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LIGHTHOUSES.

THE first lighthouses known were huge stone towers, or altars, built on dangerous coasts, and dedicated to the gods, where great bonfires flamed forth, telling the mariners of danger near. In time of storm, sacrifices were offered to the storm god, and in extreme cases human beings were offered. They supposed the gods were angry at man, and required his life before they would be satisfied; so they offered captives and slaves, that their friends at sea might be spared.

Pharos, the first and most famous lighthouse of which we have any knowledge, was built about 283 B. C. by Ptolemy Philadelphus, at the entrance to the harbour of Alexandria, and was one of the seven wonders of the world. It was said to have been 400 feet high, built all of white marble, at a cost of £390,000. About the same time there was built at Rhodes a great brass statue of the sun god Apollo, generally called the Colossus, which was another of the seven wonders. It was the figure of a man, 105 feet high, and contained a beacon light for the guidance of mariners. It was destroyed by an earthquake fifty-six years after it was finished, and lay in ruins till 672 A. D., when the brass, weighing 806,000 lbs., was sold for £36,000 sterling.

But among modern lighthouses the first and most notable of which we have definite knowledge was the one erected by Winstanley on the Eddystone rocks, fourteen miles southwest of Plymouth, on the coast of Cornwall. These rocks are barely covered at high tide; but when the sea is rough, the waves dash over them to the height of thirty or forty feet, making it impossible to work only in summer and between tides. Henry Winstanley began his structure in 1696, building it mostly of wood, bolted to the rocks, the sides being polygonal. In two years it was completed, the light being forty feet high, and the whole structure nearly eighty feet. But finding that the

building could not long stand against the waves, it was incased with a four-foot wall of stone to the height of twenty feet, and the tower raised to about seventy feet, the whole height being one hundred and twenty feet. The cut illustrates this as finished in 1700. It seems to have been built largely for ornament, and looks more like an oriental summer house. Three years later, it was all swept into the ocean and buried, together with its architect and builder, who were making some repairs in it at the time of the storm, November 26, 1703.

The second structure was built on the same spot, in 1706-8, by John Rudyerd. It was entirely of wood, except the foundation,

seventy feet; the upper part, which was of wood, was burned in 1770, and reconstructed ninety feet high, entirely of stone. Its diameter was twenty-six feet, covering the entire surface of the rock. This lighthouse was finally pronounced unsafe, as it showed signs of giving way; and in 1879-82, Mr. Douglas built the present house on an adjoining rock, designed in a similar manner to Smeaton's. The light is one hundred and thirty-three feet high, and of 159,600 candle power, visible seventeen miles. The old one was removed in 1882 after the new one had been completed. B. B. B.

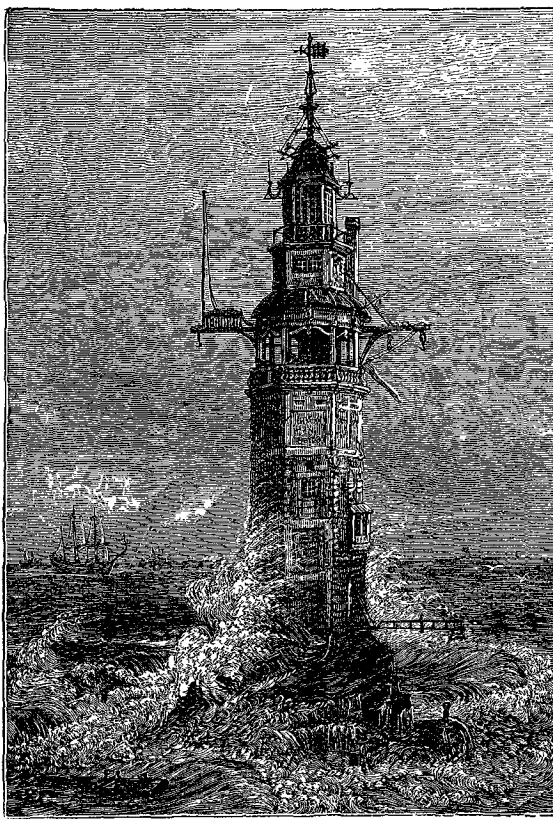
THE LAW.

GEORGE B. THOMPSON.

DR. PORTER, of the M. E. Church, in his work entitled "Hints to Self-educated Ministers," among other good practical suggestions to the shepherds of his denomination, speaks as follows concerning the decalogue:—

"Suppose they come to a congregation that is dead in trespasses and sins, it is easy to see that they must awaken them to thought and feeling. The natural way of doing this is to present the law, showing what God requires, and what will be the result of persistent rebellion. By holding up this glass before them, they will be likely to see their own defects and dangers, and become interested in knowing *how* they may be saved. . . . And here is one point where we think modern preaching is defective. It leaves the law of God, with its terrible penalties, largely out of sight, and offers the benefits of the gospel on inadequate terms, amounting often to little more than an intellectual acceptance of the atonement, without proper repentance or reformation. Jesus and his apostles preached the terrors of the law, and so do all successful ministers."

James represents the law as a mirror (James 1:23-25), in which all may look and see what manner of person they are. The fourth precept is as much of a mirror as either of the other nine. It reveals the fact that those who do work on the seventh day, when God has commanded us to "do no work," are violating one precept, and are condemned as law-breakers. James 2:8-11. When Jesus comes in all his glory, he will find a people who are keeping *all* the law of God. Rev. 12:17. Reader, will you be one of the number? In keeping the commandments of God there is great reward. Ps. 19:11.



FIRST EDDYSTONE LIGHTHOUSE.

which was of oak and stone in alternate layers, bolted to the rocks. The height of the tower to the light was seventy feet, total height, ninety feet; it was of circular form, and built without ornament. This lighthouse was destroyed by fire in 1755.

The third structure was built again on the same rock, in 1757-59, by John Smeaton. The old foundation was all removed; the original rock was cut in steps, and dove-tailed stones from one to two tons in weight were wedged in and cemented solid, each stone being fastened to the layer below it. The height of the tower to the light was

THE NEW BIRTH.

Yes, all is plain! I see,
 I live, I am made free!
 Oh! Love, my new-found guest!
 Sweet peace, and sweetest rest!
 What shall I do, what say,
 In this rare morn which is true life's first day?
 All round are odours blown,
 And with soft undertone
 Faint music pants in all the glowing air.
 The waters call in many a flower-fringed stream;
 The earth is very fair,
 And through the depths of tender sky
 Floats many a cloud-bright argosy;
 But I have tasted something more divine,
 I see a glory brighter than the May,
 I hear what angels to each other say,
 A heavenly heart is throbbing against mine.
 These earthly blossoms cannot make my crown,
 Celestial strains this earthly music drown,
 I look, as through an open door,
 On landscapes that shall fade no more.

O Saviour, Jesus, it is all of Thee—
 This sacred sense of what I'm made to be,
 Thy perfect self and my infirmity—
 All, all of Thee—the veil removed,
 The joy that springs in being loved,
 The faith that asks no higher place
 Than sights of thy forgiving face.

Nearer and nearer, Lord, and nearer still,
 Thy work begun, fulfil,
 Shape all my life according to thy will,
 Thou knowest how I aspire;
 Accept my strong desire,
 Hope, heart, and mind—my spirit's deepest deep—
 Take all, to feed and keep,
 Till my whole soul to Love's full flower is blown,
 And Love's full flower to perfect fruit is grown.

—H. N. Powers.

General Articles.

GOD WANTS THE YOUNG.

MRS. E. G. WHITE.

IN these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbour. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realising that it may strike a hidden rock that will cause them to make shipwreck of faith and happiness. They need an unerring counselor, an infallible guide. This they will find in the Word of God. Unless they are diligent students of that Word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life.

The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart.

My heart is drawn out for the young. God has given them talents, which, if improved and consecrated, would enable them to be of great service in his cause. But there must first be a transformation of character, an overcoming of obstinacy and self-sufficiency, and a cultivation of kindness and affection. They need to overcome the defects in their characters, if they would be-

come useful workers for God and useful members of society. Many are seeking for happiness, but they know not how to obtain it. If such would find true happiness, their minds must first receive the right discipline. They must learn to have faith and confidence in God. Those who have not learned to subdue self, to control impulse, and to bring themselves into obedience to the principles of the law of God, will not, cannot be happy, or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in his school, to wear his yoke, to lift his burdens, to deny inclination, to sacrifice a seeming present good for a future good, a personal advantage for a general advantage. The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God.

Time is valuable. Now is our time of probation. There is an eternity of bliss to gain, a perdition to shun. Do not, my young friends, fritter away your God-given opportunities. Up to duty and to work for the Master! Many of you have lessons to learn that you have not yet dreamed of. The books of heaven reveal many things that you can have blotted from their pages by coming to God with a truly repentant heart, and exercising faith in the blood of Christ as the atoning sacrifice. The life that was once lived in the flesh must now be lived by faith on the Son of God. Lie low at the foot of the cross. Give God a chance to work, and He will teach you precious lessons.

Ask yourselves the questions, What education am I receiving at the present time? What advancement am I making in the divine life? Some are training in the school of vice and deception, receiving an education that will unfit them for this life and for the future, immortal life. Others are educating themselves for lofty positions, where they may receive the praise and honour of men. Still others are educating themselves in Christ's school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above. Every day we are learning lessons in good or evil. Every thought cherished, every impulse indulged, leaves its impression on the mind.

We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings, and our passions. O, how fearfully lax we are in our duty to ourselves, in allowing our ideas to be moulded by our own faulty will, and in allowing ourselves to be controlled by circumstances. We must study the pattern,

Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their minds for want of heart culture! All goodness commences in the heart.

THE SABBATH IN THE GOSPEL AGE.—No. 6.

IN THE APOSTASY.

R. HARR.

AS WE pass by the first century of what is called the gospel age, we find that many changes begin to appear in the once harmonious plan of faith delivered to the saints. "The mystery of iniquity doth already work," is the warning given by the apostle to the Gentiles respecting the power that would "sit in the temple of God, showing himself that he is God." Centuries before, Daniel had written of the same power in the words, "He shall think himself able to change times and laws." Dan. 7:25, *Douay Version*. And before this century closes, we shall find the work of changing already begun.

This power, that was to subdue three kings, speak great words against the Most High, think to change times and laws, trample down the saints, and continue for 1260 years, will quickly be recognised as the Papacy. Before it the Vandel, Heruli, and Ostrogothic kingdoms fell. It alone of earthly powers places man in the position of deity, with the title of "Lord God the Pope." For 1260 years it held control over the people of God, and had those days not "been shortened," no flesh should have been saved. It alone of all terrestrial powers has dared to put forth its sacrilegious hand in the impious attempt to *change the times and laws of the Most High*. Under its direction, the second commandment has been expunged from the decalogue as given to her people, the tenth divided to retain the number, and all of the fourth obliterated except the first line, so that the Sabbath—*times*—might be more readily changed.

It is a singular and yet most

REMARKABLE FACT

that the first effort made by Rome, through her bishops, in their endeavour to exalt themselves over the churches, was made on behalf of Sunday. "In A.D. 196, Victor, bishop of Rome, attempted to impose on all the churches the Roman custom of having Easter fall every year on Sunday."—*Bower's History of the Popes*, vol. 1, p. 18. "This bold attempt," says Bower, "we may call the first essay of papal usurpation;" and Dowling speaks of it as the "earliest instance of Romish assumption." Prior to this time, and for many years after, the Eastern churches celebrated the passover—now called Easter—on the 14th day of the first month. The Council of Nicæa was finally called by Constantine to settle this and other questions in dispute.

According to "Cassell's Cyclopædia," the title of pope was first adopted by Hyginus in A.D. 139. Only forty years had passed since John wrote his Gospel; but the change

wrought in the church during this time had been as rapid as it was disastrous. The work of self-exaltation developed till in the days of Victor we find a man reaching out to subdue all his fellows into obedience. Another century passes, and during that time nineteen popes claim their place as rulers over God's heritage. When we reach the days of Sylvester, in A.D. 314, still more extraordinary developments appear. Sometimes persecuted, sometimes flattered, and often deceived, the church had failed to notice the "falling away"—the decay of spiritual life and power, that left her a toy in the hands of scheming rulers. So that when Constantine made his advances toward the "union of church and state," she was not prepared to withstand the offers of imperial favour. Flattery thus accomplished what persecution could not do.

Constantine was a sun-worshipper, and in his famous edict of A.D. 321, he enjoins that "all the judges, and towns people, and the occupation of all trades, rest on the venerable day of the sun." This edict has no connection whatever with the command of Jehovah; in fact, it is directly opposed to it, being but the law of a heathen prince passed in favour of the day devoted to his sun-god; but the church, flattered by this prince of Apollo, was willing to accept a compromise that was at once popular and expedient.

THE SUNDAY EDICT

was accepted; and three years after, Pope Sylvester honoured the "venerable day of the sun" with the title of "Lord's day." Forty-three years after, at the Council of Laodicea, in A.D. 364, it was received for the universal church, and anathemas were passed upon those who would continue to observe the Sabbath. Thus the day of the sun must wear the garb, and be recognised as the day, which God had blessed. All did not accept this, however; for at the Council of Orleans in 538, it was found necessary to repeat the bitter anathemas against those who were still persisting in the true Sabbath observance.

Here we might inquire, Was Sunday thus established by divine authority?—No; but by that power who should "think to change times and laws." Eusebius, Constantine's courtier and bishop, thus writes of the change: "All things that it was lawful to do on the Sabbath, these we [Constantine and his bishops] have transferred to the Lord's day."—*Cox's Sabbath Literature*, vol. 1, p. 361. By this attempted change, there was none of the Sabbath holiness removed, nor was there any sanctity added to the first day of the week. How applicable the words, "He shall think to change times and laws." Sir Wm. Domville says that "not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles." Eusebius is the first known writer who, in his commentary on the 92nd Psalm, attempts to make this application, though in the very same connection he brings in a contradiction in the statement, "We have transferred to the Lord's day." The first-day sabbath

was not set forth by either Christ or his apostles, but by the "man of sin," who has introduced a counterfeit for every truth in the Word of God.

ROME

is not backward in accepting the position granted to her by the profession of a Protestant world. From a sermon by Father Enright, published in the *Industrial Observer* of December, 1889, we copy the following:—

"But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognised in all civilised nations. . . . It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, 364 A.D., anathematised those who kept the Sabbath, and urged all persons to labour on the seventh day under penalty of anathema.

"Which church does the whole civilised world obey?—Protestants call it every horrible name they can think of—antichrist, scarlet-coloured beast, Babylon, etc., and at the same time profess great reverence for the Bible; and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says: 'Remember the Sabbath day to keep it holy,' but the Catholic Church says, No, keep the first day of the week; and the whole world bows in obedience."

One more quotation on this point will be of interest: "It was the Catholic church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*Plain Talk for Protestants*, p. 213.

What of the Sabbath during these years of change, when paganism became Christianised, and Christianity became paganised? Was it lost or forgotten?—No; it lived still, to witness before the apostate worshippers of a dishonoured faith. "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church."—*Coleman, Ancient Christianity*, chap. 26. Yes; down to the fifth century and beyond it; for in those countries and among those people where Rome has never held power, the seventh day has always been, and is still, regarded as the Sabbath. From the Waldensian valleys, the regions of Abyssinia, and the church-centres of the East, Sabbath-keepers have stepped forth in protest against the "changing of times and laws;" while the scattered sons of Abraham have proclaimed to every nation under the sun, "The seventh day is the Sabbath of the Lord thy God."

OUT of the presses of pain
Cometh the soul's best wine,
And the eyes that have shed no rain
Can shed but little shine.

—S. S. Times.

HOW WILL CHRIST BE RECEIVED?

M. E. KELLOGG.

THE presence of Jesus on the white cloud, coming in the accumulation of his own, the Father's, and the angels' glory, leaves no place for idle speculation or the expression of human opinions as to his character or his work. Two, and only two ideas are expressed in the Scriptures to show the effect his coming will have upon the inhabitants of the earth. One is the thought of joyfulness on the part of his saints; the other, the grief and terror of those who have rejected the offers of mercy which He had made to them. Something will be said, and the prophet thus testifies as to what it will be: "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation." Isa. 25:9. Two ideas are especially prominent in this text. They had waited for the Lord; they had believed He was coming, and thus expecting his return, they had made a preparation to such an extent that they were ready to receive Him. There was no surprise and no fear. They exclaim, "This is our God!" A very close and intimate relation is signified by these words. To the wicked He may be a fear, a whirlwind, a storm of wrath, a devouring fire; but to his saints He is a remover of fear, a protection from the whirlwind, a covert from the storm, a place of safety in which to hide while the overflowing scourge shall pass over. Their thought is, "He is our God," "He will save us." Their expectation and hope is, "We will be glad and rejoice in his salvation." They have been waiting and watching for his return; earth and its attractions have been growing less and less to them, and Jesus and the glories of heaven, all in all. It was these trusting saints, who live in the closing days of time, that Paul addressed when he said, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

Far different will be the condition, the feelings, and the words of those who reject the offers of mercy, and who do not believe in his coming. Their condition of fancied security will be rudely broken by the appearance of the Son of man upon the white cloud, to reap the harvest of the earth. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. The words they utter express a condition of fear so great that to be crushed beneath the mighty rocks of the mountains is to them the only hope. Thus has inspiration drawn a prophetic picture of what they will do and say: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of

his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

How great the contrast between their feelings and those of the righteous! That face, which rather than to see, they would choose to be buried beneath the everlasting hills, is to God's believing children the "fairest face that mortal ever saw." Indeed, one of the most precious promises to them is that "they shall see his face." Seeing in reality that face of benignant tenderness and love, will be to those who have so long looked there by faith, better than seeing gates of pearl or streets of gold.

The people of the earth to-day are preparing themselves for one of these experiences; a joy too great to be told in words, or an anguish too deep for utterance, pleading only for the blinding shadow of the quivering mountains for a covering. Such will be the scene—the last act of earth's drama—that will be ushered in at the coming of the Son of man. Kind reader, give this subject your earnest, prayerful attention. A faith in Jesus that will clothe you with his righteousness will alone make you to stand in his presence. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at his coming." 1 John 2:28.

NOT ALONE.

A GOOD minister was once sent to a wild and dangerous part of Australia, on an errand of duty and mercy. When he went, he was too poor to be in any great danger from bush-rangers or robbers; but as he came back he had to bring in his saddlebags a large sum of money, not his own, but belonging to the dying man he had been sent to comfort. He knew that a dangerous robber was aware that he was riding along this lonely track through the bush with all this money about him, and when he got to one part of the road he felt so frightened that he thought he was not trusting God as a Christian should. He wanted a little quiet, so he got off his horse and stood by it, with his eyes shaded against it, praying for faith and courage not to be afraid of bush-ranger robbers, and to be guarded against them. He prayed till he felt calm enough to go on, and then he mounted his horse, and reached the town in safety with the money which he had in charge.

Some time later, he was once more called to visit a man on a sick bed, and he recognised him as the robber of whom he had been so afraid in his ride. This man told him he had felt that he could not die without confessing that on that day he had followed him, intending to rob and murder him, but could get no opportunity.

"Why did you not do it when I got off my horse?" asked the minister, in surprise. "I could not then," said the bush-ranger; "there were too many of you."

"What do you mean?" said the minister; "I was quite alone in the bush—standing with my head resting against my horse's side for a long time. You could have killed me then."

"You were not alone," said the bush-

ranger. "I saw you standing as you describe, but there was a man standing on each side of you."

Certainly there had been no other men with the minister in that hour of terror when he prayed; but God opened the robber's eyes, and showed him his angels guarding his servant as he went on his dangerous duty, as Elisha's servant's eyes were opened to see celestial guardians round his master.—*Selected.*

LIFE MORE THAN PROFESSION.

MEN are always testing their own religion and that of their neighbours by agreement about small points of disputed belief or variant ceremony; but Christ's test treats such things as supremely insignificant, and He says, "By their fruits ye shall know them." The real question to ask about any form of religious belief is, Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean, and base, and selfish, and impure? . . . I am so convinced that there is no error more fatal than the notion that correct belief or church membership are of any value whatever in comparison with that righteousness of life which is the be-all and end-all of true religion, that I say plainly—and if I could find words to say it yet more plainly, I would say it yet more plainly—I would rather that any man should be a Romanist, or a Buddhist, or a Mohammedan, so that he were a holy and godly man, than ten times over a member of the most Catholic church that ever existed, and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar, or, in any one form of conscious wickedness, a hypocrite and a bad man.—*Archdeacon Farrar.*

TWO SERMONS.

It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. "I cannot exactly define the flaw in the morning's discourse," remarked one friend. "It was able, brilliant, and, in a certain sense, spiritual; but it sent me home to speculate and philosophise over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon," he continued, "I came away with a great longing to get on my knees before the Lord and implore Him to make me the man He designed me to be, and then send me forth to wider service for the blessing of mankind." One preacher stimulated the mental faculties; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?—*Congregationalist.*

CHRIST'S EXAMPLE A REBUKE TO BIGOTRY AND EXCLUSIVENESS.

In every age since Christ was among men, there have been some who chose to seclude themselves from others, manifesting a Pharisaical desire for preeminence. Shutting themselves away from the world, they have not lived to bless their fellow-men. There is no example in the life of Christ for this self-righteous bigotry; his character was genial and beneficent. There is not a monastic order upon earth from which He would not have been excluded for over-stepping the prescribed rules. In every religious denomination, and in almost every church, are to be found erratics who would have blamed Him for his liberal mercies. They would have found fault with Him because He ate with publicans and sinners; they would have accused Him of worldly conformity in attending a wedding feast, and would have censured Him unmercifully for permitting his friends to make a supper in honour of Him and his disciples. But on these very occasions, by his precious teachings, as well as by his generous conduct, He was enshrining Himself in the hearts of those whom He honoured with his presence. He was giving them an opportunity to become acquainted with Him, and to see the marked contrast between his life and teachings and those of the Pharisees. As professed followers of Christ, we must learn of Him. There is with many an icy chilliness, a reserve like that of the Pharisees, that must be broken down. They are not willing to become learners, but, like the Pharisees, desire to be dictators, teachers. God sent his Son to give his people a better knowledge of the truth, to show them the best way to help their fellow-men. But the Pharisees refused to receive the divine instruction. They thought that Christ was too liberal. His ways did not agree with theirs; and instead of seeking to come into harmony with Christ, they sought to bring Christ into harmony with them. While He differed with them so widely, his influence would, they thought, lessen theirs, and would counteract their teachings. In order to carry out their own purposes, they set themselves in opposition to Christ, and thus brought darkness upon themselves.

Those with whom God has intrusted his truth, must possess the same beneficent spirit that Christ manifested. They must adopt the same broad plans of action. They should have a kind, generous spirit toward the poor, and in a special sense feel that we are God's stewards. They must hold all they have—property, mental powers, spiritual strength—as not their own, but only lent them to advance the cause of Christ in the earth. Like Christ they should not shun the society of their fellow-men, but should seek it with the purpose of bestowing upon others the heavenly benefits they have received from God.—*Mrs. E. G. White.*

THE healing of the seamless dress
Is by our beds of pain;
We touch Him in the throng and press,
And we are whole again. —*Whittier.*

THE CHURCH.

EXALTATION OF THE BISHOPS.

G. B. STARR.

THE elders of the larger churches in the cities began to assume and exercise authority over the smaller churches and their officers. These churches were raised up in communities in other parts of the same city or adjoining these cities, by missionary labours performed by the older churches and ministers. It was most natural that these new churches should look to the older churches almost as a mother, and for the elders of the older churches to have a care for these new ones as they arose. It was only proper that respect should be shown to the older churches and officers, and so it was, and would be while love was in the heart for the truth received; but soon these older churches and officers *demand*ed that this deference should be paid them. Again, as churches multiplied, "it became customary," says Mosheim, "for all the Christian churches within the same province to unite and form a sort of large society, or commonwealth, and, in the manner of confederate republics, to hold conventions at stated times, and there deliberate for the common advantage of the whole confederation. These conventions were called by the Greeks *synods*, and by the Latins *councils*, and the resolutions adopted by them *canons*, that is rules." At these councils it was natural and proper that one of the senior elders should preside; but soon the holding of this office was demanded as a right by the elder of the senior city church, and "hence arose the title of Metropolitans, so called because they occupied the chief city, or metropolis."—*Mosheim*.

The titles of *bishop* and *elder* are used in the New Testament as synonymous terms. Paul, in his instructions to Titus, tells him that he had left him in Crete for the purpose of ordaining elders in every city; and proceeds to enumerate the qualifications of an elder by saying, "A bishop must be blameless," etc. The word bishop means an overseer, and is so translated in Acts 20:28. These overseers were like shepherds to "take heed to all the flock, and to feed the church of God." But soon the title of bishop was assumed by those in office over a district, who usurped permanent authority over the churches, for life, to feed off from the flock instead of feeding them; and to exercise lordship over them, the very thing forbidden by Christ and the apostles. The elders were permitted the title of "presbyters," and in turn assumed over the deacons an authority which did not belong to them; and the self-appointed bishops, together with the presbyters and deacons, held themselves to be a superior order in the church over the general membership, and assumed for themselves the title of "*clergy*," while they called the church membership the "*laity*."

To maintain their assumed authority, it was taught the people that these three orders were descended in proper succession from the *high priests*, the *priests*, and the *Levites* of the Levitical law; and as an order of such

priests was inconsistent without a sacrifice, the Lord's supper was converted into the "sacrifice" of the mass.—*Mosheim*, CENT. 2., part 2., chap. 2., par. 4.

The bishop must now be regarded by the people with greater veneration and honour than the elder, as he had assumed a higher office, and so Ignatius writes: "It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself." "It is well to reverence both God and the bishop. He who honours the bishop has been honoured of God; he who does anything without the knowledge of the bishop, does (in reality) serve the devil."—*Ignatius*, Epistle to the Ephesians, chap. 6, and to the Smyrnæns, chap. 9.

Thus the elders began to exalt themselves even to claiming honour equal with God; and a little later asserted that upon them the church was built. Cyprian, "the representative of the episcopal system, and a bishop in Africa," declared, "The church is founded upon the bishops, and every act of the church is controlled by these same rulers." "Whence you ought to know that the bishop is in the church, and the church in the bishop; and if any one be not with the bishop, that he is not in the church."

Of course the people of God, those who had a real, living connection with Jesus Christ, the true foundation and head of the church, objected to all this; and as the bishops more and more exalted themselves, the people were forced to dissent, and thus the number of heretics increased. The cause of all this heresy was of course that people would insist upon thinking for themselves. So to terrify them from assuming so perilous a responsibility (which God requires every individual to assume), the representative of the bishops further said, "Neither have heresies arisen, nor have schisms originated, from any other source than from this, God's priest is not obeyed; nor do they consider that there is one person for the time priest in the church, and for the time judge instead of Christ; whom, if according to divine teaching, the whole fraternity should obey, no one would stir up anything against the college of priests; . . . no one would rend the church by a division of the unity of Christ."—*Cyprian*. Or in other words, if the people would consent to give up all their individuality and personal judgment, and think just as the bishops told them to, and all unite in exalting him, there would be perfect unity—unity in the bishop. The presbyters or deacons must not think to exalt themselves either, to speak or think contrary to the bishop; for that would spoil the unity. So, again, Cyprian writes for the bishops: "But if we [bishops] may dare anything against God, whom makes bishops, deacons may also dare against us, by whom they are made." If this plan could only be put into perfect operation, there would be unity in the church.

But another difficulty arose. They themselves had said that "there is only *one* person for the time priest in the church, and for the time judge instead of Christ; . . . whom the whole fraternity should obey," and no less than three persons claimed to be that

particular individual,—the bishop of Antioch, the bishop of Alexandria, and the bishop of Rome. Each of these churches claimed for itself and its bishop direct succession from the apostle Peter or Paul, and the bishop of Rome from both; and each one of the three bishops loudly proclaimed himself the only head of the universal church.

These three bishops could not agree among themselves upon either doctrine or practice. One affirmed that all heretics, persons who had withdrawn from the church, should, upon retiring, be rebaptised: others said not so, and then the bishops would call each other very bad names, such as "a false christ," "false apostle," "deceitful workman," "inhuman," "insolent," "wicked," "impious," "schismatic," and "worse than all, heretics," etc., etc. The bishop of Rome assumed authority over the other bishops, and the bishop of Antioch "strutted about as a prince instead of a shepherd, and sat upon a throne, and had a crowd of attendants follow him when he walked the streets." Thus the sheep of Christ were left to starve, while the elders were all striving for universal dominion, which by the decree of Justinian, A. D. 533, was conferred upon the bishop of Rome, who was declared to be the head of all the churches.

This decree was not from Jesus Christ, the Head of the church, but from Justinian, the head of the civil state of Rome. To carry this decree into effect, Justinian carried on a five years' war with three of the Roman states that opposed it; and in A. D. 538, by the overthrow of the last of the three powers, the Ostrogoths, he succeeded in establishing the bishop of Rome as head of all the churches, and thus pope of Rome.

Jesus Christ said, "If my kingdom were of this world, then would my servants fight." That the servants of Rome did fight, and continued to fight, and exterminate by civil power all heretics who dared to disagree with her, proves the institution of the Papacy to be "a kingdom of this world," and of this world only; desiring universal dominion, and using the same means to obtain it as was used by other powers who sought and obtained such dominion.

In dealing with what the church called heresy, which included any departure whatever from the opinions and decrees of the bishop, no examination was made as to whether the views held were Scriptural, or the lives of the individuals were pure and good. Said they, No one ought "even to be inquisitive as to *what*" anyone "teaches, so long as he teaches out of the pale of unity." Thus with the bishop in error, as he must be sadly, ever to assume the position of dictator and judge of the flock of Christ, the truth itself would be called heresy, and to embrace the truth would necessarily put its receiver out of harmony with the church.

So it was in the days of the preaching of John and of Christ, when the Jewish church had departed from God, and in the days of Luther, and so it will be until the close of time. But truth, Bible truth, we must have, and must embrace at any cost.

The Home Circle.

HINTS OF EDEN.

FANNIE BOLTON.

"They shall not hurt nor destroy in all My holy mountain."

For 'mid the war, that's bitter to the knife,
'Tween man and man, and beast and birds, there
streams
Light of a better day, beyond all strife
The Utopia of our dreams,—
Doves in the mangers of the horses mild,

Christ, heaven's Dove and Lamb, 'mid cattle born,
And rose on thorny limb,
Have sweet significance, albeit the thorn
Once made a crown for Him.

Sweet hints of Eden lost, point out the way



HINTS * OF * EDEN.

Through all the earth, sin-cursed by hate and wrong,
Are hints of Eden, hints of innocence,—
Birds with the warble of a care-free song,
Service of flowers that seeks no recompense,
Flash of the first nobility of soul
In man and beast, that thrills us 'mid the strife,
As if God's hand parted the sin-dark scroll
That hid his glory from our human life.

Trusting in confidence,
A vicious beast led by a little child,
Safe in her innocence.

O, there are traces everywhere of love
Holding her banner high,
Right in the midst of evil's hosts, to prove
What shall be by and by.

To Eden found again; for soon the Rose
Shall break from every thorn, eternal day
Close once for all our weary night of woes.
The lion and the lamb together feed,
The eagle bear on sheltering wings the dove,
And all wild things, made tame, a child shall
lead,
And hate be overmastered by God's love.

WOMEN OF THE BIBLE.—NO. 51.

Mary the Mother of Jesus. (Continued.)

A. M.

EVERY true lover of the Scriptures will find intense delight in those portions connected with the birth of the world's Redeemer; and from them we may gain correct views of the condition of the church at that time, for example and for warning. We continue our reading from the shepherds' visit to the virgin and infant Saviour: "And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named by the angel. . . . And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem to present Him to the Lord. . . . And, behold, there was a man in Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the spirit into the temple; and when the parents brought in the child Jesus to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against (yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed." What a fitting symbol of the anguish of her soul as she watched the hatred and persecution which followed Jesus, and saw Him die in anguish on the cross amid the scoffing and mocking of those He came to save.

The same spirit of prophecy that enabled Simeon to discern in Jesus the Lord's Christ, directed the wise men from the east to Jerusalem saying, "Where is He that is born King of the Jews? for we have seen his star in the east, and are come to worship Him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel." Then Herod privily called the wise men, and "inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found Him, bring me word again that I may come and worship Him also.

"When they had heard the king, they departed, and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him.

"And when they had opened their treasures,

they presented unto Him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy Him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet [Hosea 11:1], saying, Out of Egypt have I called my Son." And when Herod was dead, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the young child and his mother, and go into the land of Israel. . . . And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Matt. 2.

The apostle Peter tells us the prophecies "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And adds, "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19, 21. Joseph and Mary were well instructed and firm believers in prophecy; and in the light of it saw their path of duty. It was this that enabled Mary to comprehend herself as the instrument to be used in bringing forth the world's Redeemer. The prophecy of Daniel (9:24-27) gave the exact date when Jehovah's Anointed should come; this, faithful Simeon clearly understood, and daily waited its fulfilment with intense desire; and the promise of prolonged life was given that he might witness the joyful event for which believing hearts had longed since the promise, "I will put enmity . . . between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

So also the light of prophecy guided the wise men who devoted themselves to the study of astronomy. More than 1400 years before, one of the wise men named Balaam was used by God to utter a prophecy concerning the coming of our Lord: "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Num. 24:17. And when they saw an extraordinary star such as they had not seen before, they took it to be an indication of the birth of Israel's long-expected Messiah; and forthwith took the journey to Jerusalem with offerings and gifts. Notice, they do not inquire, "Is He born?" but, "Where is He that is born King of the Jews?" Such was the confidence of these Gentiles in the prediction of one of their order.

But what a contrast we have in the ignorance and indifference of the learned Pharisees and scribes of the church. Priests and people, with few exceptions, were blind to the glorious event; their minds were carnal—worldly, that took in only earthly views and ideas of their expected King and Redeemer, so that they did not recognise Him or the time of his coming. Yet, they possessed all the prophecies; and were the educated portion of the people. Whence, then, arose their mistake? Our Saviour gave the answer, and reminded them at the same time of what He had told through his prophet Isaiah, "This people draweth nigh unto

Me with their mouth, and honoureth Me with their lips, but their heart is far from Me; in vain do they worship Me teaching for doctrines the commandments of men." Then shall we not learn this lesson by their mistake, viz., to examine our doctrine and practice by the Word of God, as in his sight, lest, like the self-righteous Pharisees, we be found without the garment of salvation—the cleansing by his blood, and the robe of righteousness. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The prophecies for the church in our day reveal a sad condition. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Again Paul by the Spirit foretells, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. This will (as in the case of the Jew) prevent them understanding the time and manner of our Lord's coming again, and the language of many will be, "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter 3:4); while every faithful reader of the Scriptures will lovingly respond in the words of our Lord, "Surely I come quickly. Amen. Even so, come, Lord Jesus."

"For with Thee is the fountain of life;
And in thy light shall we see light."

THE MASTER CARRIES THE KEY.

THE mind of a pious workman named Thierney, was much occupied with the ways of God, which appeared to him full of inscrutable mysteries. The two questions, "How?" and "Why?" were constantly in his thoughts—whether he considered his own life, or the dispensations of Providence in the government of the world. One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements. He was informed, however, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior. "The master has the key," was the reply. The words were like a flash of light. Here was the answer to all the perplexed thoughts. Yes; the Master has the key. He governs and directs all. It is enough. What need I know more?—Selected.

THE SAVIOUR'S SYMPATHY.

OF one thing every child of God may be sure in the hour of his suffering or of his sorrow, and that is that he is not himself more deeply interested in his present trial than his Saviour is interested in that trial in his behalf. Nothing comes to pass, in the experience of a believer, that the Saviour is not fully familiar with; nor does the Saviour ever fail to be touched with the feeling of all the infirmities of every follower, with which He is thus familiar. Here is a source of cheer in every sorest need.—Selected.

The Bible Echo.

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

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Melbourne, Victoria, October 15, 1893.

THE BIBLE SECRET OF A HAPPY LIFE.

PERFECT happiness is a state for which all animate creatures were designed by their Creator. To pursue happiness untrammelled is the privilege of every creature, an inalienable right. And, true to their privileges, all rational beings make this one of the first, and some make it the only object in life. A great portion of the animate creation, including a majority of the human race, live for present happiness, or mere gratification of passing desires. Others toil and sacrifice, in hope of a day that will bring rich rewards in satisfying pleasure.

There are ways and methods innumerable for securing the boon of a happy life. The animals seek for it in a selfish effort to gratify their desires, without regard to the welfare of others. They strive for the mastery of power, and use that power in obtaining that which gratifies their propensities or pleases their fancies. Many men are animals in this respect. There is no real happiness in such a life. A sordid spirit may gloat over the gains of dishonesty or oppression; a libertine may glory in his spoils; but we cannot call such things happiness. True happiness has its source only in purity and virtue. It must be accompanied with a conscience void of offense. True happiness brings pleasure to the physical senses, satisfaction to the mental, and joy to the spiritual. Every emotion of our nature rejoices together under the influence of real happiness. This state cannot exist when any of the faculties are not in sympathy, or where they are blunted or their protests are hushed. In other words, true happiness comes only to him who lives in the strictest harmony with right principles and the fullest discharge of every duty.

To the Christian all happiness comes from GOD through the channels of blessing which infinite wisdom has ordained. These blessings may be divided into two classes,—those of which we are the recipients, and those of which we are the dispensers. There is great happiness and joy brought to us by the benefits we receive. The gospel message was announced by the angel who said to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people." The reception of pardoning love, of the spirit of adoption, of blessings spiritual which come to us by faith in JESUS CHRIST, bring joy and happiness inexpressible to those who will receive them. Temporal relief and blessings in times of need make us happy in GOD; and we often feel "with blessings unnumbered our cup runneth o'er." Faith in CHRIST, trust in GOD, abiding confidence in his Word, bring peace and joy that the world cannot give nor take away. We have

but to taste and see that the LORD is good. But He offers us more than a taste, He invites us to a perpetual feast of good things. Truly GOD is good, and blessed is the man that dwells in his house.

But, contrasting the two causes of happiness, JESUS said it was "*more blessed to give than to receive.*" Blessedness and happiness are synonyms. He knew whereof He spake, and therefore He gave all the infinite treasures He had for a dying world. For the joy that was set before Him He endured the cross and despised the shame. This blessed secret of perfect happiness He most assiduously sought to impart to his disciples. "Freely ye have received, freely give," He exclaimed, as He sent his messengers out. It was essential that they should do so, not only for the good of others, but for their own good.

The divine purpose in blessing us is not one half met, even in our own behalf, when we with happy hearts praise GOD for what we have experienced of his goodness to us. That very blessing becomes a curse to us unless we impart it to others. Hidden under the bushel of selfishness or indifference to others, the light that is in us becomes darkness, and O "how great is that darkness!" We may as well try to retain the sunshine in an iron retort as to confine the light of GOD's grace in a selfish heart.

We are not strangers to the blessedness of receiving, though there is great danger of our losing even this happiness through ingratitude and want of appreciation. He who has only a limited sense of his dependence upon GOD and of the boundless compassion of Heaven, must experience great satisfaction when he realises that his wants are supplied by an everlasting love from unlimited stores; while he who meditates on these things will find such joy and peace, not only from what he has had and now has, but also from the knowledge of what he is yet to have, as are immeasurable. But as great and as deep as the happiness arising from such a faith is, it is small compared to that which awaits him who becomes a channel through whom the LORD bestows these same blessings upon others. We have but to refer to our own experiences to recognise the fact that the most supremely happy moments we have ever had, have been those in which we have enjoyed the sweet consciousness of having administered to some fainting, heavy-laden soul just the blessing GOD had bestowed upon us. It may have been in temporal matters. The LORD has given us strength and health. What for?—So that we may strengthen and care for the weak and suffering. The LORD has filled our flour barrel, that we may feed the hungry. The LORD has given us two coats, that we may divide with our brother who has none. The LORD has brought us the light of his salvation, that we may lead others to the light. He has forgiven our sins, and washed us clean, that we may lead sinners to the fountain of life.

The blessings that follow such a work are set forth in the following familiar language:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens,

and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy rearward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:6-11.

The psalmist speaks in the same tenor:—

"Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. 41:1-3.

The blessings pronounced in these passages are real tangible tokens of permanent good, and form the basis of a truly happy life. Nor are such blessings confined to this world. Our Saviour places the blessings of the world to come upon the heads of the righteous, because of these works of mercy and goodness which they have done for his sake.

There can be no lasting happiness as the result of simply absorbing by faith the blessings extended to us in the gospel. The essential principle of that gospel is self-forgetfulness, an unselfish devotion to others. We must first experience the grace of GOD. We drink of "the life-giving stream," our souls revive, we rejoice in a Saviour's love; our lives are full of joy. We turn to those who are perishing for what we have. For the sympathy we have received we give sympathy, love for love; mercy and patience we give for mercy and patience received; we give light because we have received light; and we give money or bread or clothing or care, because GOD has committed these very blessings to us; and, oh, it was blessed to receive those things, but how much more so to give! We sometimes tell the LORD that "giving doth not impoverish Thee; nor withholding enrich Thee." Well, bless his name, it is true of his people also. There is that which scattereth and yet increaseth.

Righteousness, faithfulness, usefulness; these three,—and the fruit of these is happiness forever.

CHRIST DWELLING WITHIN.

THE power of an indwelling Saviour is the real secret of a successful Christian experience. The apostle, writing to the Colossians, says that the "mystery" which is made known in the gospel is "CHRIST in you, the hope of glory."

In the worship of ancient mythology, its inherent power was vested in certain "mysteries" which it was unlawful to introduce in ordinary conversation, and of which only the initiated were at all cognisant. These mysteries centred around their shrines of

devotion, and formed the sacred, vital part of their religion, if such religion may be said to possess anything vital or sacred. In the worship of GOD in the old dispensation, the awful mysteries of the holy of holies and the ark exercised a powerful influence upon the minds of the devout Jews. It was the secret of divine power, the centre of that mystical, invisible force by which men were enabled to do, to endure, and, finally, to triumph. When that secret was no longer cherished in their hearts, they lost the source of their moral strength, and they thus fell victims to every evil impulse.

The Christian religion, too, has its "mysteries," or at least its mystery,—its secret centre of vital energy and sanctifying power. It is *Christ in the heart*. It is a secret which none but those who have learned it experimentally can appreciate. An individual may profess a faith in CHRIST, and may become nominally identified with his cause, but forever remain in ignorance of the mysterious power of the presence of a Saviour enthroned in the heart. Such live on the husks, and lose the precious substance of a Christian life. They fail to obtain sweetness in this life; they will come entirely short of entering upon eternal life. There are no impenetrable walls or fearful ordeals hedging up the way of access to this glorious mystery. JESUS stands at the door of the hearts of his professed children, and knocks. He asks for admission. Let Him in; and we shall know the secret power which has nerved the strength of every hero of godliness. We shall learn of the sweetness of his presence, our religious life will demonstrate the power of GOD unto salvation.

STUDY OF THE SCRIPTURES.

S. N. H.

THE Holy Scriptures are "the word of life," given by the Son of GOD, the Word that "was made flesh, and dwelt among us." The Saviour says of his words that "they are spirit, and they are life," and Paul says that this gospel of life is "the power of GOD unto salvation." To have this "word of life" in our house, and not study it daily, is in professed Christians a terrible sin.

If CHRIST were here personally and dwelt in our families, and He should say to us that He would give us wisdom in all things if we would come and counsel with Him, and we should spend but two or three minutes in listening and talking to Him, and do it in such a hurried manner that we could not remember more than one-half of what He said to us, would it not be treating Him with neglect and insult? Could anyone wonder that, being thus treated, He would not abide with us in our houses, neither would He counsel with us? Yet this is the way that many professed Christians treat GOD's Word. When we pray, we talk with GOD; when we read the Word, He talks with us.

GOD is the "Author of light;" He created us. He that made the ear shall He not hear? He that formed the eye shall He not see? He has given us the Word of his grace, and in his providence has brought it into our

homes. Should we not make that Word a special study? There is something in the Word of GOD that quickens the mind, strengthens the intellect, revives the soul, purifies the character, and quickens the perception. If I take the Scriptures in the morning, and read a portion of GOD's Word thoughtfully, sincerely, even if it is not directly upon that which I shall have to do with during the day, I shall be better prepared to accomplish the work than I should otherwise have been.

It was the Scriptures that shone so brightly during the Dark Ages, and brought about the Reformation that has given us our freedom. We look at those men whose characters shine with so much brilliancy and splendour, but all of them would have died without leaving a trace of light behind them had it not been for the Word of GOD. "The character of Wycliffe is a testimony to the educating, transforming power of the Holy Scriptures. It was the Bible that made him what he was.

"The effort to grasp the great truths of revelation imparts freshness and vigour to all the faculties. It expands the mind, sharpens the perception, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character and sanctifies the soul." An earnest, reverent study of the Scriptures is bringing the mind of the student in direct contact with the divine mind, or the Author of the Word. If men would do this, and if children were educated in this way, it would give to the world men of stronger and more active intellects, as well as nobler principles, than has ever resulted from the training that human philosophy affords. David says, "The entrance of thy words giveth light; it giveth understanding to the simple."

But the question arises, How shall I study the Scriptures? Studying them by subject is a most excellent plan, comparing scripture with scripture. Selecting portions of Scripture and bringing them together to learn what each writer says on one point, will throw great light upon the Word of GOD. This will be comparing spiritual things with spiritual; but to do this exclusively would fail to bring to the reader that blessing which a careful reading of the Scripture would. The Scriptures should be read by course. The discourses of the Saviour should be studied critically in all their bearings. We should seek to find the fullest meaning of every word of GOD for ourselves. It is the first and highest duty of every rational being to learn from the Scriptures that he may walk in the light, trust the Word, and encourage others to follow his example. This should be done day by day. We should read it by course, weighing every thought, and comparing scripture with scripture, seeking divine aid to enable us to understand and comprehend its truths. With divine help we are to learn the mind of GOD for ourselves, as we are to answer for ourselves before GOD.

Learned men have involved many of the most plainly revealed truths in doubt and

darkness, and, with a pretense of great wisdom, they teach that the Scriptures have a mystical meaning not apparent in the language employed. These men are false teachers. It was to such a class that JESUS declared, "Ye know not the Scriptures, neither the power of GOD." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. CHRIST has said, "If any man do my will, he shall know of the doctrine." And again, "All shall be taught of GOD." If men would take the Bible as it reads, if there were no false teachers to confuse their minds, a work would be accomplished that would make the angels glad, and would bring to the fold of CHRIST thousands upon thousands who are wandering in error. The Scriptures should never be read in a hurried or careless manner.

All the powers of the mind should be exerted in the study of the Scriptures, and we should task the understanding to comprehend the deep things of GOD; yet we should not forget that the docility and submission of a child is the true spirit of the learner. Disciple means learner, and yet it should be remembered that Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. Men that enter the domain of science usually possess a self-reliance which is not in harmony with the prayerful dependence upon GOD, and the desire to learn his will, which should characterise the Biblical student. We must come with a humble, teachable spirit to obtain knowledge from the great I AM. Otherwise evil angels will so blind our eyes and harden our hearts that we shall not be impressed with the truth.

We should never study the Scriptures without prayer. The Holy Spirit alone can cause us to feel the importance even of those things to be understood, or prevent us from wresting truths difficult of comprehension. The office work of the angels of GOD should never be forgotten. It is not theirs to plan, but theirs so to prepare the heart to comprehend GOD's Word, that we shall be charmed by its beauty, admonished by its warnings, or animated or strengthened by its promises. Those who have never read and studied the Scriptures have never realised the power there is in them to deliver from Satan's temptations. Angels of GOD are not commissioned to force truths upon men, but they are round about those who are willing to be taught in divine things. In the times of great necessity He will bring to their minds the very truths which are needed. Thus it is, when the enemy shall come in like a flood, the LORD shall raise up a standard against him.

The reason why the Bible is so extensively circulated as it is to-day is that all may read the plain teaching of GOD's Word. A plain "Thus saith the LORD" has but little effect upon many. First, because the very air we breathe is tainted with skepticism and infidelity; second, the mind is not trained to believe GOD's Word on the authority of its being GOD's Word. Men believe it is true because it is generally conceded to be true,

and at the same time carry with them a feeling that there is something so mysterious that they cannot understand it. Thus they throw it back upon JEHOVAH, and charge Him with that which is contrary to his character and his mercy.

RELIGIOUS BOYCOTTS.

E. J. WAGGONER.

ALTHOUGH in modern times the boycott has been used more frequently in connection with political and business matters, it originated in religious differences. We can mention only a few instances. In the fourth century the Trinitarian controversy arose in Alexandria. Arius, a presbyter of that city, held views contrary to those held by Alexander, the bishop of the city. It is perhaps safe to say that neither party was correct, since the controversy was over the nature of God, which cannot be defined by man. But that is a matter that does not affect our subject. Following is a portion of a letter that Alexander wrote to his brother bishops:—

"I beseech you, beloved brethren, to avoid those who have thus dared to act against CHRIST, who have publicly held up the Christian religion to ridicule, and have eagerly sought to make a display before judicial tribunals, who have endeavoured to excite a persecution against us, at a period of the most entire peace, and who have enervated the most unspeakable mystery of the generation of CHRIST. Unite unanimously in opposition to them, as some of our fellow-ministers have already done."

It may not be amiss to note here that opposition to CHRIST was not the sole, nor by any means the greatest, offence of the Arian party, in the eyes of Alexander. In the same letter in which he urged his fellow-ministers to boycott them, he gave this as the sum of their offence: "They not only set their battle in array against the Divinity of CHRIST, but ungratefully insult us." The doctrinal views held by the dissenters might have been tolerated; but when by the persistent advocacy of them they insulted the bishops, the bounds of endurance were passed. That is the real secret of all the religious persecution that has ever been practiced. Compare Alexander's statement with remarks of a Chicago paper, in which the resolution to open the gates of the World's Fair on Sunday was called a "defiant action," not a defiance of God, but a "stupid defiance of the decent opinion of mankind."

In course of time the views held by Arius and his friends were condemned by the Council of Nicæa, which was convened and supported by the Emperor Constantine, and was therefore able to speak with "authority." Sozomen says:—

"The emperor punished Arius with exile, and dispatched edicts to the bishops and people of every country, denouncing him and his adherents as ungodly, and commanding that their books should be destroyed, in order that no remembrance of him or of the doctrine which he had broached might remain, whoever should be found secreting his writings, and who should

not burn them immediately on the accusation, should undergo the penalty of death, and suffer capital punishment. The emperor wrote letters to every city against Arius and those who had received his doctrines.

"He threatened with punishment those who should venture to speak well of the exiled bishops, or to adopt their sentiments."

It will be seen that when any party can secure the aid of the government in their boycott, it can be made very effectual.

Coming down to later times, we find Charles the Fifth declared a general boycott against Martin Luther. Here is the substance of it:—

"The Almighty having confided to us for the defence of our holy faith more extensive dominion and rule than He hath given to any of our predecessors, we purpose to employ all our power to preserve our holy empire from being polluted by any heresy.

"The Augustine Monk, Martin Luther, regardless of our exhortations, has madly attacked the holy church, and attempted to destroy it by writings full of blasphemy. . . .

"We have therefore dismissed from our presence this Luther, whom all reasonable men count a madman, or possessed by the devil; and it is our intention that, so soon as the term of his safe-conduct is expired, effectual measures be forthwith taken to put a stop to his fury.

"For this end, and on pain of incurring the penalty of treason, we hereby forbid you to receive the said Luther from the moment the said term is expired, or to harbour, or to give him meat or drink, or by word or act, publicly or in private, to aid or abet him. We further enjoin you to seize, or cause him to be seized, wherever he may be, and to bring him before us without delay, or hold him in durance until you shall be informed how to deal with him, and have received the reward due to your co-operation in this holy work.

"As to his adherents, you are enjoined to seize upon them, putting them down, and confiscating their property."

The boycott, although under another name, has always been a favourite weapon of the Papacy. It first connected it with professed Christianity. It was Augustine who laid down the rule that has ever since been followed. In his treatise on the "Correction of the Donatists," he said, "It is indeed better (as no one ever could deny) that men should be led to worship God by teaching, than that they should be driven to it by fear of punishment or pain; but it does not follow that because the former course produces the better men, therefore those who do not yield to it should be neglected." And then he proceeds to argue from the Bible for persecution. He says, "Why therefore should not the church use force in compelling her lost sons to return, if the lost sons compelled others to their destruction?" That is to say, that whatever course is followed by wicked men ought to be followed by the church.

That force may rightly be used in matters of religion, is a cardinal doctrine of the Papacy, as is shown in the "Syllabus of Errors," issued by Pope Pius IX. the 24th section of which declares it to be an error to teach that "the church has not the power of availing herself of force, or any direct or indirect temporal power."

CHRISTIAN WARFARE.

E. J. W.

THE Christian life is a life of warfare. "We wrestle," says the apostle Paul, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Under the most favourable circumstances the conflict is a severe one, and no one can afford to waste strength in misdirected efforts. Very serious mistakes are often made by people who are eager to do service in the cause of CHRIST, and do not know the method of successful Christian warfare.

This can only be learned from the Bible. In this, as in everything else, it is important that we follow implicitly the instructions of the Captain of our salvation. From his instructions we learn that our warfare is to be a warfare of resistance. "Resist the devil," is the divine injunction, "and he will flee from you." We do not have to seek out the devil and attack him; we are not to try to overthrow him, but to prevent him from overthrowing us.

Neither is it of any use to try to cleanse the earth of the evils which the "prince of this world"—the devil—has planted upon its face. God designs that we should live in this world in the midst of evils. In the divine economy even these things have a purpose. Jesus did not pray that the evil should be taken from the world, or that his disciples should be taken from it, but that they should be kept from its power to harm them. God aims at the development of individual Christian character. This is the whole present purpose of his gospel, and the object for which our efforts should be put forth in his service. God Himself, in his own time, will overthrow Satan and cleanse the earth of its evil, and we can safely leave such matters in his hands.

But our divine Captain has not merely said to us "Resist." There is a right way in which to resist, and there is a wrong way. And the first step in this resistance, as He has instructed us, is submission. We surrender in order to gain the victory! "Submit yourselves therefore to God; resist the devil, and he will flee from you." James 4: 7. Submission to God means the most effectual resistance to Satan.

But further, the apostle Peter tells us to "resist, steadfast in the faith." The devil overcomes men by deceiving them; and the only safeguard against deception is to know the truth. We know the truth by knowing the Word of God. John 17: 17. Faith is a shield, wherewith, says St. Paul, "ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16.

This great apostle made a successful warfare with Satan, and at its conclusion he said, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7. And he had the full assurance that there was then laid up for him a crown of righteousness, which would be given him in the day of his LORD's appearing. So we are to resist the devil by submitting to God, and knowing and keeping his Word. Keep the faith, and the faith will keep you.

Bible Student.

THE BIBLE.

WE search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll;
From old flower-fields of the soul,
And weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read;
And all our treasures of old thought
In His harmonious fulness wrought,
Who gathers in one sheaf complete
The scattered blades of God's sown wheat,
The common growth that maketh good
His all-embracing Fatherhood.

—Whittier.

SABBATH-SCHOOL LESSONS.

Lesson 5.—Sabbath, October 28, 1893.

THE CHOSEN PEOPLE. I PETER 2:9-16.

Review questions:—

- (a) By what are Christians begotten?
- (b) Upon what are they to feed in order to grow?
- (c) Upon whom are they built?
- (d) Thus build what are they?

I. The Call. Verses 9, 10.

1. What are those called who are build upon Christ?
2. For what purpose are they called, chosen, crowned, separated, purchased?
3. What was their former condition?

II. An Earnest Exhortation. Verses 11, 12.

1. With what earnest words does the Lord exhort his people?
2. What should be their conversation (conduct) among the Gentiles?
3. What would be the result of such a life?

III. Civil Duties. Verses 13-16.

1. What is the Christian's duty as regards the laws of men? See note.
2. From what motive, and for whose sake, should it be done?
3. Does this include obedience to laws which conflict with God's law?
4. When we obey our rulers in the exercise of rightful authority, what will be the result?
5. Should this obedience be rendered as servants of men?

NOTE.

When rulers enact foolish and oppressive laws, especially in a republic, they are frequently spoken of with disrespect and contempt by the people. Such examples often become contagious; but Christians should not thus allow themselves to be carried away by bad examples; and all laws, needless and oppressive though they may be, should be obeyed with faithfulness unless they contravene God's laws. In such case only may we refuse to obey.

All such expressions as these in our lesson pertain to proper laws, and to such only as rulers have a right to make. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." To God belongs everything which pertains to his service or worship as commanded in his Word, or conceived by the conscience. The civil duties between man and man, and the duty of man to support the State, have nothing to do with religion. Daniel was prime minister in an idolatrous empire, and was obedient to all civil laws, but he *could not* obey a law which would compel him to dishonour God. Dan. 6:4-23. The three young Hebrews, high in position, faithful in all civil duties, could not do otherwise than refuse to dishonour God by not obeying the king's command to bow down before the

golden image. Dan. 3:8-18. (See also Acts 4:19 and 5:29.) The matter of obedience to laws which deny or dishonour God is not a matter of "will not," or "would not," but of "cannot," and "could not." The Christian can die easier than he can dishonour God.

Lesson 6.—Sabbath, November 4, 1893.

CHRIST OUR EXAMPLE. I PETER 2:17-25.

Review questions:—

- (a) For what great object has God chosen and blessed his people here?
- (b) What should be their conduct toward those without? and why?
- (c) What should be their attitude toward civil laws?

I. Various Duties. Verses 17, 18.

1. How should all souls be regarded? and why? See note 1.
2. How should we regard the children of God?
3. What should be our attitude toward God?
4. How should rulers be regarded?
5. How should servants treat their masters? See note 2.

6. To what classes should they be faithful?
7. If they are Christ's, whom are they really serving? See Eph. 6:6-8.

II. Patient Suffering. Verses 19-25.

1. What kind of service is pleasing to God?
2. Is there credit in being patient under reproach which we deserve?
3. How is the faith and character of Christ in us shown?
4. Are we to expect such suffering?
5. Who is an example to us in this respect?
6. In all his unjust suffering, what character did He manifest?
7. What did his faith lead him to do?
8. For what purpose were all these sufferings?

9. What do these do for every sinner who believes?

10. What is said of the past and present of our lives? Verse 35; Ps. 23:1.

NOTES.

1. The practical duties enjoined in this lesson are those which are very apt to be overlooked. *Honour All Men*—"Some are not worthy of honour," says one; neither are we. We are by nature the same as they (Eph. 2:3; Ps. 51:5); all were made originally in the likeness of the same God as much as we (James 3:9); all are bought by the same precious blood of Christ (1 Tim. 2:6); all are therefore for Christ's sake entitled to the same esteem and honour. *Love The Brotherhood*.—A closer, deeper affection than for all men, bound together by the life and presence of Christ. John 17:23. *Fear God*.—The fear of the Lord, not cringing or slavish fear, but loving reverence, is the foundation of wisdom. He who knows God most, fears and loves Him most. *Honour The King*.—Under God he is your ruler; honour his office, and respect his authority. (See verse 13 of the lesson chapter.)

2. *SERVANTS*.—We are all servants, servants of God and the Lord Jesus Christ. He was misunderstood, unappreciated, scorned, maligned, crucified; so will we be. Let us do our work faithfully, wherever we labour, with all fear of God, not with eye-service as men pleasers, but as doing service to God, and not to man. Eph. 6:5-7. A bad servant will many times be patient under a gentle master, but it is only the true, and tried, and loyal to God, who will be patient and true under the froward master. If done for Christ's sake, of Christ will he receive the reward. We are called thus to suffer and deny ourselves. (See Matt. 16:24; Acts 14:22; 2 Tim. 3:12.)

Lesson 7.—Sabbath, November 11, 1893.

PRACTICAL DUTIES. I PETER 3:1-11.

Review questions:—

- (a) Who suffered on our behalf?
- (b) What do these sufferings do for us?
- (c) How should we bear sufferings for his sake?

- (d) To whom should we commit our cause?

I. Duties of Wives. Verses 1-6.

1. How should the believing wife regard the husband? See note 1.

2. Does this imply that it would be right for her to sin?

3. What should be one object in such faithful conduct?

4. What adornment is forbidden?

5. What adornment is approved?

6. What examples are referred to?

7. Whose daughters are those who thus adorn themselves?

II. Duties of Husbands. Verse 7.

1. According to what knowledge should the husband dwell with the wife?

2. Why should he honour her?

3. What reason is given why both husband and wife should heed these instructions?

III. Duties of All. Verses 8-11.

1. What spirit should be manifested among brethren? See note 2.

2. With what spirit should evil and railing be met?

3. What does God design that such opposition shall bring us?

4. What instructions are given him who loves life and good days?

5. How is the only way to seek peace?—Absolute submission and faith in God. Rom. 5:1.

NOTES.

1. *WIVES, HUSBANDS*.—Such instructions as are here given are frequently laughed at or sneered about even by those who profess the name of Christ. An unwise overbearing husband has pressed them too far, or an obstinate self-willed, worldly-minded wife has rebelled against them; but it is well to remember that these words are the words of God, to be listened to or studied with reverence, knowing that we must meet them in the judgment. Subjection to a husband does not mean slavish homage, but the simple respect due to him whom God and nature has placed first as head and protector of the family. The very name husband—house-band—indicates a binding together, not a lord-ing over. Husbands should love their wives as *their own selves* (Eph. 5:25, 28), and should not be bitter against them (Col. 3:19), dwelling with them not as objects of lust, or slaves to their passions or whims, but according to the knowledge revealed in the Word of God and the condition of the wife, giving them honour (1) because they are the weaker sex, (2) because they are heirs together of the grace of life. Wives are to submit to their husbands as is fit in the Lord (Col. 3:18), to defer to them in matters that do not violate conscience or cause the wife to dishonour God, never disparaging them in the eyes of their children or others. She should be modest, prudent, economical. If these feelings and affections exist, God will be honoured, and their united prayers offered to Him for their children and various blessings will not be hindered.

2. *OF ONE MIND*.—The only way to be of one mind is to have the mind of Christ (Phil. 2:5); this mind will take possession of us when we fully renounce self and let Christ in; this unites us with Christ, and through Christ with one another. John 17:21-23. Union of each soul with God is the only way possible to have union with one another.

From the Field.

ASLEEP IN JESUS.

THESE are the words we have received concerning Sister Eslemont Brebner of Auckland, New Zealand. Eslemont embraced present truth with her mother and sister Edith during my first series of tent-meetings in New Zealand. Our tent stood just across the road from the house of Sister Brebner, and we became well acquainted with the family during the course of the meetings.

Although Eslemont was then but nine years of age, her mind was deeply exercised on the subject of religion. She attended nearly all the tent services during the seventeen weeks of their continuance, took a firm stand for the truth, and was baptised as soon as the church was organised.

She fell asleep at one P.M. Friday, June 9, at the early age of fifteen years and five months. Just before her death, Eslemont spoke of the woman who, by touching the hem of Christ's garment, was made whole, and said she also had touched his garment in faith, and was made whole. This she spoke concerning her spiritual condition. Although she desired to live, yet she said, "Thy will, Lord, be done." Her death, like her life, was characterised with a thoughtfulness and womanly dignity befitting one of more mature years.

There being no minister of our people at Auckland at the time, the funeral service was conducted by a minister of the church of England, who had shown the family much attention during Eslemont's illness. She was laid away in the Purewa cemetery, where she awaits the coming of Jesus to gather his jewels. Then, if those who survive her shall have proved faithful, we believe the link which has been broken will be reunited. May this hope be to them as the "shadow of a great rock in a weary land." Isa. 32:2.

A. G. DANIELLS.

VALUE OF SOCIAL INFLUENCE IN MISSIONARY WORK.

IN Taine's *Ancient Resumé* there is a description of the social state of France just previous to the great Revolution, that has great significance, and from which it will be well to take a lesson. Previous to the Revolution, from the feudal ages, France had been divided into two classes of society,—the feudal lords and the peasants. In the beginning of French history, this order seemed absolutely essential for the preservation of the state. The land had been divided into large estates, and apportioned to men who were capable of protecting it from the attacks of robbers and barbarians. On these estates gathered those of wealth, who had good calibre of mind and body, both to protect others and to be protected from these venturesome meddlers. Castles became fortresses, landholders generals, and estates battle-grounds. But when it was no longer necessary to battle for life and property, the lords became masters, and the peasants were dependencies and serfs.

As time went on, a third class arose out of the poorer people known as the bourgeois. They were the manufacturers, shop-keepers, and merchantmen of France; but those whose enterprise was not sufficient to raise them from their dependent state, were really slaves to their masters, and their poverty and suffering were cruel indeed. Before the outbreak in France, Paris became

the centre to which the wealthy lords and merchants gathered. Tired of the monotony of country life, they left their estates in the hands of tax-gatherers and overseers, and went to spend their days in the luxuries of court life, which at this time had reached the maximum of extravagance and selfish delights. This left the ignorant peasant more than ever to the mercy of his ignorance, and within a few miles of Paris, people did not even read the newspapers, let alone discuss questions of religion and state. Separated from those upon whom they depended, and to whom they rendered support, they became jealous, bitter, and insubordinate. Rumours of the extravagances of court life filled them with rage; for the poor were taxed and ground down with exactions to an exasperating degree for the support of their favoured brothers at court. A barrier of hate reared itself between the peasants and their lords; and the courtiers, separated from their people, hearing of their prejudice against them, soon grew to regard the peasants as monsters of wickedness. Rumours were rife at court concerning the poverty-stricken, starvation-maddened peasants, that filled the courtiers with rage and terror, and it was then thought that the peasants had not the faces and forms of human beings, but of demons. So on both sides the alienation increased, until the rich and the poor were utterly divided, enemies one of the other. From such a state of feeling as this the great Revolution was born, and its horrors perpetrated, until courtiers killed peasants, and peasants beheaded crowned heads, and trod under foot the refined *dilittantes* of that wonderful court of Louis XVI.

But there were here and there land-holders who stayed at home, and peasants who took no part in the wild insurrection. The lords who stayed at home directed their people, and came into sympathy with their wants. The peasants participated in the triumphs of the castle, joined in festivity when an heir was born, or mourned when the master bore his mistress to the tomb. The lord congratulated his peasants when children were born, attended their simple weddings, and took part in their funerals, daily said "good morning" and "good night," "God bless you," and touched their rough, toil-hardened hands in times of affliction, and felt, by virtue of the falling tears on the faces of the peasants for his sorrow, that the touch of sorrow made them akin. Had lords and peasants lived in social contact, knowing that each had human sorrows, trials, and joys, the great Revolution might have come about by peaceful means; and, through the brotherhood Christ intended to exist among men, peasants would have been elevated and lords brought into lowliness, to walk among their simpler brethren even as did the great Brother of humanity.

In all ages the tendency among men of common faith or idea is to gather themselves together, and separate from those of different faith. But this tendency is one to be fought against. As it was between the court and the peasants, so it is among men of different ideas; misunderstanding arises, alienation, and finally enmity. Communities that wall themselves in come to be looked upon as uncanny and inhuman. Not only in larger circles is this the case, but in small communities, and even when friend is intimate with friend to the exclusion of others does this distrust arise. The religion of Jesus strikes at the very root of danger in this line; for his injunction is to "love one another as I have loved you." The measure of this

love is infinite, and the manner divine. Looking at the way in which Christ loved others, we see no selfish partiality, no exclusiveness, no shutting away from the helpless, weak, or needy, no withdrawal from the rich or from those who differed in faith or ideas. Though He was not received by his own, yet "He went into the synagogues on the Sabbath day," He ate at the Pharisee's house as well as with Matthew the publican. He talked with Nicodemus and Joseph of Arimathea, as freely as with Zaccheus and the Samaritan woman. Mothers felt free to bring their children to his arms, and the blind, the deaf, and dumb, the afflicted, thronged his steps. "As He loved us," this is the manner in which our sympathies are to be extended.

At his birth the angels sang, "Glory to God in the highest, and on earth peace, good will to men." This was the temper of his spirit,—one of good will toward men. Benevolence is derived from the Latin words *bene vollen*s, and means "good willing." To have a feeling of good will toward all is to have this benevolence of spirit. This makes an atmosphere of kindness that opens hearts to us.

On the train from Hobart was a young girl of sixteen. Her face was fresh and sweet, and her eyes shone with kindly light. To catch her eyes was also to catch a quick smile, which seemed to fairly bubble up from her heart to her lips. There was an old Irishwoman on the carriage, who was taking her first jaunt on the train, and who was as eager as a child to look out of the window. Quickly this girl discerned her desire, and her strong arms hoisted the window. Then she opened her lunch, but was not satisfied till the old lady, all the children in the compartment, and myself, had been helped to some of her humble store. What a sweet, cheering influence surrounded her, full of good will toward all. But alas, many of the professed servants of Christ have departed to a great extent from the manifestation of this spirit, and even among themselves there is too great a lack of benevolence in a social way. Have you seen a brother or sister in church Sabbath after Sabbath, and thought what a queer brother! what queer ways! and then afterwards come to her or his home, and heard the life story, seen the portraits of their dead or absent loved ones, felt the pressure of the hand, saw the tear of sympathy for you as you have exchanged confidences, and gone away with a warm glow at your heart for a brother or sister you have been almost disliking?

We need to cultivate the social power the Lord has given us among ourselves, till we are drawn to offer intelligent prayer for those whom Jesus carries upon his heart, in whose affliction He is afflicted, who carries and bears them all their days. We are to love as He has loved. But how natural it is for a person of one denomination to separate himself from one of another denomination. The other day one of our workers met a Syrian hawker on the train, and opened conversation with him. The hawker said, "You talk religion, what church you belong? Are you Wesleyan?" "No," said the young man, "I don't care much about churches; I am a Christian, I follow Christ." "Me too," said the man. "People ask me, 'You Catholic?'—'No.' 'You Church of England?' 'You Wesleyan?'—'No.' 'What?'—'Christian. I follow Christ.'" O, if we did, what barriers would be swept away. How denominationalism has loomed up like a wall between us and humanity; and people

have shut themselves away as we have shut ourselves away, and we have thought them queer, and in error, and cold, and worldly, and sinful, and have criticised and condemned, and they have thought us cold and exclusive, and heretical, and fanatical, and un-Christ-like, and worthy of condemnation; and our unity with humanity has been broken. But it is time that this was changed. Break down the barriers, and let the spirit of the great elder Brother of man inspire our hearts, and melt our manners into kindness and compassion.

O, how many hearts are aching,
O, how many hearts are breaking,
In the silence, in the darkness, by the fireside, by the tomb;
In the country and the city,
For a word of love and pity,
For a word of Christ-like loving, they are withering in the gloom.

O, how many hearts are weary,
O, how many lives are dreary,
For a smile of approbation, for a hand of sympathy,
For a kiss of consolation,
For a whisper of salvation,
For the message God has spoken to thy soul and given to thee.

O, how little ones are weeping,
O, how old men's steps are creeping,
Poor, bed-ridden souls are lying in some saddened, darkened place;
Hardened men and sad-faced women,
Look with longing eyes of human
For the Christ-face beaming on them from a human brother's face.

O, for hearts to love as Jesus,
Who looks down and ever sees us;
O, for loving hearts to gather all the weary, all the lone;
O, for words to bring a token
Of his love to those heart-broken,
Love to gather up men's sorrows, and to bear them as our own.

Let us go, O friends and brothers;
Love as Christ has loved all others.
Fill our cups up from the fountain of the love of Calvary;
And speed on to thirsty souls
With God's own refreshment bowls,
Till we hear the Master whisper, "Ye have done it unto Me."

So shall we be filled with gladness,
Easing others of all sadness,
Go with Jesus to our neighbours, to our brothers 'neath the rod,
And what heavenly light will brighten,
As the burdened one we lighten,
And humanity draws nearer unto us and unto God.

O, neglect not to cultivate the social powers. Be simply friendly, say a cheery "good night" to your neighbour or her child. Let kindness beam from your eye, and sweetness drop from your lips; and without forcing any doctrinal point upon others, they will say, "What shall we do to be saved?" Do not withdraw from others, knit into their experience, mourn with those who mourn, weep with those who weep, rejoice with those who rejoice, and be ready "to give to every man that asketh you a reason of the hope that is in you with meekness," and God will give wisdom. "And they that be wise shall shine as the firmament; and they that turn many to righteousness as the stars forever and ever." For every cup of cold water given in the name of Christ, the Master will lay up reward, writing opposite your name in heaven's records, "Ye did it unto Me."

F. B.

THE CHILD WIVES OF INDIA.

WITH all that has been said and written upon the subject, we little realise how horrible their condition really is.

A child wife, only six or seven years old, is regarded by all her husband's family as the cause, more or less direct, of his death.

She is treated at best with dislike, and often with great harshness and severity. Therefore the death of a young wife before her husband is a cause of great rejoicing among her friends, that she has thus escaped widowhood.

They are convinced that the gods have favoured her, and that she has been advanced a degree in the great series of births and deaths through which every Hindu passes on his way to final perfection. The prayer of every little girl before marriage, and of every little girl and woman after marriage, is that she may never become a widow.



LITTLE GIRLS OF INDIA.

The preservation of a husband's health is a matter of the greatest importance, and on a certain day of the year a special religious ceremony is observed with this end in view. It is emphatically the "Women's day," and occurs about the middle of January, when the sun is believed to turn northward.

Offerings are made at the temples, money is given to the priests, pilgrimages are undertaken, fastings undergone, and vows performed for the preservation of a husband's health and life. When he is ill, the wife removes her jewels, puts on coarse clothing, and devotes herself to prayer and austerities. If he dies, her woe begins.—*Selected.*

News Summary.

NOTES.

THE Church of England General Assembly has just been held in Melbourne. Among the subjects discussed by this influential body, that of religious education in the state schools came in for its share of attention; and a resolution was passed affirming the necessity of such instruction. Some of the ministers strongly favoured the establishment of parochial schools; but others opposed this measure on the ground that its adoption would have an influence to hinder the introduction of Scriptural teaching in the state schools. The demur prevailed, and it was decided to fight the matter out on the lines of the Scriptures in the popular schools. It is proposed to carry out the same policy in New Zealand also.

SOME of the ministers of the Assembly, mindful of creature comforts, were anxious, as it is considered unseemly for a minister to smoke on the streets, to have a smoking-room added to the conveniences of the chapter-house connected with St. Paul's Cathedral. Others, including the Bishop and the Dean of Melbourne, opposed the plan, and "there will be no smoking-room attached to the chapter-house just yet."

ALL over the colonies, perhaps all over the world, the telegraph has flashed the news of the sad tragedy that occurred a few days ago at Carcoar, a little country village about a hundred and fifty miles from Sydney. The details of the attempted bank robbery which ended in making the night terrible with blood and murder are only too familiar. This crime adds another to the long list of instances where a fast life has ended in ruin. The man charged with this double murder is young, well educated and connected, and was surrounded by much that makes life desirable; but he had been fast and reckless, and it seems that financial straits drove him to attempt the career of a burglar, which in his case had an abrupt and tragical ending. A few days ago Bertie Glasson was one of society's favourites; now he is plunged to the depths of hopeless crime. There is something inexpressibly sad in the thought of a human life thus desolated by sin.

The lesson is obvious, that there is danger in the first steps in a wrong course.

ITEMS.

About 2,000,000 of the natives of India can read English.

The New Zealand Legislative Council has passed a drastic Liquor Bill.

It is said that the Queensland sugar crop promises to be very heavy this year.

The Victorian conversion loan of £2,107,000 has just been successfully negotiated in London.

In London there are 90,000 paupers of whom 60,000 are able-bodied and capable of working.

Over 800 new buildings have been erected in Jerusalem since the railway from Jaffa was completed.

Mr. Gladstone has declared that the Home Rule Bill will be revived at the next session of Parliament.

A Sydney telegram states that a lad thirteen years old has been sentenced to death for the murder of a companion.

The losses occasioned by the recent miners' strike in England are estimated to amount to twelve millions sterling.

The Empire of Queen Victoria includes one continent, a thousand lakes, two thousand rivers, and ten thousand islands.

It is stated that 50 per cent. of the young men in Switzerland are rendered unfit for military service by physical deterioration caused by drinking.

In twenty-three years 43,936 Kanakas were brought to Queensland. Of these 26,571 have returned, 8,738 died, and about 10,000 remain in Queensland.

In 1830 the whole tonnage of the British Empire reached but 2,500,000. To-day the tonnage register is 6,000,000 of steam and 4,250,000 of sailing vessels.

The case of Sir M. Davies, Mr. Millidge, and five other persons charged with fraud in connection with the Mercantile Bank, is again before the Melbourne courts.

An Act has been passed by the Canadian Legislature which forbids young people under 17 years of age to be in the streets of certain towns and villages after nine o'clock at night.

Captain Humphreys, a lion-tamer connected with the circus of the Fitzgerald Bros., was recently seriously injured by a surly lion, whose cage he entered, while the company were exhibiting at Albury.

Ten anarchists have just been arrested in Vienna, who, as the police have ascertained, were implicated in a plot to explode dynamite bombs among the members of the Reichsrath on the occasion of their assembling.

A miniature fortress has been erected in the park of the new palace at Potsdam. It is a present to the Emperor from Herr Krupp. The model shows an entirely new departure in the construction of fortifications, and experts have declared that fortresses built on that plan will be absolutely impregnable.

Health & Temperance.

ODE TO A GLASS OF WINE.

T. WHITTLE.

BEAUTIFUL form of crystal transparent,
With thy red heart glowing through thee apparent,
Dost thou sustain, on thy pedestal slim,
Hast thou contained within thy tiny rim,
The secret of sparkling loquacity,
The spirit of sprightly vivacity?
Dost thou imprison within thee the spells,
That invoke the gay music of laughter's light bells?
Yes! there on thy surface they lightly swim,
Over thy bosom they brightly skim,
Within thy circumference, shaped like a bell,
There lies the magician men love so well.
Let none seek wherein his enchantments may lie,
But beware of the flash of his basilisk eye.
Through ages by millions enthroned as a god,
His subjects are slaves, his sceptre a rod;
His throne is established on ruined homes;
His seat is composed of dead men's bones;
His appropriate dress is a garment of sin;
Stained with dark crimes, without and within.
His features the vilest expressions bear;
Braggart and bully is written there.
Dishonour, defeat, degradation, and stain,
And every corruption, are found in his train;
Under his feet, revealed in thy dregs,
Is the pitiful crust that poverty begs.
There are chains, too, that bind a man like a slave,
The early death, the dishonoured grave.
All these are contained within thy tiny rim,
And imprisoned thy crystalline circle within;
Many have praised thee as man's cheerful friend,
Oft does thy kiss with his happiness blend.
Deadly thine embrace! destruction thine end,
Thou wilt steep him in madness who calls thee his friend;
Fearful the fate of those who extol
The greatness and glory of King Alcohol.

SIMPLE REMEDIES FOR COMMON DISEASES.

Sore Eyes.—Ordinary inflammation of the eyes is greatly relieved by laying upon them one or two thicknesses of linen cloth wet in tepid water. Smarting of the eyes when reading will usually be relieved by moistening them often with water. Never use eye-water or caustic unless under the advice of a skilful oculist.

Nearsightedness.—If the eyes are nearsighted, they should at once be provided with suitable glasses, or they will suffer injury. The glasses should be adapted to the eye by an experienced oculist.

Farsightedness.—Like the preceding, this disease needs immediate attention, although less injury will result from some neglect in this case.

Styes.—This annoying affection of the lids is the usual result of some defect in the eye which may be remedied by glasses. This fact is not generally known, but ought to be. Instead of pulling out all the winkers, and existing a constant sufferer of these annoying blemishes, consult a good oculist, and have the defective eye corrected. The following is recommended as an excellent remedy for styes: dissolve one part of boracic acid in thirty parts of distilled water. Wet pieces of wadding in the solution, and place upon the eye several times a day. This is said not only to cure, but to prevent a return of the trouble.

Granulated Eyelids.—We have found the hot spray applied to the eye, one of the most useful of all means of treating this disease. If a spray apparatus is not at hand, simply laving the eye with water as hot as can be borne without in-

convenience, may be employed. The application should be made daily for several months, as this disease is one which requires months, and in some cases, years, for its successful treatment.

Spectacles.—There are various forms of trouble with the eyes which require the use of spectacles; for instance, myopia, hypermetropia, and presbyopia. In myopia, or shortsightedness, the eyeball is too long. It is almost always congenital—a defect which has existed from birth. The appearance of the eye usually denotes this defect, if it is serious. In hypermetropia the eyeball is too short, and the vision becomes indistinct or blurred. Continued use of the eyes in this condition causes pain and fatigue. The focus of the eye constantly changes with the distance of the object towards which it is directed. In presbyopia, or old-sightedness, a person has lost the ability to regulate the eye to variations in distance. A change occurs in the eye when it is directed from an object near at hand to one that is distant, and *vice versa*. In strong, young eyes, these changes are made instantly, and with no difficulty; but in old age the ability for adjustment is diminished. These difficulties of the eye are apt to get worse, unless they receive proper attention.

If you see a child flat in the forehead, and short in the antero-posterior diameter, you may be pretty sure that he has hypermetropia. It may not be known that there is anything the matter with his eyes, until he begins to go to school; then he will complain of pain in the eyeballs, and headache, and there will be redness of the eyes, and perhaps styes will form. Hypermetropia may be overcome by adjusting glasses so as to make the lens of the eye perfect, and this is much better than impairing the eyesight by continual strain. Glasses will put the overworked muscles entirely at rest. At first the eyes will fail to recognise such aid, and the person may complain of giddiness, and other difficulties of the kind, and think he cannot wear the glasses. The eyes are simply trying from habit to do the work which is now rendered unnecessary. By and by the eye will discover this, and settle down and be at rest. If such cases are taken in time, the eyes may be able to recover their normal conditions, and after awhile one will be able to dispense with glasses altogether.

Earache.—Hot applications, or the prolonged hot douche, applied with the fountain syringe, will often give relief. A hot poultice, continuously applied, and frequently changed, is a good remedy. Half a boiled or roasted onion, bound upon the ear, will sometimes give relief. No remedy is infallible. The hot foot-bath and sitz-bath are excellent remedies. If an abscess is forming in the outer ear, the pain will continue until it opens, or is lanced. A few drops of laudanum placed in the ear gives relief in some cases, and can do no harm. A still better application is obtained by evaporating the alcohol from a teaspoonful of laudanum, and mixing the residue with half a teaspoonful of sweet oil or glycerine. Incline the head, and pour a few drops of this into the ear. Such applications give relief only by deadening the sensibility of the nerves, and not by removing the cause of the difficulty. Hence they should be employed, if at all, only in connection with other remedies.

For Nose Bleeding.—A slight bleeding from the nose may almost invariably be checked by holding the hand of the affected side above the

head. If both hands are held above the head, a greater effect may be obtained. Placing the hands and feet in hot water is another way of checking nosebleed.

A correspondent of the *Scientific American* says: "The best remedy for simple bleeding at the nose, as given by Gleason in one of his lectures, is a vigorous motion of the jaws, as if in the act of mastication. In the case of a child, a wad of paper should be placed in its mouth, and the child instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it; but it has never been known to fail, even in very severe cases."

Remedies for Erysipelas.—Erysipelas is now so well recognised as a germ disease that the remedies recommended for its treatment are naturally those which include some form of germicide. The following methods are respectively recommended by physicians of high authority and large experience:—

1. Wash the affected parts and the surrounding skin with soap, and then apply a solution consisting of one part carbolic acid to twenty parts of alcohol.

2. Apply ordinary mucilage containing one part of carbolic acid to twenty-five parts of mucilage.

3. Apply an ointment consisting of one part carbolic acid to twenty parts vaseline.

4. Paint the affected parts with an ointment consisting of creoline, one part, iodoform, four parts, lanolin, ten parts. Cover with rubber gutta-percha tissue.

5. Apply compresses wet with a solution of salicylate of soda, one part to twenty of water, covering the compresses with rubber gutta-percha tissue.—J. H. Kellogg, M.D., in *The Household Monitor of Health*.

SUMMER CLOTHING.

THE most comfortable garments in hot weather are not, as many assume, those which are the lightest. The first essential is the power to absorb moisture. Linen and cotton are notoriously poor absorbents, while wool stands high in this respect. Flannel garments absorb the perspiration readily and keep the surface of the body comparatively dry. Another thing, when wearing linen or cotton, the clothing soon becomes wet and clammy by contact with the perspiring skin, and if one enters a current of air, there is a rapid evaporation of moisture, and the body becomes cooled much too suddenly, in consequence of which disease often results. Of course the same condition of things follows if the temperature falls and it comes on colder. In our climate, where such changes are extremely common, woollen garments are the only safe ones.—*Hall's Health Journal*.

CARE OF THE EYES.

AVOID all sudden changes between light and darkness. Never begin to read, or write, or sew for several minutes after coming from darkness to a bright light. Never read by twilight or moonlight or on a very cloudy day. Never read or sew directly in front of the light of window or door. It is best to have the light fall from above, obliquely over the left shoulder. Never sleep so that on first awaking the eyes will open on the light of a window. Do not use the eyesight by light so scant that it requires an effort to discriminate.—*National Educator*.

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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.
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The Bible Echo.

Melbourne, Victoria, October 15, 1893.

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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.

Four new students have entered the school, coming in at or near the beginning of the present term. They are Ernest Shepard, Robert Lamplough, and Maud Irwin, of Victoria, and Willie McKaera, a young Maori from New Zealand.

On Sabbath, Sept. 23, six persons were baptised by Bro. Baker, in North Fitzroy. Four of these united with the North Fitzroy church; the other two, who are students of the Australasian Bible School, united with the church in Prahran. On the same day, two persons who had recently been baptised in Beechworth united with the North Fitzroy church, and two others on previous baptism, making eight accessions to the North Fitzroy church, and two to that in Prahran. There are still others who expect to go forward in this ordinance at the earliest opportunity.

The Committee are having a number of tents made of good material, and of convenient sizes, which will be rented or sold at reasonable rates to those attending the camp-meeting.

As the time of the meeting is now definitely settled, our readers can plan accordingly. The sizes of the family tents will be as follows: 10x12, 12x15, 12x18. We hope to give full particulars of the prices of the above sizes, either for hire or purchase, in our next issue. Will those who intend to be present send their orders early, stating the size of tent required, so that we may have a sufficient number made?

JAMES SMITH, Conference Secretary.

THE AUSTRALIAN CAMP-MEETING.

In the ECHO dated Oct. 1, it was announced that the Australian Conference Committee have decided to hold a camp-meeting; that it is to be held in or near Melbourne; that it is to be held during the first two weeks of January, 1894, and that preparations for this meeting are now being made as rapidly as possible. We also mentioned some of the chief features of a camp-meeting.

In ancient times the Lord required his people to come together each year from all parts of the land which He had given them. His command was, "Thrice in the year shall your children appear before the Lord God, the God of Israel." Ex. 34:23. This instruction was followed for centuries. In the life of our Saviour we find Him assembled with the people at Jerusalem in their annual gatherings. And on the day of Pentecost, when the Holy Spirit was poured out, there were thousands assembled from all parts of the land. Many of these were there serving God with sincerity, and they received the "early rain."

From the commencement of their work the minds of Seventh-day Adventists have been directed by the Spirit of the Lord to these requirements of God respecting ancient Israel, and they have held annual gatherings in the various states and countries in which they have organisations. These annual gatherings have proved a great blessing to our people in many respects. By this means we have become acquainted with one another, and this has led to a union, sympathy, and attachment so important at this time. By coming together in annual meetings, our minds are enlarged, and we receive broader views respecting the message, the field, and the plans necessary to carry forward the work. We have also been led to feel the need of greater devotion to the cause, and of a deeper and richer experience in the things of God. Hundreds have, at these annual meetings, surrendered to their Saviour for the first time in their lives. Eternity alone will reveal the great good that has resulted from these gatherings.

From long experience we have found that much is gained by holding these annual meetings in "camp," as described in the ECHO Oct 1. All who attend are brought together as a large, well-regulated family. They abide together on the camp-ground. Hitherto those who have attended our annual convocations in Australia have been entertained at the homes of our brethren in Melbourne. Thus they have been scattered all over the city. Some have had to walk long distances from the place of meeting to places where they were being entertained. This has made it impossible to hold the number and kind of meetings that we should. It has also caused much labour for both the delegates and those who have cared for them.

The camp-meeting will, to a large extent, do away with these hindrances. All will sleep and take their meals at the camp. All will be on the ground for the first meeting in the morning, and none will be obliged to travel off in the darkness after the last meeting at night. All will be on the ground to attend any special meetings which it may seem necessary to call at a few minutes' notice; and all will have some time for private Bible study, reading, reflection, and prayer.

The camp-meeting, when properly conducted, must prove a great assistance to those who attend, to obtain a precious experience in spirit-

ual things. Every one should have a definite, worthy object in view in attending these gatherings, and should do all in his power to accomplish his purpose. The best surroundings should be chosen, and earnest efforts should be made, or Satan will prevent those who assemble from receiving the help they desire and need. In another paper we shall mention some of the things the people of God need at this time. Shall we not study our personal condition, learn of God our special needs, and come up to this camp-meeting to obtain such help as we have never had before? A. G. DANIELLS.

THE BIBLE SCHOOL.

ON account of the proposed change in the time of holding our camp-meeting, making it close one week later, it will be necessary to postpone the work of the school a few days after camp-meeting. It will re-open January 23.

All who attend the summer term should have the course of study which will commence Dec. 4, and continue twelve weeks, besides the three weeks' vacation for camp-meeting. The above change will not affect the length of time of our school work.

There are so many planning to attend the summer term that we shall have to extend our programme somewhat, adding history and other branches as necessity demands. Let none stay away because they desire work that is not mentioned in the programme. We shall try to meet the most urgent needs of all who attend.

We are glad to report progress in the spiritual work of the school. Two of the students have just followed their Lord in baptism, and two more, who were unconverted when they came to school, have given their hearts to God. These will fully unite with God's people as soon as opportunity presents itself.

We all need a deeper experience in the work of God, and for this we are seeking. We are thankful that those who are interested in our progress are also not unmindful of our necessities, and are praying daily for God's blessing to rest upon us.

We have received a number of letters lately expressing interest in, and sympathy with, the work that is being done. These have been an encouragement to all. Continue to pray for the work. L. J. R.

The Modern Medical and Bacteriological World is the title of the monthly bulletin of the laboratory of hygiene connected with the Sanitarium at Battle Creek, Michigan. It is under the editorial supervision of J. H. Kellogg, M.D., whose writings are well known to the readers of the ECHO, and Paul Paquin, M.D., who is an expert in bacteriological science. The magazine is brim full of matter of the greatest interest and value. Terms 10s. per year.

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