	8	3 19 1 1		8 0
Portarlington ...	4	4	1	1	7 6	6 9	9
Prahran ...	86	43	50	7	3 14 1	1 0 0	7 5 1/2
Queenscliff ...	5	5	1	1	6 0	5 3	9
Sydney ...	45	32	30	4	3 3 0 1/2	2 1 6 8	6 5
Wyehitella ...	10	7	5		9 3		1 0
Totals	782	583	269	100	47 10 8	13 4	2 4 0 3

\*Sunday-school.

MRS. JOSIE L. BAKER, Sec.

### QUARTERLY MEETING AT BENDIGO.

SABBATH and Sunday, July 15 and 16, it was our privilege to spend with the little church in Bendigo. Here it was a pleasure to meet those of long Christian experience, some of whom, although infirm in years, are rejoicing in the prospect, and awaiting the time, of the revelation of their Lord from heaven to bring salvation to those who love his appearing. Some others whom we met for the first time we found rejoicing in the truth. There was one lady whose

attention had been called to the Sabbath simply from the reading of the Bible alone, and who had commenced its observance without knowing any others of like faith. Sabbath morning, at Kangaroo Flat, we had a precious meeting, during which the ordinances of the Lord's house were celebrated. In the afternoon we met with the company at Eaglehawk, where a similar service was held. May the Lord bless all these precious souls, and make them a light to the communities in which they live.

W. L. H. BAKER.

### THE WORK IN TAHITI.

THE *Pitcairn* arrived in Tahiti April 6, after a prosperous voyage from San Francisco, touching at Pitcairn and Mangareva on the way. We were all very much cheered by the sight of our dear vessel once more, and to have the pleasure of meeting the missionaries on board, most of whom, though strangers, we felt quite well acquainted with, from the very fact of their dwelling in the floating home which for two years was the place that we called home. We were glad also to greet again the old familiar faces of Captain Christensen, Bro. McCoy, and Peter Hansen, who made part of the company on the first voyage of the *Pitcairn*. Everybody here was very much pleased with the general appearance of the *Pitcairn*, pronouncing the change in her rigging a decided improvement. Owing to the fact that the new rigging always stretches on the first trip, the captain deemed it necessary to detain the vessel in the harbour here till the required tightening, setting, and finishing off could be accomplished, so that the craft would be in good condition for her trip through the islands. This furnished us an excellent opportunity to get acquainted with our ministering brethren on board, and to derive considerable benefit from their assistance and counsel here in the work.

The work here in Tahiti is moving onward. If we had a suitable school building where we could accommodate the children, and a good French teacher to assist in the work, the necessary paraphernalia in the way of blackboards, slates, globes, school-books, stationery, etc., we might have a very well-organised school here with good attendance; but as it is, even without any of these necessary things, we have been obliged by the very demands that have been made upon us to fit up one end of our spacious verandah with rough benches, and without books or hardly anything else that goes to make a school a success, to take in as many as we can accommodate, and give them instruction as best we can.

In the way of literature we have also been doing something for the people. We have translated, printed, and distributed gratis among them, something over 10,000 pages of tracts. This, of course, was only made possible by the united effort and assistance of our European friends and brethren here, who have shown a true Christian spirit in the way in which they have assisted in this work. We have already nearly worn out one cyclostyle, on which a good part of the printing was done, and the prospects are that we shall wear out another before we get our much-needed printing press. Owing to the excessive heat of the climate, the cyclostyle, mimograph, and other machines of that description can hardly be pronounced a success among the islands. The wax stencils can scarcely be depended upon to print more than a hundred copies before the heat destroys

them; so that it is not only a more expensive method of printing in this climate, but consumes a great deal of precious time, and turns off a very inferior grade of work. When our brethren on board the vessel saw how matters were going on this line, they were quite unanimous in the opinion that a small printing press was needed to make this branch of our work, which is such an important factor, a success. We were very thankful for their unanimous opinion; but that hardly solves the problem, for the question still before us is, Where will the press come from? The whole outfit, which would be portable and adapted to the work in these islands and groups of islands, would cost, as we have estimated from the catalogues, about £120, without allowing anything for export discounts, which probably would about balance the duties to be paid here, though the printing press itself would not be dutiable. Seeing this pressing need, and recognising the fact that he himself felt something of a burden, the committee of arrangements, on board the *Pitcairn*, decided to leave with us, to assist in the work here at Tahiti, Bro. E. C. Chapman, who was formerly connected with the Pacific Press in Oakland, Cal. Bro. Chapman is a practical printer, and comes highly recommended by the American brethren. He will no doubt prove a valuable assistant in the work here. Mrs. Chapman also will be a valuable help in our school, and we hope now to be able to so divide up our work as to devote some time to Bible-reading work, which is much needed here.

Our native congregation here have undertaken the building of a native church. They have already contributed quite liberally from their meagre incomes, and have been greatly cheered by a gift of £100 from the brethren in America. We have organised among them a building committee, much to their amusement as well as instruction, and the work is now progressing.

Tuesday, May 9, after the *Pitcairn* was in readiness for sailing, we weighed anchor and sailed away to the Leeward Islands of the Society Group, where, as we had heard from letters, there was a little interest in our work springing up. A favourable wind brought us into the harbour at Raiatea after a sail of only one night, giving us nearly as good a record as the steamers make on the trip. We found our brethren in Raiatea of good courage, though much in need of spiritual help. We soon had visited all our old friends and acquaintances in this place, and were cordially welcomed back after an absence of two years. At the earnest request of the people at that place, outside of our own brethren, we made appointment for a series of meetings on board the vessel. These meetings were well attended throughout by both the natives and Europeans. After the first three or four meetings, we were so crowded that they climbed up on top of the cabins, and some roosted like birds on a spar that was lashed across the two houses, thus filling every available space where they could see and hear the speaker; and for the first time in our experience we preached to people on our right hand and on our left, in front of us, behind us, and over our heads. In our work at this place we greatly appreciated the labours of Dr. M. G. Kellogg, who is making the trip with the *Pitcairn* as medical missionary. As soon as it became known that he was with us, he had about all the work in his line that he could attend to, and was kept busy from early morning till late at night. In fact, the old gentleman worked so hard and continuously that we began to fear

his own health would suffer. A good part of the time while we lay in harbour, the missionary ship would be more or less surrounded by canoes, row boats, and sail boats, that had brought sick people aboard to be treated by the doctor. Wherever we went daytimes visiting native villages, the people would call for the doctor on the right hand and on the left to come into the huts and prescribe for their sick; and in some places, when they saw our boat approaching they would bring such of the sick ones as could be moved to the village government building for the doctor to attend to them.

Of course many of these cases were incurable. One instance which we witnessed was very touching. We visited a large native village, and a messenger came and told us that some people were waiting in a large building at the other end of the town to see the "tote," as they called the doctor. We made our way to the place as soon as we could, attending to the numerous calls by the way; and when we reached the building, the scene that met our eyes reminded us very forcibly of similar scenes described in our Saviour's life. There upon mats, which had been spread upon the soft grass floor of the building, were the village sick folks,—the blind, the lame, those suffering from fevers, internal troubles, ulcers, and quite an array of other diseases, curable and incurable. We noticed the doctor vigorously wiping the tears from his eyes, and knew that the thoughts that filled his mind were similar to those in our own. When the doctor required it, we acted as interpreter for him; but when he was busy preparing the medicines for the different cases, we improved the opportunity to speak to the people assembled concerning the Great Physician. Though we had to tell the blind and the cripples in many cases that there was no help for them, yet as we told them of the time soon coming when the blind should see the glories of the earth made new, and the lame should leap as an hart, they seemed quite resigned to endure their present light afflictions, which are but for a moment, looking forward to that glory which should be revealed so soon in the future.

The interest in these islands developed far beyond our expectations, and before we came away a general meeting was called and a demand made from the people that we leave with them one of our missionaries, who could instruct both old and young in the ways of truth more plainly. This only increased our perplexities; for all the missionaries we had on board had fields appointed them. After consulting together over the matter, and spending considerable time in prayer in regard to it, it was decided that we could not turn a deaf ear to the call of these people, who for a number of years have had no white missionary labouring among them, and stand clear before our Master, who commissions us to go to just such fields and preach the gospel to every creature. It was accordingly decided to leave Elder Cady and his wife in Raiatea to follow up the work there and in neighbouring islands, even though it should necessitate the *Pitcairn* returning earlier to America to bring out other missionaries.

The last accounts we heard from the *Pitcairn*, she was planning to make a short call at Mangaia and Raratonga, and from thence proceed to Fiji and Norfolk Island, where it is planned to leave Elder Cole and wife and Mary Ann McCoy, and thence on to New Zealand, from which point her future moves will be planned.

A. J. READ.

## News Summary.

It is said that the unemployed of London number over a hundred thousand.

The Socialists of France are said to be fomenting a general strike for increased wages, to commence in October next.

Ten years ago the capital invested in the railways of the United Kingdom amounted to £750,000,000; now it is £1,000,000,000.

The Emperor of Germany is planning the erection of a fort at the mouth of the Elbe to protect the recently constructed Baltic and North Sea ship canal.

In Greater London there are consumed every year about 45,000,000 gallons of malt liquor, 8,000,000 gallons of wine, and 4,500,000 gallons of ardent spirits.

The financial failures in the United States, which have resulted from the silver crisis, have thrown 120,000 men out of employment. The price of silver is again rising.

It is stated that of the 750,000 voters in Belgium, more than one-fourth are proprietors, managers, or agents of drinking saloons. The remainder are probably patrons.

An unsuccessful attempt was recently made in Glenmorganshire, Wales, to wreck an excursion train carrying six hundred passengers. The act is attributed to coal miners on strike in the neighbourhood.

Last year New York city paid for its school bill £80,000, for its amusement bill £1,400,000, and for its drink bill £12,000,000. The worst of it is that New York doubtless presents a fair average with other large cities.

At the beginning of the century, the Bible was accessible to but one-fifth of the population of the world. Now, it may be read by nine-tenths of the people of the globe, so rapidly has the work of translation been carried on.

In the twenty-seven years during which Dr. Barnardo has been engaged in his work, 22,000 waifs and strays have been rescued. There are now about 5,000 children in the fifty-one different institutions under his care.

It is said that Afghanistan has 6,000,000 inhabitants, and one missionary; Annam has 5,000,000, and only Roman Catholic missionaries; India has one missionary to 275,000 people; Persia one to 300,000; Thibet one to 2,000,000.

The *Financial World* says that the richest man in the world is Han Quay, a Chinese banker, worth the almost inconceivable sum of £360,000,000. A great number of the largest banks in the Chinese Empire are believed to be under his control.

It is estimated that from 40,000 to 50,000 slaves are yearly carried away captive from Zanzibar and neighbouring ports. In Morocco also, according to advices received by the British and Foreign Anti-slavery Society, the slave trade flourishes, batches of girls being frequently sold in Tangier and other towns.

In seconding a motion in the House of Commons, in favour of arbitration with the United States, Sir John Lubbock declared that one-third of the national expenditure of England is devoted to payment for past wars, another third in preparation for future wars, while the last third alone is available for purposes of government.

A correspondent of the *Daily Graphic* speaks thus of the effects of the famine in Algeria: "Men with sunken cheeks, eyes starting from their sockets, legs and arms little more than skin and bone, women in utter despair crying out for a morsel of food to keep their little ones and themselves from starvation, with just a few rags to cover their bodies, excite one's deepest sympathy. It is not uncommon to find people dead along the roads, of sheer starvation. One sees men and women digging everywhere for roots which they dry in the sun and then grind into powder, with which they manufacture a kind of bread, very indigestible, thereby adding a further amount of suffering."

## Health & Temperance.

### SIMPLE REMEDIES FOR COMMON DISEASES.

MANY of the cases of illness which are constantly occurring in nearly every family, are of such character that they can as well be treated by an intelligent, well-informed mother as by a physician. Important cases demand medical advice; but every parent ought to be sufficiently well-informed to be able to attend promptly and efficiently to the great majority of the ailments to which all families are liable. A mother, too, should be able to render efficient aid to the physician in cases of grave illness, in which as much often depends upon good nursing as upon medical advice.

If children are properly clothed and fed, allowed plenty of exercise, fresh air, and sleep, they will seldom be ill. The same is equally true of grown people. Accidents, exposures, and indiscretions will occur, however, resulting in various ailments. If the simple directions given for treating some of the common ailments are carefully followed, much trouble, expense, and suffering may be avoided. Few drugs are recommended for internal use, because the cases in which they are really needed are such as require the personal attention of a physician.

*Hygienic Agencies.*—Nature has not provided agents by the use of which the penalty of transgression of her laws may be evaded; but there are certain natural agents, the proper employment of which will preserve health. If a person becomes diseased by neglecting to thus use these health-promoting agents, the only proper, and the most efficient, way in which to recover from disease is to begin at once to do that which has been neglected. Thus it is that those agencies which are promotive of health and life become remedies for disease.

As might be supposed from the foregoing, the most potent remedies must be those agents which are the most essential to the maintenance of life and health. Among these, the following are the chief: *Air, water, food, clothing, exercise, rest, cheerfulness, sunlight, and electricity.*

*Air.*—Pure air is the first and the last desideratum of human life. Individual life begins with the first breath, and ends with the last act of respiration. A human being lives largely in proportion as he breathes. Frogs and lizards are sluggish, because they breathe little. Birds are more vigorous in their movements, because of the wondrous capacity and activity of their lungs. So with human beings. Need we suggest that those feeble-minded creatures who emulate each other in compression of the waist—thus curtailing their breathing power—are like frogs and lizards in their capacity for appreciating the “joy of living?” or that their organs of cerebration may be as small as their waists? Has a man consumption? Let him live in the open air; he cannot breathe too much. Thousands of patients die in hospitals for want of fresh air. God’s oxygen is the best tonic known. Fill the sick-room with it; the patient’s chances for recovery will be thereby increased fourfold. Its disinfectant and deodorising properties are unsurpassed. All it requires is unrestrained action.

*Water.*—This limpid fluid constitutes three fourths of the whole weight of the human body. The brain, the organ of thought, contains a still larger proportion. Its value as a curative

agent is in direct ratio to its importance in the structure of the body. Water is valuable, 1. To dilute the blood, being the *only* drink; 2. To cleanse the body from impurities within and without; 3. As the most efficient means of applying heat and cold in the various forms of baths. Nothing relieves thirst like water. Nothing will regulate the temperature of a fever patient so effectually as water applied in the form of a cool pack. In relieving the coma of narcotic poisoning, apoplexy, sun-stroke, and lightning stroke, cold affusion is more potent than all other remedies combined. No salve, liniment, plaster, ointment, or medicated lotion is equal to pure soft water as a dressing for wounds. Water—hot, warm, tepid, cool, cold, or iced—is useful at the appropriate time.

*Food.*—“As a man eateth, so is he.” A loaf of bread, eaten, digested, assimilated, becomes flesh. A pound of pork, put through the same process, also becomes flesh. The first becomes pure, healthy flesh; the second becomes gross, diseased flesh. Lord Byron appreciated this fact when he declared that he “felt himself grow savage” whenever he partook largely of animal food. If a man has filled himself with grossness, so that his liver is clogged, his stomach and bowels torpid, all his vitals congested, and his life-current sluggish, the best and only remedy is to “mend his ways” at once, and adopt the diet which nature indicates is best. In this way thousands of wretched dyspeptics and hypochondriacs have sought and found their squandered health.

*Clothing.*—The absurdities of fashionable dress are too glaring to require exposure. All admit the need of reform, but few have moral courage to break Dame Fashion’s shackles. To the pinioned, corseted, fettered, dying daughter of Fashion, who would scarcely be conscious of living except for the aches, pains, nerves, and neuralgias, an emancipation is offered in a dress which clothes the body equably from head to toe, gives perfect liberty of action to every muscle, allows room for a deep inspiration and a vigorous heart-beat, removes from the hips those cumbrous, dragging weights, and unties the lower extremities!

*Exercise.*—Life is activity; stagnation is death. This is true everywhere. It is this alone that makes the difference between the sparkling brook and the slimy pool, the blooming flower and the withered shrub, the labourer’s brawny arm and the student’s flaccid muscle. Few men die of excessive brain-work; many die from lack of muscle work. Proper exercise is a powerful remedial agent.

*Rest.*—During sleep is the time when Nature converts her workshop into a repair-shop, mending broken nerve fibres, replenishing wasted muscles, repairing tissue cells, and renovating worn-out particles. When the body is wasted by disease, how much of this work there is to be done! and how important that sleep be afforded as a prerequisite for its accomplishment!

*Cheerfulness.*—“Laugh and grow fat” is an old adage. *Laugh and get well* would be just as true. Indeed, the remedial power of a hearty laugh is sometimes greater than that of any drug in the *materia medica*; and its salutary effects have often saved the life of a failing patient. “A merry heart doeth good like a medicine” is good Bible hygiene.

*Sunlight.*—Sunshine paints the skies, colours the leaves, and tints the flowers. Under its genial influence all nature thrives. It surpasses all other agents in restoring a natural colour to the blanched and ghost-like faces of long-housed

invalids. Sun-baths are powerful remedies for disease, if rightly used.—*J. H. Kellogg, M.D., in the Household Monitor of Health.*

### TOBACCO AND SIGHT.

Sixty years ago Doctor McKenzie, of Glasgow, wrote, “I have already had occasion repeatedly to hint my suspicion that tobacco is a frequent cause of amaurosis”—complete or partial blindness. To one form of this disease Hutchinson gave the name “tobacco amaurosis,” because he often found it in men strongly addicted to the use of tobacco.

Doctor Williams, the celebrated oculist of Boston, says, “To be of service, treatment in tobacco amaurosis must be begun in the early stage, before the congestion has been succeeded by atrophy.”

Doctor Francis Dowling, of Cincinnati, has within a few years tested the eyes of one hundred and fifty employes in the principal tobacco factories of that city. Only one woman was found to be suffering from the disease, and she had never used tobacco. This showed that merely working in the factory had very little effect on the sight, though it did affect unfavourably the general system.

Of the men examined, forty-five showed more or less evidence of amaurosis, thirty of them being pretty well marked cases. They all mistook red for brown or black, and green for light blue or orange, and in all there was also a contraction of both pupils. Thirty out of the forty-five complained of a gradual failure of vision.

In one case—not among the employes just spoken of—the contraction of the pupil was so great that the sufferer was unable to go about without assistance. He had smoked from twenty to thirty cigars a day. He renounced tobacco, and his sight was fully restored in three and one-half months.

Chewing has been found to be much worse than smoking, as more of the poison is absorbed.

The ophthalmoscope shows, in the early stage of the disease, a congested condition of the optic disk and the retina. The pressure thence resulting at length causes a gradual atrophy of the disk, and eventually of more or less of the retina, according to the duration of the disease and the amount of the infection.—*Selected.*

### HOT WATER CURES.

THERE are but few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin wrung out of hot water and applied around the neck of a child that has croup, will usually bring relief in ten minutes. A towel, folded several times, quickly wrung out of hot water and applied over the seat of pain in toothache or neuralgia, will generally afford prompt relief. The treatment in colic works like magic. We have known cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly. Pieces of cotton wadding dipped in hot water, and kept applied to sores and new cuts, bruises and sprains, is the treatment adopted in many hospitals. Sprained ankles have been cured in an hour by showering them with hot water, poured from a height of a few feet. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed-time is the best cathartic in case of constipation.—*Leeds Mercury.*

**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. 25, 5:34; Sept. 1, 5:40; Sept. 8, 5:44.
- HOBART: Aug. 25, 5:28; Sept. 1, 5:35; Sept. 8, 5:42.
- MELBOURNE: Aug. 25, 5:32; Sept. 1, 5:38; Sept. 8, 5:45.
- NEW ZEALAND: Aug. 25, 5:28; Sept. 1, 5:35; Sept. 8, 5:42.
- SYDNEY: Aug. 25, 5:36; Sept. 1, 5:41; Sept. 8, 5:46.

**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.

**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.

**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.

**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.

**HISTORY OF THE SABBATH**

—AND—

**FIRST DAY OF THE WEEK.**

—By J. N. ANDREWS.—

THIS valuable and exhaustive work is the result of ten years hard labor and historical research. It is a mine of useful information, and will be found a great help in the study of this important question. Every passage of Scripture which has any connection with the Sabbath in the Old Testament or the New is examined at length. It contains 548 pages with steel portrait of the Author, and is printed in clear type and well bound. Price 5/-

ECHO PUBLISHING CO.

**RILLS FROM THE FOUNTAIN OF LIFE.**

FULL of interest and instruction. Illustrated.

168 pages. Price 1/- Postage 3d.

Does the Bible sanction the use of Fermented Wine?

**WINE AND THE BIBLE,**

Neat little pamphlet of 24 pages, by an M.D. of world-wide reputation. Goes to the root of the above question.

—By Post, Price, . . . 3d.—

**BIBLE WONDERS.**

A MOST interesting Book, with numerous illustrations.

152 pages. Price 1/- Postage 3d.

**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 3d
- 2.—Righteousness: Where it is to be Found „ „ 3d
- 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 Fleet of God „ „ 8 „ 3d
- 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 „ 3d
- 16.—Baptism—Its Significance „ „ 16 „ 1d
- \*—Justification, Regeneration, and Sanctification „ „ 1d
- \*—The Sure Foundation and Keys of the Kingdom „ „ 1d
- 21.—Without Excuse „ „ 4 „ 3d
- 24.—Will the World be Converted? „ „ 8 „ 3d
- 28.—Signs of the Times „ „ 16 „ 1d
- 29.—The Millennium „ „ 1d
- 30.—The Second Advent „ „ 32 „ 2d
- \*—The Great Day of the Lord „ „ 40 „ 2 3d
- \*—Appeal on Immortality „ „ 8 „ 3d
- 36.—Bible Questions and Answers Concerning Man „ „ 16 „ 1d
- 38.—Milton on the State of the Dead „ „ 24 „ 1 3d
- \*—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 „ 1 3d
- 46.—Perfection of the Ten Commandments „ „ 8 „ 3d
- 49.—Which Day Do You Keep, and Why? „ „ 3d
- 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 „ 2d
- 60.—The Sabbath Not Changed „ „ 2d
- 61.—The Counterfeit and the Genuine „ „ 16 „ 1d

**THE JUDGMENT;**

ITS EVENTS AND THEIR ORDER.

THE reader cannot fail to be interested in this pamphlet, in which the judgment in all its phases is fully treated. A close examination is made of the various scriptures which refer to the investigation of the books; the offices of Christ as prophet, priest, and king; the place of the judgment; the crowning of Christ and the execution of the judgment sentence when the wicked meet their fate.

133 pages. Paper covers. Per post, 9d.

**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.

# The Bible Echo.

Melbourne, Victoria, August 15, 1893.

## CONTENTS OF THIS NUMBER.

### POETRY.

Hope .. .. .	258
The Tropical River .. .. .	262
Are You a Light-bearer .. .. .	268

### GENERAL ARTICLES.

Stockholm .. .. .	257
God's Plans Fail Not .. .. .	258
The Sabbath from Creation to the Cross.—No. 2 .. .. .	258
Righteousness by Faith .. .. .	259
The Church .. .. .	260
Mrs Dyer's Trouble .. .. .	260

### THE HOME CIRCLE.

Esther .. .. .	262
How to be a Happy Woman .. .. .	263
Home Courtesies .. .. .	263
Don't .. .. .	263

### EDITORIAL.

The Situation in America .. .. .	264
Camp-meeting at Moss, Norway .. .. .	264
Witnesses of the Resurrection .. .. .	265
Self-deception .. .. .	269

### BIBLE STUDENT.

Sabbath-school Lessons .. .. .	267
--------------------------------	-----

### FROM THE FIELD.

Ballarat .. .. .	268
Australian Sabbath-school Association .. .. .	268
Quarterly Meeting in Bendigo .. .. .	268
The Work in Tahiti .. .. .	268

### NEWS SUMMARY

.. .. .	269
---------	-----

### HEALTH AND TEMPERANCE.

Simple Remedies for Common Diseases .. .. .	270
Tobacco and Fight .. .. .	270
Hot-water Cure .. .. .	270

### PUBLISHERS' DEPARTMENT

.. .. .	271
---------	-----

### EDITORIAL NOTES

.. .. .	272
---------	-----

We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

ELDER W. C. WHITE left Melbourne on the 8th inst., on his way to New Zealand via Sydney.

At recent meetings of the Australian Conference Committee, it has been proposed:—

1. That a general meeting be held in Hobart, Tasmania, early in December.
2. That a week of prayer be observed throughout the Conference from Dec. 19-25.
3. That the Australian Conference be held Dec. 29 to Jan. 8. This session to be followed by committee councils and a Biblical Institute of about two weeks.
4. That the next Australian Conference be held in camp-meeting.
5. That we approve of the propositions to organise a District Conference, as provided for in General Conference resolution 53, and suggest that a meeting for that purpose be held in Melbourne immediately after the Australian Conference.
6. That we invite the President of the General Conference to visit Australia in time to attend the first camp-meeting; to preside at the organisation of our District Conference, and to counsel and assist us in the organisation of our Australasian College.

A GOOD interest has been awakened in the Bible studies, which, for the past two months, Elder G. B. Starr has been conducting in the Prahran Town Hall. The attendance has been good each evening. The people listen with attention, and many express themselves as greatly pleased with the clear and forcible presentation of Bible truth.

THE young people's section of the North Fitzroy tract society has been preparing for earnest work in various lines, by the appointment of several standing committees. There is a committee for visiting, a committee for correspondence, and a committee for the distribution of literature. The weekly meetings are interesting, and the experiences of the workers are cheering.

A VERY interesting meeting is now in progress in London, from which we hope to receive full reports soon. The publication of our religious books for Great Britain and the colonies, which has been conducted heretofore by the Pacific Press of Oakland, California, U. S. A., has now passed into the hands of the International Tract Society, which will hereafter make London its headquarters. This business will receive much attention during the meeting. Delegates from all the European S. D. A. Conferences will be present, and an effort will be made to organise a union, on lines similar to the District Unions in the United States, which will meet once in two years, in the alternate year with the General Conference.

HOUSES are wanted for two little boys; one nine years of age, with dark complexion and dark-blue eyes; the other two years younger, with light curly hair and blue eyes. Are there not Christian homes where these fatherless children will be welcomed and cared for? All communications may be addressed to this Office.

THE distribution of the *Messenger* and gospel tracts at the Prahran market, has led some to feel that there is an urgent need for a wider and more liberal use of evangelical literature, and that there are few places where so much can be accomplished in a short time as at the markets.

The time has come when tracts and leaflets containing the gospel of the kingdom, should fall like the leaves of autumn. Who will lend a hand in the work?

To HIS church Christ has given ample facilities, that He may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great toward us as toward Himself, the only begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,—Christ the great centre from which radiates all glory. "Blessed are they which are called to the marriage supper of the Lamb."—Mrs. E. G. White.

How COULD the apostle Paul write of himself, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came to the world to save sinners, of whom I am chief," while we know that he was not the worst of men, and in another place he writes in a half-boasting way of his own experiences, attainments, and trials? The answer to this question is that our relative standing depends upon the object with which we compare ourselves. In one instance he was drawing a comparison between himself and other men. In this case he almost felt justified in boasting, though he apologises for doing so.

In the other case the comparison was with Jesus Christ, the perfect and the pure pattern. In Him Paul beheld infinite grace and glory. In his sight he was a blasphemer, a persecutor, a rebel. He was as a brand snatched from the burning, a vile sinner saved by grace. This was his true condition. This, too, is our condition unsaved and out of Christ. The reason why so many fail to see themselves in their true condition is that they compare themselves among themselves. We can all thus find reason to thank God that we are not as other men. We are not as bad as we might be. We do not realise any special need of repentance and deep humility of heart.

But when we get a good view of Christ, self goes away down in dark contrast to the immaculate glory of his lovely face. We can but flee from self to Him who is our only righteousness.

AN exchange credits "the profoundest scholar in America," a man who "is thoroughly familiar with the progress of the German mind," with saying, "The principles of the 'Higher Criticism' cut deeper than many of its sincere advocates think. They strike at the Bible as the record of an historical religion, and so at its divine origin and authority." This is a true statement of the case. Printing has made books cheap, and it is now impossible to keep the Bible from the people; but if they can be made to believe that it is an unreliable and valueless book, its influence will be nullified.

The higher critics are at work in Australasia. One of them, C. H. Garland, a Methodist minister, a few months ago preached a sermon on this subject before the conference at Dunedin, N. Z., in which some positions are taken that are really astonishing to one who is not fully acquainted with the theological trend. This address was reviewed by Elder G. B. Starr, of the Australasian Bible School, Melbourne, in a series of three addresses delivered at Wellington on the evenings of May 30 and April 7 and 14. These addresses were published in the *New Zealand Times*, and from the type republished in a 24-page tract entitled, "The Bible; Its Origin, Inspiration, and Compilation." The article in last issue on "The Power of the Living Word," is from this tract. The whole tract is well worth reading. They can be obtained from this Office for 3d. each.

THE *Christian World* says:—

"We learn on good authority that M. Pobedonosteff, the procurator of the Russian Holy Synod and chief Inquisitor of the Stundists, has been recently approached by persons anxious to mitigate the present condition of the Stundists. The cruel law by which the children of these unfortunate Protestants can be kidnapped from their parents was specially brought to the minister's notice. In reply M. Pobedonosteff stated distinctly that he would not consider any suggestion for the amelioration of the 'heretics' and that as to the children he was determined to save their souls, and the souls of those who in the future would be their children, even though in so doing he gave pain to their Stundist relatives. It is the answer of a cruel fanatic."

It is that, and more. It is the answer of a consistent church-and-state man. Whatever ought to be done at all, ought to be done thoroughly. If Government is to teach religion, it can only be because it thinks that it alone has the true religion. But the only power that the state has is force, therefore religion taught by the state means religion by force. And if people can be saved by force, which is the principle of church and state, then the more force is used, the more surely will the people be saved. That is the theory of the Spanish Inquisition, but it is needless to say that it has not the slightest connection with the gospel.—*Present Truth*.

"THE Story of the *Pitcairn*" is a beautiful souvenir of our little missionary vessel, the *Pitcairn*, printed at the Pacific Press, Oakland, California. It contains an interesting sketch of Pitcairn Island and the Seventh-day Adventist mission to that island. Over a hundred pages, illustrated. A limited number for sale at this Office. Price 2s., postage 3d. extra.

## 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 .. .. .	6 6
For Six Months, post free .. .. .	3 6
In clubs of five or more to one address (each) .. .. .	5 0
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.