

Bible Echo

ILLUSTRATED.

VOLUME 8.

Melbourne, Victoria, September 1, 1893.

NUMBER 17.

THE BIBLE ECHO,

Issued Semi-Monthly for the

AUS RALASIAN BRANCHES

of the

International Tract

and

Missionary Society.

For imprint & terms, see last page.

THE "KIMBERLEY DIAMOND MINE," SOUTH AFRICA.

R. S. ANTHONY.

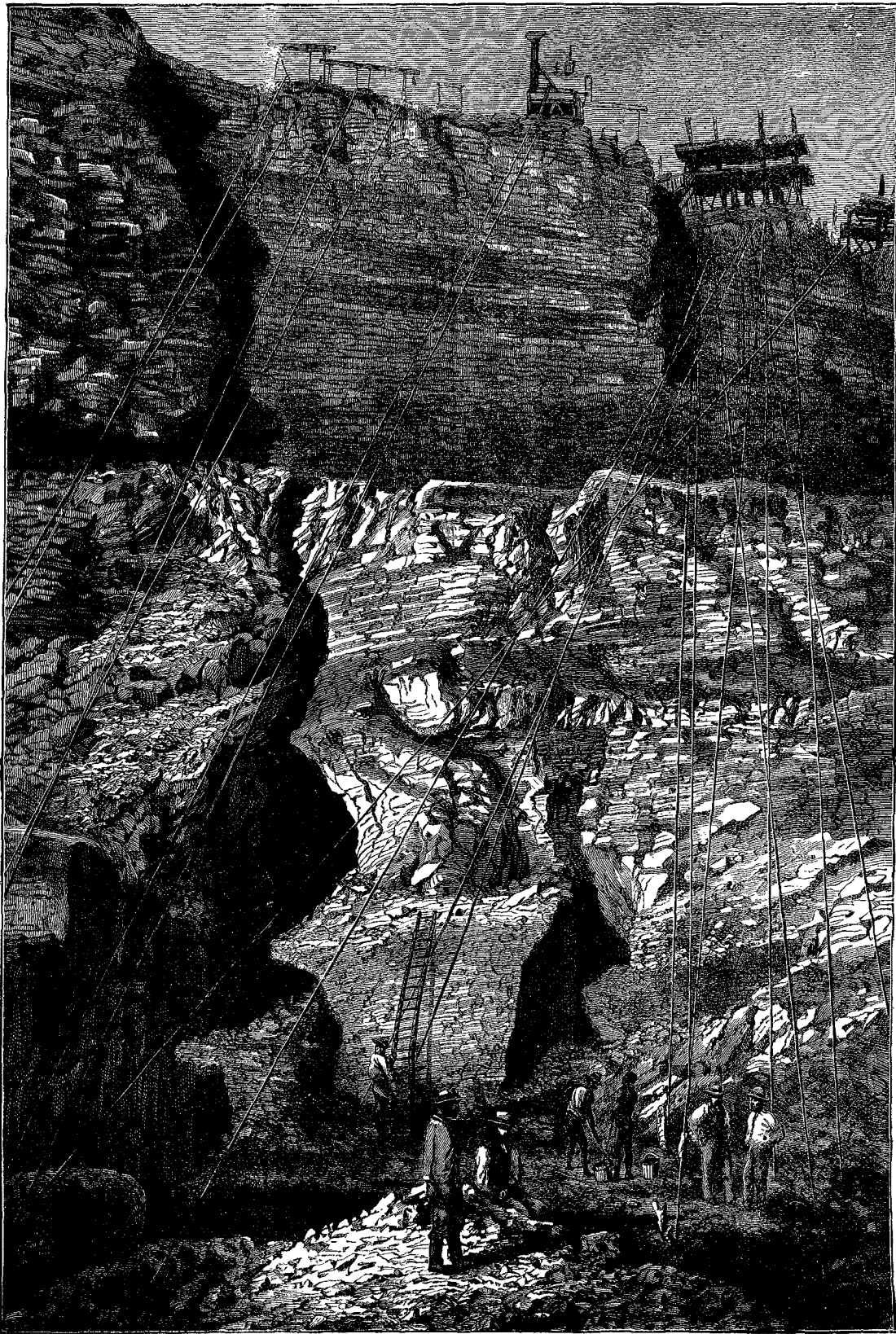
THE mine is an enormous excavation, measuring in capacity about 9,500,000 cubic yards, displacing over 40 acres of land surface, and more than 20,000,000 tons of earth, and reaching in depth (not including the underground workings), over 500 feet. The walls of this huge orifice are not perpendicular, but slant to the centre, from the surface downward.

Looking at the bottom of this immense hole, we see lively movements of human beings, who appear no larger than clothes-pins. They are filling tubs, which run up and down all sides of the mine, attached to those ropes you see in the cut, with "diamondiferous earth," that is, earth containing diamonds. Each tub is supported by a truck, which runs on two steel wire ropes, the wheels being grooved so as to ride safely on the ropes.

Attached to this car is a third rope, smaller than the others. This rope is fastened at

the other end to a large horizontal cylinder pulley, which, driven by an engine, draws the tub to the "receiver" at the top of the

the other under; thus, at the same moment a filled tub starts from the bottom of the mine, an empty one enters it.



KIMBERLEY DIAMOND MINE, SOUTH AFRICA.

In the bottom of the mine are two stagings. These are directly over two shafts which go deep into the earth, and lead to the underground workings. Our guide tells us to follow him. Soon we arrive at one of the "diamondiferous receivers," where we wait a moment until one of the tubs reaches the "receiver." The guide tells us to "climb in," and although it is a very warm day, during our flying trip we are sufficiently cool.

In less than two minutes we find ourselves on the bottom of the mine. Our guide now calls our attention to the different strata of earth under and around us. The one in which the diamonds are found is quite blue.

Walking over to one of the stagings previously referred to, the guide says, "If you wish, we will go down this shaft, and see what is going on far below us." Down, down we go, deep into the bowels of the earth. Here we meet a number of men, principally Kaffirs, who are engaged in digging up the precious ground, and

filling these little cars ready to be hoisted to the surface. Our guide informs us that over

four thousand Kaffirs are employed in this mine, a good proportion of whom work under the ground. Said he, "This ground over, under, and around us, is completely honey-combed with shafts and tunnels, and the bees [men] are kept at work night and day. Of course you understand that at night a fresh set of 'bees' go to work."

After following our guide around to some of the most interesting parts of the underground mine, we cheerfully return to the perpendicular shaft, where we "climb in" once more, and are soon safely hoisted to the "beautiful sunlight."

The buying and selling of diamonds occurs on Monday morning. Passing through this market on that morning, you have an excellent opportunity to gaze on immense fortunes, in the form of literal *heaps* of diamonds.

If the present rate of production from these mines continues many years, diamonds must, beyond question, become comparatively valueless. From a few figures and facts, which I will here give, I feel sure you will draw the same conclusion. The Kimberley Mine alone (remember this is only *one* of the four regular mines of Africa; besides which, many other diamond diggings exist, not alone in Africa, but various parts of the world) yielded between 1871 and 1885 over seventeen and one half million carats, equal to three and one half *tons'* weight of diamonds, in value about £20,000,000. From the four mines above mentioned, up to 1886 more than six and one half tons' weight had been extracted, realising forty million sterling.

A certain amount of diamonds are mailed to England every Monday. If you should pass by the Kimberley post-office on Monday evening, you would notice soldiers stationed in and around the building, and a little later on you would see a body of soldiers accompanying the mail carts to the station. The train is also escorted by a number of soldiers.

Every year the mines of Africa are becoming richer, the method of mining easier, and new deposits opening up. At present there are about 10,000 native labourers and 1,200 European overseers and artisans daily at work in these mines. The average wage earned by a Kaffir is about 21s. per week, and by a white man £5. Some 2,500 horses, mules, and oxen are also employed about the mines; and 350 steam engines, at work and idle, are fixed around the four mines, aggregating nearly 4,000 horse power. The annual expenditure in labour, material, etc., is not less than £2,000,000.

Those who are employed in the mines attempt, and very often succeed, in concealing diamonds. As every workman, but more especially the native man, is thoroughly searched at the close of his day's labour, much skill is required in order successfully to hide a stone. One of the many devices employed, and the most common, is that of swallowing diamonds. Another place of concealment is the nose. Some seclude small stones under the eyelids. Others actually *cut holes* in different parts of the body, and insert diamonds. How men will hazard their lives for such things, but care not to make any effort to obtain "true riches"!

GLORY TO HIS NAME.

ADDIE BEE COOPER.

WHERE are the doubts that long blinded my sight,
That hid heaven's joy in a cloud black as night?
Now the Healer has come, and restored all my sight—
Glory to his name!

Where are the sins that I cherished so long,
The proud, wayward heart, sad with sorrow and wrong?
Now the Light dwells within; all my life is a song—
Glory to his name!

Where is the treasure I left in his hand,
The treasure more precious than jewels or land?
His keeping is safest—now I understand—
Glory to his name!

What of the way that is rough to my feet?
What if the tempter I oftentimes meet?
I trust in my Friend; He is guiding my feet—
Glory to his name!

General Articles.

THE ORIGIN OF EVIL.

MRS. E. G. WHITE.

TO MANY minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's Word and essential to salvation. There are those, who in their inquiries concerning the existence of sin, endeavour to search into that which God has never revealed; hence they find no solution of their difficulties. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have obscured the teaching of the Bible concerning the character of God, the nature of his government, and the principles of his dealing with sin.

It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all his dealings with evil. Nothing is more plainly taught in Scripture than that God was in nowise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the Word of God; it is "the transgression of the law;" it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father, one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. "By Him were all things created that are in heaven, . . . whether

they be thrones, or dominions, or principalities, or powers" (Col. 1:16); and to Christ, equally with the Father, all heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its principles of righteousness. God desires from all his creatures the service of love,—homage that springs from an intelligent appreciation of his character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.

But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honoured of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. "Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering." "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:12-15.

Lucifer might have remained in favour with God, beloved and honoured by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:17. Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." "Thou hast said, . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation." "I will ascend above the heights of the clouds; I will be like the Most High." Eze. 28:6; Isa. 14:13, 14. Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer's endeavour to win their service and homage to himself. And, coveting the honour which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

All heaven had rejoiced to reflect the Creator's glory and to show forth his praise. And while God was thus honoured, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of his law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonour his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honours conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal to God. He was beloved and revered by the heavenly

host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged sovereign of heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes.

THE EVERLASTING HOME OF THE REDEEMED.—No. I.

S. MCCULLAGH.

WHILE it is true that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," nevertheless it is also true that God has revealed them to us by his Spirit through his Word. 1 Cor. 2:9, 10.

The everlasting home and state of the redeemed is a theme that has delighted the minds of the godly throughout all ages, and it is a subject which the ancient seers have dwelt upon with rapture. Over and over again the Lord has visited his servants, giving them holy visions in which the curtain of the future has been lifted, and the transported saint has been permitted to see the anticipated glories and beauties, to hear the sweetest music, and to behold the joy and blessedness of that state and place "beyond the rock-waste and the river, beyond the ever and the never."

It was the hope of this "better country" that led Abraham to leave home, friends, and native land; and of which all the ancient worthies "obtained a good report through faith."

In the law of Moses the land of Canaan was indeed the type of the promised inheritance of all the saints. In their wonderful encampment, the standards of the twelve tribes were a blessed reminder of the gates of the glorious capital city of the home of the saved. Rev. 21:12. In the Psalms that place is continually spoken of as "the earth," "the land," which the meek shall inherit, and the righteous dwell therein forever. Ps. 37:9, 11, 29, 34; Prov. 2:21. In the prophets it is said to be the land that "shall rejoice, and blossom as the rose." "It shall blossom abundantly, and rejoice even with joy and singing." "The redeemed shall walk there." Isa. 35.

It is evident from these Scriptures that the Creator has a purpose in view concerning this earth to be fulfilled beyond the completion of the millennium. It is at the close of the millennium that we must look for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," to "be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27. Such a kingdom and dominion as this was the Creator's good gift to man in his innocence and purity. "And God said, . . . Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Paul, in writing upon this fact, says, "Thou has put all things in subjection under his feet. . . . He left nothing that is not put under Him. But now we see not yet all things put under Him." Heb. 2:8. Universal dominion was given, but now that dominion has been lost, but not forever.

As we study this wonderful position of glory and honour in which God placed man in his sinless state, and ordained him to keep it forever, and meditate upon the low estate to which he is now cast, and then draw our com-

parisons, one cannot but be convinced of the sad and terrible loss that man has sustained. He has lost his right to eat of the tree of life and live forever. He has lost his position of glory and honour. He has lost his dominion over the earth and over all the animal creation. The cause of all this change can be summed up in one little word of three letters—*sin*. When man sinned, he became a transgressor of God's law, and in consequence a rebel against the government of God, consequently the Lord could not permit a rebel to rule any part of his vast dominions.

The apostle, after dwelling upon the subject of man's lost estate, immediately catches sight of some one that poor fallen man can look unto as the only hope of his re-instatement in his lost position: "But we see Jesus." Heb. 2:5-9. Yes, indeed; "we see Jesus," the mighty Restorer. He came to seek and to save that which was lost. Adam, too, saw Jesus. When the fearful results of his transgression were apparent to the condemned man, and all his hopes of life and happiness were seemingly lost forever, the Most High spake in his hearing the blessed gospel promise of final triumph through Christ, the mighty conqueror. Gen. 3:15. Then it was that Adam saw Christ and the character of the Father, who would give his only begotten Son to die for man's transgression, that He might redeem him to God. And now Jesus is known to the prophets as the "tower of the flock, the stronghold of the daughter of Zion," unto whom shall "come even the first dominion." Micah 4:8. Well may the saints of God rejoice that Jesus will restore to man the *first dominion*, which Adam lost by the fall.

At the fall, the dominion of the beautiful new earth passed into the hands of Satan, the usurper; sin cursed the earth, and its glory departed.

Satan read his own doom in the life and death of God's precious Son, and in order to frustrate the accomplishment of Christ's mission to redeem man by his death, he tempted Jesus by offering Him all the kingdoms of the world. The cunning deceiver knew well that the promise made at the fall, if carried into effect, would mean his eternal loss and ruin; therefore he determined to venture a temptation upon the Son of God. "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, all this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be thine." Luke 4:5-7.

But Jesus would not recognise his claim to the dominion. That dominion He would purchase back in the plan of his Father, and again present it to man cleansed from all sin. What is that dominion which man will yet receive from the hands of the King of kings and Lord of lords? This will be shown in our next paper.

THE SABBATH FROM CREATION TO THE CROSS.—No. 3.

AT THE EXODUS.

R. HARE.

THE descendants of Abraham had worn their captive chains for two hundred and fifteen years in the land of a stranger. In this captivity the knowledge of God and his requirements had almost been effaced from their memory. Surrounded by false gods and pagan

worshippers, the God of Jacob was known but afar off. Under the sharpness of the oppressor's lash, the Sabbath had been forgotten, for there was no rest for the slave. But the time of their deliverance has come, and God and his requirements are to be made known to the thousands of Israel. Moses hastens from the "burning bush" with the commission to tell Pharaoh that God would have his people free. By divine appointment Aaron meets him, and together they assemble the Hebrews to tell them of God's plan. The people hear, and then reverently bow their heads in worship.

Moses and Aaron at length appear before Pharaoh with the demand that the hosts of Israel be allowed to go and worship God in the wilderness. This demand is presented in the name of the Lord God of the Hebrews; but the proud Pharaoh replies, "I know not the Lord, neither will I let Israel go." In still more positive terms the demand is repeated; and to this the king replies by asking, "Wherefore do ye, Moses and Aaron, loose the people from their works? Get you unto your burdens." Ex. 5:4, R.V.

Here the question would rise, What could there be in the instruction given by Moses and Aaron that would have the appearance of "loosing the people from their burdens?" Was it the intention of Moses and Aaron to have the people go out on strike? Did they come there to instil principles of idleness into the minds of the Hebrews; or was there something behind that *loosing* connected with the service of the God of heaven? In the thirteenth verse we read, "The taskmasters hastened them, saying, Fulfil your works, a matter of a day in his day, as when there was straw." Ex. 5:13, margin. What could there be in the actions of Israel that would suggest to Pharaoh to withhold straw and yet demand the matter of a day in his day? Again in verse nine, margin, we read, "Let the work be heavy upon the men, that they may labour therein, and let them not regard vain words." Had their burdens not been heavy?—Yes! for we read, "Their lives were made bitter with hard bondage." What, then, of their idleness, those vain words, that heavy bondage, the matter of a day in his day, and the loosing of a people from their burdens? The answer is found in the words of Pharaoh, "Behold, the people of the land now are many, and ye make them rest [*Shabbath*] from their burdens." Ex. 5:5. The word here translated *rest* is in the Hebrew *Shabbath*, and is rendered Sabbath in 2 Chron. 36:21.

In imagination we look over that land of the Pharaohs. Thousands of Hebrews are toiling in its brickkilns and quarries to procure material for its monuments and treasure houses. In that people we see a nation of slaves, to whom life itself has become bitter because of cruel bondage. But the deliverer has come; and as the leaders of that slave nation gather in solemn conclave, they bow in worship as the will of God is revealed. We go from that council to find the workers hastening in their tasks, so that when the Sabbath comes they may rest, as their fathers did in the days of freedom. At length the Sabbath comes. The Hebrews' tasks are completed. They rest; and Pharaoh learns from his courtiers that his nation of slaves is keeping Sabbath.

Now we can see why Pharaoh upbraids Moses and Aaron with "loosing the people from their burdens;" why he refused to give them straw, and yet demanded the same number of bricks. They would not now be able to

do the work of seven days in six; and, in the mind of Pharaoh, they must labour upon the rest-day of that God which he despised. But the power that rules in heaven had decreed otherwise, so "He brought forth his people with joy, and his chosen with gladness, . . . that they might observe his statutes and keep his law." Ps. 105:43, 45.

Israel went out in triumph from under the rod of the oppressor. Jehovah asserted his right in the redemption of his chosen. But not many days pass before they are tested as to "whether they will walk in his law or no." The manna falls; bread is rained from heaven, and the people are to go out and gather "the portion of a day in his day," and by this their obedience is to be measured. Ex. 16:4, margin.

But what has the gathering of a "certain rate" every day to do with the law of Jehovah? For six days the "corn of heaven" falls over and around that mighty camp; for six days they rise and gather of angels' food. On the seventh day some of the people go forth to gather, but the plain round that encampment is bare. The Lord beholds their disobedience, and demands, "How long refuse ye to keep my commandments and my laws?" What commandment had they refused to keep?—That which says, "The seventh day is the Sabbath of the Lord thy God." The bread of two days had been given them on the sixth day; "so the people rested on the seventh day."

Two months have yet to be numbered before Israel stands by that trembling mountain from whose lofty heights Jehovah is to proclaim his law. The days pass; and in thought we stand with the thousands of Jacob while the trembling earth under their feet, and the smoke, the flame, and the blackness enshrouding the mountain above, inspire with silent awe the hearts of that mighty multitude. Loud and long the trumpet sounded; and in the hushed stillness that followed, Israel heard the majestic voice that in the beginning had said, "Let there be light," speaking the "Ten Words."

"No other gods," celestial or terrestrial! No images of human plan or device! My name hold in reverence! Thus Jehovah demanded, and still demands of his people. Again the voice is heard, and, "Remember the Sabbath day to keep it holy" is commanded in solemn utterance by the Eternal One. Oppression and slavery had torn from the minds of this people the requirements of their God; while a debasing form of religion had left its impress there. But by the awful presence of trembling earth and burning mountain, of rolling blackness, and echoing thunders of Archangel's trump and the voice of Deity, God would impress his law once more upon their minds, in absolute contradistinction to the laws and worship of the gods in the land of their oppressor. But why remember the Sabbath?—"For in six days the Lord made heaven and earth;" then He rested on the seventh day; and because of this "the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

In this fourth precept we have the only commandment for which the Lord has given his reason, the only one that appeals to memory, and the only one that connects man with the creation, and points out to man his Creator. It is thus preeminently fitted to form the seal of the living God.

Forty years pass by; and the law, written on that marble slab from the cliff of Sinai, has long been reposing in the sacred and mysterious ark, so closely connected with the presence of

Jehovah. Moses has led his people till they are in sight of the land of promise. He cannot pass over, but in solemn charge he enjoins upon Israel the constant remembrance of God's wonderful dealings with them. "Specially the day that thou stoodest before the Lord thy God in Horeb." Deut. 4:10. In repeating the fourth commandment, he refers to the bondage from which they had been delivered that they might keep the Sabbath. They were to remember that they served as bondsmen in Egypt, when the Pharaoh would not allow them to rest on the Sabbath. God delivered them that they might rest on that sacred day and keep his law; so now they are to rest, and to let their servants also rest. Deut. 5:15.

God is now gathering a people that He can lead, with a deliverance as mighty as that of Israel, from the bondage and darkness of Satan's dominion to the glory and liberty of the Canaan beyond. The Pharaoh spirit of intolerance and unbelief will oppose; but the Deliverer will come, and the "ransomed of the Lord shall return to Zion with songs and everlasting joy." In the gladness of that long morning, the bitterness and pain that may have crowded round the moments of life here will be forgotten forevermore. From Sabbath to Sabbath that ransomed people will gather to worship before their great Deliverer, who has now become to them both Creator and Redeemer.

Oh! glorious, long-expected age,
When, freed from Satan's cruel rage,
Thy people, gathered from each clime,
Bend to adore on holy time,
And hymn their great Redeemer's praise,
"Wondrous in all his works and ways,"
Lord of the Sabbath still to be,
Creator, King, throughout eternity.

THE CHURCH.

MEMBERSHIP, OFFICERS, AND AUTHORITY.

G. B. STARR.

THE head of every man is Christ. Every member of the church, which is Christ's body, is connected directly with the Head. This connection is made through the Spirit of God with every believer. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." Gal. 4:6. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. "For ye are all the children of God through faith in Christ Jesus;" and this faith is publicly expressed, and the connection made with the visible church by the act of baptism. "For as many of you as have been baptised into Christ have put on Christ." Gal. 3:26, 27. Those who receive the gospel with the whole heart are always desirous of taking this step; the language of their hearts is that expressed by the Ethiopian, "What doth hinder me to be baptised?" And the answer made him should be made in all cases, "If thou believest WITH ALL THINE HEART, thou mayst." Acts 8:36, 37.

A body, or company, of such baptised believers in any city or community, agreeing to associate together to walk in the precepts of Christ, may be properly called his church, a local church, a part of the great body of believers which constitutes the entire church. That they were so called in the early days of Christianity,

whether they were a company of believers in the city or country, meeting in a public place or private house, may be easily seen from the Acts and the epistles. "I commend unto you Phebe our sister, which is a servant of THE CHURCH WHICH IS AT CENCHREA. . . . Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks, but also ALL THE CHURCHES OF THE GENTILES. Likewise greet the church that is IN THEIR HOUSE." Rom. 16:1, 3-5.

In his church God has appointed certain gifts, helps, and governments, for the orderly assembling of his people, and the building up and edifying of its membership. "For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33. "Now ye are the body of Christ, and members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:27, 28.

God, who gives these gifts to the individual and the church, reserves to Himself the power to set them in the church. All are not apostles, those called specially of God to lead in his work; all are not prophets, those through whom He speaks in visions and dreams (Num. 12:6); all are not teachers; but all have some part to fill in the body, and every part is essential to the perfection of the body. "For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth with diligence; he that showeth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another." Rom. 12:4-10, R.V.

To the church Christ has committed the power to receive and excommunicate members, and to elect its officers, and has made it the highest authority in these matters. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt 18:15-20.

Thus it will be seen that after the committee of brethren have laboured with an erring brother, and he neglects to hear them, they are to tell the matter to the church; and if he neglects to hear the church, there is no further or higher appeal. Whatsoever the church binds, acting in harmony with these directions, will be bound in heaven; for Christ has given direction for this very course to be followed, and will not Himself work against his own order. The person is then to be to the church

as a publican and a heathen, disfellowshipped from their communion, and made a subject of missionary labour; he is to be treated as an unconverted person, and laboured with as such.

Every member of the church is in a sense a priest, one anointed of the Holy Spirit, one of "a royal family, a royal priesthood," who may lead a soul to Christ. Thus all are eligible to the office of minister or priest, if qualified otherwise by aptness to teach, etc. "And what is common to all," as Luther aptly says, "one may not assume without the common consent." Thus the membership elect their elders and deacons, and direction is given by the Holy Spirit whom to choose. See 1 Tim. 3:1-15; Titus 1:5-9.

These officers are not to be chosen from those newly come to the faith, but are first to be proved. They may be appointed as leaders to occupy these positions for a time without ordination; then, if found faithful, may be ordained. In the early church one or two persons were nominated to an office, after which prayer was offered to God to direct the church in casting their lots—votes—for the election of the one God had Himself chosen. See Acts 1:15-26; 14:21-28. That these officers were not ordained when these churches were first raised up, will be seen by a careful reading of the scriptures above quoted, as seen in the disciples returning or sending others, as Titus, and other labourers, to ordain elders in every city where the gospel had been received. These elders, deacons, or deaconesses served in the office to which the church, by their united vote, had elected them, and had just the authority delegated to them by the church, and no more. They had no authority to labour but in their own church. The elders as shepherds, under-shepherds of Jesus Christ, and the deacons as having charge of the funds and business interests of the church. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:1-5.

SEASONABLE OPERATIONS.

In operations of many sorts, success depends largely upon doing the right thing at the right time. Seasonableness is a factor which enters into all the other conditions and assumes a commanding place. When metals are being refined, it is all important to bring them to just a certain degree of heat, and to cease the application of this heat exactly at the proper time. In farming, the extent and quality of the crop will be found to depend not only on the soil and the seed, but also on the doing of certain things just when they ought to be done—ploughing, harrowing, cultivating, cutting and shocking, and so forth—immediately when the opportunity is at hand. So too in religious work. Labourers for the Master must watch the signs of the seasons, and sow with all energy or seek to reap with all energy, according as the times in-

dicade. In their hands is good seed, but to harvest the largest results, they must ever take advantage of the flood tide of opportunity. There is a time for the culture of the Christian life, but there are also times when persuasions to begin the Christian life must take the precedence.—*The Moravian.*

THE COMING OF HIS FEET.

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,
I listen for the coming of His feet.

I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with the weight of sorrow, faltering up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster-aisles of splendour, from betwixt the cherubim,
Through the wondering throng, with motion strong and fleet,
Sounds His victor tread, approaching with a music far and dim—
The music of the coming of His feet.

Sandalled not with shoon of silver, girdled not with woven gold,
Weighted not with shimmering gems and odours sweet,
But white-winged and shod with glory in the Tabor-light of old—
The glory of the coming of His feet.

He is coming, O my spirit! with His everlasting peace,
With His blessedness immortal and complete;
He is coming, O my spirit! and His coming brings release.
I listen for the coming of His feet.

—Selected.

SIN COVERED.

A WOMAN came to her minister one day, carrying a bundle of wet sand, saying, in answer to his questioning, "That's me; the multitude of my sins cannot be numbered; how can such a wretch as I ever be saved?"

"Where did you get the sand?" the minister asked.

"At the Beacon."

"Go back, then, to the Beacon, and take a spade with you. Dig, dig, and raise a great mound; shovel it up as high as ever you can, then leave it there. Take your stand by the seashore, and watch the effect of the waves upon the heap of sand."

"Ah, sir," she exclaimed, "I see what you mean. The blood of Christ! that would wash it all away."

They tell us that cloth which has been dyed red can never be restored to its original purity. But when a piece of red cloth is viewed through ruby glass, the colour is lost and it appears white. So sins "red like crimson" are "white as wool" when the blood of Christ is interposed.—*Selected.*

A GOOD MAN.

"THERE," said a neighbour, pointing to a village carpenter, "there is a man who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth much, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighbourly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready

to watch with a sick neighbour, and look after his affairs for him. I believe he and his wife keep house plants in winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets, and you'll always see them climbing into his one-horse cart when he has no other load. He has a genius for helping folks, and it does me good to meet him in the street."—*Selected.*

TO KNOW GOD IS TO LOVE HIM.

"ACQUAINT now thyself with Him, and be at peace." Job 22:21. To be acquainted with God is to be at peace with Him; and it is equally true that to be acquainted with God is to love Him; for God is lovable, and to love a thing that is lovable needs only an acquaintance with it. Therefore, he who does not love God does not know Him. And he does not love Him *because* he does not know Him. "He that loveth not knoweth not God; for God is love." 1 John 4:8. Undoubtedly the reason so many people love God so little is because they have such a slight acquaintance with Him. "Acquaint now thyself with Him."

THE ESSENCE OF HEATHENISM.

HEATHENISM does not consist in belonging to a dusky, scantily-clad tribe in some warm climate; nor in being dirty, poor, homeless, friendless, or the victim of evil habits in a great city, nor in all these at once. The essence of heathenism is that which repels men from goodness and from God. It is selfishness. Just so far as selfishness rules our lives, to that extent we are heathenish, no matter how cultured we may be or what church we attend. One of our polite, refined, modern city heathen may be more in fault than are the brown or black heathen who represent the lowest known types of humanity. The apostle declares that even they have enough knowledge of God to lead them somehow to Him; but their ignorance is so stolid that the selfishness which impels them to refuse or neglect to turn to Him is much less blameworthy than it would be otherwise.

Heathenism shows itself as often as elsewhere in the grasping after the gratification of desire. Is it money which you crave, or social recognition, or literary or political success, or only the name of being the best housekeeper in the village, or the best blacksmith in the county? Every one of these may be a proper and honourable object of effort, and, on the other hand, if any one of them absorbs you enough to cause you to forget to put God and your fellow-men first, then, so far as its influence extends, it is making you as truly a heathen as if you lived in China. Heathenism reveals itself, too, in an assumption of wisdom, in a foolish vanity based upon supposed intellectual superiority. How often this absurd self-conceit renders young men and women ridiculous. If that were all, it would be comparatively a small matter. But when it tempts them to deny God, to smile at Christianity, to imagine that agnosticism is smart, and that the eternal and immutable principles of righteousness somehow have been outgrown and set aside, it is making actual heathen of them, as true and pitiable and needy heathen as if they lived somewhere five thousand miles away and talked another language.

Heathenism in its essential principle always and everywhere is the love and service of self instead of God. Let us remember it.—*Congregationalist.*

The Home Circle.

MY ALABASTER BOX.

IT was not at meat in the Pharisee's house
That I sought the Lord that day,
Nor yet in my closet, hushed and fair,
Where I lowly knelt to pray;
But I carried my box of ointment sweet
In the face of the throngs that I chanced to meet.
"It is jewelled and precious," I proudly cried,
"And it cost me gems and gold;
And see, I shall pour it freely out
That my neighbours may behold,
And then I will meekly go my way.
'She has broken her box,' will the gazers say."
So up and down through the busy street
Seeking my Lord I went,
My head held high and my soul on fire
With the glow of its good intent.
And presently, hard where two roads met,
Stood One whom my spirit cannot forget.
Down in the dust at His beautiful feet,
With my trailing draperies white,
I cast myself with the odours sweet—
Were there angels to watch the sight?
"Lo! I for thy pleasing have brought my best;
Take it, sweet Saviour, and give me rest!"
He stayed me then with a kingly word:
"Not so, my child!" said He.
"Hast thou never a thought of the hidden name
In the hands that were pierced for thee?
Wouldst thou wound the heart that broke to save
Thy life from the power that holds thee slave?"
"Bring hither thy pride and thy discontent,
And thy cherished and vain self-will;
Empty thy soul of its low desires,
That my love that soul may fill.
It is not thy jewelled box I crave—
I am seeking the soul that I died to save."
"And never a gift of precious worth
Canst thou bestow upon Me,
While thou shuttest thy poorest brother out
From thy quickened sympathy;
And never in crowds and sordid show
Can I my best upon thee bestow."
The vision faded; the throng whirled by;
I stood in the path alone.
Then I went to seek for the lost, the weak,
Since my blessed Lord was gone.
Wherever they need me the box I break
To-day, to-day, for my Lord's dear sake.
—Mrs. M. E. Sangster.

WOMEN OF THE BIBLE.—NO. 48.

Job's Wife.

A. M.

ONE special design of the book of Job is to teach us the great, yet limited power of Satan, the common enemy of our race. Those who neglect to read this book through again and again, will not rightly understand the meaning of God's providential dealings with themselves and others, and so will misrepresent and unjustly accuse (as Job's friends did), because they judge after the sight of their eyes, and reason after poor, finite knowledge of the Infinite.

The sacred record of Job is, that as a man he was perfect and upright, and one that feared God and eschewed evil. And there were born unto him seven sons and three daughters. He was very rich in cattle and husbandry. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord and said, Doth Job fear God for naught? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hand, and his sub-

stance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Then their came upon Job and his family these troubles: the Sabeans slew his servants as they were ploughing, and carried away the cattle. While the messenger was yet speaking, another came, and said, "The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them." And while he was yet speaking, there came also another, and said, "The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword." And while he was yet speaking, there came also another, and said, "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell on the young men and they are dead; and I only am escaped alone to tell thee."

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

And the Lord said unto Satan again the second time, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life; but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

Now when Job's three friends heard of all this evil that had come upon him, they came to mourn with him and to comfort him. About thirty-three chapters are given to the conversation between them, in which these friends undertake to interpret God's dealings with Job, and to decide that these afflictions were just chastisement for sins committed by Job against God and man. Thus Job's spirit is vexed, and wounded, and his patience tried almost beyond endurance. Yet we hear him saying in the midst of this, "Though He slay me, yet will I trust in Him." And again he cries, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. . . . For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold

and not another; though my reins be consumed within me." Chapter 19:21, 25-27.

Thus was Job's faith in God found to be perfect under every form of trial and affliction that was heaped upon him; and proof against the seductive snares put forth by Satan through Job's wife, by which to lead him to despair, to curse God, and to take his own life; this was Satan's plan to gain the victory over Job, as he did over Adam through Eve; but the shield of "faith" saved him, and caused him to triumph over men and devils.

When the days of Job's trial were over, the Lord spake thus to his three friends, "My wrath is kindled against thee; for ye have not spoken of Me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you, for him will I accept; lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like my servant Job." And they did as the Lord commanded them. And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than his beginning; he had also seven sons and three daughters. And thus Job speaks of his experience, "I know that Thou, Lord, canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me. . . . I have heard of thee by the hearing of the ear; but now mine eye seeth Thee."

In this record of Job's experience we have unfolded before us the meaning of the words, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." 1 Tim. 6:12. Job never relaxed his hold on "Eternal Life"—the Almighty—though losses, sorrows, afflictions, followed in quick succession; and were intensified by the cruel suspicion of his friends, and the stinging taunts of his wife, who knew not the way of faith. Like many professors, she could praise the Lord when all was prosperous, but in the day of trouble there was neither comfort nor hope. She did not cultivate faith every moment by recognising God's hand in these daily trials. But let us seek divine aid, that we may profit by what we read of her failure, and the persevering faith of Job, who could say, "I know that Thou, Lord, canst do everything, and that no thought is withholden from Thee." Therefore had he comfort that none of these afflictions could be against him if God was on his side. But how could we understand anything of this mysterious hatred of Satan against our race without the sacred Scriptures? That is why he stirs up so much controversy concerning them; and seeks to prejudice every mind against them, as a whole or in part, according to his wicked device. Then let us take heed to the words of the apostle: "Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:10-12. "Fear not, I [Jesus] have overcome the world." "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

OUR BOOK OF REMEMBRANCE.

"I THINK we would better keep a book of remembrance, daughter," said my father, as we sat beside our evening fire, rehearsing some unusual perplexities and sorrows. Life had gone very hard with us that year, and I had become a chronic complainer. Just now brother John lay helpless with a broken thigh, and she who could "run smooth music from the roughest stone," with ceaseless love, had been taken from our sight.

"A book of remembrance, father? Why, I thought the Lord kept that."

"Yes, but why shall not wayworn mortals keep one also, in which to note his gifts; to recount the blessings of the way; the 'red-letter days' of sunshine after storm and darkness, joy after sorrow, quiet and peace after confusion, unexpected good, deliverance from danger? It has become easier to speak of our misfortunes and trials than of our blessings. These are received in silence. I'm afraid we shall never become 'house-top saints' at this rate."

"Don't say 'we,' blessed old father!" I cried penitently, noting with a pang the glory of swift-coming translation all over the noble head and face. Smiling at my eagerness, he softly repeated,—

"Every lifetime,
Yes, the narrowest and most dear,
Is a cup that still runs over
With the gifts of God most dear!"

"Suppose we take these pocket diaries and write in them, 'Gifts vs. Losses,' blessings over against trials, joys more than griefs, and see what comes of it. I think it would prove no small aid to our happiness and spiritual health."

A very tender and penitent heart made its first entry that night in the little book. On the fly-leaf my father's familiar hand had written:—

"Here, then, inscribe them, each red-letter day!
Forget not all the sunshine of the way
By which the Lord hath led thee: answered prayers,
And joys unasked; strange blessings, lifted cares;
Grand promise echoes! Thus each page shall be
A record of God's love and faithfulness to thee!"

It was strange, after that, how my book of remembrance filled up. I soon had to have another. Sometimes I compared mine with father's, who said, "You see, daughter, we do not need to search for his gifts; they are legion to those who have open hearts."

Often we found we had mentioned the same gift or deliverance, but oftener the need of individuality or experience had recognised what the other had missed. Where I had noted gifts of bread and loving-kindness, my father had offered thanks for the gift of chastening and for hidden manna. Underneath the former he had written: "Courage! ye that bear the sublime lot of sorrow. God wills it. It is the ordinance of infinite love, to procure for us an infinite glory and beatitude!" And beneath the latter, "We have meat to eat that ye know not of!" I noticed a spirituality to his remembrances that marked him indeed a "house-top saint."

Not a day passed but I had occasion to take my little book many times from my pocket, to note a sweet surprise, a gracious gift, unexpected strength, or cheer, or light; a soft air, a radiant sunset, a perfect day, an hour of peace, an answered prayer, an hour of fellowship, a friend.

That coming year life took on new meanings. Joys unexpected and unasked came into my life, till the soul cried out, "Lord, it must be a mistake! This cannot be for me!"

Then my little book began to show new reve-

lations of truth and God, some blessed inspirations, thanksgiving for a cross to bear, and some conception of "God's way with a soul."

Dr. McLeod in joyous words, says: "One man, O Lord, lifts up his voice and praises Thee that he has been born, because he knows Thee, and Jesus Christ, whom Thou hast sent." Also this: "Now that I know what He meaneth with me, what He would have me to do and to be, my heart says no more, 'Thy will be done,' but 'Thy will let it be done; I entreat Thee!'"

Dear, tempest-tossed reader, try the remembrance book.—H. H. S. Thompson, in *Advance*.

CHEERING WORDS FOR MOTHERS.

MRS. E. G. WHITE.

Jesus knows the burden of every mother's heart. He is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother. That Saviour, who, when upon earth, had a mother that struggled with poverty and privation, having many anxious cares and perplexities in rearing her children, sympathises with every Christian mother in her labours, and hears her earnest prayers. That Saviour who went a long journey for the purpose of relieving the anxious heart of a Canaanite woman whose daughter was possessed by a devil, will do as much for the afflicted mother of to-day, in blessing her children, as he did for the supplicant in that case.

He who gave back to the widow her only son as he was carried to the burial, is touched to-day by the woe of the bereaved mother. He who gave back to Mary and Martha their buried brother, who wept tears of sympathy at the grave of Lazarus, who pardoned Mary Magdalen, who remembered his mother when He was hanging in agony upon the cross, who appeared to the weeping women after his resurrection, and made them his messengers to preach a risen Saviour, saying, "Go, tell my disciples that I go to my Father and to your Father, to my God and to your God," is a woman's best friend to-day, and ready to aid her in her need if she will trust Him.

The prayers of Christian mothers are not disregarded by the Father of all, who sent his Son to the earth to ransom a people for Himself. He will not turn away your petitions, and leave you and yours to the buffetings of Satan in the great day of final conflict. It is for you to work with simplicity and faithfulness, and God will establish the work of your hands.

Mothers may come to Jesus with their worries and perplexities. They may find grace sufficient to support them, and to aid them in the management of their children.

The gates are open for every mother who would lay her burden at the Saviour's feet.

The true Christian will make his home a type of the heavenly home, and this he can do only as he has the abiding love of Christ in his soul. Souls about us are perishing for sympathy which is never expressed. Many have a cold, stern manner, and do not hesitate to reprove while they withhold all praise, and never give a word of commendation to brighten the pathway of those who serve them. As the heavenly home would not be a home of bliss without the presence of Christ, neither can the earthly home be a happy one without his abiding love.

Let the greatest care be bestowed upon the culture of your children. One child, properly disciplined in the principles of truth, who has the love and fear of God woven through the character, will possess a power for good in the

world that cannot be estimated. The work of wise parents will never be appreciated by the world; but when the Judgment shall sit, and the books shall be opened, their work will appear as God views it, and will be rewarded before men and angels. It will be seen that one child who has been brought up in a faithful way, has been a light in the world. It cost tears and anxiety and sleepless nights to oversee the character-building of this child, but the work was done wisely, and the parents hear the "Well done" of the Master.

Parents, you should commence to discipline the minds of your children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull them to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, not old enough to repent of their sins and profess Christ.

INSPIRE HOPE IN YOUR CHILDREN.

THE discouraged man (or woman) is already more than half defeated, though he has not entered the conflict; the hopeful man has half won his battle before he begins his conflict. The same is true of children. Parents, inspire hope in your children, that they may overcome their weaknesses and faults. The following good words from the *Housekeeper* are worthy of consideration:—

"There, now, stop that crying!" exclaimed a mother one day (only she used the word 'bawling,' which was certainly a misnomer, as big tears of penitence rolled silently down the little offender's cheeks, while sobs, equally silent, shook her little body from head to foot). 'The minute I begin to say a word, you begin to bawl. Let me tell you tears go for nothing with me. Crying don't show any sorrow. If you were sorry, you'd do differently. I know how it will be, you'll shed buckets of tears to-day, and do the same careless things to-morrow. When I see you do differently, then I'll believe you're sorry. So you may as well stop first as last.'

"And this was not a mother among the lower classes either. If that mother could only have looked into her little daughter's face for a moment with the clear vision that she should have had, she would have seen the little creature gasp in terror at her words, as if each one had been an actual blow. No, I am wrong; had she had the vision she should have had, she would have seen that the tears meant sorrow for the past and resolutions for the future, and she would never have let fall the cruel words which dropped on the little daughter's heart like molten lead, and left a scar which never could be effaced. She would have believed in her child.

"O mamma, mamma," wails the penitent son, 'I dare say I don't seem to you to try, because I fail so often, but I do, I do! You don't know how hard I try.'

"The mother remembers with a pang her own youthful struggles, and answers softly,

"Indeed, dear, I do believe you try. There, now, dry your eyes, and we'll start all over again afresh,' and her work is half done. To-morrow there will be mistakes again, but the fact that mother believes that he is trying will lead her son far upon the right road"

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, September 1, 1893.

NOTES OF TRAVEL.

THE sights of Rome may be "done" in a very short time, perhaps three or four days; but at least as many weeks are essential to a close and satisfactory observation of them. To those of leisure and means, or to the student of art and history, Italy offers inducements for an entire season's visit unparalleled in interest.

The churches of Rome attract very much attention, the four principal ones being St. Peter's, St. John's (the Lateran), St. Paul's, and St. Marie Maggiore's. St. Peter's stands preeminently above all others. It is the largest church in the world, being over 600 feet in length, 250 in width, and nearly 150 feet in height. The edifice is said to have cost £10,000,000. The interior is adorned with the most exquisite works of art, wrought in mosaics. Beneath the main dome the bronze canopy, supported by immense bronze serpentine pillars, rises more than ninety feet. On the right of the nave and near the transept sits the bronze statue of St. Peter, upon a pedestal about four and a-half feet high. The right foot projects over the pedestal, and forms a very convenient object to kiss. At some remote time the hint was taken, and a countless procession has since been marching up and bestowing this mark of affection, until the great and second toes have disappeared. Throughout the vast extent of this noble building, at every turn wonderful and exquisite adornments present themselves.

In connection with the church is a very extensive treasury of pearls and other gems. It is said that the gold of St. Peter's would furnish more coin by far than is in circulation in the kingdom. Adjoining the church is the Sistine Chapel, in which the conclave meets to elect the popes. The walls and ceilings are enriched by some of Michael Angelo's most celebrated frescoes; among them are the Last Judgment and Creation Week. The same pile of buildings contains the Vatican palace, or private apartments of the pope, the galleries of painting and sculpture, and the library. To describe these would be well-nigh an impossible undertaking. The sculpture gallery contains one and one-third miles of corridors, crowded with superior works of the art. To the library I did not gain admittance, and it was as well, because my time was too limited to inspect it.

The Lateran church is much celebrated as the seat of councils in the past. It was built and adorned at great cost, and is of very ancient origin. It contains in one wing a large font, in which it is said Constantine was baptised by immersion. The chapel of St. John the Baptist opens from this baptistery by a huge bronze door, which, as it turns on its hinges, causes them to give off a

musical grating sound, in which the tones of the "common chord" are rather beautifully produced. The chapel receives its name from a painting of the Baptist which it contains. Because a woman was the cause of the martyr's death, the sex are not admitted to the chapel. I could not help thinking that the same principle applied to murderous schemes of men, would exclude them from nearly every church in Rome.

St. Paul's is located four miles out of the city, and is a magnificent structure of mammoth proportions; but it is so far from the city as to be of no use for the multitude. But that does not seem to be the consideration in erecting these costly churches. The few worshippers at any of them may ordinarily be accommodated in the smallest chapel or vestry, while the spacious halls are left to the wondering crowds of sight-seers.

Italy is burdened with debt. The financial policy of its rulers has not been wise; and the exigencies of the present military situation have forced intolerable burdens upon the poor people. The public debt amounts to £16 per capita, and the annual interest is 14s. to each man, woman, and child. The common necessities of life are exorbitantly taxed to produce a revenue which always comes short of meeting the outlays. Notwithstanding this, and the untold poverty of the masses, there is sufficient money invested in the churches to redeem the public credit, relieve the exchequer, render the country happy, and feed the poor with bread in plenty. But it is here hoarded in the name of Him who, though He was rich, for our sakes became poor, that we through his poverty might be rich.

Italy is a beautiful and a favoured country; but Satan early took his seat there, and it has been the scene of his machinations throughout its entire history. There are faithful workers there, and there is room for many more. In no place is the gospel of peace and purity more needed than here.

Florence and Milan were the only other stopping places on our brief tour. The galleries of the former with St. Groce's church are most worthy attractions. The celebrated Uffizi Gallery contains the world's greatest treasures of art. At Milan the principal and almost only place of note is the Cathedral.

From this point we took the famous St. Gothard Tunnel route across the Alps. The day proved to be all that could be desired, and the scenery grand beyond description. After passing the beautiful Lake Como, we reached the Swiss border at Chiasso, where customs are collected. After this Lakes Lugano and Maggiore were passed. They present scenes of rarest beauty, nestled among the mountains. The railway undertakes the ascent to the St. Gothard Pass through the valley of the brawling Ticino. But the river descends more abruptly than the railway can climb, hence it is necessary to gain altitude by bold engineering devices. There are four loop tunnels where the line strikes directly into the heart of the mountains, and, performing a circle of two or three miles, emerges directly over the entrance

place, having gained perhaps sixty or seventy feet in height by the manœuvre.

Continually the traveller is deeply impressed by the stupendous mountains on every hand. The tunnels are numerous. The most extended one is at the summit under the St. Gothard Pass. This tunnel is nine and one-fourth miles in length, and its passage requires eighteen to twenty minutes. In the middle the greatest altitude is reached at 3,786 feet above the sea.

Emerging on the north side, we found a veritable northern winter waiting to receive us. Deep snows and cold winds. The valley of the Reuss rapidly conducted us to the beautiful shores of Lakes Zug and Lucerne. And at the close of the day our train reached the city of Lucerne. It had been a day long to be remembered. There are scenes of majestic grandeur in various parts of the world, but there is probably nothing that out-switzerlands Switzerland.

The greatest pleasure of all still awaited me. As I was journeying on towards Basle, a gentleman entered the carriage and addressed me in German. I paid but little attention to his commonplace remark about the weather; for I recognised the voice of my friend and fellow-labourer, H. P. Holser, with whom I had been intimately associated in former years. It was three months to a day since I had bidden farewell to Elder Daniells in the Adelaide harbour; and though I had found kind friends in many strangers, it was good to see a familiar face again.

THE WORK AMONG THE FINNS AND LAPLANDERS.

S. N. H.

At the Moss camp-meeting, Elder O. Johnson gave a very interesting account of the opening of the work in Finland. Finland is under the Russian Government, but the laws there are more liberal than in Russia proper. Bro. Johnson laboured in Helsingfors, a city of about 65,000 inhabitants, made up of Finns, Swedes, Russians, Poles, Germans, French, and English. The people are religiously inclined and very conscientious; but they are quite ignorant, and many are very poor. A sister who went there to do Bible work was not successful at first; so she began to call on poor families, and report their needs to those who were more wealthy, securing assistance, sometimes in food or clothing, but often in money. She became known as doing a work that all felt to be a blessing, and she was welcomed by the rich and the poor.

Then Bro. Johnson went to begin meetings. As it is against the law to hold public meetings, he first secured a hall, and then sent out cards of invitation, making it a meeting where he wished to see certain ones, and talk to them. Then he went to the police, and asked their permission. They referred him to the "head shepherd," who had charge of the spiritual condition of the flock, assuring him that he would not be molested if the shepherd did not complain. He then went to the shepherd, who said that they were "all Christians, and did not

need him." "But," said Bro. Johnson, "I saw a man and his wife drunk the other day, and they could not take care of their children. And there was some killing here not long ago; two men were killed, and the murderers could not be Christians." "O," said the priest, "then you have come to help us, have you?" "Well," the father of priests replied, "I do not think you are needed." "But I have appointed a meeting, and it will be held next Sunday," said Bro. Johnson. "I am sorry; but as you are going to have a meeting, I will come and see."

Accordingly after a few days the chief shepherd went, and heard a sermon on the 7th of Daniel. He brought his Bible; but it was very difficult for him to find the book of Daniel. Bro. Johnson took occasion to

rigid if enforced, as they are in the hands of the priests. The police are their servants, as is the case in all countries where religious institutions are enforced by the secular authority. The "spiritual fathers" prescribe the laws, and the civil officers are the administrators.

There were two or three Lapps at the Moss camp-meeting, representing their people. One of them made a speech, in which he said he felt thankful that he could speak in behalf of his people. They have no government or country of their own, but live a wandering life. Like Abraham, they are pilgrims and strangers, having no abiding place. Neither have they any independent language, but speak three dialects; one is a mixture of their own tongue with the Finnish, another with the Norwegian, and

winter they put deerskins on the outside of their tent, and sometimes on the inside also. If the ground is wet, they cover it with grass. (In some instances the huts are made of turf, as shown in the picture, which is from a photograph.) They have no chairs or tables.

Nearly all Lapps, both boys and girls, learn to use tobacco when about sixteen or seventeen years of age, and often even swallow it. This habit was introduced among them fifty or sixty years ago. They smoke, chew, and snuff. Drunkenness prevails, and they use a great deal of coffee. In his speech, this Lapp said he was engaged when he was twenty-one years of age, and his wife twenty. Their introduction was celebrated with drink, in which he indulged to beastly excess. Notwithstanding the hardships they endure and their rude way of living, this man said they had no sicknesses such as civilised Christians have till they came in contact with them.

The Lapps are very superstitious; they believe there are people living under the ground, or in some place where the Lapps cannot see them, and of these they are afraid. The Bible is printed in each of the three dialects, and of late most of the Lapps can read it. In the northern part of Sweden there is a mission that is free to the Lapps; but the missionaries do not like to be bothered with the children. All the Norwegian Lapps can read, and they would purchase books, but they wander so that the books would have to be sold at the time the orders were taken. In the summer the people are found together more than in the winter.

They are easily impressed, and would readily embrace the truth but for the opposition of the Lutheran priests. In Norway eleven have been baptised, and twenty are keeping the Sabbath, thirty including the children.

In his closing appeal, this Lapp said: "We want you to do missionary work among us. I was much prejudiced, and after I read a little, I thought I would not read any more; but it worked on my mind. Finally I said to my wife, 'Will you do as I do, and keep the Sabbath?' She said, 'Yes.' And then we got down on our knees, and prayed together. But we had many things against us. Since I was baptised, I have drank no liquor; and since I have come down here, I say, 'I will never drink coffee any more.'"

This is the effect that the truth of God has; it is always purifying and elevating. It is as John says: "Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.



A FAMILY OF LAPLANDERS.

tell the people that they should all follow the example of their shepherd, and bring their Bibles; then they would know whether he read the Bible right or not. This pleased the "reverend father," and so he did not interfere with the meetings. Twenty are now keeping the Sabbath in Helsingfors.

The sale by canvassing of works published outside of Finland is strictly prohibited. Some tracts are published there, and are distributed freely. Steps are being taken to publish "The Life of Christ" in Finland in the Finnish language, so that it can be sold by canvassers. The sound of the truth is already going from place to place.

There are a few Baptists and Salvationists and some Methodists in Helsingfors, but the people mostly belong to the Greek Church. The Jews have a synagogue, and are released from labour on account of their religion. There are also Mohammedans, who meet on the sixth day; but the principal part of the people meet for worship on the first day. The laws in all these countries are very

the third with the Swedish. In this, too, they are like Abraham, who mingled with Chaldeans, Egyptians, and Canaanites.

The Laplanders live principally in the northern part of Sweden and Norway; there are about 28,000 in Sweden and 16,000 in Norway. The mountain Lapps are somewhat different from the others. In the summer they eat the meat of the reindeer with a kind of grass cooked in reindeer milk. They not only eat the meat of the reindeer, but drink its blood. In the winter they use some flour. As the feed varies in different parts, they go from place to place with their herds of reindeer.

Their clothing is mostly made of the skins of the reindeer; for children the skins of young deer are taken. The women wear a sort of tunic that comes down below the knees, and usually brass buttons and ornaments, while the wealthy wear silver and gold. They live in round tents with a hole in the top, and build their fire in the centre, like the North American Indians. In the

THE REIGN OF PEACE.

E. J. WAGGONER.

THE greatest and most common mistake among men is to judge GOD by themselves. The LORD's reproach to man is, "Thou thoughtest that I was altogether such an one as thyself." Ps. 50:21. But the facts in the case are stated in these words: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

That is the reason that men have such erroneous ideas about the government of GOD. They judge GOD's method of governing by what they know of human governments, and therefore we hear such expressions as these: "If GOD rules this world, why does He not put a stop to all the poverty and misery?" Or "Why doesn't He make everybody good? if He rules, and is omnipotent, why does He allow anybody to be lost?" Or, allowing that He does reign, they conclude that He is neither good nor merciful, because He allows sin and misery to exist. Thus many infidels rail against the Lord, and many poor, over-worked men and women echo the sentiment, because they do not know the LORD, but form their opinions of Him by themselves.

The fact is that if GOD were to do what these people say He ought to do, they themselves would add hate to their indifference to Him. Men shout for liberty, and execrate tyrants, and then murmur against GOD because He is not a tyrant. They refuse to serve Him because He does not deprive them of their liberty, and make them not only slaves but mere machines.

GOD is a "GOD of peace." Heb. 13:20. His reign is a reign of peace. The apostle Paul says: "Let the peace of GOD rule in your hearts." Col. 3:15. He rules by peace. This is different from anything known among men, and we shall see the significance of it presently. JESUS CHRIST, the Son of the living GOD, is the "Prince of peace;" and "of the increase of his government and peace there shall be no end." Isa. 9:6, 7. His gospel is the "gospel of peace." Eph. 6:15.

GOD's thoughts concerning man are "thoughts of peace, and not of evil." Jer. 29:11. All his ways are peace. When He speaks He speaks peace. "I will hear what GOD the LORD will speak; for He will speak peace unto his people and to his saints." Ps. 85:8. Of the work of the Father and the Son upon the throne, the prophet says: "Thus speaketh the LORD of Hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of his place, and He shall build the temple of the LORD; even He shall build the temple of the LORD, and He shall bear the glory, and shall sit and rule upon his throne; and He shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

Thus we see that the GOD of peace and the Prince of peace, who "is our peace,"

are sitting upon the throne together, and their counsels together are counsels of peace. Their thoughts toward men are thoughts of peace, and they speak peace. The word of the ruler is law, and therefore the law of GOD is a law of peace. Everything in connection with his government is peace.

The peace of GOD is an active quality. It is peace that rules. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto GOD. And the peace of GOD, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS." Phil. 4:6, 7. It is impossible to describe peace that passes all understanding, and the only way that men can know it is to receive it at the hands of the LORD; for He says, "Peace I leave with you, my peace I give unto you." John 14:27. And yet, although we are not able to fathom its depths, we may know the nature of it from the Word of GOD.

INDIVIDUAL WORK.

L. A. SMITH.

THE Christian life demands individual effort. The Christian religion is not a religion of churches, or conferences, or tract societies, or other organisations; it is a religion of individuals. We have the work of all these organisations; we have special seasons, like the week of prayer, the General Conference, and other special meetings; but there is a sad lack of *individual* work, without which all else that is done will be of no avail.

We mean by this term independent efforts put forth by the individual, separate and apart from any special effort of religious organisations, for his own spiritual welfare, or for the welfare of others.

In the first place, individual work is essential to individual progress in the spiritual life. There are special times in which the church seeks after GOD, special meetings in which the power of the gospel is manifested, and the divine blessing felt by those present, through the labours of some faithful ones who are near to GOD. But these things do not constitute the mainspring of genuine Christian life. All these things are transient. They must come to an end; and then if the individual has been depending upon these, his Christian experience must come to a stop at the same time. This is just what happens to a great many professed Christians. They are warmed up and revived during some time of special effort on the part of the church, but when that ends they are left stranded; they have nothing to carry them further. These special seasons are necessary, indeed, and occasions of greatest profit to all who rightly improve them, but they do not afford a lasting, permanent foundation for Christian experience; for that must be new and fresh every day. They can fill up the cistern, so to speak, but they cannot be an ever-flowing spring. There must come days, and very many of them, when the individual must be left to himself, when he must depend wholly

upon his own individual connection with the Source of spiritual life. These days are links in the chain of his Christian life, and the chain is no stronger than its weakest link. He can maintain his own individual efforts in seeking GOD continually, every day, without interruption, and this is the only kind of religious activity which he can thus maintain.

In the second place, there is urgent need of *individual* effort for the salvation of others. While efforts put forth by the church and its kindred organisations are productive of most fruitful results, they do not have the effect upon many that might be realised by earnest individual work. Such efforts generally come at some stated times, which are announced beforehand, and consequently find the individual who needs help already braced to meet them. He is expecting that at certain times of the year efforts of this kind will be made, and prepares himself accordingly. But that which is said or done at a time when nothing is looked for on his part, must strike him with a conviction of sincerity, if not of truth. He is taken off his guard; he is not braced to meet it, and the chances are favourable that it will be appreciated, and perhaps make a serious impression. There are very many who are in an indifferent or ignorant condition, whose spiritual welfare is dependent upon some work of this kind. They must be reached in this way or not at all. And there is a blessing which goes with personal labour,—the blessing which comes from spiritual acquaintance and communion with one another. There is far too little knowledge on our part of the spiritual condition and needs of those whom perhaps we are accustomed to meet almost every day of our lives. When special times and seasons of spiritual revival, depending upon concerted, organised action and the presence of several leading labourers, have come to an end,—as such times always must,—there is absolutely nothing left for these needy ones except the continued individual efforts of those whose piety and zeal have not departed with the enthusiasm of special occasions. Individual work alone is capable of daily continuance, from the beginning to the end of the year.

The experience upon which we must all stand must be an individual experience. There may be Noahs, Jobs, and Daniels in the land, but their righteousness will avail for no more than their own souls. What we are to get from revivals is strength to live the Christian life alone, independent of all other persons and all special occasions. Without this, we shall certainly fail in the day of trial.

If the church is to know none but spiritual authorities, it must content itself with spiritual prerogatives and spiritual motives. It cannot take the pay of the state without taking also state control. It cannot be given special prominence and privileges unless it renders some service in return. This condition is realised in the Church of England, which owns the Sovereign as its head, allows its chief pastors to be appointed by politicians, and is in fact only another aspect of the state.—*London Daily News.*

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 10.—Sabbath, September 2, 1893.

EVANGELISATION OF THE WORLD.

1. Review questions:—

(a.) What past history of the world is to be repeated just before Christ appears?

(b.) Give two texts that show the condition of the world at the time of the flood?

(c.) What is said of Sodom?

(d.) Give a brief account of the warning of each and the results.

(e.) Have we any indications that their history is being repeated at the present time?

2. What did Jesus say must go to the world before the end? Matt. 24:14.

3. For what purpose is the gospel proclaimed to the world? Ans. For a witness.

4. What did Jesus say of the condition of the world in the last days that will show that it will be impossible for it to be converted? Luke 17:26-30.

5. When the Lord comes, what two classes will He find in the earth? Isa. 25:9; Rev. 16:15, 16.

6. Could this be so if all the world were converted before He comes?

7. Could they be converted before He comes? Rev. 22:11, 12.

8. What is the gospel commission? Mark 16:15.

9. Then for what does God hold his servants responsible? Ans. Sending the gospel to every creature.

10. Who only will be saved? Mark 16:16.

11. Does God compel everyone who hears to believe? Isa. 55:1; Rev. 22:17; Matt. 22:14.

12. Will the most of the world believe? Matt. 7:13, 14.

13. From whence will the redeemed of the Lord come? Rev. 7:9.

14. Then to how much of the world must the gospel go?

15. What is the gospel of the kingdom? See note 1.

16. With what must it be connected? 2 Tim. 4:1.

17. Has the gospel been preached to all nations? See note 2.

18. What are the people of God admonished to do when they see the signs that indicate the coming of the Lord near? 2 Peter 3:11, 12.

19. What will hasten that day? Ans. The evangelisation of the world.

NOTES.

1. The term "gospel" signifies good news. The gospel of the kingdom would mean the good news of the kingdom. The kingdom is associated with the second advent of Jesus Christ. Compare 2 Tim. 4:1; Luke 21:31, with Matt. 24:33. Therefore to preach the gospel of the kingdom in the sense of Matt. 24:14, would mean to preach the second coming of the Saviour.

2. The Bible has been translated into more than two hundred languages and dialects, and there are but few nations who have not heard the sound of this gospel. In a few of these nations the sound of the good news of the coming kingdom has gone but faintly, but the people are calling for some one to come and instruct them. The Lord has prepared the nations to receive the everlasting gospel, and is now calling for his people to go forth and sound it with a loud cry.

Lesson 11.—Sabbath, September 9, 1893.

APOSTASY.

1. Review questions:—

(a.) Give four texts that show that the world cannot be converted before the Saviour appears.

(b.) Who only can be saved?

(c.) How does the Lord work to get the people to believe?

(d.) What can you say of the gospel of the kingdom?

(e.) To what extent has this gospel gone to the world?

2. What does Paul say must take place before the coming of the Lord can be expected? 2 Thess. 2:3.

3. What message goes to the world before the Saviour appears? Rev. 14:8.

4. What is the meaning of the word "Babylon"? See note 1.

5. Who are in Babylon? Chapter 18:4.

6. How did God's people come to be a part of a fallen company? See note 2.

7. What class of professors does Paul say will come up in the last days? 2 Tim. 3:5.

8. What sins are found among them? Verses 1-4.

9. Of what are they to be lovers? Verse 4.

10. What is the extent of the sins of Babylon? Rev. 18:5.

11. What did Jesus say to his disciples about self? Luke 9:23.

12. What is said of covetousness? Col. 3:5.

13. What of pride? Prov. 6:16, 17.

14. What are the duties of children to parents? Ex. 20:12; Eph. 6:1; Prov. 23:22; Col. 3:20.

15. What position should God's people sustain to holiness? Matt. 5:48; Heb. 12:14.

16. What is said of thankfulness? Phil. 4:6; Col. 3:15.

17. What interest will the class mentioned in 2 Tim. 3:1-5 have in hearing the Word of God? 2 Tim. 4:3, 4.

18. What will those who are called out be doing? Verse 2.

19. Have we come to the time when professed Christians are confused and fallen?

20. What should be the message for such a time? Rev. 18:4.

21. What should be the character of those who give the message? Chapter 14:12; 2 Peter 3:14.

NOTES.

1. The word "Babylon" is from Babel, which means confusion. When applied to a body of professors, it would signify that they were not united in the faith they held. By studying Rev. 14:6-12 it will be seen that the term is applied to a people that live just before the Lord comes. See verse 14. They have not only become confused as to what the true faith is, but, by unlawful connection with the world, they have fallen from what they know to be right. Dr. Adam Clarke expresses their condition in his comments on 2 Tim. 3:5, when he says, "Who have all their religion in their creed, confession of faith, etc., while they may be destitute of the life of God in their souls." There are several hundred denominations in the land that profess to take the Bible as the foundation of their faith; yet each one condemns all the rest, showing a state of confusion that turns sinners from the Word of God. With their confusion they have so far retrograded from their original that it can be truthfully said, "Babylon is fallen."

2. Although the world denounces the fallen state of the church in the last days, God has not yet taken his Spirit wholly from them. He at one time blessed them, because they were living up to the light they had. Then they brought sinners into the fold, and were blessed in their

work. But in turning to the world, the honest-hearted ones are still there, but do not enjoy the state of things they see. Finally the Spirit will be withdrawn.

Lesson 12.—Sabbath, September 16, 1893.

THE MILLENNIUM.

1. Review questions:—

(a.) What can you say of the moral declension of the professed people of God in the last days?

(b.) What do they lack?

(c.) What sins do they cherish?

(d.) What call is made to his true people?

2. What is the meaning of the word "millennium"? Ans. It comes from "mille," thousand, and "annum," year.

3. What events are connected with the millennium? Rev. 20:2, 4, 5.

4. What marks the beginning of that period? Verse 5, last clause.

5. What causes the dead to be raised? John 5:28, 29.

6. When will his voice be heard? 1 Thess. 4:16.

7. What is said of the dead who rise at that time? Rev. 20:6; 1 Thess. 4:16.

8. Just before the Lord appears, what decree goes forth? Rev. 22:11, 12.

9. Then can there be any conversions during the thousand years?

10. What change will be wrought in the righteous that are living at that time? 1 Cor. 15:51-54.

11. What will they do when they meet the resurrected ones? 1 Thess. 4:17.

12. To what place has Jesus promised to take them? John 14:1-3.

13. What will the living wicked do when they see Jesus in the clouds? Rev. 6:15-17.

14. Why should they cry to the mountains to fall on them? 2 Thess. 1:7, 8.

15. What does the Lord do with them? Jer. 25:30-33.

16. When will they live again? Rev. 20:5, first sentence; Isa. 24:22.

17. If the righteous are taken to heaven, and the wicked are slain at the beginning of the thousand years, who will be left? Rev. 20:2.

18. In what condition did the prophet see the earth? Jer. 4:23-25.

19. When is this to be? Verse 26.

20. Then what will be the condition of the earth during the thousand years? Verse 27.

SANCTIFIED, set apart as holy, separated from other days. . . . It is useless to deny that the intent of this ordinance was to be coeval with mankind, the appointed lords of the world just finished. But it is, by this very consideration, and the reason on which it rests, equally futile to suppose that any subsequent circumstance could change the day thus to be observed. We cannot first say that this sanctification of the seventh day is binding on all men in all time because its ground concerns God's rest after creation, and then transfer that obligation to another day to which no such reason applies. . . . Its significance as commemorative of God's rest has no more passed away for us than the significance of the rainbow or any other fact naturally recurring, which has been by God clothed with sacred meaning. That the Christian church has seen fit to observe as a sacred day the first day, which witnessed the resurrection of our Lord, is a matter resting on wholly different grounds, and not to be referred to this ordinance for its sanction. . . . Well says Delitzsch, "The church keeps the Sunday, but the Sabbath remains the blessed and hallowed day of days." —Dean Alford's comments on Gen. 2:2, 3.

From the Field.

THE MISSIONARY.

[The following lines, copied from the *Free Missionary*, Boston, Mass., August, 1844, were written while the author, N. Brown, D. D., of Yokohama, was yet in college. He has since spent twenty years as a missionary in India, chiefly in Assam; and in the evening of life, he laboured in Japan, his principal work being the translation of the Scriptures.]

MY SOUL is not at rest. There comes a strange
A secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world,
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God, fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches o'er my path
Till I my weary pilgrimage have done—
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

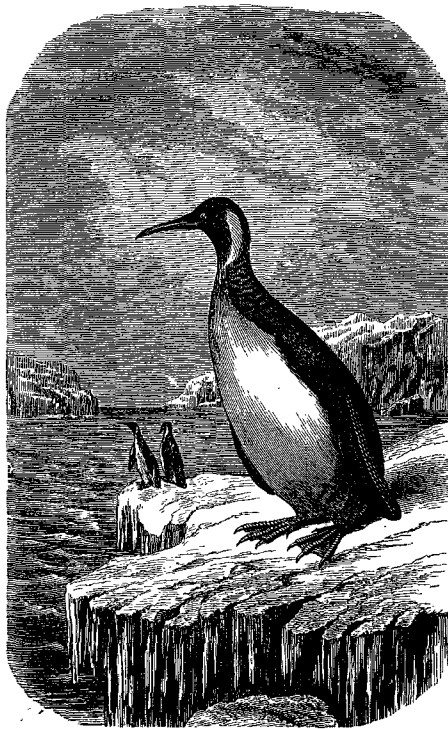
And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes,
From Africa's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven;
If one that hath so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan hath struggled, as he hath for me,
Should ever reach the blessed shore, O how
This heart will flame with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below!

THE FUEGIANS.

TERRA DEL FUEGO, the fire land, so called from the lighting of fires along its shores to serve as signals, a custom of its savage inhabitants, is a dreary and desolate place far away to the south of South America between the Straits of Magellan and Cape Horn. Its appearance on the whole is unfavourable. The islands of which this land is composed are for the most part mountainous and barren in the extreme. Violent storms of rain and snow, at certain seasons, are of frequent occurrence. Moreover, it is said they are liable to occur at any time. The resources of the country, as would be expected under such conditions and circumstances, are limited. Edible plants are rare. Animal life is restricted to but few species. The dog is the only quadruped. The penguin, albatross, and other waterfowl are plentiful, and their eggs are esteemed a rare delicacy.

The most interesting feature of the country is its people. Darwin, when he made his first visit to this place in 1831, declared that "here man exists in a lower state of improvement than in any other part of the world." In his classification of its people he hesitated, it is said, as to which side of the dividing line between man and beast they properly belonged on. Their

food, for the most part, was found to consist of a species of wild celery, fungi, berries, shell-fish, and sea eggs, with occasionally a seal, otter, or dead whale found washed ashore, which was regarded as a feast. Their clothing, if we may speak of it as such, consisted generally of a skin thrown over their shoulders with but little besides. This was thought sufficient protection from the inclemency of snow and cold. Travelling from place to place in quest of food, the most temporary structures sufficed for dwellings. These were made from broken boughs and covered with a thatch of rushes—the work of an hour. Some lived in their boats, where they ate and slept and reared their families. Life was considered of but little value; for in times of famine, we are told that rather than kill and eat their dogs, valuable to them in hunting, they would kill and eat their own species, the old and infirm women. These facts indicate



THE PATAGONIAN PENGUIN.

the darkness of their minds and the degradation of their lives.

The proclamation of the gospel to such a people, inhabiting such a remote and forbidding land, it is seen would be attended by great difficulties. In 1842, however, such a work was attempted by one Captain Gardiner, a devout and energetic man, who had been educated for the English navy, but who preferred the humble and retiring life of a missionary. He entered the Straits of Magellan, anchored in the bay, and explored parts of the country. Finding a hopeful prospect for the opening of a successful mission, he returned to England to obtain men and means with which to equip the enterprise. The society to which he appealed offered a deaf ear. Upon this it became necessary to organise another society, and raise funds for the proposed mission. Some years passed before the expedition was fitted out. When at last all was in readiness, a second attempt was made to reach the far-away country. It was successful; but during his absence the natives had altered. War and other causes had greatly reduced the tribes. Gardiner and his companions made a bold effort to open the mission. It was all in vain. They were received in a sullen and resentful manner; and after a time the entire party re-embarked for England, where, upon their arrival, they found the supporters of the mission discouraged and

unwilling to spend any more money on so unpromising a field. "Whatever course you may determine upon," replied the undaunted Gardiner, "I have made up my mind to go back to South America, and leave no stone unturned, no effort untried, to establish a mission among the aboriginal tribes."

Energetic effort and numerous appeals again won the day, and in 1850 a new expedition was ready to sail. This time more careful preparation was made than before. Near the close of the year, the little company arrived among the isles of "fire land," and landed at Banner Cove, where they erected their dwellings, and surrounded themselves with a fence. The natives soon gathered from far and near to witness the strange sight, and, true to their character, began to pilfer and destroy the property of the poor missionaries. This molestation continued, until, with heavy hearts and scanty provisions, the messengers of peace were driven from their location.

Painted in rude letters upon the smooth surface of a rock might have been seen these words, "Dig below; go to Spaniard Harbour. March, 1851." Below in a bottle had been placed a note stating, "We are gone to Spaniard Harbour, which is on the main island not far from Cape Kinnaird. We have sickness on board; our supplies are nearly out; and if not soon relieved, we shall be starved. March 26, 1851." Relief did not come until it was too late. Starvation was the fate of every one of that noble band. One by one they passed away. Notwithstanding these adverse circumstances, it is pleasing to know that they did not lose courage. On his birthday, in the cold winter when the snow lay all about, Gardiner wrote, "Should we languish and die here, I beseech Thee, O Lord, to raise up others, and to send forth labourers into this harvest." It is said that his diary is radiant with joy and peace in the Lord. His body, some weeks after the last member had perished, was found prostrate on the beach near his boat, where, from want of food, he had fallen and was not able to rise. On a rock near by was traced in chalk these courageous words, "Wait, O my soul, upon God; for my expectation is from Him."

Gardiner died; but the work went on. When Darwin again visited that southern land, so great a change had occurred that well did he write: "The success of the Terra del Fuego mission is most wonderful, and shames me, as I always prophesied utter failure." So striking was the effect upon his mind that he wrote to the society, avowing his intention to become an annual subscriber to foreign missions!

"Salvation, O, salvation!
The joyful sound proclaim
Till earth's remotest nation
Has heard Messiah's name."

W. L. H. BAKER.

THE MEDICAL MISSIONARY WORK.

[From an address by J. H. Kellogg, M.D., at the late General Conference in Battle Creek, Michigan.]

ONE of the means whereby an interest in medical missionary work has been increased, has been the establishment of a Medical Missionary School at the Sanitarium. It has three departments, one of which is a preparatory medical course for men and women who desire to become physicians. In this branch we have about twenty students at the present time.

Another department is a course for missionary nurses, of whom there are about one hundred

and twenty at the present time. This course covers five years. The preliminary training occupies two years, and at the end of that time pupils graduate into the rank of missionary nurses. Before that time they are simply missionary students. We have post-graduate courses that cover three years more, in which special instruction is given, including much that belongs to the regular physicians' course. Thus the missionary nurse is prepared, at the end of the five years, to do almost everything a doctor can do, and much that but few physicians know how to do.

Our medical missionary nurses are not taught surgery, but they learn how to assist in surgical cases. They are taught the symptoms of all the different maladies commonly met with, and how to relieve them. Thus they are prepared to do efficient independent work. This course gives more thorough instruction in practical hygiene than can be obtained at any other such school in the world.

The third department is the health missionary course, in which there are nearly seventy students.

I think that we should understand that medical missionary work is not simply proselyting work, but the medical missionary is to do good to all men as he has opportunity. If he finds some one suffering from pain, to relieve him; if he is hungry, to feed him. Christ came to earth to bring the gospel to men, and to do them good.

Medical missionary work is something that lays hold of the most vital interests of men. Here is a man lying at the point of death, perhaps. A missionary nurse takes the case, and with the Lord's blessing the man is raised to health. He feels that he is indebted to the medical missionary for his life, and is deeply grateful to him.

The interest thus established is permanent. The door will always be open for the reception of truth which comes through the right channel. The Lord did not ask every man who applied to Him for relief whether he would be his true disciple or not. You remember there were ten lepers healed, but only one of them was converted; the other nine were not willing to give God the glory. The Lord sometimes healed those who did not even know Him.

The medical missionary is occupied especially with works. Other missionaries may be content with good talk, such as preaching, exhortation, prayers, giving Bible-readings, etc.; but the life of the medical missionary must be filled with good works, or his missionary work will be a failure. Of course good words will be mingled with his good deeds; but deeds preach louder than words.

The Bible is full of exhortations to good works. There is no Christian duty more frequently and more emphatically pointed out in the Bible than the duty to engage in works of charity. For example, in 1 Tim. 6:17-19 the apostle Paul says, "Charge them that are rich, . . . that they do good, that they be rich in good works, ready to distribute, . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

In Deut. 10:12, we read: "What doth the Lord thy God require of thee but to fear the Lord thy God, . . . and to serve the Lord thy God with all thy heart?" A Christian life is a service, not simply a profession; not talking, but doing; not simply preaching and praying, but helping, lifting, giving, sacrificing.

The apostle Paul gives us the same thought in Rom. 6:16: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" Here, again, is the idea of active service, obedience, right doing.

In 1 Cor. 11:1, Paul exhorts us, "Be ye followers of me, even as I also am of Christ," who, Peter tells us, left us "an example that ye should follow his steps."

In Acts 10:38, Peter tells us that Christ "went about doing good." It is evident, then, that if we are Christ's servants, if we follow Christ, we must also go about doing good. We are not to wait for the opportunities for doing good to come to us, but we must *go about* doing good, seeking opportunities to do good, to help the needy, to bless and comfort the sorrowing, to uplift the fallen. We must search them out, not wait for them to hunt us up and move us to action by their appeals.

It is not what a man professes, what he teaches, or what he believes, but what he *does*, that will be considered in the great day. Every act of kindly sympathy, tenderness, and charity, and every effort to help a fallen brother, to lift up one who has stumbled, every self-sacrificing act in behalf of a fellow-mortal, God remembers, and "is not unrighteous to forget." The patient toiler in the cause of humanity, who works on uncomplainingly and unselfishly, perhaps without reward and without appreciation, may be comforted with the thought that God remembers him, and will reward him. The overburdened mother who cheerfully spends her strength and gives up her very life in behalf of her little ones, may find comfort in the thought that God says (Jer. 31:16), "Thy work shall be rewarded."

When one considers how much the Bible has to say about works, it is indeed surprising that there should be those who are disposed to discount the importance of Christian activity in philanthropic and humanitarian work. We are exhorted to be "furnished unto all good works," "rich in good works," to "maintain good works," to be "zealous of good works," and are assured that we shall be blessed in doing the works, and judged and rewarded according to our works. Good works, ministering to others in Christian activity, in acts of charity, sympathy, and benevolence, are really the sum and substance of the Christian life, and are the basis upon which that life is judged, and the measure of its reward determined.

God's goodness and mercy are unsearchable. There is always forgiveness with God just as long as there is genuine repentance. God's mercy is unlimited in its exercise both as to the number of times as well as in respect to the greatness of the sin committed. The difficulty is that men, by persistent sinning, so identify themselves with sin that they are unable either to discern between good and evil, or to believe God's promises.—*Selected.*

EVERYTHING great in this world has had a small beginning. The man who is not willing to begin low, will never rise high. Trees of slowest growth are of the finest and most enduring grain; so men of the noblest parts take time to strengthen and develop their powers. A mushroom comes up in a night, but—it is a mushroom still.—*Methodist Recorder.*

News Summary.

The population of New South Wales is now estimated at 1,211,630.

The amount which Victoria spent on education last year was £630,035.

The Victorian wheat harvest last year was nearly fifteen millions of bushels.

England spends £57,000,000 annually in protecting her home and colonial empire.

The spread of the cholera epidemic is causing great apprehension in Europe.

The New South Wales railways last year made a profit of £1,250,099, or 3.48 per cent. on the cost of construction.

South Australia spent £134,000 last year for educational purposes. The estimate for the current year is £135,809.

The Salvation Army is now twenty-eight years old. It has 3,068 corps and 10,816 paid officers at home and abroad.

A new engine on an American railway recently beat the record for fast railway travel by running 102 miles in an hour.

Zebras are being domesticated in parts of Mashonaland and the Transvaal, and are proving more serviceable than mules.

The court of arbitration that has been sitting in Paris to consider the Behring Sea seal-fisheries dispute, has decided in favour of Great Britain.

A further attempt is to be made to bring Sir Matthew Davies and Mr. Milledge to trial in connection with the Mercantile Bank case in Melbourne.

New South Wales has 2,502 public schools with an enrollment of 239,346 pupils, the expenditure last year was £768,395, of which £77,524 came from fees.

A telegraph line is to be built through Africa from the Cape of Good Hope to Cairo. Money enough has been subscribed to carry the line as far as Uganda.

In Japan most persons can write as well with their left hand as with their right, the boys and girls being taught to use both of their hands in writing and in other work.

Great distress is resulting from the miners' strike in Great Britain. In Lancashire many miners are completely destitute, and are begging from door to door. In Wales 130,000 men are idle.

Very serious religious riots have occurred in Bombay, the Hindoos and Mohammedans being the contending parties. The military were called out, and fifty of the rioters were killed, and two thousand made prisoners.

Many fatal accidents have been reported since our last issue; such as, seventeen persons drowned in a boating accident on the River Shannon in Scotland; thirteen lives lost in a single day by boating and bathing accidents in Great Britain; twelve lives lost by a railway accident in Virginia, U. S. A.; thirty fishermen drowned in severe storms on the Baltic Sea, etc.

It is extremely difficult to import goods into Turkey, owing to the absurd Custom House regulations. Political, medical, and explosive, are the three heads under which objectionable articles are classed. "Chambers' Encyclopædia" was promptly confiscated as being political. A drum was treated in like manner, because it is a military instrument. A walking-stick was seized because it might be a dangerous weapon. Some aniline dyes had safely passed, when it occurred to the inspector to test them by fire. They crackled, like salt, and were forthwith declared explosive, and so were seized. A phonograph was seized as being "an instrument of a suspicious nature." The English Consul-General at Constantinople reports that Custom House difficulties are increasing. The *Chronicle* says: "These fresh examples of Turkish folly prompt afresh the wonder how long such a country will continue to cumber the soil of Europe—how long it will be before the unspeakable one will be turned out 'bag and baggage,' in Mr. Gladstone's famous phrase, to his natural home in Asia?"

Health & Temperance.

SIMPLE REMEDIES FOR COMMON DISEASES.

Colds.—Tommy, or Mary, or baby, or some other member of the family, has "caught a hard cold;" what shall we do? Do nothing, and let it wear off?—No; perhaps the patient will get well; perhaps the cold will become something worse.

In the first place, prevent the cold, if possible, by beginning in season. Perhaps the feet have been wet, and are damp and cold. Pull off the boots and stockings, and put the feet into a pail of water as hot as can well be borne, after first wetting the head with cool water. After fifteen minutes' soaking, pour a little cold water into the pail. Allow the feet to remain two or three minutes longer, then take out, wipe dry every part, between the toes and around the ankles, and then rub them until they glow with warmth. Put on dry, warm stockings, and send the patient to bed for an hour, or for all night if it is evening. Instead of waking up in the morning with a headache, a sore throat, and a voice like a cracked fiddle, he will be quite well.

If a person really has a cold, and is sneezing, and wheezing, and coughing, and expectorating, more thorough measures must be taken:—

1. Eat little or nothing for a day or two. The popular adage, "Stuff a cold and starve a fever," is without foundation. A cold is a fever—a *heat*, really, rather than a *cold*, if temperature be considered.

2. Rest. Sleep all that is possible. No time is lost in such a course. Timely rest may save serious illness.

3. Take some kind of hot bath, which will start the perspiration freely. Long sweating is debilitating; only start the action of the skin. The foot-bath combined with the sitz-bath, the wet-sheet pack, the vapour-bath, and the hot-air bath are alike suitable. After the bath, go to bed.

Drink freely of water, the purer the better.

A day or two of such treatment will usually "break" the hardest cold, saving the patient several weeks of pain and annoyance, if not chronic disease. Try it. The trouble is less than you think, and the results are splendid.

Frequent bathing in tepid water makes a person less liable to colds.

Sore Throat.—There are many remedies for sore throat, some of which are harmless, being simply worthless,—like goose-oil applied externally,—while others are quite injurious. The remedy used by the Germans is the best,—hot water. It should be applied outside and inside; outside by means of flannels wrung out of water as hot as can be borne, applied to the throat and well covered, twice a day, for fifteen minutes or half an hour. Gargle hot water, as hot as can be borne, every fifteen minutes or half hour until relieved. Drink plenty of hot water, so as to get into a profuse perspiration. If there is fever, cool the skin with sponge-baths. Keep the feet warm. If there are symptoms of diphtheria, apply ice in a bag to the outside of the neck, and give the patient little pieces of ice to swallow. Lemon juice applied to the pharynx with a swab is sometimes a good remedy. A few hours of this treatment will effect a cure in simple cases.

Sneezing.—When suddenly seized with a desire to sneeze, place the finger upon the upper

lip and press hard. Rubbing the nose vigorously will also suppress the paroxysm when it is desirable to do so. When the affection is caused by disease of the nasal cavity, it will not be so easily controlled. The inhalation of steam, and the warm or cold nasal douche, or gently drawing water into the nose, will frequently give material relief.

Hoarseness.—All the syrups, expectorants, cough mixtures, anodynes, and inhalations ever invented or advertised will not cure hoarseness. They may sometimes destroy the sensibility of the nerves of the diseased part, and so relieve the cough, but they cannot remove the disease. Honey, loaf-sugar, and all such articles are very deceptive remedies. Cough lozenges and candy, troches, etc., are equally useless. They do not come in contact with the diseased surfaces, as many suppose. They pass directly down into the stomach, where they occasion much disturbance, disordering digestion, and so producing a disease really worse than the one they were intended to cure.

If the disease has not become chronic, it may usually be relieved by bathing the throat and neck in cool water, applying heat and cold alternately, and wearing a wet bandage around the neck at night. If the difficulty is of long standing, a physician's care is needed.

Cough.—Coughing, like vomiting, should be encouraged rather than restrained when there is anything which needs expulsion in that manner. Many consumptives have been suffocated by the sudden stopping of a cough which was merely an effort of nature to get rid of foul matter in the lungs. If there is no cause for the cough but irritation in the throat, it may be cured, in most cases, by the application of the wet bandage. Wear night and day, and change frequently. If the cough seems to have no sufficient cause, it may be concluded that it is of a purely nervous character. The force of will power is the best remedy. Resolve not to cough; engage the attention with something else, and forget it. Not a few cases of chronic cough are simply the result of habit. The eminent Dr. Brown-Sequard once made the following suggestions about how to stop a cough: "Coughing can be stopped by pressing on the nerves of the lips in the neighbourhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same mechanism. Pressing also in the neighbourhood of the ear may stop coughing. Pressing very hard on the top of the mouth, inside, is also a means of stopping coughing. And, I may say, the will has immense power, too. There was a French surgeon who used to say whenever he entered the wards of the hospital, 'The first patient who coughs will be deprived of food to-day.' It was exceedingly rare that a patient coughed then."

Continuous coughing will produce irritation of itself. Frequent sips of cold water, and gargling cold water or a mixture of water and lemon juice, will often relieve a cough when it is due to irritation of the upper part of the windpipe. Wearing the wet bandage about the throat is an excellent remedy.

Hiccough.—This troublesome affection is usually caused by a disordered stomach. Get the stomach in good condition, and it will disappear. A few sips of cold water will often relieve it. Perhaps the best remedy is holding the breath and fixing the attention intently upon some object. Another specific is to moisten granulated sugar with good vinegar, and take from a few grains to a teaspoonful. The effect is al-

most instantaneous, and the dose seldom needs to be repeated. It can be used for all ages—from infants of a few months old to persons on the down-hill side of life.—*J. H. Kellogg, M. D.*

DIET OF CHILDREN.

THE proper administration of proper food has much to do with the restoration of sick persons to health, and it is equally true that illness may often be avoided by the avoidance of food or drink which is irritating to the digestive organs. The food of children should receive special attention.

During the age of growth, the digestive organs are taxed severely to supply the enormous amount of nutriment necessary for the building up of the body. Comparatively few parents realise the important part which diet plays in the production of physical robustness.

A child who is puny, pale, and sallow is likely to become an adult of inferior mental and physical capabilities, and excessive fatness in childhood is quite as much to be feared. Either condition invites disease, and parents should know that much may be done to avoid both excessive leanness and excessive fatness by an intelligent and persistent attention to the child's diet.

Acute and chronic inflammations of the stomach are very common among children, especially between two and twelve years of age. These attacks are sometimes induced by exposure to cold, but oftener by the eating of improper food. Two kinds of food especially lead to such disorders—irritating food and easily fermentable food.

The first is a food which is not easily digested, and hence, by its continued presence, acts as an irritant. Easily fermentable food is that which is acted upon quickly by certain ferments, including the yeast and the alcoholic ferments. This process gives rise to the formation of gases and acids in the stomach and duodenum. All this results in a greater flow of mucus from the surface of the stomach. In the mild cases, "a bilious attack" supervenes. In other cases the attack is more severe; a chilly feeling or a chill will ensue, followed by fever, frontal headache, restlessness or delirium, a dry and coated or a fiery red tongue. The complexion is sallow, the appetite lost, and dark circles appear under the eyes.

The most important part of the treatment is preventive. Candy and sweets are among the most easily fermentable things swallowed by children. A child's diet should be strictly watched over, and not left to the child's own instincts. A proper amount of simple, nourishing food is the best diet for mental and physical development.—*Youth's Companion.*

THE uses of the skin are thus described by Dr. Gordon Stables: Protection against injury to the outer surface of the body; organ of touch; regulator of animal heat; emunctory, to carry off effete matter; an absorbent; organ of respiration. This authority states the following as the benefits of the regular morning bath in cold water: "Banishes languor; to some extent makes up for loss of sleep; tends to produce clearness of intellect; eases the duties of some of the internal organs; lightens the breathing; invigorates the muscles; braces the nerves; tones the blood vessels; strengthens the appetite; prevents colds and coughs; prevents gout, rheumatism, and all eruptions; procures for the delicate a greater meed of health, and more hardiness and happiness for the robust."

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: Sept. 15, 5:49; Sept. 22, 5:55.
HOBART: Sept. 15, 5:49; Sept. 22, 5:56.
MELBOURNE: Sept. 15, 5:50; Sept. 22, 5:56.
NEW ZEALAND: Sept. 15, 5:49; Sept. 22, 5:55.
SYDNEY: Sept. 15, 5:51; Sept. 22, 5:56.

THE WORLD'S WORKERS.

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

Benjamin Franklin.

Dr. Guthrie. Father Mathew. Elihu Eunitl. Joseph Livasey.

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, Zwingli, and others of the Reformers, as here unfolded.

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

RELIGIOUS TRACTS.

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

1.—Benefits of Bible Study	...	8 pages	1d
2.—Righteousness: Where it is to be Found	...	"	1d
6.—The Way to Christ	...	16	1d
7.—Tempted in All Points Like as We Are	...	"	1d
8.—The Privilege of Prayer	...	"	1d
9.—The Elect of God	...	8	1d
10.—The Plan of Salvation	...	16	1d
11.—The Sufferings of Christ	...	"	1d
12.—Living by Faith	...	"	1d
13.—The Origin of Evil	...	"	1d
14.—The Full Assurance of Faith	...	"	1d
15.—Two-fold Evidence of Acceptance with God	...	8	1d
16.—Baptism—Its Significance	...	16	1d
*—Justification, Regeneration, and Sanctification	...	"	1d
*—The Sure Foundation and Keys of the Kingdom	...	"	1d
21.—Without Excuse	...	4	1d
24.—Will the World be Converted?	...	8	1d
28.—Signs of the Times	...	16	1d
29.—The Millennium	...	"	1d
30.—The Second Advent	...	32	2d
*—The Great Day of the Lord	...	40	2½d
*—Appeal on Immortality	...	8	½d
36.—Bible Questions and Answers Concerning Man	...	16	1d
38.—Milton on the State of the Dead	...	24	1½d
*—Immortality of the Soul: Is it a Scriptural Doctrine?	...	32	2d
*—Samuel and the Witch of Endor	...	"	2d
*—Spiritualism, a Satanic Delusion	...	"	2d
*—Scripture References	...	"	2d
*—Sanctuary of the Bible	...	16	1d
*—Christ in the Old Testament	...	"	1d
*—Bible Election. Predestination in the Light of the Scriptures	...	24	1½d
46.—Perfection of the Ten Commandments	...	8	1d
49.—Which Day Do You Keep, and Why?	...	"	1d
51.—God's Memorial	...	16	1d
52.—Law and the Gospel	...	"	1d
53.—Can We Keep the Sabbath?	...	"	1d
54.—Examination of Reasons for Sunday-Keeping	...	"	1d
55.—Elihu on the Sabbath	...	"	1d
*—The Lost-Time Question	...	"	1d
*—Definite Seventh Day	...	"	1d
*—The Seventh Part of Time	...	32	2d
60.—The Sabbath Not Changed	...	"	2d
61.—The Counterfeit and the Genuine	...	16	1d

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 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.

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,

—A—

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.

The Bible Echo.

Melbourne, Victoria, September 1, 1893.

CONTENTS OF THIS NUMBER.

POETRY.

Glory to His Name ...	274
The Coming of His Feet ...	277
My Alabaster Box ...	278
The Missionary ...	284

GENERAL ARTICLES.

The "Kimberley Diamond Mine," South Africa ...	273
The Origin of Evil ...	274
The Everlasting Home of the Saved.—No. 1 ...	275
The Sabbath from Creation to the Cross.—No. 3 ...	275
The Church ...	276
The Essence of Heathenism ...	276
Seasonable Operations ...	277
Sin Covered ...	277
A Good Man ...	277

THE HOME CIRCLE.

Job's Wife ...	278
Our Book of Remembrance ...	279
Cheering Words for Mothers ...	279
Inspire Hope in Your Children ...	279

EDITORIAL.

Notes of Travel ...	280
The Work Among the Finns and Laplanders ...	280
The Reign of Peace ...	282
Individual Work ...	282

BIBLE STUDENT.

Sabbath-school Lessons ...	283
----------------------------	-----

FROM THE FIELD.

The Fuegians ...	284
The Medical Missionary Work ...	284

NEWS SUMMARY

...	285
-----	-----

HEALTH AND TEMPERANCE.

Simple Remedies ...	286
Diet of Children ...	286

PUBLISHERS' DEPARTMENT

...	287
-----	-----

EDITORIAL NOTES

...	288
-----	-----

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.

MORE than fifty persons are keeping the Sabbath in Bath, England, where Elder Washburn has been holding meetings.

THE thirteenth annual commencement exercises of Battle Creek College, Battle Creek, Michigan, took place on June 19, when a class of twenty-seven graduates received well-earned diplomas.

MANY people excuse themselves from labouring for the Master because they have little ability. They forget that the man was condemned for not using the one talent. Those of limited ability have all the more need to carefully cultivate and judiciously use all the power they possess. There is still another class whose only excuse for not engaging in work for God is that there is some one who can do it so much better than they can. This class should also observe, in the parable of the talents, that the man who had failed to use the one talent was not excused because another had five. No, he never so much as offered such an excuse.

It is not the desire to have the work done in a more skilful manner that usually gives rise to this excuse. Many times pride is at the bottom of it. Such a feeling is one of the most effective barriers to successful work; and until complete victory is gained over the temptation, success need not be expected.

L. J. R.

THE *Review and Herald* quotes the *New York Observer* of June 29, as saying on the situation in Europe, that "whatever may be the professions to the contrary, France is bent upon the recovery of the lost provinces, Alsace and Lorraine, and Russia is bent upon occupying Constantinople; and when an opportunity is presented for the attainment of these ends, each power will throw its last man into the field. So long as this condition exists, the Triple Alliance, which alone is able to keep them in check, must continue to increase its armament

equally with theirs, a policy which the German Army bill is intended to carry out."

As a consequence, the governments of Europe maintain twenty-two and one-quarter millions of men under arms as standing and reserve armies, and the taxes are so heavy that they can scarcely be extorted from the "crushed and groaning people."

MANY are longing to grow in grace, and as they pray over the matter, they are surprised that their prayers are not answered. The Master has given them a work to do whereby they shall grow. The question is, Are they seeking to save souls for whom Christ died? Spiritual growth depends upon giving to others the light God has given to you. You are to put forth your best thoughts in active labour to do good, and only good in your family, in your church, and in your neighbourhood. In place of growing anxious with the thought that you are not growing in grace, just do every duty that presents itself, carry the burden of souls on your heart, and by every conceivable means seek to save the lost. Be kind, be courteous, be pitiful, speak in humility of the blessed hope, talk of the love of Jesus, tell of his goodness, his mercy, and his righteousness, and cease to worry as to whether you are growing or not.

Plants do not grow through any conscious effort. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." The plant is not in continual worry about its growth; it just grows under the supervision of God. The children of God are to cease worrying, cease looking at themselves, but take an earnest interest in others, and seek to lead the feet of the straying in the narrow path cast up for the ransomed of the Lord to walk in. In this kind of work they will gain breadth of thought, tact, and skill. They will realise that they are to become agencies through which God will convey the truth to other minds, and that they are never to be left alone in their efforts; for heavenly angels will work with them and impress the hearts of those who hear.

Man cannot do God's work, but he can be the instrument in God's hand to persuade, to entreat, to draw souls to Jesus Christ.—*Mrs. E. G. White.*

THE SUMMER TERM OF SCHOOL.

WE are looking forward to our summer school as a season of great profit to those who desire to enter some branch of the Master's work, and yet are hesitating because of a lack of suitable preparation for it. There are many who long to engage in some enterprise which will help sinful, suffering humanity to take hold of a Saviour's pardoning, sympathising love. The summer term of the Bible School will offer special advantages to such persons, as individual attention can be given them on those lines where they are most deficient. The management will be glad to do this just as far as they are able, and with a limited number of students they will be able to do more efficient work than now.

Much of the difference between successful and unsuccessful labour lies in the spirit and method in which the work is performed. The first and most important requirement is the coöperation of the Spirit of God, which endues men with power to bear the gems of truth to destitute and perishing sinners. If we take up the work of the summer term with this object prominent, and do not allow anything to divert our attention, we shall not be disappointed in the results. We shall tarry until we receive the blessing of God and its accompanying power. There are some who are crying out in their souls for just such an experience as this, and we have reached the time when God is ready to grant it to us.

The methods of labour are simply the habits with which we do the work, and these, to a large extent, have a moulding influence upon men in forming their opinion of the sacred truths we carry them. Because of this, we often see the stamp of the human left upon the work, and hence it is marred in our hands. Is it not strange that we should allow it to be so, when the formation of good habits and right methods of work is an accomplishment so easily acquired? It is only necessary for one to repeat an act a few times in order to form the habit

of doing it in a certain way, be that way good or bad. But when we have once formed a habit of doing something the wrong way, it takes much more time and effort to break up the wrong habit than to form the right one in the first place.

Let us seek God for not only the best methods of doing the work, but also the power to do it with success.

L. J. R.

MR. W. T. STEAD, a prominent man in London literary circles as editor and writer, has recently embraced Spiritualism, and started the publication of a quarterly called *The Border Land*, to be devoted to its interests.

THE one thing which is absolutely essential to Christian character, is charity. This is plainly shown in the wonderful discourse of St. Paul in the 13th chapter of 1 Corinthians. It is a very significant statement which the apostle makes in this chapter when he says, "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." What greater works could any one perform than to bestow all his goods to feed the poor, and give his body to be burned? Yet if he does all this without charity, he gains nothing. Mere works, however great, are not acceptable with God. There must be present that "faith which worketh by love." And what greater or sadder mistake could be made by seekers after the life to come than is indicated by those lines? Thinking to be looked upon by God with favour for their great works and apparent self-sacrifice, they will in reality be regarded by Him as poor deluded fanatics. Many, doubtless, will make this mistake, and experience the awful disappointment which will attend it. Let us be sure that we are actuated by the one right and acceptable motive.—*Review and Herald.*

Now religion "in its highest and truest sense" means liberty. It means liberty for every man, not only to decide in what way he shall honour God, but also whether he shall honour Him at all. God gives to every man this privilege of choice. The command is, "Choose ye this day whom ye will serve." The privilege of choosing implies the privilege of rejecting. God does not compel people to serve Him. His law is a law of love, and not of force. God draws men by the power of love, knowing that only those who yield to love are religious in the highest and truest sense, since love is of God, and only those who are like God have pure and undefiled religion.—*Present Truth.*

A METHODIST paper in America, calling attention to the efforts of the Jesuits to capture the press of that country, says:—

"Every Jesuit college in America has a class in journalism, training young men and women for positions on the daily papers of the land, and one or more of the graduates have already found situations on the staff of nearly every great daily paper in the country, and the Associated Press, with other similar agencies for disseminating the news, is made up largely of Roman Catholic managers and reporters."

Nor is the vigilance of the church less in other directions and in other countries.

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.