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And as God's servant wandered, stooping low
To lift a flower from a rocky cleft,
Considering the lilies how they grow,
Or how the birds sang as the branches swept,
He came upon the meadow's mirror, where
Still waters made a glass for mead and sky;
For heaven and earth had bright reflections there
Mid shimmering lilies calmly floating by.

Till to the eyes of him who pondered there
Seemed heaven itself had faint reflection given,
And lo, he bowed his head in lowly prayer,
Reading the parable of man and heaven.

And low he murmured, "Lord, our mirror's face
By tumult tossed, by doubt and pride and sin,
Gives but distorted image of thy grace,
And broken lights within ;



THE MEADOW'S MIRROR, BY DAVID MURRAY, A.R.A.

THE MEADOW'S MIRROR.

FANNIE BOLTON.

"And without a parable spake He not unto them."

THE earth is full of parables of grace,
And Jesus speaks them, since He made all things;
He sets his hope-flowers in the desert place,
And fills the vale of Baca with his springs.
He lights the stars at night, that in the dark
Our hearts may know He hath not earth forgotten,
And puts amid the thorns his rose, to mark
That love may be in human hearts begotten.

He saw how bright the meadow's mirror lay,
How clouds looked down to see their fleecy white,
How trees swept branches close beside its way,
And flowers kissed their own faces with delight.
He saw the sun hold high his golden cup
To see it mirrored, and the sunset's hue,
Echoed its pæan of rainbow joy, and up
The lark and robin from its bosom flew.

And when the dusk came, gray and rose and blue,
The delicate stars held up with slender wrists
Tapers to see themselves, and set in view
Armies of angel singers 'mid the mists,

And yet our souls were made to image Thee,
To mirror all things fair and true and fine.
O, still the waves of passion; let us be
Clear to our depths to mirror the Divine.

Then from our bosom, as from this clear pool,
Lilies of pure desire shall grow and rise,
And there be image of the beautiful
In earth and air and skies.
And as the lark and robin from their rest
On lily petals to the heaven have flown
Singing full praise, so from our peaceful breast
Shall dart forth singing thoughts unto thy throne.

General Articles.

CO-OPERATION WITH GOD A NECESSITY.

MRS. E. G. WHITE.

"BEHOLD the Lamb of God, which taketh away the sin of the world." I repeat the words of John, "Behold the Lamb of God." We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. The message we are to bear to the impenitent, the warning we are to give to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world." Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Jesus. By beholding Christ he will learn to hate sin, that has brought to his Redeemer suffering and death. By beholding, his faith becomes strong; and he comes to know "the only true God, and Jesus Christ whom He hath sent." The sinner sees Jesus as He is, full of compassion and tender love; and by beholding the manifestation of his great love toward fallen man, in his sufferings on Calvary, he is transformed in character.

While our salvation is wholly dependent upon Jesus, we have a work to do in order that we may be saved. The apostle says, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." The work that we are to do is not independent of what God is to do, but a work of co-operation with God. The power and the grace of God are to be wrought into the heart by the divine worker; but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligations because God does the whole work, both the willing and the doing. But the true ground to take is that the human will must be brought into subjection to the divine will. The will of man is not to be forced into co-operation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of co-operation with divine power, and God will not do that for man which he can do for himself. Man is wholly dependent upon the grace of Christ. He has no power to move one step in the direction of Christ only as the Spirit of God draws him. The Holy Spirit is continually drawing the soul, and will continue to draw, until by persistent refusal, the sinner grieves away the tender messenger of God.

In the heavenly councils, it has been decided by what means and methods, the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will co-operate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience

to the dictates of the Spirit of God. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."

God has endowed men with reason and with intellectual faculties; but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the free-will moral agent, so that he shall understand what it is to co-operate with God. God works in the human agent by the light of truth, and the mind enlightened by truth is capable of seeing truth in distinction to error. Open to the light of truth, free from prejudice, unbound by the traditions and opinions of men, the enlightened mind clearly sees the evidence of the truth, and believes it from God. The man enlightened by truth, will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and he who co-operates with God realises that a divine presence is hovering near. When the heart is open to Jesus, and the mind responds to the truth, Jesus abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will do that which is according to his pleasure.

As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to co-operate with divine agencies. As soon as we incline our will to harmonise with God's will, the grace of Christ is supplied to co-operate with our resolve. But it is not to be a substitute to do our work,—to work in spite of our resolutions and actions. Therefore our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon our acceptance of the light given, upon our rousing the energies, upon our acknowledging the light, and upon our co-operating with the heavenly ministers appointed of God to work for the salvation of the soul.

If the sinner or backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Paul did, the light will shine in vain, and a thousand-fold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says of such, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither

will they be persuaded though one rose from the dead."

Paul had a terrible awakening when the light of heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou Me?" Paul answered, "Who art Thou, Lord?" And Christ answered, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go to the city, and it shall be told thee what thou must do." The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. If Paul had said, "Lord, I am not in the least inclined to follow your directions in working out my salvation," then had the Lord have showered upon him a light ten-fold as bright, it would have been useless. It is man's part to co-operate with the divine. Here is where the conflict is to be sternest, hardest, and most fierce, in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life. The man must do the work of inclining. "For it is God that worketh in you both to will and to do." The character of the action will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do,—the will of the Father which is in heaven.

Everything is at stake. Will the human agent co-operate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to his will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Jesus will enter to abide as a welcome guest,

A FEW THOUGHTS ON THE SACREDNESS OF THE SABBATH.

D. LACEY.

WE find in Luke's Gospel these words: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24: 1.

How often is this scripture read, and how seldom is the great truth, and the solemn import that truth conveys in this and its immediate context, duly considered. For the benefit of the reader, it might be well to look a little below the surface of a scripture which is something more than a beautiful picture of a very sad and sorrowful scene relative to the burial of the Lord Christ. We might, but we will not, stop to dwell upon all the heart-rending circumstances which hover around, and which also preceded this strange burial. We will only

linger a moment to notice that grief of the bitterest, deepest dye was there in the hearts of all who had followed Him whose lifeless, sacred form now lay in the cold tomb. For in that sepulchre lay the body of one who had not only lived a pure, unselfish, blameless life, but of Him whose whole life had been one of active goodness, who Himself had ever done and taught acts of mercy, love, and obedience; one who was more than a great teacher, living out the great truths He had taught; one who was a prophet, yea, more than a prophet; one who was, and who claimed to be, the Son of God—God manifest in the flesh, but now mysteriously dead.

Much, if not all, of this was realised; and, prompted by the deep love such a life was calculated to inspire in the breast of his followers, we are quite prepared for that picture of those devoted women going to prepare spices with which to anoint that loved form. But are we quite prepared to understand that anything in the wide world should step in even for a moment to prevent the immediate performance of so natural, so loving, a desire as that prompting to the preparation of the spices with which to anoint the body of Him they had indeed just grounds to worship—of Him who had, in language unmistakable, declared Himself to be none other than Lord of the Sabbath? No, we are not wholly prepared; for surely we may fairly reason thus with these women: "Here is the body of our loved Lord and Master. He is now dead. At this solemn, awful hour, what greater act of pious devotion could we perform, how better could we show our love and reverence for Him than by doing so seeming, so loving a service to his poor stricken and now dead body?" But do they reason thus or at all? or are they too overwhelmed with that terrible grief and horror, which must be that of these women gathered at this strange sepulchre, to do anything but act upon the loving impulse of the moment, regardless of all laws human or divine? Now, let us again look at this narrative; and what does it state, that they returned and prepared spices and forthwith anointed the body of Christ?—No; strange to say, it does not state this,—and why? The reason is at once stated by the very important announcement made (and which in relation to the context is the best sermon it were possible for mortal man to preach on the subject of Sabbath-sacredness); that announcement is to the effect: "They rested the Sabbath day." And this, too, is not all; for it adds the very significant, and to us deeply instructive words, "according to the commandment."

But surely such a holy office as the anointing of the body of the dead Christ, of the very one who had declared Himself to be Lord of the Sabbath, could better be performed on that than upon any other day! What Pharisaical nonsense, then, on the part of these women, to postpone such a loving, pious deed till the Sabbath was over! Luke, however, does not say so. Well, we might ourselves have so imagined had we not this portion of scripture given to us for instruc-

tion, and more, for example in right doing in regard to Sabbath-sacredness; but in its radiance we may not imagine even this. Then why this scrupulous regard by these women for the Sabbath, when the Lord of the Sabbath lies dead in the tomb? What could there be in the performance of such a simple, devoted act as that these loving hearts prompted, but the near approach of the Sabbath there and then debarred them from carrying out, that should interfere with the sanctity of the Sabbath?

It is indeed seemingly most difficult for us to imagine anything. Considering the act contemplated, the loving regard prompting it, and He whose body was the object thereof, who was truly Lord of the Sabbath, it did appear certainly about the most natural thing, if not about the most pious thing, under all the circumstances of the case, to do; and the Sabbath day, the day of all others on which to do it; but no, there is this commandment, this great law, so sacred, so holy, and so evidently regarded by Him whose body they would thus honour, that even these loving women in their terrible time of grief and bereavement have not forgotten, and which clearly nothing in the world could make them forget. No; so deep, so profound is their reverence for that great command, that law of God on this point, which bids all men remember the Sabbath day to keep it holy; so deep a hold had the claims of this commandment upon their understandings and their hearts, and so thoroughly had their minds been instructed in relation to its sacredness, that amidst all their grief and sorrow, with all the fulness of their loving regard for Christ, they had yet so high a regard for this great law that in obedience to its principles, all their hallowed, softened emotions were held in mysterious awe and abeyance; and thus everything is made to bend to the requirement of the divine law, that on this ground alone they forbear this loving act, for the time, postponing it till the sanctity of the holy day is past. Then, and then only, do we find these devoted women again proceeding to carry out their purpose, which has only been intercepted by God's great law of love.

(Concluded next number.)

A TRANSFORMING POWER.

"THERE was a boy"—it was the preacher who spoke—"or rather, a young man, on my first preaching station, whose story is worth telling. Folks called him stupid. He was ignorant, surely enough, and he didn't seem to care anything about study. He was just such a dull youth as you might see in any village, swapping horse-talk at the blacksmith's and loafing on the biscuit boxes in the grocery.

"Well, we had a revival that first winter, and this boy was one of those who joined the church. He was a faithful probationer, and passed on to full membership. Christ's touch seemed to wake him up all over. He stopped loafing, and took to work and study. Ignorant as he was, he took part in our prayer-meetings, and he made such a mess

of it the first time that I was on the point of asking him never to speak again. He couldn't talk civilised English.

"But the Lord kept my hand off him, and prompted me to guide his efforts to improve and educate himself. That was thirty years ago; but it is not twelve months since I heard the man who was that stupid boy make a polished oration before an audience of more than one thousand cultivated men and women. For my grocery loafer, reckless and dull, is the president of a western university. Old things have passed away, and he has become a new creature. Praise God for the transforming love of Christ!"—*Selected.*

THE CHURCH.

G. B. STARR.

APOSTOLIC SUCCESSION.

THE Romeward movement in Europe in the Anglican Church, and the discussion of the subject of apostolic succession in the colonies, both in the Romish and the Anglican Church, leads us to digress somewhat from the plan outlined in this series of studies upon the church, to notice these live issues bearing right upon the point of our last paper,—the exaltation of the bishop of Rome. The bishop of Rome had long claimed to be the direct descendant of the apostle Peter, to hold in his hands the keys of both heaven and hell, and to bind and loose the souls of men at his pleasure. The civil power, through Justinian's edict, now comes to support his claim, and for years, many years, the bishop of Rome enjoyed the long-coveted position of dictator in the church and state universal. He assumes the title of pontifex maximus—the title of the high priest of paganism—held by Julius Cæsar and other pagans before the days of Christianity. Like the pontifex maximus of the pagans, the pope is president of the college of priests, and general corrector of errors in matters of religion. The position of the pope is stated as follows by the Vatican Decrees:—

"And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the SUPREME JUDGE OF THE FAITHFUL, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and none may re-open the judgment of the apostolic see, than whose authority THERE IS NONE GREATER, nor can any lawfully review its judgment."—*The Vatican Decrees, by Dr. Philip Schaff.*

To show that the papal chair was often filled by wicked men would prove nothing to the Romanist against the continuity of apostolic succession, as purity of life and character have nothing to do with the unbroken succession from the apostles. They say:—

"If the pope should become neglectful of his own salvation and that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torment, yet no mortal man may presume to reprehend him; forasmuch as he is judge of all, and to be judged of no one."—*Quoted by Wylie, in History of Protestantism.*

To accept the claims of the Papacy is to submit the mind to these dogmas, to surrender the right to read and interpret the gospel for one's self, and to recognise another as head besides Jesus Christ; but "The head of every man is Christ." In assuming the position of judge, the pope has blasphemously assumed a prerogative given by Jehovah to Jesus Christ: "For the Father judgeth no man; but hath committed all judgment unto the Son." And more, he has disobeyed Jesus Christ, who commands: "Judge not, and ye shall not be judged." "Judge not at all," "Judge nothing before the time." Said the prophet Daniel, "He shall speak great words against the Most High." The great words spoken by the Papacy appear in the following list of titles of the pope, quoted by E. J. Waggoner in "Prophetic Lights." The list is compiled by Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, "The Pope the Vicar of Christ, the Head of the Church."

"Most Divine Head of all Heads."
 "Holy Father of Fathers, Pontiff Supreme over all Prelates."
 "The Chief Pastor; Pastor of Pastors."
 "Christ by Unction."
 "Melchizedek in Order."
 "High Priest, Supreme Bishop."
 "Key-bearer of the Kingdom of Heaven."
 "Supreme Chief; Most Powerful Word."
 "Vicar of Christ."
 "Sovereign Bishop of Bishops."
 "Ruler of the House of the Lord."
 "Apostolic Lord and Father of Fathers."
 "Chief Pastor and Teacher and Physician of souls."
 "Rock, against which the proud gates of hell prevail not."
 "Infallible Pope."
 "Head of all the Holy Priests of God."
 "Chief of the Universal Church."
 "Bishop of Bishops; that is, Sovereign Pontiff."
 "Lion of the tribe of Judah."
 "His Holiness," etc., etc.

But notwithstanding all these claims, "To us there is but one God." 1 Cor. 8: 6. "Who is the blessed and only potentate, the King of kings and Lord of lords." One Shepherd, "the good Shepherd, who lays down his life for the sheep." But the false shepherd slays the sheep instead.

To apply the above titles to any man, or to call any man "father," spiritually, is to disobey Christ, who says: "Call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." Matt. 23: 9, 10.

Instead of opposing with all her might the claims of the Papacy to apostolic succession because of the wickedness of it, as every true Protestant church should do, the Church of England is doing everything she can to prove apostolic succession for herself; and could she secure the power, would not stop short of claiming and maintaining against all opposers all the claims made by the Papacy. For there is no place to stop short of papal claims, when once the course of self-exaltation is entered upon. As long as there is one Mordecai who refuses to rise up, every presumptuous Haman is miserable until the scaffold is made ready to hang the offender upon.

John the Baptist, Jesus Christ, and the apostle Paul laid the axe at the root of the tree upon the subject of apostolic and Abrahamic succession. Said the scribes and

Pharisees, "We be Abraham's seed;" "we are Moses' disciples." These were the claims made by the Jewish church. To which John and Jesus replied, "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." "Wherefore by their fruits ye shall know them." Not by Abrahamic, Mosaic, or apostolic descent.

The apostle Paul has spoken definitely upon the question of apostolic succession, and shows that its very discussion proves a lack of spirituality. "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas (Peter), and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptised in the name of Paul?" "For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase;" "for other foundation can no man lay than is laid, which is Christ Jesus."

The great, the vital question with each church is, not whether at some far-distant period they were connected with some important member of the body, as Paul or Peter, but whether they are *just now*, in the all-important present, joined, in a living connection with Jesus Christ, the head of the body,—whether they are living branches of the true vine *just now*.

THE CHURCH-QUESTION; A RECENT SCENE.

LATE cablegrams report a "scene of uproar and confusion" which took place in the Anglican Church Congress in session at Birmingham, Eng., on Oct. 5, occasioned by the proposal of "Father Ignatius" to address the meeting. "Father Ignatius," it appears, is an English clergyman of high-church proclivities, whose real name is (Rev.) J. L. Lyne. The (Right Rev. Dr.) Perowne, Bishop of Winchester, chairman of the Congress, decided that "Father Ignatius" should not be heard, on the ground that if he should speak there would be reason to apprehend a violent scene. In other words; the clergy composing the Congress had not sufficient grace to listen to one who differed from them, without plunging into a scene "parallel to that which lately took place in the House of Commons—on the Home Rule debate." "Father Ignatius," it appears, is somewhat in advance of many of the clergy, in the Romeward movement. *The Age* says of him:—

"The Rev. Joseph Leycester Lyne was

ordained a curate of the Church of England in 1860; and two years later his high-church proclivities led him to attempt the revival of monasticism in England. Ultimately he purchased land and built on it 'Llanthony Abbey,' near the old ruined Llanthony Priory. There is a priory for nuns as well as an abbey for monks attached to the church. They use the Benedictine breviary, and wear the old Benedictine dress. Mr. Lyne's monastic name is 'Ignatius of Jesus.'" G. B. S.

THE ROMEWARD MOVEMENT.

[THE following from *The Presbyterian Monthly* illustrates the Romeward tendency of the English clergy. G. B. S.]

THE CRISIS HAS COME.

These words are the reported utterances of Archdeacon Farrar. Speaking at a meeting of the National Protestant Church Union, he remarked that considering what had occurred during the last ten years, if the evangelical party proved timid and inactive now, they would have none but themselves to thank if within the next ten years they found themselves connected with a church from which the great heart of the English people had become estranged, and which to all intents and purposes had become Romanist. The Archdeacon proceeded to illustrate the alarming proportions of the Romeward drift, and the rapidity and steadiness of its flow, by the following statement:—

"I take it there are 7,000 of the clergy who are avowed supporters of the Romeward movement; that 4,000 of them are members of the Church Union, who are pledged to support vestments, lights, wafer-bread, the eastward position, and the mixed chalice. In 1882 there were 2,581 Ritualistic churches; in 1892 there were 5,042. In 1882 there were 336 only in which what may be called 'Eucharistic vestments' were used, and now there are 1,029. There were then only nine churches in which incense was illegally used; there are now 177. Then there were 581 which had altar lights, and now the number is 2,048. That has been the development in ten years."

THE SABBATH IN THE GOSPEL AGE.—No. 7.

IN THE REFORMATION.

R. HARR.

THE years immediately succeeding the life and work of Constantine were to the church years of weakness and substitution. What could not be accomplished by force in the days of Diocletian was afterward secured by substitution and fraud. Speaking of this period, Mosheim says, "An enormous train of superstitions was gradually substituted for true religion and genuine piety." Among these superstitions was the pagan veneration for the day of their sun-god—the first day of the week, that ages before had been dedicated by the Egyptians, in connection with their sun-temples, to the worship of their sun-gods. Christianity thought to Christianise paganism; but by her familiarity with the unholy, she became herself unholy.

Mosheim further writes: "The public processions and supplications by which the pagans endeavoured to appease their gods, were now adopted into the Christian worship, and celebrated in many places with great pomp and magnificence." "A whole volume would be required to contain an enumeration of the various frauds which artful knaves practiced with success to delude the ignorant, when true religion was almost entirely superseded by horrid superstition."—*Ecccl. History*, cent. 4, part 2, chap. 3.

The way was thus prepared for the rider upon the "pale horse" to go forth and to kill with sword, with hunger, and with death all those who would not accept the long catalogue of superstitions,—prayers for the dead, worship of saints and images, sprinkling for baptism, Sunday veneration, purgatory, worship of the virgin, eternal torment, and human immortality,—which had been substituted for the truth of God.

In A.D. 538, the Papacy occupied the emperor's seat at Rome, and found itself in possession of power and great authority. It is from this point in history that "*those days of persecution*," spoken of by Christ, should measure. The three opposing kingdoms had been overthrown, and there was now no earthly protection for the people of God, who would not follow in the apostasy. Thus it was that the church had to flee into the wilderness for "a thousand two hundred and threescore days."

Humanity passed through these days of darkness—passed as a train would through its long, dark tunnel. The light quickly faded, then, down! down! through the "valley of the shadow of death," where the brooding spirits of evil held their carnival of slaughter; then with slow, painful effort the ascent is begun; height after height is reached, and at last light breaks in once more. The Reformation dawned at last, but not till the blood of 50,000,000 martyrs had been poured out under the hand of that power that should "think to change times and laws."

Most of the earthly rulers and princess sought the favour of that power that had already subdued "three kings;" and in return for its mysterious protection, these rulers and kings gladly enforced the changes and requirements of their spiritual head. Thus we find in the beginning, and all along its history, that kings and rulers and potentates were all eager to pass laws favouring and enforcing the "venerable day of the sun."

In 588 A.D., Gunthrum, king of Burgundy, in connection with his bishops, passed a law requiring "all Christians to cease slighting the Lord's day, and not to give themselves, as on other days, to common work."

In 692 A.D., Ina, king of the West Saxons, passed a law requiring that a servant found working on Sunday should pay thirty shillings, and if a free man sixty shillings. This is the first law that appears among the statutes of England in favour of Sunday.

In 772 A.D., an Ecclesiastical Council in Bavaria decreed that, if any man should work his cart on that day, his team should be forfeited, and "if he persists in his folly, he shall be sold for a bondman."

In 791 A.D., Charles the Great, with his

bishops in Italy, required that all people should with due reverence and devotion honour the Lord's day. He further placed the limits of that day from Saturday evening till Sunday evening.

In 813 A.D., Charlemagne called five councils in France, Mentz, Rheims, Tours, and Arles, and in each of these Sunday laws were enacted, enforcing the observance of the day upon that people.

These and hundreds of other laws and enactments were passed at the instigation of Rome in her attempt to establish that which the Lord had not spoken.

In addition to the laws thus enacted favouring Sunday, many miracles were also reported, so that the ignorant and superstitious might the more readily be led to obey.

"Gregory of Tours reporteth, that a husbandman, who upon the Lord's day went to plough his field, as he cleaned his plough with an iron, the iron stuck so fast to his hand that for two years he could not be delivered from it, but carried it about, to his exceeding great pain and shame."—*Historical Discourses on Lord's Day*, p. 174.

At Wakefield, "while a miller was grinding his corn on Sunday, a torrent of blood came out of his mill instead of flour." In Lincolnshire a woman prepared her bread and took it to the oven after the ninth hour on Saturday; but although the oven was at a great heat, the bread came out raw; while another who refused to bake on Sunday found the bread she had set away till Monday already baked by the divine will.

Many other fables were spread about to support Sunday; but perhaps the crowning point in all this deception was reached by Eustace, the bishop of Flaye, in Normandy, when in 1201 he went over to England with his famous roll that was reported to have fallen from heaven.

Eustace went to England to preach, and while there found that the people held markets, and did ordinary work on Sunday. From this they would not desist, because he had no commandment from the Lord. Under discouragement he returned to Normandy, but the following year—1201—returned to England with his mysterious roll, which he declared had fallen from heaven to the altar of St. Simeon in Jerusalem. This roll contained "the holy commandment as to the Lord's day." After upbraiding them for disobedience, the holy commandment continues: "Once more, it is my will that no one, from the ninth hour on Saturday until sunrise on Monday, shall do any work but that which is good. . . . And if you do not pay obedience to this command, . . . I will open the heavens, and for rain, I will rain upon you stones, and wood, and hot water in the night."

Thus it was that by force, by deceit, by fraud, and by violence, the nations were brought into obedience to the Sunday law of Rome.

In her determination to get rid of the Sabbath, Rome undertook the impious task of cursing that which the Lord had blessed. Her anathemas against the Sabbath and Sabbath-keepers were both loud and long; but in spite of all her efforts, the Sabbath still lived. Like Nabonassar of Babylon,

who destroyed the records so that his history might appear supreme as the beginning of histories, Rome has permitted few records of the Sabbath to exist, so that her power as the changer of times and laws might also appear supreme. The world, with its libraries, was in her hand through the dark ages; and had it not been for a preserving Providence, the "Word of Life" itself would have been destroyed. There is, however, abundant evidence to tell of the unyielding struggle maintained by truth in the face of Rome's opposing power.

During the eleventh and twelfth centuries, three classes of Sabbath-keepers appear, who stood in opposition to the changing policy of Rome—the Cathari, the Arnoldistæ, and the Passaginians in Italy and France, who would not bow the knee to Baal. While in Central Africa, where Rome had not held power, the Abyssinian and Ethiopian churches, after a sleep of a thousand years, came to light in witness for the Sabbath. In the early part of the seventeenth century, the Emperor of Abyssinia was induced to submit to the pope in the words, "To him I swear true obedience, and at his feet I offer my person and kingdom." The first demand made by the pope was that the emperor should set forth a proclamation prohibiting his subjects from longer observing Saturday as the Sabbath. The tyranny of Rome caused a terrible struggle in this land of the Ethiopian; when it ended, Rome was banished, and their ancient faith restored. They are still keeping the seventh day.

From Heizog's Encyclopædia of Biblical, Historical, and Practical Theology, we quote the following:—

"In the Western Church the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland as well as in England, the seventh day was regarded and observed as the Sabbath in the eleventh century and later. . . . In the Oriental or Greek branch of the church, the seventh day continues to be observed to this day. There is not wanting evidence that an unbroken chain of observers of the seventh day was preserved in the face of detraction and persecution, all through the dark ages, and that they appeared in the dawn of the Protestant Reformation, and were represented in that movement by a number of its prominent actors."—*Art. Seventh-day Baptists*, vol. 3, p. 2166.

Carlstadt was one of these reformers who observed the Sabbath. In reply to his reasoning on that question, Luther wrote: "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy."—*Life of Luther in Pictures*, p. 147.

It was a long step back from the substitution and debasement of Rome, to the truth and light of God's Word; and we cannot wonder if in taking that step the Reformers failed to discover all the imposture that Rome had practised. The next article, dealing with the "Sabbath in our century," will close this series.

The Home Circle.

TOO LATE.

WHAT use for the rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine height is passed?
What need that the spurring pæan roll
When the runner is safe within the goal?
No, no; if you have but a word of cheer,
Speak it while I am alive to hear.
How much would I care for it, could I know
That when I am under the grass or snow,
The ravelled garments of life's brief day
Folded and quietly laid away,
How much do you think it would matter then
What praise was lavished upon me, when,
Whatever might be its stint or store,
It neither could help nor harm me more?

—Margaret J. Preston.

WOMEN OF THE BIBLE.—NO. 52.

Mary the Mother of Jesus.—(Concluded.)

A. M.

"And the child grew, and waxed strong in spirit,
Filled with wisdom,
And the grace of God was upon Him." Luke 2:40.

THIS is the short but comprehensive account given in the Scriptures of the childhood of Jesus. A beautiful and perfect child character.

Now his parents went to Jerusalem every year to the feast of the passover; and when Jesus was twelve years old, they took Him to the passover feast, according to the law. "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance; and when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at his understanding and answers. And when they saw Him, they were amazed; and his mother said unto Him, Son, why hast Thou thus dealt with us? behold thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be about my Father's business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart."

What an instructive lesson is here set before parents to watch and carefully tend the spiritual development of their children at home and in every public service. Blessings for the children should be the burden of every parent's heart, in private and public worship, coupled with constant watchcare to and from the place of worship. Not as many, who are allowed to go to and fro with whom they please; this accounts for much of the frivolous behaviour of the young in the house of prayer. They enter with their minds full of the vanities of youth, so that spiritual food cannot be taken in; and when they leave, their state is worse than before. Much of this is due to thoughtlessness on the part of parents, who are content to know that their children are with one or other of their young companions.

Was it not something of this kind that led to the anxiety of Joseph and Mary? They took

for granted what they should have ascertained, —where their child was. Had they been with Him, their hearts would have been enlightened concerning his words and work, "Wist ye not that I must be about my Father's business?" And to every child, Jesus is the perfect pattern of meekness and obedience to parents. In Him the image of God shone brighter every day, because He did always those things which pleased his Heavenly Father.

"And Jesus increased in wisdom and stature, and in favour with God and man." This perfect character of humility Jesus maintained among all who knew Him from the age of twelve years to thirty, when He was baptised, and commenced his public ministry, and made known his divine authority in the synagogue of Nazareth, when He opened the book and found the place where it is written, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

The first recorded miracle of the Lord Jesus was at a marriage in Cana of Galilee. "And the mother of Jesus was there. . . . And when they wanted wine, the mother of Jesus said unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six waterpots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto Him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." John 2:1-10.

The first marriage on earth was celebrated in the garden of Eden by the Lord God, when He gave Eve to Adam, and in this beautiful way was laid the foundation of family life. But the enemy of all righteousness was near; and by yielding to his temptation, they lost home, happiness, yea! life itself. There is a close connection between this first marriage, and the occasion when Jesus turned the water into wine. Mary his mother attempted to direct and control his power; which drew from Jesus the mild but firm reproof, "Woman, what have I to do with thee? Mine hour is not yet come." Jesus could detect in Mary's words the prompting of vanity for display of power before her friends. The same words were used by our Lord to his brethren when they desired Him to do his miracles in a more public manner: "My time is not yet come; but your time is always ready." John 7:6. Our Lord did not seek to force men to believe through his miracles. It was not evidence of God's power that men needed, that was seen everywhere in nature; but He ever sought to inspire and encourage faith in God's Word to salvation. Then let us receive Mary's words as did the servants at the feast, "Whatsoever He saith unto you, do it." Then shall we be kept from sinning, and "that wicked one"

will touch us not. 1 John 5:18. And we shall join the great multitude saying, "Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and his wife hath made herself ready. . . . Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:6, 7, 9.

Well did the words spoken by Simeon, "yea, a sword shall pierce through thine own soul," express the grief of Mary as she watched the sufferings of Christ Jesus upon the cross. "When Jesus saw his mother, and the disciple standing by whom He loved, He saith unto his mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." John 19:26, 27. How inexpressibly tender this consideration and care of Jesus for his mother in giving her another son and home, according to his gracious promise, "My grace is sufficient for thee." This was also honour to John, and a testimony to his love and fidelity. In childhood, youth, and manhood, our Lord gave us an example of the fifth commandment. Indeed, his life on earth was the perfect expression of God's holy commandments; and "he that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John 2:6.

In every reference to Mary in connection with the Lord Jesus throughout the Scriptures, there is nothing to lead the mind to worship her; and to prevent such undue exaltation, the Lord replied to one who said, "Behold, thy mother and thy brethren stand without, desiring to speak with thee," "Who is my mother? and who are my brethren? And He stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:46-50.

As the chosen instrument of God, Mary was "highly favoured" and "blessed among women," as the angel Gabriel declared to her. And in her joyful song of praise, she said, "Henceforth all generations shall call me blessed; for He that is mighty hath done to me great things, and holy is his name." And every believing heart responds, "Yes! blessed, highly blessed." But our Lord Jesus said, "Yea rather, blessed are they that hear the word of God, and keep it." Luke 11:28.

"Those that be planted in the house of the Lord
Shall flourish in the courts of our God." Ps. 92:13.

"UNTO ONE OF THE LEAST."

"Would you mind doing me a favour, Miss Alice?"

"Not if I can, Maggie; what is it?"

"If you'd just see to the door while I'm out, I could run over and help me mother a bit with the children. There's cold meat for the dinner, and I'd be back in time to cook the vegetables."

"Your little brothers and sisters have the measles, haven't they?" asked Alice.

"Yes, miss, all four of them; and me mother is wore out with the nursing."

"I'll mind the door," said Alice.

The Irish girl, who did general house-work for the Thornburn family, went off thankfully; and Alice, a schoolgirl of thirteen, sat down to a quiet afternoon with her crotchet-work. She did not think that "minding the door" for Maggie would hinder her plans; but she had hardly seated herself to her work before the

bell rang, and a little ragged boy came to beg for cold pieces. Alice gave him some bread, some cold potatoes which she found upon a plate in the kitchen, and a very nice, sugar-coated biscuit.

"Poor little monkey! It was worth while taking the trouble to make him so happy," she thought, and sat down to her work again in a very pleasant humour. But hardly had she done three stitches before the bell rang a second time; and there were two more little ragged boys at the basement door, with pitiful faces and whining voices: "Please miss, give us something to eat. We're awful hungry!"

Alice had a suspicion that the biscuit given to the first boy was the reason why the others were "awful hungry." But she good naturedly supplied their wants; gave each of them a slice of bread and a biscuit, and climbed the steps a third time to attempt her work. She crotched three rows, a white one, a blue one, and another white one, before she was interrupted again. Now it was the gong at the upper hall door that sounded, and two very much dressed young ladies inquired for Miss Thornburn.

"My sister is not at home," said Alice.

"Oh, are you Miss Thornburn's sister? Please tell her that we are sorry we missed her," said one of them, handing the little girl a card. And then the two rustled off, and Alice went back to the parlour.

"What a nuisance to have to go to the door so often! I wonder if it keeps on like this all day?"

Ting-a-ling, as if in answer to her question, there was the bell again! A Jew peddler, this time, with brass jewellery to sell; and five minutes later an old woman with matches and shoe laces; ten minutes afterward a man with a charlotte russe in a tin box: "Very nice, miss; fresh this afternoon, only five cents apiece!" And within the next half hour, the postman, three beggars, one after another, a boy with fresh eggs, and a man that wanted to buy rags! I am afraid Alice lost her temper more than once that afternoon. Over and over again she exclaimed impatiently, "How long Maggie stays away!" Papa would be home to his dinner presently, and mamma and Clara; and there were the vegetables uncooked, the table not laid, nothing done at all, and Maggie still away!

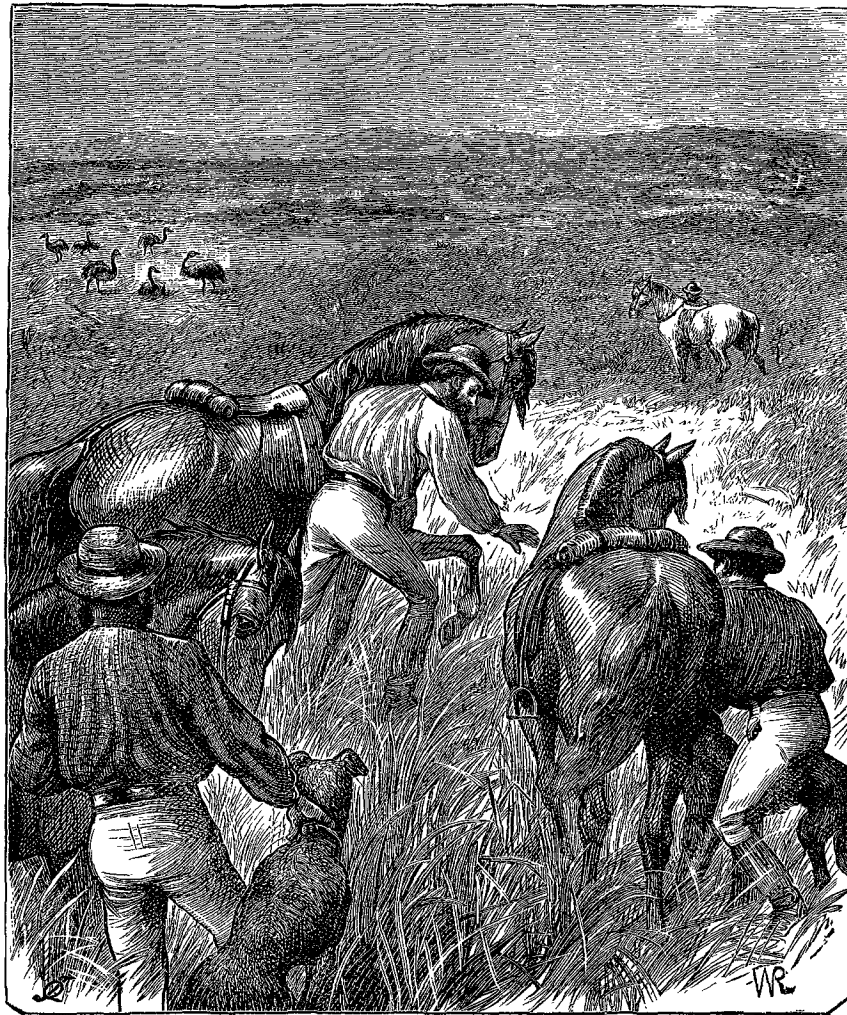
"Something must have happened," thought Alice. "Perhaps one of the children is very ill, or dead." And with that fear came a quick feeling of shame. "Oh, how cross, how selfish I have been! Poor Maggie has to work so hard, and here am I complaining because I have given her a chance to help her mother a little.

"What if the bell does keep ringing? Maggie has to answer, and do her work all the same. And now she'll get home all tired out and worried, and perhaps papa will scold for having to wait for his dinner. I'll go and cook those vegetables myself."

Alice rolled up her work and put it away

with quick fingers. Hurrying out to the kitchen, she brightened the fire, and put on the potatoes and asparagus to boil. Then she set the table, and got the bread, the butter, and all the other accessories, in readiness. By the time her father came in, there was a very fair prospect for the usual orderly dinner at the usual hour; and by the time poor Maggie came in, flurried, out of breath, and frightened at being so late, everything was ready, all her work done for her, and the vegetables only waiting to be "dished."

"O Miss Alice, how good you are!" she cried, gratefully. "And didn't you think it was mean of me to stay so? But I couldn't help it; indeed I couldn't. Little Katie was took with a spasm, an' me mother was almost out of her senses. I couldn't leave her at all, at all, till the child was a bit better."



EMU-HUNTING IN AUSTRALIA.

"I am glad you didn't," answered Alice promptly. "And you needn't have hurried yourself so much, anyhow. I got on very well without you, didn't I?"

"Sure, and you did! But it isn't every young lady would have the sinse itself, let alone the kind heart," was Maggie's answer.

Alice went upstairs to wash her face, which was rather flushed, and brush her hair for dinner. By her looking-glass hung a little text book, with leaves that turned over backward, showing a new verse for each day. The one that met her eyes just now was this: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

And Alice had her reward.—Mrs. Bradley.

SOME one remarked in the presence of Judge J. S. Black that the lines which formerly divided people in regard to religious matters were fading out. "Yes," said the Judge, "and I notice that the nice distinctions between *right* and *wrong* are going with them."

Useful and Curious.

EMU-HUNTING IN AUSTRALIA:

E. H. HARDY.

ON the moderately fertile plains of Australia there abounds a species of bird called the emu. It is a large, wingless bird, similar to the ostrich, though not so large and beautiful. The emu is a very timid animal when on the open plain; but when at bay it exhibits its ferocity. It has long, but very strong legs, which it uses as a means of protection and defence. Emus generally roam about in flocks of six or more, and have a few traits practised by the ostrich, such as burying their eggs in the sand, etc.

The hunting of the emu has to be pursued in a very strategic manner. The hunters are generally termed stalkers, and the act that of stalking the emu. The stalkers endeavour to surround the group, as far as possible, secreting themselves from view by walking on the further side of their horses. Each man generally has a good, but fierce dog, by the help of which he captures the emu. If, however, the emu sees the men, it at once makes off, and that means a hot chase, as the emu is very swift of foot, and is difficult to catch when running, and has to be shot down.

The emu, like the kangaroo and wallaby, is nearly extinct. A few are still found on the plains of New South Wales and westward; but the tide of population is gradually growing in that direction, and the emu is decreasing in numbers owing to the fact that numbers are killed and the rest driven into the barren deserts. The day may not be far distant when there will no more be a live emu on the plains.

CLERICAL REPORTEE.

A GOOD story is told of the Methodist Bishop Ames, that, while presiding over a certain conference in the West, a mem-

ber began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer, "you can put it that way if you want to." "Well, all I have to say," said the bishop in his sweetest musical tones, "all I have to say is that the brother has a good deal to thank God for."—*Selected.*

THE DEEPEST BORING.

THE Prussian Government is carrying on boring operations in the Rybnik district (Upper Silesia). They have now reached a depth of 6,565 feet. The operations are being chiefly carried on in the interests of science.—*Schlesische Zeitung.*

At a depth of more than four miles the ocean is without either life, vegetation, or light.

The Bible Echo.

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

GEO. C. TENNEY, MISS E. J. BURNHAM,
Editor; Assistant.
S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, November 1, 1893.

WHAT OF THE NIGHT?

WHEN warfare consisted largely of sudden and perhaps unprovoked incursions for plunder, and the safety of cities was secured by massive and continuous walls, men were placed upon those walls whose duty it was to keep faithful watch for approaching danger in whatever form it might present itself. They watched the earth and the heavens, and told not only of impending evil, but of the progress of the night. The LORD says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Throughout the Scriptures the figure is frequently alluded to as illustrating the duty of those who stand as watchmen for the people of GOD, and the privilege of the people to inquire, and to return and inquire if they would, concerning the peculiar dangers, omens, or duties of their times.

One such inquiry is thus represented: "Watchman, what of the night? The watchman said, The morning cometh, and also the night." Isa. 21:11, 12. This is a proper question to be raised at any time; but there never was a time in the history of this world when the answer was so appropriate and full of thrilling truth as at the present time. As the faithful watchman studies the "more sure word of prophecy," and then looks to the earth and skies, he reads in transpiring events the signs of the times, as foretold in the Word. His heart is stirred, and, looking anxiously toward the east, he sees the rays of light and glory glow across the heavens, premonitory of the soon-coming dawn. With rapture he cries to the waiting people, "The morning cometh." There is joy in the announcement. But his eyes rest upon the dark recesses of earth, and he solemnly adds, "And also the night."

The approaching event is the advent of the LORD of glory, the rising of the Day Star, attended by the establishment of his peaceful and eternal kingdom; the resurrection of the dead, and the giving of everlasting life to the people of GOD. But there comes also the Judgment with its eternal results. There follows the wrath of GOD in the doom of the ungodly. So that while to one class it is said, "The night is far spent, the day is at hand," to another class it will be, "the blackness of darkness forever." Those who choose to take "life's little day" as their time for selfish gratification and sin will then enter upon an eternal night.

But this answer has an application to the present as well as to the grand crisis in the near future. It was the view of transpiring events that led the prophet to make the reply that morning and night were simultaneously approaching. This is an age, com-

pared with preceding ones, of transcendent light and privileges. Knowledge increases, and men are at liberty to use it. Copies of the Bible are multiplied, and placed within the reach of every hand. Active minds are investigating every possible avenue of thought, and progress is the universal watchword. The shackles are broken which have long bound the minds and consciences of men to deep beaten ruts and threadbare creeds. We should be devoutly thankful that these happy conditions are ours; but we should also realise that with these increased privileges there comes a corresponding increase in our responsibility before GOD. Being permitted to investigate the truth under the beams of the brightest light that has ever shone upon the path of mankind, we should have a far clearer view of the sacred Word and a clearer conception of the will of GOD than others have had. These conditions betoken the dawn of a brighter day. Having perfect liberty in the exercise of our consciences, we should walk much nearer GOD than previous generations. But when the prophet saw how these privileges were used, how mankind were affected by all these blessings, a shadow came over his vision. Instead of increasing in godliness, faith, and devotion, he beholds the present generation wandering in the mazes of speculation. Professed teachers of the Bible magnify their own philosophy and neglect the pure Word of GOD. Individuals in the churches imitate the example, and discount the Bible and slight its precepts, while the great mass of people use their liberties in getting as far from the right way and the plan of salvation as possible. Under such circumstances, infidelity flourishes, and flaunts its defiance to the very gates of heaven, encouraged oftentimes by the compliments and applause of a popular religion.

Deceptions, too, creep out of the regions of darkness, put on the garb of religion, frequently the cloak of great sanctity, and go forth to lead people into specious errors, and blind them to the truth, even though it shines in all its divine clearness. These deceptions come very near to the people of GOD, and would deceive if possible even the very elect. Satan cares but little on which side of the path we stand, so long as we are not in the way of truth. Therefore as many as can be led entirely away from the Bible will fall into the sloughs of skepticism and ruin. Others will be crowded to such extravagant ideas of religious devotion as will lead them to mistake the raptures and emotions of the natural mind, unnaturally wrought upon, for evidences of the divine favour, instead of the peace of GOD which comes from careful obedience and a close walk with GOD. Meanwhile, Satanic influences are at work, leading the world into the paths of pleasure and self-indulgence. The passions are not restrained, and "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, highminded, lovers of pleasures more than lovers of GOD; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:1-5.

There is a strait, an upward way. It leads to obedience to "the commandments of GOD and the faith of JESUS." It leads by the cross of Calvary to humility and self-denial; it requires faith and moral courage to travel it, but it ends in "perfect day." And the day is near at hand. The last great conflict between truth and error will be severe and brief. Satan will use all his wiles and muster all his forces. But the arm of GOD is outstretched, and in it all may safely trust. The standard is, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The margin says "no morning in them."

THE GIFT OF THE HOLY SPIRIT.

S. N. H.

NO LANGUAGE can over-estimate the importance of the Spirit of GOD. By it every agency for good is quickened in the accomplishment of the work of GOD in the earth. As CHRIST opened before the disciples the great work that was to be done, He promised them the Holy Spirit to reveal to them truths which were new only in the sense that their finite minds had not before comprehended them. They were to present the greater and glorious truths of GOD's holy Word that would convict and convert souls through this agency,—the Holy Spirit.

If the story of astronomers be true, that not only secondaries revolve around their planets, and planets their suns, but that suns revolve around the centre of immense systems, and all these centres throughout the immensity of space move around one great centre, who can conceive the magnitude of a force or power that can thus operate through infinite space with precisely the same law of attraction for vast worlds and infinitesimal atoms? Think of the magnetic power which makes the steel filings, though in a mass of dust and rubbish and clippings of tin and iron, leave them all and fly up and kiss the magnet. It touches the pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds may blow ever so fiercely, the waves may roll ever so furiously, and the vessel pitch and sink as though it would be submerged, and yet that strange influence, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place.

Who can tell what is this power? We see it in its effects, we measure it in its results. So with spiritual power. We cannot tell "whence it cometh, or whither it goeth." It breathes upon the human spirit; the stormy passions subside, and truth, purity, meekness, and love reign in the soul. It is beyond the philosopher's fabled stone, whose touch would transmute into gold. Spiritual power is not beauty of presence nor dignity of form. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use these

for its one great end. It can burn and shine in the highest periods of the most eloquent speaker, and it can thrill in the accents of the unlettered man. It can use all there is of a human being for the glory of GOD and the advancement of his work.

It is a spiritual force in its highest manifestation, committed to GOD's people for the accomplishment of his work in the earth. It uses the power of thought, which is immense in its character—thoughts not only of good men, but of angels and of GOD. It causes light to shine on GOD's thoughts from eternity, which are expressed in his sacred Word. It uses the power of language in all its various forms. It is a tongue of fire to preach among all nations, and to carry to every heart the knowledge of the power and love of GOD.

If there was a power in the eloquence of Demosthenes when he stirred the people of Athens as a sea is stirred by the storm; if there was power with Napoleon that could inspire his soldiers under the most discouraging circumstances to lay down their lives for the accomplishment of nothing but his own stubborn will; if there be, as some claim, a magnetic power which kindles in the eye and sparkles responsively from the speaker to the hearer, and from the hearer to the speaker; if there be some subtle current established between them, which is manifested in the energy of the speaker and the rapt attention of the hearer—all of this is subservient to the child of GOD, who receives from heaven that "unction from the Holy One."

It was promised by GOD through the prophets Joel, Isaiah, and Daniel. It is this that the Saviour referred to when He said, "Behold, I send the promise of my Father upon you," and again, "Wait for the promise of the Father, which ye have heard of Me." It was the "Comforter" whom the Father would send in his name; it was the "power from on high," and was to be manifested like power seen occasionally in ancient times, as when the Spirit of the LORD came upon Saul and he prophesied, and was turned into another man, so that the people said, "Is Saul also among the prophets?" or when Moses "gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." Num. 11:24, 25.

This power is not only "from on high," but it is a connecting link between the throne of GOD and our hearts. It is the indwelling of the Holy Spirit, not simply for conversion, but to use the whole of a purified nature, and especially the tongue, for aggressive Christian work. It enables the receiver to see that there is a divine power which can save and rescue fallen man, that this power is in the gospel of JESUS CHRIST, and that it is exercised through the preaching of the Word. It involves the idea of expectancy on the part of the minister. He believes

that while he preaches, and as he preaches, a divine power accompanies his word, and is mysteriously working in the hearts of his congregation.

THE POWER OF FORGIVENESS.

E. J. WAGGONER.

"And, behold, they brought to Him a man sick of the palsy, lying on a bed; and JESUS seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And JESUS knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men." Matt. 9:2-8.

ONE of the most common expressions to be heard among professed Christians when speaking of religious things, is this: "I can understand and believe that GOD will forgive sin, but it is hard for me to believe that He can keep me from sin." Such a person has yet to learn very much of what is meant by GOD's forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that GOD has forgiven or does forgive their sins; but through failure to grasp the *power* of forgiveness, they deprive themselves of much blessing that they might enjoy.

Bearing in mind the statement concerning the miracles, that "these are written that ye might believe that JESUS is the CHRIST, the Son of GOD; and that, believing, ye might have life through his name," let us study the miracle before us. The scribes did not believe that JESUS could forgive sin. In order to show that He had power to forgive sins, He healed the palsied man. This miracle was wrought for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. JESUS said to the palsied man, "Arise, take up thy bed, and go unto thine house," that they and we might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin.

Note particularly that the effect of the words of JESUS continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. The common idea is that when GOD forgives sin the change is in Himself, and not in man. It is thought that GOD simply ceases to hold anything against the one who has sinned. But this is to imply that GOD had a hardness against the man, which is not the case. GOD is not a man; He does not cherish enmity, nor harbour a feeling of revenge. It is not because He has a hard feeling in his own heart against a sinner that He forgives him, but because the sinner has something in *his* heart. GOD is all right,—the man is all wrong; therefore GOD forgives the man, that he also may be all right.

When JESUS, illustrating the forgiveness of sin, said to the man, "Arise, take up thy

bed, and go unto thine house," the man arose and went to his house. The power that was in the words of JESUS, raised him up, and made him walk. That power remained in him, and it was in the strength that was given him on removing the palsy that he walked in all time to come, provided, of course, that he kept the faith. This is illustrated by the psalmist, when he says: "I waited patiently for the LORD; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Ps. 40:1, 2.

There is life in the words of GOD. JESUS said, "The words that I speak unto you, they are spirit, and they are life." John 6:63. The word received in faith brings the Spirit and the life of GOD into the soul. So when the penitent soul hears the words, "Son, be of good cheer; thy sins be forgiven thee," and receives those words as the living words of the living GOD, he is a different man, because a new life has begun in him. It is the power of GOD's forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not grasped the fulness of the blessing that was given him in the forgiveness of his sins.

In the case before us, the man received new life. His palsied condition was simply the wasting away of his natural life. He was partially dead. The words of CHRIST gave him fresh life. But this new life that was given to his body, and which enabled him to walk, was but an illustration, both to him and to the scribes, of the unseen life of GOD which he had received in the words, "Thy sins be forgiven thee," and which had made him a new creature in CHRIST.

With this simple and clear illustration before us, we may understand some of the words of the apostle Paul, which otherwise are "hard to be understood." First read Col. 1:12-14: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." See the same statement concerning redemption through CHRIST's blood in 1 Peter 1:18, 19; Rev. 5:9.

Mark two points: We have redemption through CHRIST's blood, and this redemption is the forgiveness of sins. But the blood is the life. See Gen. 9:4; Lev. 17:13, 14. Therefore Col. 1:14 really tells us that we have redemption through CHRIST's life. But does not the Scripture say that we are reconciled to GOD by the death of his Son? It does, and that is just what is here taught. CHRIST "gave Himself for us, that He might redeem us from all iniquity." Titus 2:14. He "gave Himself for our sins." Gal. 1:4. In giving Himself, He gives his life. In shedding his blood, He pours out his life. But in giving up his life, He gives it to us. That life is righteousness, even the perfect righteousness of GOD, so that when we

receive it we are "made the righteousness of GOD in Him." It is the receiving of CHRIST's life, as we are baptised into his death, that reconciles us to GOD. It is thus that we "put on the new man, which after GOD is created in righteousness and true holiness," "after the image of Him that created him." Eph. 4:24; Col. 3:10.

Now we may read Rom. 3:23-25, and find that it is not so very difficult: "For all have sinned, and come short of the glory of GOD; being justified [that is, made righteous, or doers of the law] freely by his grace through the redemption that is in CHRIST JESUS; whom GOD hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [sending away] of sins that are past, through the forbearance of GOD."

All have sinned. The whole life has been sin. Even the thoughts have been evil. Mark 7:21. And to be carnally minded is death. Therefore the life of sin is a living death. If the soul is not freed from this, it will end in eternal death. There is no power in man to get righteousness out of the holy law of GOD; therefore GOD in his mercy puts his own righteousness upon all that believe. He makes us righteous as a free gift out of the riches of his grace. He does this by his words; for He declares—speaks—his righteousness into and upon all who have faith in the blood of CHRIST, in whom is GOD's righteousness; "for in Him dwelleth all the fulness of the Godhead bodily." And this declaring or speaking the righteousness of GOD upon us, is the remission or taking away of sin. Thus GOD takes away the sinful life by putting his own righteous life in its place. And this is the power of the forgiveness of sin. It is "the power of an endless life."

This is the beginning of the Christian life. It is receiving the life of GOD by faith. How is it continued?—Just as it is begun. "As ye have therefore received CHRIST JESUS the LORD, so walk ye in Him." Col. 2:6. For "the just shall live by faith." The secret of living the Christian life is simply that of holding fast the life, which, received at the beginning, forgives the sin. GOD forgives sin by taking it away. He justifies the ungodly by making him godly. He reconciles the rebel sinner to Himself by taking away his rebellion, and making him a loyal and law-abiding subject.

"But it is difficult to understand how we can have the life of GOD as an actual fact; it can't be *real*, for it is by faith that we have it." So it was by faith that the poor palsied man received new life and strength; but was his strength any the less real? Was it not an actual fact that he received strength? Can't understand it?—Of course not, for it is a manifestation of "the love of GOD, that passeth knowledge." But we may believe it, and realise the fact, and then we shall have an eternal life in which to study the wonder of it. Read again and again the story of the healing of the palsied man, and meditate upon it until it is a living reality to you, and then remember that "these are written that ye might believe that JESUS is

the CHRIST, the Son of GOD, and that believing ye might have life through his name."

RECREATION.

E. J. W.

THE time of year is approaching when everybody who can do so, leaves the city for the country, the mountains, or the seaside, for the purpose of finding recreation. And yet there are far more people who are obliged to keep up their daily round of toil, than there are who are able to take a holiday vacation. It is not the very poor only who cannot leave their tasks; there are many whose labour demands their constant attention, and who are for this reason obliged to forego the pleasure that they would gladly take. It is for this larger class especially, that we write this.

Recreation is not always obtained by those who go away for their holidays; for be it known that not all pleasure-seeking is recreation. Recreation means re-creation, re-viving, refreshing. It means the receiving of new life. But very many who go away thinking to get recreation, come back jaded and weary, hoping to find rest at home, in their usual employment. We wish therefore to let the weary ones at home into a secret, which may also be profitable to those who go away.

All life comes from GOD, for with Him is "the fountain of life." Ps. 36:9. He is the Creator. Therefore He is the only one who can re-create. Whatever blessing of health and life any person enjoys, comes directly from GOD. "Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:16, 17.

Let us see, now, how the LORD can give to those who are obliged to stay at home and work, all the advantages that they could hope to gain by a trip abroad. How many there are who would choose the fields and the cool waters. Well, those who know, the LORD can say, "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul." Ps. 23:1-3. He who knows this may have more real recreation, both for soul and body, than he who is lying in the cool meadows, but is ignorant of it.

If we long for the mountains or the ocean, we read, "Thy righteousness is like the great mountains; thy judgments are a great deep; O LORD, Thou preservest man and beast." Ps. 36:6. And in his righteousness He will be to us "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Do not the very words bring a sense of refreshment?

On these sultry days memories of mountain streams of clear, sparkling, life-giving water haunt us and tantalise us until the heat seems almost unendurable. Now let us find something that is more substantial than a memory, and which satisfies: "How ex-

cellent is thy lovingkindness, O GOD! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and Thou shalt make them drink of the river of thy pleasures. For with Thee is the fountain of life." Ps. 36:7-9.

Of course it is refreshing. Recreation, new life, is what we want, and with GOD is the fountain of life. We may drink it in as we would drink from the mountain spring, and find far more real refreshment. He who is with GOD, therefore, finds the truest recreation.

This is evident, further, from the fact that the memory of former draughts from the purest spring, just as it gushes cool and sparkling from the earth, serves rather to increase our present discomfort than to allay our heat and thirst. It did not last. Even before we were home from our excursion, we were vainly longing for more. Now listen to JESUS as He talks with the woman at the well of Samaria. It was a deep well, and the water was cool and good, but He said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14. We can carry it with us continually.

That water is "living water," and that is what we want. But how may we get it?—Why, you are taking it in now, if you receive these texts as the living words of the living GOD, spoken directly to you. JESUS said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. All this refreshment is to be found in the words that tell of it.

Some one will say that this is imaginary. Not a bit of it. It is real. In the chapter just quoted from we have an example of the ability of CHRIST to give real recreation—the renewal of wasted energy. The day before, several thousand people were in the hot and sultry desert, with nothing to eat, and JESUS fed them with bread, so that they were filled and refreshed. This He did in order that they and we might know the real life that is in his word.

Take another instance. A nobleman's beloved son was lying at the point of death. His frame was wasted away, and his life was being burned up with fever. What was needed? Something to stop the fever,—something cooling. The man went to JESUS, and asked Him to come and heal his son. JESUS said, "Go thy way; thy son liveth." "And the man believed the word that JESUS had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. They said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which JESUS said unto him, Thy son liveth." John 4:46-53.

Whoever believes that miracle, must know that the word of the LORD has cooling, re-

freshing, and healing properties. Nothing is so good in fever as cool water, both without and within. Many physicians have testified as to the value of water in fevers, and how the skilful application of it has reduced the temperature and saved the patient's life. But all this was accomplished by the word of JESUS, which is living water. Therefore we know that in his word we may find on the hottest day refreshment for the body.

At another time Simon's wife's mother "was taken with a great fever; and they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose, and ministered unto them." Luke 4:38, 39. Many other instances might be mentioned; but these are sufficient to show the life-giving power of the word of the LORD. Now what the LORD wants us to do is to take his words for all that they are worth, and use them in our every-day life.

That which we call nature is simply the ordinary working of GOD. The sunshine, the air, the dew and the rain, the great mountains, the broad ocean, the crystal spring, and the laughing mountain stream, all come from Him. They exist because of his word. When He speaks, they immediately appear, because they are all in his word. Therefore we may find all the benefit of them in his word.

Try it, and you will find that it is true. The words of the LORD are restful. They give peace. Without them, a person may fret himself into a fever on the coolest day, or in the deepest recesses of the mountains. With them in the heart, he may find the fever of his blood allayed even in the crowded city, on the hottest day. When you have learned that the words of the LORD are righteousness and life, and that we may drink them in as water, you can say with the psalmist:—

"My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of thy wings will I rejoice." Ps. 63:5-7.

HIS EYES BLINDED.

IMPURITY sees only impurity, and doubts the very existence of God. Selfishness does not believe that there is any such thing as unselfishness in the world. Dishonesty questions every man's motive, and says there is no disinterested benevolence. Hate refuses all offers of sympathy and aid. These malign feelings and affections carry with them their own sad sting and curse. Sin thus degrades a man in his own eyes, and in the eyes of the slaves of sin, and impoverishes him. It robs him of true fellowship based on mutual confidence. It robs him of self-respect. It robs him of peace.—*Bishop E. R. Hendrix.*

God loves to be longed for, He loves to be sought,
For He sought us Himself, with such longing and love;
He died for desire of us, marvellous thought!
And He yearns for us now to be with Him above.
—*Faber.*

Bible Student.

THE HIGHER CRITICISM BIBLE.

WHILE the churchmen are at work to enslave minds by setting forth claims of apostolic authority, and demanding that their doctrines, church order, etc., be received without question upon the ground of apostolic succession to the office of divinely appointed expositors of the Word, the higher critics are as busily at work to rob the people of their most priceless treasure, Heaven's best gift, the precious Word of God. This they are doing by reflecting upon its inspiration, asserting that some portions are not inspired at all, others are more or less inspired, and still others fully inspired; and in order that the people may have the results of their criticism, they purpose to publish "The Higher Criticism Bible," one instalment of which has already appeared. The various degrees of inspiration, as viewed by the higher critics, are to be made plain to the reader by being printed in different coloured ink. *The Free Church of Scotland Monthly* says of it: "The sacred books are to be re-arranged and printed in colours, in a way to show the views of recent scholars. 'The textual emendations,' we are assured, 'are rendered conspicuous and impressive in their black, red, and green colours; the new science (?) being thus brought to the test, as it were, of the eye.' One instalment of the work has been already published. Professor Siegfred, of the University of Jena, has given a new reading of Job, and his notes have been translated into English by Professor Brünard of Heidelberg. Isaiah is to be dealt with by Cheyne, and the Psalms by Wellhausen."

An edition of the Old Testament is also in course of preparation, under the editorial supervision of Professor Haupt, of John Hopkins University.

Thus the "doctors of divinity" are busily engaged at their doctoring. G. B. S.

SABBATH-SCHOOL LESSONS.

Lesson 8.—Sabbath, November 18, 1893.

SUFFERING FOR RIGHTEOUSNESS' SAKE. I
PETER 3:12-22.

Review questions:—

- (a) What instructions are given to the wife?
- (b) What to the husband?
- (c) How will such instruction, if heeded, affect their prayers?
- (d) What injunction to union is given?
- (e) What disposition should we manifest toward those who speak against us?

I. *God's Care for His People. Verses 12-14.*

- 1. What care has the Lord for the righteous?
- 2. How does He regard the evil?
- 3. What question is asked in verse 13? See note 1.
- 4. How should we feel when we suffer for righteousness' sake?

II. *Our Duty in Time of Trouble. Verses 15-17.*

- 1. In time of trouble, what should be the exalted object in our heart? See note 2.
- 2. What should we always be ready to do?
- 3. In what spirit should the answer be given?
- 4. What should be kept good?
- 5. What effect would such a spirit have on those who do us evil?

6. If it is God's will that we suffer, for what should it be?

III. *Christ's Sufferings for Us. Verses 18-22.*

- 1. Who, though innocent, suffered for us?
- 2. Why did He thus suffer?
- 3. In what condition was He put to death? and how quickened?
- 4. To whom did He preach by his Spirit?
- 5. Through whom did He preach? See note 3.
- 6. At what time in the world's history did He preach?
- 7. How many were saved? and by what?
- 8. By what like figure are we saved?
- 9. Through faith in what?
- 10. What assurance is given us that Christ is able to save us from all that can come upon us?

NOTES.

1. WHO IS HE THAT WILL HARM YOU? etc. In a general way this means that men will have no desire to harm those who are imitators of Christ, and under ordinary circumstances this has been true as promised (see Prov. 16:7), but there are many exceptions to this general rule. But even though we suffer persecution for righteousness' sake, that will not work to our ultimate harm, though it causes present sufferings; for to them that love God all things work together for good; even in the greatest sufferings his followers are, through the love of God, more than conquerors. See Rom. 8:28, 37. In the very sufferings, then, they may find happiness and rejoice. See also Matt. 5:11, 12.

2. The Revised Version makes the latter part of verse 14 and the first part of verse 15 almost identical with the latter part of Isa. 8:12 and the first part of verse 13. Isaiah reads: "Neither fear ye their fear nor be afraid. Sanctify the Lord of hosts Himself." Peter reads: "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord." Isaiah tells us in the next clause what the Lord will be to those who trust in Him. "He shall be for a sanctuary," a safe and holy place; for in the time of trouble God will spread over us the pavilion of his power (Ps. 27:5; 34:7), and hide us under the shadow of his wings (Ps. 17:8), in the secret place of his tabernacle. Ps. 27:5.

3. The Spirit of Christ is given to every child of his (Rom. 8:9); and the gift of preaching is bestowed through it (1 Cor. 12:4); through that Spirit Christ has always ministered to the souls in the prison-house of sin. Isa. 61:1; Ps. 51:12, 13. In the days of Noah that Spirit spoke through the patriarch (2 Peter 2:5), who by faith preached the message and saved his house. Heb. 11:7. As Noah by faith did what God enjoined, so we by baptism show our faith in the death and resurrection of our Lord Jesus Christ. It is not the baptism that saves, but faith in the resurrection of Jesus Christ. Baptism is the manifestation of our faith, even as the baptism of Noah in the ark by the deluge was the manifestation of his faith in the power of God. It is not the mere act that saves, not the physical washing, but faith in a risen Redeemer, which cleanses the conscience of its dead works.

"HERE IS the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Here is a keeping of the faith of Jesus as well as the commandments of God; and as long as we keep this faith, it will keep us. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time," is the language of inspiration. 1 Peter 1:5.

From the Field.

"TOO BUSY."

R. HARE.

"I pray; thee have me; excused." Luke 14 : 18.
 THROUGH hush of morn an angel sped,
 While rainbow-glories round him spread,
 To tell the toiling sons of clay
 Of treasures that cannot decay.
 Swift-winged he cleft the azure sky,
 His soul inspired with theme so high.
 "God loves," he cried; "O mortals, come,
 And share his everlasting home!"
 "Too busy" now! I cannot wait;
 My farm needs tending, crops are late;
 'Tis time to sow, the spring has come;
 Tell others of your heavenly home.
 "Too busy" now! my shop I tend;
 From morn till night my hours I spend
 In serving customers, and fighting debt,
 Too busy! Cannot think of heaven yet!
 "Too busy!" Friends invite my stay,
 Love melts the hours divine away;
 No time to spend in prayer or sigh—
 I'll think of heaven by and by.
 "Too busy!" See my children claim
 My help along their way to fame;
 Too short by half each anxious day,
 A mother has no time to pray!
 No time to pray?—The angel wept!
 Lonely the twilight shadows crept;
 No time to think of heavenly home;
 No time to hear—the night has come!
 "No time!" Now sombre folds of night
 Shadowed the Death-angel in his flight!
 Oh! cruel, careless sons of earth!
 "Too busy" for all else but—Death.

NORTH FITZROY, MELBOURNE.

THE quarterly meeting of the North Fitzroy church was held on Sabbath, Oct. 7. Bro. Starr conducted the services, giving, in the morning, a short, but impressive discourse on the temptation of Christ. The meeting in the afternoon was a season of spiritual refreshing. Twenty-five members, who were unable to be present, reported by letter. During the quarter thirteen new members have united with the church; one, Sister Adair, has been laid to rest, and two have transferred their membership to Sydney.

The church feel to thank God for the blessings of the past, and to go forward trusting Him for the future.

PRAHRAN, MELBOURNE.

THE Prahran church has for some time been meeting in the Friendly Societies' Hall, Cecil Place; but we are happy to say that our numbers have so increased as to make a larger place necessary. We have met this necessity by renting the Forrester's Hall in Chapel Street, North, next door to the Baptist church. We think every one is delighted with the change, and, best of all, we have gone into our new hall with the first quarter's rent paid in advance, with the money in hand for the second quarter, and that for the following six months all promised.

We met in the new hall for the first time on Sabbath, September 30. As this was the last Sabbath in the quarter, the Sabbath-school officers for the ensuing quarter were elected, the officers chosen being, for superintendent, W. L. H. Baker; assistant, J. S. Reekie;

secretary, Jessie Israel; assistant secretary, Bella Berry; librarian, Harold Bree; organist, May Israel.

The service that followed the Sabbath-school was conducted by Bro. G. B. Starr, who took, as the basis of his discourse, 1 Peter 1 : 7-9, a portion of Scripture found in the Sabbath-school lesson for the day. The Spirit of God was in the meeting, and many were brought nearer to Him who invites us to cast all our care upon Him, assuring us that He careth for us. The truths brought out were calculated to encourage and strengthen believers.

At four o'clock the quarterly meeting was held in the chapel-room of the Australasian Bible School. On the roll being called, the members, with the exception of a few who were absent, responded, and many from other churches joined in testifying to the goodness of God, and expressing their determination, by the help of the Lord, to stand the trial of their faith and endure to the end. The Spirit of the Lord was again present, and in the celebration of the ordinances, came very near to us, and brought us near to one another. The Lord is good, and his truth more precious than fine gold.

J. H. STOCKTON.

THE BIBLE-STUDIES IN THE PRAHRAN TOWN HALL.

THE *Prahran and St. Kilda Chronicle* of Sept. 30 contains the following notice of these meetings:—

"In spite of the wet weather, there was a good attendance at the Prahran Town Hall on Sunday evening last, when Mr. G. B. Starr dealt with the subject of 'Immortality only through Christ.'" Then follows a good synopsis of the line of thought presented in the discourse, and the article closes with these appreciative words:—

"The address was intensely interesting, and closely followed by all present. It is surprising the number of people attending these studies, who have pencil and paper making notes. It is an evidence that the addresses are awakening a deep interest in the study of the Bible; and it shows, too, that simple Bible teaching will stimulate thought and research more than theology, which is too often the views of one set of thinkers who are desirous of advancing the doctrines of the particular church to which they may be attached."

BALLARAT.

WE had the privilege of spending October 13-16 with the Ballarat church. The meetings held were well attended by the brethren and sisters, who seemed to appreciate very much the study of the Word of God. On the Sabbath, when the ordinances of the Lord's house were celebrated, all seemed to rejoice in the goodness of God, as was manifested by the willing and earnest testimonies of those present. It was indeed a privilege to meet with these dear friends, and to find them rejoicing in the Lord, and desiring to walk in all his truth.

Since last we were with them, about two years ago, death has removed from their midst a number with whom they confidently expect soon to be again united, when the grave can no longer hold as captives the people of God. Others we were glad to find, as the torch of truth had been held forth, were attracted to its light, and had united with them. Thus while changes have occurred, it is good to know that the blessing of the Lord has attended them, and that He has been guiding in all their affairs. Let us

remember "that all things work together for good to them that love God."

W. L. H. BAKER.

ITEMS OF MISSIONARY TRAVEL.

IN Berlin I held meetings with the friends, and also organised a Sabbath-school. One sister was baptised, and in the evening we celebrated the ordinances, the friends giving £3 to the cause.

The next evening found me at Nagy Becskerek, a Hungarian town near the Servian border. In consequence of the work of our Hungarian secretary, our publications came through another person into the hands of a reformed preacher, and he became interested. As he has spent two years in Scotland, and collected there means for a nice chapel and parsonage, he understands the English, while his wife is teacher of the German. Feeling the need of the enlightenment of the people, he started a Hungarian religious paper, but met with little encouragement on the part of his fellow-ministers. We sent him some English periodicals, and as he believes in the soon coming of our Lord, he has published a number of our articles. We conversed together till after midnight. Ere we finished our breakfast next morning, leading members of his church came in, and at 8 A. M. I had to preach to about twenty in the large committee room of the parsonage. All thanked me heartily, and invited me to return. With him I called on a Servian teacher at his school, and he is perfectly willing to translate our publications in this tongue. As this town contains some six thousand Servians, and fully as many Germans, both languages are well understood, and he is well qualified to do the work. After dinner the minister took me to the train, and he begged for our publications and for a missionary among the Germans.

Riding on the train here from Pesth, I entered into conversation with a number of rich merchants. One of them produced the most blasphemous document I ever have seen, written in French, which a friend had sent to him. It purported to be an illustrated Bible in quarto form, while in fact it simply served to draw the Bible statements into ridicule, aided by large illustrations. What surprised me, was the cheapness of the work, each part costing only two cents, illustrations and all. From Becskerek I met several persons who had already heard of my meeting, and were anxious to learn more. The most interested seemed to be an old Israelite, who could hardly stop asking questions, as I had him read from my German Bible the prophecies relating to Christ. He promised to look the texts up in the Hebrew, and let me know. A publication in Hebrew and the Hebrew-German dialect, giving these prophecies for the Jewish people, is greatly needed. Everything looks encouraging for the Hungarian field, and we hope soon to have a labourer here.

The most noted and populous of the Balkan States is the kingdom of Roumania, with a population of nearly six millions. The Roumanian language is of Latin origin, and is spoken by about nine millions of people, there being a large number of Roumanians in Hungary. The religion is related to the Greek, but it is independent of Russia, and, as a rule, the religious life is rather dormant.

In one thing Roumania excels all other countries—it has, in comparison, more Jews

than any other country, about one to every dozen inhabitants. While the constitution guarantees liberty of conscience and religion, the Jews are restricted from living in the country districts.

After the war with Turkey, in 1878, Roumania acquired some territory south of the Danube, called the Dubrutscha, and as many of the Turks left, and the country was desolated by the war, the government permitted colonists to move in there, and they could easily become citizens and acquire land. In consequence, about three years ago a number of our German Sabbath-keepers in Russia, with a number of Lutherans,—about sixty families in all,—planted a German village among the Turks.

Two years ago I visited them, and organised a church of seventeen members. Quite a number of outsiders attended my meetings, but I was not molested in the least. Last year Bro. Wagner, one of our Russian licentiates, moved there, and soon a revival began among the Lutherans, so that in a short time he baptised about twenty of them. But this stirred the remaining Lutherans to the utmost. First, they tried in every way to get Bro. Wagner out of the village, and several times the authorities notified him to leave within ten days. But he stayed, trusting in the Lord. A lawyer, who is also an editor, whom he consulted, assured him that he would see that he got his citizen's papers, and he should quietly remain. Though the Turks, as a matter of course, work every Sunday, and the Lutherans are not at all particular about Sunday observance, they could not see our people enjoy the same right of working on Sunday, after having rested on the Sabbath. So a mob gathered, and went to the field where two of our brethren were quietly at work, and showed their religious zeal by clubbing them and bruising them severely. Others, knowing the law that Jews are not permitted to live in the country districts, and envious of the prosperity of our people, who do not spend their money in saloons and idle away their time, produced the charge that they were Jews, because they kept the Sabbath.

In view of all these difficulties, I decided to visit them, and see what could be done. At Constantza I met Bro. Wagner with the team. With him I consulted his lawyer, who had, under May 16, the following in his paper, called the *Gazetta Dobrogei*:—

"The sect of the Adventists is one of the less numerous sects of Christendom, which at the present time make their appearance in Roumania. The members of this sect admit all the Christian dogmas, with the single essential exception that they observe the Sabbath instead of Sunday. The sobriety of this people culminates in total abstinence. They are very industrious, and their uprightness in their public and private life is exemplary. The Adventists are very numerous in Germany, Switzerland, France, also in America. They seem to originate from Germany, from whence probably a number have emigrated to Russia, and from there here. At the present time, there are a number of families living at Sarighiol, near Mangalia, where the Adventists distinguish themselves through their intelligent agriculture, their diligence, and their order. We expect to speak more about them in the future."

Arriving at the village of Sarighiol Friday evening, we had a good meeting, as we did also Sabbath and Sunday morn, when four persons were examined as candidates for baptism. Sunday afternoon we drove to a neighbouring village, where four of our members live, and there, after speaking to some ninety persons in the Lutheran meeting-house, of the fulness in

Christ, we prepared to go to the baptism. Before going, the magistrate, who also owned the meeting hall, informed me that he had been charged by the authorities to notify them in case we were to baptise again. I told him under all circumstances to do his duty, and we would do ours. The baptism took place in a beautiful bay of the Black Sea. About one hundred and twenty-five persons, grouped all the way to the hill-top, among them Turks and Roumanian soldiers, witnessed the scene. Perfect order reigned, and our Baptist friends sang some of their choicest pieces during the ceremony.

In the evening I spoke again at Sarighiol, and we decided to remain together over Monday; and after celebrating the ordinances in the evening, I was to proceed with the team to the railway, so as to reach the train early Tuesday. But Monday after dinner, two men came and told me that I was wanted at the magistrate's office. The officers received me courteously, demanded my passport, and after consulting the pass-book, asked me why I had no permission of the prefect to visit the village. I told them I had no knowledge of any such law; but if it did exist, I was willing to pay whatever fine there was.

After a tedious experience of the uncertainties of Roumanian justice, I again found myself on the German border. After spending a night at Sinaia, where, way up among the mountains, is the beautiful summer residence of the king of Roumania, I crossed into Transylvania, and was in the Austrian Empire and among friends.

L. R. CONRADI.

News Summary.

The cable between Australia and New Caledonia was completed on the 17th ult.

Russian outposts in Central Asia have been repulsed by the Afghans.

The Government of Austria favours the granting to its subjects of universal suffrage.

Several fatal cases of gastric cholera have occurred in the workhouse at Greenwich, England.

The bill to repeal the Sherman Silver Purchase act is still stonewalled in the United States Senate.

Marshal MacMahon, formerly president of the French Republic, has just died at the age of eighty-five years.

The British are making active preparations for war, in anticipation of hostilities in Matabeland, South Africa.

The trial of Glasson for the murder of Mr. Phillips and Miss Cavanagh at Carcoar, New South Wales, commenced at Bathurst on the 18th ult.

Etheromania is a new disease, which results from the excessive inhalation of ether for nervous affections. It is almost as bad as opium drinking.

A terrible railway accident is reported from the United States, near Jackson, Michigan. It is believed that over a hundred persons were killed or injured.

Sir Henry Durand, with a small company of diplomatists and soldiers, is on an important, but rather hazardous mission to Cabul, to confer with the Afghan Ameer on certain phases of the Eastern Question.

It has been calculated that in Australia the consumption of meat is 276 lbs. per head per year, as against 150 lbs. in the United States and 118 in England. In Europe the consumption is from 26 to 77 lbs. per head.

The enthusiasm caused by the recent visit of Russian war vessels to French ports, with other signs, is believed to indicate that the Franco-Russian alliance is assuming a more solid and definite character.

Mrs. Thwaites, or Knorr, has been found guilty of wilful murder by the coroner's jury in the case of one of the infants known to have been in her care, and is to be tried at the next sitting of the criminal court in Melbourne.

The aboriginal Ainus of North Japan are said not to look upon drunkenness as wicked, or a thing to be detested. Fully 95 per cent. get drunk whenever they can obtain enough *sake*, and to be drunk is their ideal of supreme happiness.

The 3,000,000 f. (£120,000) demanded from Siam by France in the settlement of the dispute between the two countries, was promptly paid; but the French cruiser to whose custody it was consigned, sunk at sea with all the treasure.

The Protestants of the world keep an army of 55,000 Christian teachers, at a cost of £2,000,000 a year, to save the heathens. The Christian nations of Europe keep about 13,000,000 men, at a cost of £200,000,000 a year, to cut each other's throats.

Dr. Gatling, of gun fame, has now invented a weapon that will fire 2,000 bullets a minute and never acquire a hot box. It is designed as a discourager of mobs, and a mob failing to be discouraged by it would have to be very much in earnest.

In the United States there are 25,530 schools for coloured children, 20,000 coloured persons are engaged as teachers, and the coloured pupils number 1,249,229. Two millions and a quarter of the negroes can read and write. There are now in the United States 1000 college-bred negro ministers, 154 newspapers with coloured editors, 250 lawyers, and 749 doctors. The coloured people own property worth £50,000,000.

The present financial position of the British and Foreign Bible Society is causing some anxiety to the secretaries and committee. The excess of expenditure over income during the last four years has amounted to a total of no less than £67,263, and during the last year alone it was £23,397. This has arisen from the great extension of the society's operations in order to meet the growing demand for the Scriptures from all parts of the world.

Mrs. E. G. Clemens, of Paraguay, said at a meeting of the International Missionary Union, Clifton Springs, New York, June 14: "I arrived in Assumption in 1889. There had never been a Protestant sermon there till six years before. Romanism has had control of Paraguay as fully as it had of any country. Nine-tenths of the Paraguayans do not know that there is any other religion than the Roman Catholic. Ninety-eight per cent. of the inhabitants are illiterates, and only two per cent. are of legitimate birth."

The discussion on the continuity of the Church of England, which has been agitating the Melbourne press of late, has invaded the pulpit also. Canon Potter said, on a recent Sunday, that he "justified the lengthy discussion which is at present in progress, by stating that it was being silently assumed that if the Church of England was founded by a mission from Rome, then the Church of England must either submit herself absolutely to the government of Rome or cease to have any claim to be the Church of England any longer." He, however, claims that the Church of England dates back to sub-apostolic times.

The financial crisis through which America is now passing is proving exceptionally severe. The *Review and Herald* of Sept. 12, which has just been received, contains the following paragraph: "In the industrial world the outlook is still such as to justify the most gloomy forebodings. It is said that 15,000 men are now fed by charity in the city of Chicago. In many other cities, the situation is equally depressing. But this is not the season of the year when hard times press most heavily upon the poor. In the matter of clothing, shelter, and warmth, people can get along much better now than in the cold of winter; and if the situation is so trying now, what will it be then? Not far from one million of men, says the *Providence Journal*, who are usually employed, are now out of work. Unless some change occurs which cannot now be foreseen, the suffering of the coming winter must be such, in many quarters, as to be likely to cause serious trouble."

Health & Temperance.

Not with the weapons of murderous battle,
Squadrons arrayed for the death-dealing strife,
Thunder of cannon, and musketry's rattle,
Mangling of bodies and wasting of life—
Not with such enginery
Fight for humanity,
But with the power of the heart-swaying word;
Right is our panoply,
Love our artillery,
Soul-piercing truth is our two-edged sword.

—Selected.

SIMPLE REMEDIES FOR COMMON DISEASES.

Eczema.—Eczema is catarrh of the skin very similar to catarrh of the nose. The secretion dries up, and is left in little scales upon the surface. It needs astringent treatment. In cases of chronic eczema, where there is cracking of the skin, and where the secretion dries down in little blisters so that there is a thickening of the skin, treatment with hot water, just as hot as can be borne, from three to five times a day, is the best thing. A hot spray is better than soaking the part in hot water. The effect is to stimulate the blood vessels so that they will contract. An ointment of equal parts of zinc and tar is good. A solution of two teaspoonfuls of soda to a pint of water is another good application. When there is considerable irritation, apply the zinc ointment.

Liver Spots.—The liver is rarely responsible for the dark stains appearing on the face and the body, and which are generally attributed to it. The proper name for these is chloasma. They are due to a large amount of pigment. If the dye extends through the skin, there is no getting rid of the spots short of a surgical operation.

Itching without Eruption.—One of the most obstinate forms of pruritis is that which is not accompanied by eruption of any sort. Elderly people are particularly subject to this form of the disease. The following remedies are recommended by an eminent French professor, as being very valuable in such cases: After washing the body, at night, just before retiring, with a quart of warm water containing two drams of a solution of carbolic acid and half a pint of vinegar, dust over the entire body with a powder consisting of five drams of salicylite of bismuth and three ounces of starch, or three drams of salicylic acid and three ounces of starch.

Felon.—The real disease is an abscess formed beneath the periosteum, or skin of the bone. It may sometimes be dispersed by the application of turpentine, or other strong irritants, or by holding the finger in strong lye, as hot as can be borne for half an hour, several times a day. Keeping the hand constantly in ice-cold water gives great relief, and sometimes prevents the further progress of the disease, if employed in time. Relief is also afforded by the cold douch, arm-bath, and wearing the cold compress on the arm and hand. When the disease is manifestly settled, the quickest remedy is found in lancing the finger to the bone. Warm fomentations and poultices may afterward be applied, to encourage the discharge.

Ingrowing Nail.—If the toe is greatly inflamed, place it in a warm foot-bath, an hour at a time, three times a day. During the intervals, it should be covered with a poultice made of bread and milk, linseed, or slippery elm. By

this means, the inflammation and tenderness will be greatly reduced. The next step in treatment should be to scrape the centre of the nail with a sharp knife until it becomes as thin as possible without exposing the flesh. Then slightly elevate the outer edge of the nail for the purpose, and place underneath it delicate pledgets of cotton. If the nail penetrates the flesh so deeply as to make this impossible, it may be necessary to remove a very small portion by splitting it off with a sharp knife. A still better way is to crowd underneath the diseased portion of the nail delicate filaments of floss-silk, drawing in one portion after another until the nail is elevated out of the tender flesh. The nail may be still further elevated by the employment of the same means, while the poultices are continued, till a complete and permanent cure is effected.

Stone-Blow.—This disease, usually the result of accident, is of a nature similar to felon. The intense pain often present is relieved by placing the part in very cold water. It may be treated nearly like a felon.

Corns.—These are excrescences produced by a morbid growth of the skin. They are caused either by friction or by pressure, and are usually the result of wearing a tight and otherwise ill-fitting boot or shoe. Corns are not always produced by wearing tight shoes or boots, being often occasioned by the friction of loosely-fitting foot gear. There are two varieties of corns, hard and soft. Hard corns are formed upon the outside of the toe; soft corns are produced between the toes.

To cure a corn, the first thing to be done is to soften it. To accomplish this, soak the foot in hot water for one hour every night, and then apply a cloth saturated with a strong solution of saleratus. Continue this treatment for three or four days; then remove the corn with a thin, sharp-bladed knife, carefully working the instrument between the corn and the healthy skin beneath. If the whole corn has been removed, all that now remains to be done is to protect the part from pressure. This may be very easily accomplished by placing over it a piece of soft buckskin, in which an opening has been made of the exact size of the corn, which should be placed exactly over the seat of the disease. By this simple means, the diseased surface will be wholly protected from pressure. Any tendency to harden may be prevented by keeping the buckskin saturated with sweet oil. This simple treatment, if thoroughly applied, will rarely fail to cure any corn.

Tender Feet.—When feet are tender and painful after long walking or standing, great relief can be had by bathing them in salt and water, a handful of salt to a gallon of water. Have the water as hot as can be comfortably borne; immerse the feet, and throw water up over the knees with the hands. When the water grows cool, rub feet and limbs briskly with a dry towel.

Foul and Profuse Perspiration.—Just before retiring at night, take a hot and cold foot-bath, dipping the feet first in cold water, then in hot, allowing them to remain in each for about one half minute, and repeating the operation fifteen or twenty times. Then wipe with a soft towel, and when nearly dry, rub with subnitrate of bismuth, using two heaping teaspoonfuls.

Burning Feet.—Bathe the feet night and morning with tepid water to which a little soap has been added. When nearly dry, dust freely over them a powder composed of one part of salicylic acid and sixteen parts of powdered

alum. If the burning is especially troublesome at night, dip in hot water for fifteen minutes before applying the powder. A jug filled with cold water is a good palliative.

Cold Feet.—Cold feet are due to deficient circulation. Administer the alternate hot-and-cold foot-bath as directed for chilblains, several times a day, if possible, and at least twice a day. Wear large, thick boots, or shoes, and thick woollen stockings. Keep the feet dry. Exercise. Allow no constriction about the limbs, as garters and elastics. Clothe the upper portions of the limbs warmly. Do not wear rubbers, except for a little while at a time, when necessary. Electric or galvanic soles are of no use whatever. The feet should be kept perfectly clean, and the stockings should be changed every day, being allowed to air one day, when they may be worn again. Three changes a week are none too many for cleanliness and warmth. Cork soles are useful.

Rheumatism.—Inflammatory rheumatism requires the attendance of an experienced person. The wandering pains from which many people suffer, which are commonly called rheumatism, can be relieved by proper attention.

1. Avoid the use of irritating condiments, tea, coffee, tobacco, and alcoholic liquors, including wine, beer, etc. Avoid, also, gross food, and the use of food or drink containing saline matters. Be temperate in all things.

2. Dress warmly and uniformly. Silk or buckskin undersuits, worn next the cotton under-clothing, give great relief to many. Wear flannel the whole year.

3. Apply heat to the painful parts as in neuralgia. The hot-air and vapour baths are good. Keep the skin clean. Exercise freely.

The Apple-Cure for Gout.—Dr. John Hunter was an enthusiastic advocate of the apple-cure for gout. Instead of drinking freely of wine, and consuming quantities of rare roast beef, he enjoined upon his patients who were suffering from gout, the importance of the free use of apples in the place of wine-drinking, roast beef, mutton chop, etc.—*J. H. Kellogg, M.D., in the Household Monitor of Health.*

THAT USEFUL LEMON.

The following from the *Alliance News* will be found quite as applicable to those who remain at home, or who travel in other places, as to those who visit Paris. It will be a good thing to remember, also, when rumours of cholera are driving timid people to alcoholic drinks, which only increase the liability to the disease:—

“‘Thoroughgoing’ in a letter to the Editor, says: ‘Weak-kneed teetotalers, who when visiting Paris are frightened by Seine water into drinking wine, will now have no justification for their feeble faith.’ The recent investigations of M. Girard, chief of the Paris Municipal Laboratory, undertaken with the object of making it safe to drink water of questionable quality, have again shown that acids give the *coup de grace* to microbes. ‘Citric acid,’ he finds, ‘is the most powerful of all; one gramme added to a quart of water will destroy all the microbes that are in it.’ Now, as the juice of half an averaged-sized lemon contains a gramme of citric acid, and as few people dilute that quantity with so much as a quart of water, it follows that natural lemonade, prepared in the usual way by thoroughly mixing lemon juice with water, must be fatal to the organisms which the water contains.”—*Present Truth.*

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HOBART—King Street Chapel, King St. ...	9:30 a.m.	11 a.m.
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The Bible Echo.

Melbourne, Victoria, November 1, 1893.

CONTENTS OF THIS NUMBER.

POETRY.	
The Meadow's Mirror	337
Too Late	342
"Too Busy"	348
GENERAL ARTICLES.	
Co-operation with God a Necessity	338
A Few Thoughts on the Sacredness of the Sabbath	338
A Transforming Power	339
The Church	339
The Church Question; a Recent Scene	340
The Romeward Movement	340
The Sabbath in the Gospel Age.—No. 7	340
THE HOME CIRCLE.	
Mary the Mother of Jesus	342
"Unto One of the Least"	342
USEFUL AND CURIOUS.	
Emu-Hunting in Australia	343
Clerical Repartee	343
The Deepest Boring	348
EDITORIAL.	
What of the Night	344
The Gift of the Holy Spirit	344
The Power of Forgiveness	345
Recreation	346
His Eyes Blinded	347
BIBLE STUDENT.	
The Higher Criticism Bible	347
Sabbath-school Lessons	347
FROM THE FIELD.	
North Fitzroy, Melbourne	348
Prahran, Melbourne	348
Bible Studies in the Prahran Town Hall	348
Ballarat	348
Items of Missionary Travel	348
NEWS SUMMARY	
	349
HEALTH AND TEMPERANCE.	
Simple Remedies for Common Diseases	350
That Useful Lemon	350
PUBLISHERS' DEPARTMENT	
	351
EDITORIAL NOTES	
	352

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

ELDER A. G. DANIELLS and wife, accompanied by Sister Anna L. Ingels, secretary of the Australian Tract Society, have returned to Melbourne, with the design of making this city their residence for the next few months.

FROM papers just received from America, we learn that Elder G. C. Tenney has rejoined his family at Battle Creek, Michigan, after his tour in Europe, where he has been travelling with Elder O. A. Olsen.

A LETTER just received states that Bro. J. R. McCoy, of Pitcairn Island, was to sail for Melbourne Sept. 17, to attend the Australian Conference and camp-meeting.

DR. M. G. KELLOGG, of the *Pitcairn*, is visiting the churches in New Zealand, while waiting for the camp-meeting to be held. He was in Kaeo at the latest accounts, lecturing on the subject of temperance.

G. A. ANDERSON and wife, who have been labouring among the Scandinavians of New Zealand, were among the passengers by the *Monowai* at its last trip to America. Their destination is the Health Retreat at St. Helena, California, where Bro. A. intends to take treatment. During their stay at the Retreat, they will do what they can to prepare themselves for the medical missionary work.

THE DATE OF THE AUSTRALIAN CAMP-MEETING.

It has already been announced through the columns of the BIBLE ECHO that the Australian Conference Committee have decided to hold a camp-meeting at the close of the present year. When this decision was made, it was thought that the meeting would begin Dec. 22. It was understood that Elder Olsen, President of the General Conference, would reach us from Africa about the first of December; that he would remain in Australia until the last of January, and then proceed to America *via* New Zealand, stopping at the latter place long enough to attend a camp-meeting there.

Recent letters from Elder Olsen inform us that his plans are to spend the month of December in New Zealand, and the month of January in Australia, and return from Melbourne to London direct. This makes it necessary to alter our plans somewhat. We have received word from the New Zealand Conference Committee that they expect to hold their meeting from Nov. 23 to Dec. 12. This will give those who come from New Zealand to attend the Australian meetings barely time to reach Melbourne by the last of December.

For these reasons the Australian Conference Committee have decided to hold their meeting from Dec. 29 to Jan. 12. The first week of what may be termed the camp-meeting will be held especially for the workers connected with the cause in Australia.

In the next issue of the Echo, more will be given with reference to the details of the meetings, location of the camp ground, prices of tents, etc. We feel encouraged as we perfect the various plans for our coming meeting.

A. G. DANIELLS.

SELF-DENIAL must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek by every word and act to bring in peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline, and love and forbearance one for another, all can be bound together in the closest union. In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words, clashing ideas, and a criticising, dictatorial spirit. In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. True love is a high and holy principle, and is altogether different in character from that love that is awakened by impulse, and which suddenly dies when tested and tried.—*Mrs. E. G. White.*

SPEAKING of the present political condition of Europe, the *Interior*, of August 10, states that the number of men withdrawn from productive industry, to constitute the standing armies of the different nations, is 20,038,000. These must be supported by the labourers, whose wages are reduced apparently to the lowest possible limit; and the cost of supporting such a body of men, is, annually, over £163,000,000. It then adds: "And the most threatening fact is that the con-

dition, the situation, grows worse yearly instead of better. It is not a question as to what the end shall be; for few conversant with the history of the past have any doubts regarding this; but only how long that final plunge into revolution and chaos can be deferred."—*Review and Herald.*

ABOLISHING WAR.

THE Zurich Labour Congress has had under consideration recently the question of the attitude to be taken by the working classes in the event of war. It was proposed to make a European war impossible, by means of a general strike when hostilities should have been declared; but this proposal was rejected, and another substituted which aims at the same thing, through the withholding of supplies.

We are sure, however, that, desirable as is the end sought, it will not be attained by either of the means proposed. War has its origin in the depravity of human nature, and unfortunately this depravity is not confined to the aristocracy, but extends to all classes, rich and poor alike. The working-men are quite as ready to fight among themselves, should provocation arise, as are the ambitious representatives of royalty. The only sure way to abolish war is to eradicate that innate selfishness of human nature which continually leads men to seek to advance their own interests at the expense of their fellows; and the only antidote for this is the religion of Jesus Christ.—*Present Truth.*

MOHAMMEDAN ZEAL.

WE are reminded that we are by no means to think of Mohammedanism as a system of religion that is dying out, by the fact that even now there are 400 Mohammedan missionaries sent out from Cairo every year. These missionaries are to be found everywhere in the East, and even in the heart of Africa. There are 11,000,000 Mohammedans in China, and one hundred mosques in Peking alone. Mohammedanism is not less aggressive now than it was in the days of Mohammed. It is a religion of force, and can be successfully met only by the gospel of peace. While it is not dying out, it is a dead religion, in that it has no spirit of life in it. The greater its activity, the greater the death that it causes. Therefore it must be met with the gospel of life. Mohammedan missionaries need only zeal, and a knowledge of the theory of Mohammedanism. Christian missionaries must have the zeal and knowledge that come from the life of Christ in the soul.—*Selected.*

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