

# Bible Echo

ILLUSTRATED.

VOLUME 7.

Melbourne, Victoria, November 1, 1892.

NUMBER 21

## THE BIBLE ECHO.

ISSUED SEMI-MONTHLY FOR THE  
AUSTRALASIAN BRANCHES  
of the

International Tract and Missionary Society.  
FOR IMPRINT AND TERMS, SEE LAST PAGE.

### Current Comments.

JOHN WESLEY.

THIS distinguished religious reformer, the founder of the Methodist organization, was born in Lincolnshire, England, in June, 1703. He was distinguished at college for his attainments, and especially for his skill in logic. In 1728 he was ordained a priest of the established church.

Wesley dated his conversion on the 24th of May, 1738. In the summer of that year he visited the Moravian brethren at Herrnhut, and became acquainted with Count Zinzendorf. Having returned to England, he followed the example of Whitefield (who was then his fellow-laborer) by preaching in the open air at Bristol, where the foundations of the society of Methodists, as an independent sect, were laid. "No founder of a sect or order, no legislator, ever understood the art of preserving his authority more perfectly than Wesley." "His restless spirit," says Southey, "had now found its proper sphere, where it might move uncontrolled and enjoy a prospect boundless as his desire of doing good, the ambition which possessed him." He became an itinerant preacher, and adopted the system of itinerancy. By this practice, combined with that of field-preaching, he and his fellow-workers obtained free access to the lower classes.

Since the days of the apostles probably few, if any, religious teachers have been instrumental in effecting more good than John Wesley. He not only sought with particular care to gather into the fold of Christ the lowest classes of the poor, but he was among the first to see and feel the iniquity of African slavery and to labor for its overthrow. The society which he founded, and which owes in a great measure its efficiency and its influence to the system which he organized, embraces at present, in Europe and America, nearly three millions of souls.—Lippincott.

### TOTAL ABSTINENCE FOR THE INDIVIDUAL; PROHIBITION FOR THE STATE.

THE waste of labor, time, and money involved in the liquor traffic is an argument which appeals to men who are not moved by arguments of the usual sort, and too much emphasis cannot be placed upon it. It is the logic of the pocketbook, and that to most men is the strongest kind of logic. Let it be proved, as it can be, that the liquor traffic heaps a tax upon the people a hundred-fold more in amount than it returns in the shape of revenue and license fees, that it swallows up more wages and more wage-producing energies than all other vices

number larger than all the bakeries, grocery stores, meat markets, shoe shops, and drapery shops in the same village put together. It will occasion no surprise to learn that in this same village murders and other violent crimes are of frequent occurrence, that dishonesty and corruption are freely charged against the local government, that the streets abound with vagrants and loafers, and that a large element of the population are in a chronic state of misery and pauperism. These things follow the presence of the saloons as naturally and inevitably as night follows day. It is so everywhere.—*Christian at Work.*

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### PREACHING THEMES.

THE increasing tendency of clergymen to preach on "topics of the times," is fraught with evil to the church and the cause of Christ. We may be narrow, but we have never been able to bring our minds to any other conclusion than that the minister is in the pulpit for no other purpose than to preach the old-fashioned gospel of Jesus Christ and him crucified. To preach on "topics of the times" has become a fad with certain clergymen, in some instances for the purpose of filling the pews, but we seriously doubt whether in any case it has been productive of real, substantial good.—*Mid-Continent.*

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### THE CATHOLIC OATH OF FEALTY.

THE principles of Rome are unchanged, and cannot be changed. The old spirit is not by any means dead. It still lives, though it may be kept somewhat in bounds. Englishmen should not be indifferent to these things. They should realize what Romanism, as a system, truly is; and what it would do if it possessed

the power. It is not a harmless creed, or an innocent religious sect. It is a system which would, if possible, crush out the civil and religious liberty we enjoy. We do not write these things with intent to stir up hostility to Romanists. Against them, as men, we have no antipathy. We desire that they should enjoy all reasonable freedom. It is their principles with which we are at war. To themselves we would do what good lies in our power. Their principles we condemn because they are antagonistic to the Word of God.—*English Churchman.*



JOHN WESLEY.

and indulgences put together, and you have an argument which carries conviction with it to the minds of many who could not otherwise be convinced. Aside from all moral considerations, it can easily be demonstrated that liquor-shops are a deadly blight upon any community. It is impossible to think of a happy, prosperous, orderly, and thrifty community where grog-shops crowd the streets. We have in mind a village of eight thousand inhabitants where there are upwards of sixty drink-shops of various kinds, licensed and unlicensed, a

## NOT COMFORTLESS.

FANNIE BOLTON.

AS ONE who sits alone and isolate,  
 So seemed my soul,  
 A dreary throbbing thing, and desolate,  
 And distanced from the whole.  
 I dwelt not in love's sunny atmosphere,  
 But in the bitter chill,  
 Till suddenly faith knew that thou wert near,  
 O Calvary's hill,  
 And Christ, the Lord of heaven, named me dear.  
 Then came a flowing of the world around,  
 A union with the whole;  
 Then came the rushing of a mighty sound,  
 That filled my soul,—  
 Voices of lovers both in earth and heaven,  
 Voices of God and men,  
 The voice of reconciliation, saying, "Forgiven,"  
 The linking into God's great plan,  
 A link that had been isolate and riven.  
 And now communion flows, and heaven's nearing,  
 And thought wings on,  
 And songs come sweet, my grateful spirit cheering,  
 Nor am I lone.  
 Nature speaks love to me from skies of splendor,  
 From hill and grove,  
 And there are eyes that smile both near and tender,  
 And God is love,  
 And Christ's my mighty refuge and defender.

## General Articles.

## "TEMPTED IN ALL POINTS LIKE AS WE ARE."

MRS. E. G. WHITE.

"IN all things it behooved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted."

Christ came to this world, and clothed his divinity with humanity, taking upon Him the nature of man. He came to pass through the experiences of humanity, to pass over the ground on which Adam had fallen, to redeem his failure, to meet and conquer the adversary of God and man, that through his grace man might be an overcomer, and finally have a place with Him upon his throne. He took the field of conflict, and on this atom of a world the controversy between Christ, the Prince of life, and Satan, the prince of darkness, was to be waged. By transgression man had become the child of evil, the captive of Satan, the enemy of God. Satan misrepresented the character of God, and man, who had been made in the divine image, doubted his Heavenly Father's love, distrusted his word, and set himself in stubborn unbelief and rebellion against his requirements.

Christ came to represent the character of his Father, to win man back to his allegiance to God, to reconcile man to God. He proposed to meet the foe and unmask his arts, that man might be able to make choice of whom he would serve. Satan had been Lucifer, the light-bearer, the sharer of God's glory in heaven, and second to Jesus in power and majesty. In the words of inspiration he is described as the one who "sealest up the sun, full of wisdom, and perfect in beauty." But Lucifer had perverted the beauty and power with which he was endowed by the Creator, and his light had become darkness. When through his rebellion he was cast out of heaven, he determined to make man his victim, and the earth his kingdom. He cast the blame of his rebellion upon Christ, and in determined hatred of God, sought to wound Him through the fall of man. In the

happiness and peace of Eden, he beheld a vision of the bliss that he had forever lost, and he determined to excite in the hearts of God's creatures the same bitterness that he himself felt, so that their songs of praise and thanksgiving might be turned to reproach against their Maker.

Though God had endowed man with all things for his joy, and the inhabitants of Eden knew nothing of evil, yet they resisted not the insinuations of the arch-deceiver, but fell from their uprightness, and tasted the bitterness of transgression. Peace was gone, love had fled; and in place of union with their Creator, they felt a sense of guilt, a dread of the future, a nakedness of soul. Such is the consequence of breaking the just commands of God, but "in keeping of them there is great reward."

The fall of man filled all heaven with sorrow, and the heart of Jesus was moved with infinite compassion for the lost world, the ruined race. He beheld man plunged in sin and misery, and knew that he had not moral power to overcome in his own behalf the power of his unsleeping enemy. In divine love and pity He came to earth to fight our battles for us; for He alone could conquer the adversary. He came to unite man with God, to impart divine strength to the repenting soul, and from the manger to Calvary to pass over the path which man would travel, at every step giving man a perfect example of what he should do, presenting in his character what humanity might become when united with divinity.

But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and therefore we cannot overcome as He overcame. But this is not true; "for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. . . . For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Christ knows the sinner's trials; He knows his temptations. He took upon Himself our nature; He was tempted in all points like as we are. He has wept, He was a man of sorrows, and acquainted with grief. As a man He lived upon earth. As a man He ascended to heaven. As a man He is the substitute of humanity. As a man He liveth to make intercession for us. As a man He will come again with kingly power and glory to receive those who love Him, and for whom He is now preparing a place. We should rejoice and give thanks that God "hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained."

Those who claim that it was not possible for Christ to sin, cannot believe that He took upon Him human nature. Christ was actually tempted, not only in the wilderness, but all through his life. In all points He was tempted as we are, and because He successfully resisted temptation in every form, He gave us a perfect example. Through the ample provisions made in our behalf, we may become partakers of the divine nature, and escape the corruption that is in the world through lust. Jesus says, "To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne." This, the beginning of our confidence, we must hold steadfastly unto the end. Jesus can enable us to resist Satan's temptations; for He came to bring divine power to combine with human effort.

Jesus said, "I and my Father are one." He speaks of Himself as well as the Father when He speaks of omnipotent power, and claims for Himself perfect righteousness. In Christ dwelt

the fulness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world untainted by the corruptions that surrounded Him. We also are to become partakers of that fulness, and only in this way shall we be enabled to overcome as Christ overcame.

## CHRIST THE ONLY SOURCE OF LIFE.

W. COVERT.

AS MAN was cut off from life in the Adamic transgression (Rom. 5:12-19; 7:14), he would have remained eternally severed, had it not been that he is offered another chance through the Son of God. In conversation with some unbelieving Jews, Christ said, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. "Even so the Son quickeneth whom He will." Verse 21. Again it is written, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Christ also said, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

Christ is called "the Prince of Life" (Acts 3:15); "the Life" (John 14:6); "our Life" (Col. 3:4); "Word of Life" (1 John 1:1); "the Bread of Life" (John 6:35), and "that Bread of Life" (verse 48). The apostle says that all in Adam die (1 Cor. 15:22), so that there can be no life from that source; and it is evident that Satan cannot give life. Therefore it is certain that all the life that any person ever will receive, outside of that stunted hold that is received from the birth of the flesh, must come through Christ.

Christ represents Himself as a vine, and those connected with Him as branches of that vine. As the branch grows from the vine, and draws all the life that it has from the life that is in the vine, so the Christian is but a branch growing in Christ, and drawing life and nourishment from Him.

Christ says, "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15:5. These branches are grafted into Christ, and grow into Him, and partake of his life and of his nature. They are so thoroughly changed from what they were before being thus joined to Christ, that they bear fruit like the stock into which they are grafted.

These propositions are fully sustained by Paul's argument found in Romans 11, relative to the connection that both Jews and Gentiles sustain to Christ. The figure used in this chapter to illustrate the point is an olive tree, but the same principle is involved that is taught by Christ in the fifteenth chapter of John.

The apostle says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Rom. 11:7. He here uses the term "Israel" with evident reference to the literal or fleshly descendants of Jacob. The "election" is described in verse 5 as "a remnant according to the election of grace." These were the believers in Israel who accepted Christ, and with whom the new covenant was ratified. These branches were not broken off the tame or good olive tree. Many of the branches were grafted in again in the days of the apostolic labor. But of the Gentiles' connection he says, "Thou standest by faith." Verse 20. Of the severed Jew he says, "They also, if they abide not still in unbelief, shall be grafted in; for God

is able to graff them in again." Verse 23. But of the Gentiles he says "Thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree." Verse 24.

This illustration teaches that a new life entirely is imparted to the scion. But all, both Jews and Gentiles, who accept Christ must come into Him in this way. They must become like Christ. These deductions fully agree with the statement made by the apostle where he says, "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:14, 15. Unless the sinner is grafted into Christ, he must die. "The wages of sin

be an utter impossibility for the sinner to be perpetuated in life. And as the righteous live only through Christ, we must conclude that no man is by natural life or birth endowed with immortality.

### THE GOSPEL IN HEATHEN LANDS.

AFRICA.

A. G. DANIELLS.

EVER since the beginning of missionary operations in South Africa by the Moravians, that great mission field has been kept constantly before the Christian churches of the world. The example of the church at Herrnhut in sending a Christian teacher to instruct and elevate

his way to Cape Town in search of some missionary or teacher to come to his people. Mr. Shaw felt that the providence of God was in this. He and his wife had gone from Cape Town "not knowing whither they went," and there in the midst of the darkness they found men groping for the light. The chief had, of course, heard from others of the work of missionaries.

All who desire to do something for the salvation of others should ever realize that God has his eyes on both the workman and the persons who need his labors. This is forcibly illustrated in the case of Philip and the eunuch as recorded in Acts 8:26-40. In one place was a man desiring to impart to men the light of heaven; in another was a man seeking that light. God, who knew the hearts of both, brought the two

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MOFFAT CONDUCTING WORSHIP.—THE HOTTENTOTS CALLED IN.

is death." Rom. 6:23. "The end of those things is death." Verse 21. "Sin, when it is finished, bringeth forth death." James 1:15. As death is seen in the absence of life, and sin separates the sinner from God (Isa. 59:2), so he can have no life whatever that he can call his own, for the life he has from Adam was forfeited in the Adamic transgression, and that which he will obtain through the resurrection in the order of the unjust will be forfeited through his individual transgression, and in them he must die the second time. It follows, therefore, that the man who does not come to Christ that he may have life through Him, must remain under sentence of death, and draw the wages of unrighteousness, which is death.

Paul says that the "Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:17, 18. This text declares that the heathen is "alienated from the life of God," thus again proving it to

the heathen was soon followed by other religious organizations. The London Missionary Society was founded in 1795. Its first contribution to the heathen of Africa was Dr. Vanderkamp. He sailed for Cape Town, December, 1798, and proceeded without delay to the interior of the colony, where he remained until his death. Dr. V. was devoted to his mission. He lived with the people he desired to save. In this way he was constantly learning their wants, and imparting every kind of instruction they needed. He also exercised great influence over the various authorities at Cape Town, thus preparing the way for future missionaries. His death occurred in December, 1811.

The Wesleyan Missionary Society was the next to take up this labor of love for the people of the Dark Continent. In 1815 they sent Barnabas Shaw and wife to Cape Town. Soon after their arrival, the way opened for them to go into the heart of the Colony. After four weeks of travelling in the interior, they met a chief, who, with a number of his men, was on

together. So it transpired in Africa. Mr Shaw returned with the chief to his people, and established the Lily Fountain Mission. Their labors were blessed, and the work enlarged so that Mr. Shaw sent to England for assistance.

Two years after the Wesleyans began their work, the London Society selected a young man to take the place of Dr. Vanderkamp, who had fallen on the battle field. That man was Robert Moffat, then in his twenty-second year. On landing at Cape Town in January, 1817, Moffat learned that the colonial authorities had decided that no more mission stations should be established in Africa. They had been informed that the slaves "had run away from their masters, and had taken refuge at the mission stations" that had been opened. For this reason, all missionary operations must cease.

Moffat was not turned from his purpose. He laid the matter in writing before the home authorities, and while awaiting a reply he went into the country and made his home with a Dutch family, in order to learn the language.



Thus isolated from all who spoke English, he made rapid progress, so that when the way opened, as it did, for him to carry out his original plans, he was able to converse freely with the Dutch Boers, who were scattered over the country. This knowledge was often used to great advantage. While on his first journey to the interior, he stopped for the night with a Dutch family. Having been asked to conduct family worship, Moffat inquired for the servants. "Do you mean the Hottentots?" inquired the Boer. On being assured that he did, the farmer said, "Let me go to the mountains and call the baboons; or, stop, boys, call in the dogs!" Mr. Moffat then read to this professed Christian the words of the Syrophenician woman, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." "The words went home, and the farmer stopped the reading, and called in the servants, many of whom had never been inside the house." After all was over, the Boer said to Moffat, "My friend, you took a hard hammer, and you have broken a hard head."

When Moffat reached his destination, he found himself in a difficult place. He was in a barren, desolate country, surrounded by degraded natives, without a single European with whom to associate and consult. But his heart did not fail. He at once set to work to learn the language of the people, an undertaking which was crowned with success.

The leader of the tribe he settled amongst proved to be one Africaner, who had long been a terror to the country. He had come to be called the "Bonaparte of South Africa." The authorities at Cape Town had a standing reward out to any one who might capture this chief. Moffat undertook the task of his capture, not for the officers of Cape Town, but for the Lord Jesus Christ. He succeeded. Africaner was converted, confessed and renounced his sins, and became Moffat's helper in the gospel. So great was the change in him who had been a plunderer and highway robber, that when Mr. Moffat was obliged to go to Cape Town he was willing to go with him to the very authorities who were seeking his capture. On the way they met a man whose uncle had been killed by Africaner. This man was surprised to see Mr. Moffat; for he had heard that he had been murdered by Africaner. And when Moffat brought Africaner before the man, and he saw the change that had taken place in him, he exclaimed, "O God, what a miracle of thy power! What cannot thy grace do?"

"The arrival of Africaner at Cape Town created no little astonishment, and brought home to the authorities in a very practical and striking way the civilizing effects of Christian missions. Here was a man formerly guilty of great crimes, whom they had vainly tried to capture, trusting himself amongst them as the companion of a missionary whose teaching and influence had wrought so wonderful a change. The Governor sent for the chief, and as a result of the interview of the representative of the king of England and the outlaw, the amount of the reward was actually spent in presents for himself and his people."

Mr. Moffat was soon after this united in marriage to Mary Smith, to whom he had been engaged in England. For fifty years this devoted couple labored together in South Africa. The first station they opened was at Lattakoo, north of the Orange River. Here they endured many hardships. The people were degraded, and did not want the gospel. They not only resisted all spiritual matters, but harassed and persecuted in every way they could those who

sought their good. On one occasion the chief, with a number of men, came to Moffat to take his life unless he should leave the country at once. Mr. M. absolutely refused to leave. He told them with great boldness that they might kill him if they chose, but he would not leave the work. His manner so affected them that they quietly retired. Many times the missionaries were reduced to want. The country was parched with heat, and the cattle perished. The wild beasts often annoyed them much. But none of these things moved them. They held their ground.

Mr. Moffat succeeded in translating portions of the Bible into the Sechuana language of the natives. On arriving at Cape Town, he could not get a printer to undertake the publication of his manuscripts. Finally he obtained permission from the Government printer to use the type, providing he would set it up. By making friends with a printer, he learned how to set the type, and after much patient toil he succeeded in striking off the sheets, and binding them together for use in the mission. These were a great help in his work. The tide turned, and the seed he had been sowing for years bore a rich harvest. He came to have great influence amongst the different tribes in South Africa.

He afterwards translated the whole of the New Testament, but was obliged to take it to England for publication. Still later, he translated the Old Testament, and so gave the entire Bible to the people in their own tongue. After spending three years in England, Mr. and Mrs. Moffat returned to their old mission station, where they were welcomed in a right royal manner. Other missionaries had come to their assistance, one of whom was David Livingstone, who subsequently married their oldest daughter, Mary. New stations were opened, and they enjoyed seeing much fruits of their labors. In 1871, they bade farewell to the mission work in South Africa, and returned to England. They left a son and daughter, and many devoted workers to carry on the great work they had so faithfully prosecuted. Of them it may be truly said, "They rest from their labors, and their works do follow them."

#### INFINITE LOVE.

G. B. STARR.

ALL the attributes of God are infinite, and consequently the manifestation of any one of them must be infinite. In the manifestation of his power in the work of creation, in upholding the worlds, we behold infinite power beyond our ability to understand; and in the manifestation of his wisdom as seen in the works of creation, including the starry worlds, the earth and its movements, the flowers in their perfection, the birds in their flight and in their plumage and their sweet songs, the animal kingdom with man the masterpiece at its head, with the wonderful mechanism of the human body, all tell us something of an infinite wisdom past our comprehension. So it is, and so it must be, with the exhibitions of the love of God. As God is infinite in all his attributes, if He exhibits his love at all it must be an exhibition of love beyond man's highest conception, or it would not be the love of God.

So Christ said, "Greater love hath no man than this, that a man lay down his life for his friends;" "but God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Then if we consider for a moment the royal position held by Jesus Christ and left by Him for us, we behold in the royal sufferer infinite love, and with the beloved disciple are constrained to say, "Behold, what manner of

love the Father hath bestowed upon us, that we should be called the sons of God,"—the infinite love, the unchanging love, the love of God for his wayward children, his desire to bring us back into a union with Himself, and into a condition of happiness. And with an infinite desire also God wills our happiness; He desires to have us enjoy all that the death of Christ has purchased for us; and He desires it with an infinite desire, as far exceeding our most intense interest in our dearest friends as the love and power and wisdom of God exceed those of man. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked man turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" And even the fulfilment of his promised plans in reference to the final consummation of the things pertaining to this world almost seem delayed, so that men inquire, "Is not the Lord slack concerning his promise?" But no; the answer comes, This delay is for the purpose of furnishing another opportunity for some soul to be saved. For "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

#### ONLY ONE WAY.

R. HARE.

NAAMAN, the Syrian lord, who was great with his master, and honorable, but a leper, stands before the humble dwelling of Elisha, the ploughman prophet. A captive maid from the land of Israel had told of the wonderful prophet that dwelt in Samaria, claiming that he would recover her master of his leprosy. The whispered hope fell like music on the ears of the leper-prince, and, laden with ten talents of silver, six thousand of gold, and bearing the king's letter, he seeks the prophet of Israel. The flashing chariot and prancing steeds that leave Damascus betoken princely rank and royal power; but the rider is a leper. Through that long journey his burning brow is bared to the breeze, while waiting envoys carry aloft the royal canopy, and gentle attendants whisper words of hope, and speak of Syria's lord recovered.

In the land of Aram, those claiming supernatural power had their dwelling with kings so the Syrian train seeks the palace of Israel's monarch. But the prophet is not there. He had a humbler dwelling, and before it Naaman with his royal escort finally stands. The call is sent for Elisha to come and "recover the leper." And now the land of Aram is to know that there is a prophet in Israel. But he does not appear before the Syrian. A humble messenger is sent with the message, "Go and wash in Jordan seven times, and thou shalt be clean." Dark shadows gather on the leper's brow. Will not the prophet come forth, and move that magic hand over the leprosy? Will he not call upon the God that has made Israel great? No answer is given but "Go and wash in Jordan!" Yonder flows its sparkling waters, clear and cool in the noontide; but the mind of that leper wanders back to his own land, where the lordly Abana rolls down its flood of golden waters from the dark mountains behind Damascus; there, too, the Pharpar sends forth its streams to the clear lake beyond—might he not wash in these and be clean? Why this journey of a hundred miles just to go and wash in that despised river in the land of the Israelite?

The Syrian turns in disdain from the com-

mand of the prophet that would have cleansed him of his leprosy. The royal escort must hasten now, for the heart of Naaman burns within him. On they pass, and the silvery stream of the Jordan now and then appears, as they wind through the hills of Palestine. See! they are nearing the stream, for in their journey they must ford its waters. With longing eyes the courtiers glance at the waves that ripple and swell on the river, while whispered thoughts fall on the ears of Naaman: "If the prophet had bid thee do some great thing—" His mind goes back to the painful efforts and sacrifices he had made under the direction of the scheming priests of his own land. No sacrifice would have been too great if he might only be cured of his leprosy. The command of this prophet was in strange contrast to the demands of those to whom he had listened before. For a moment the cloud passes from his brow as hope struggles with despair. The thought of being cured! How grand to leave behind the scales of a leper—and even now the waters were near. Courtiers scan his features, and with tender solicitude seem to read his thoughts. Yes! his decision is made—he will wash. Already the word to halt has been given. The rolling wheels of the chariot stay while the leper-warrior steps forth and stands by the margin of the stream.

Once! twice! he plunges beneath the waters of the Jordan. He rises, but is still a leper! Three times he bathes in the flood, yet the leprosy is there! Four times the waters cover him, and yet the white scales glisten in the sunlight! Can it be that there is virtue in these waters? Five times! and the hope begins to disappear. Six times! but lo, he is a leper even yet! Once more, and the last hope may fade from the heart of Syria's prince! He falls beneath the waters; a moment of anxious suspense, and he rises the seventh time! But see, the man who was a leper is now a leper no more!

Whence came the magic power that caused the scales of leprosy to fall? Did it lie in the waters of the Jordan?—No; for the waters of Abana were just as clear and fresh, and as full of healing power. Both rivers had their rise in the Anti-Libanus mountains; and neither could boast superiority in its waters. The power to heal lay not in the waters, but in the simple fact that he did as the Lord had commanded him. "Then went he down and washed seven times in Jordan, according to the saying of the man of God, . . . and he was clean." There was but one way for him, and there is but one way in all of God's plan. All that He requires must be done "according to the saying of the man of God" through whom God speaks. That Syrian lord might have washed his life long in the rivers of Damascus, but he would not have been clean; if he had failed to wash the required number of times in Jordan, he would not have been clean; but when he did according to the word of the Lord, the blessing came.

Men to-day, like Naaman of old, are despising the word of the Lord. They are asking his question about the rivers over again, with only a change of words, "Is not the first day of the week better than all the hours of the old Jewish Sabbath?" Like Naaman they want the Lord to give some great and marked demonstration that his way is right. But God has spoken: "The seventh day is the Sabbath of the Lord thy God." He did not repeat his message to Naaman, nor will He to the men of this age. Many contemptuously ask, "Where is the preference or advantage in the seventh day?" But they are looking from the wrong side. The blessing that made Naaman white was not in the river; nor does it need to be in

the day. It lies in obedience to the Word of God. Naaman might have washed in all other rivers on the earth, but there would have been no blessing. So men may rest on all other days of the week; but there is no blessing unless it is upon the one that God points out.

God has in the past borne with our ignorance, as He would have done with Naaman if he had not known which was the Jordan; "but now He commandeth all men everywhere to repent." If we have received blessings by observing the first day of the week, it was because we were honest, and thought it to be the Sabbath. But the light now shines, and God expects that we will do according to his Word before He adds his blessing. He thus bears witness: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." (Isa. 56:2.) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

God's way is best. He knows;  
His eyes discover ends we cannot see.  
God's plan is right. He speaks;  
In love the echoes come to thee.  
O hear his voice! Tis joy to hear,  
Seek not some other way, but rest,  
In trusting peace, upon his Word,  
And know 'tis best.

## Timely Topics.

### LOVERS OF THEMSELVES.

PAUL states, as one of the features of the last days, that "men shall be lovers of pleasures." That this is a striking characteristic of our own times has been pointed out many times. Even the clergy attend and defend the theatre, or some of them do. The claim has been freely put forth by writers in some of the Melbourne papers that this is not only right, but their duty; that their presence at these places of amusement will have an elevating and purifying influence. But all who are acquainted with human nature and its strong tendency sinward will admit that when the church and the world shake hands, the probability is that the church has gone over to the world. In this case there is no room for doubt; for the theatre does not even profess to be a means of grace.

Here is another item. "The Earl of Yarborough," says a late paper, "has just published the fox-hunting bill of the United Kingdom for 1891, which shows an average annual expenditure of £4,500,000 sterling—independently of incidental expenses—in the process. This amounts exactly to the aggregate income of all the missionary societies of Great Britain put together." As another paper appropriately comments: "Luxury [or self-indulgence], somehow, can always exact a more generous tribute from men's pockets than duty can."

But all forms of self-indulgence are not so harmless as these even. The report of the steward's department of the Cunard line of steamers plying between New York and European ports, shows that on that line alone nearly 125,000 gallons of liquor are used in a year. The mere customs receipts on tobacco in Great Britain exceed £10,000,000; and the tobacco bill of the civilized world is stated at £200,000,000 per annum. Who shall estimate the evils that are wrought by these harmful poisons? Mere worldly pleasures are fatal to spiritual life; but wine and tobacco kill body and soul. These facts are a forcible comment on Paul's words.

### THE LABOR PROBLEM.

A LATE number of the *Independent* contains an article by Elizabeth Stuart Phelps on the subject of strikes, entitled "A Voice from the Middlemen." After speaking of the troubles in connection with the strike at the Carnegie iron works as far too serious to be ignored, she says that the opinions of the rich men, the great capitalists, have no influence on public opinion in America; for the people distrust them. They feel that the rich man's abundance is to a degree at least responsible for their want.

But "between the extremes of society, each distrusting the other, stand the middlemen—the master mechanics, the smaller tradesmen, the owners of inferior industries, the men 'who can't go up and won't go down'—the men who have been day-laborers, but will never become capitalists, who are no longer employed, but employ, who are beginning themselves to create 'scales of prices,' and to cut or create wages, and to experience the waste and the worry of strikes; yet who still start off at seven o'clock in working-clothes to 'boss the job,' and drink out of the same tin pail with their men, at luncheon, who have not forgotten what it is to be poor; and who know that they will never be rich."

Testimonies are given from four of these "middlemen," each of whom thought his men as good as others; "but in every case but one the men had struck for higher wages or shorter hours just when they were needed most, with no word of warning." One says, "The *feeling* isn't right." Another: "The trouble I find is in the *disposition* of the men. It isn't their wages. I'm willing to pay their wages if they earn them. It's the *disposition* I can't get on with." Still another: "The *spirit* of the times is wrong."

The feeling of dissatisfaction and distrust in the United States is industriously fostered by a small corps of Socialist and Anarchist papers, which are characterized by the vim and rancor of these notoriously restless organizations. These papers have largely created the wrong spirit of the times. Even the mildest of them does not fail to call attention to "the oppression of wealthy corporations and monopolies, suggest remedies, and point out what to them is the sure result—revolution and bloodshed—if matters go on as they are now going."

If this state of affairs was local, it would perhaps not be worth while to mention these things; but this is not the case. In Europe the friction between labor and capital is constant; and the feeling of the masses finds expression in an almost uninterrupted succession of strikes, with occasional outbursts of lawlessness and riot.

AUSTRALIA is not exempt. A tug-of-war contest between employers and employed has long been in progress at Broken Hill. Strikes are a factor in the prevailing hard times. Not only do they disarrange the social and financial status of society; but when the British capitalist is considering colonial investments, his eye never fails to take in, with no little solicitude, the condition of the labor question.

FALSE conditions of labor, and the selfishness of employers and employed, are responsible for the existing unpleasant conditions the world over. The labor question is one of the things that fill men's hearts with perplexity, and cause them to fail for fear; and the fight will go on, and increase in intensity, for selfishness will never be eradicated from the human heart.

## The Home Circle.

### STORM AND SHINE.

#### I.

ANOTHER sunless, dreary, weary day!  
How the poor tree-tops shiver! The dead leaves  
Fall sullenly upon the rain-soaked earth,  
And still more loud the wild nor'easter grieves.

And can it be that ever sunlight shone?  
And can it be that ever skies were blue?  
And can it be that ever breezes soft  
The windward bee scarce hindered as he flew?

And what if nevermore the earth should lie  
By the warm wind enchanted and caressed?  
And what if this gray shroud which now she wears  
Were that of her last, long, eternal rest?

#### II.

Was ever day so beautiful as this?  
Was ever wind so soft, or sky so fair?  
Was ever grass so green, and all the world  
So fresh and pure and sweet beyond compare?

How the glad tree-tops glisten in the sun!  
How, tilting there, the robin flings abroad  
A song so gay that all the earth through him  
Seems giving thanks and praises to our God!

And can it be that skies were ever dark?  
That sunlight ever was desired in vain?  
That ever fell, day after weary day,  
The hoarded torrents of the cheerless rain?

So beautiful, it seems it cannot die!  
Or die but to bring others to their birth—  
Days fair as this that with unending joy  
Shall stir the pulses of the happy earth.

#### III.

O foolish heart! these things are for a sign.  
But late it seemed that thou wast never glad:  
"And what," thou said'st, "if nevermore again  
Life should be anything but dark and sad?"

To-day thou cry'st, "Was ever such a day?  
Was ever life so sweet, or love so true?  
Where are the clouds of doubt and grief and pain?  
Vanished forever in the stainless blue!"

"Vanished forever?—Nay, to-day it seems  
That naught has been but bliss without alloy;  
And that such days forevermore must be;  
Peace unto peace succeeding, joy to joy."

—John W. Chadwick.

### WOMEN OF THE BIBLE.—XXVIII.

#### "The Wise Woman of Abel."—2 Sam. 20.

##### A. M.

"EVERY wise woman buildeth her house; but the foolish plucketh it down." "In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them." Prov. 14:1, 3. From these and many other portions of Scripture we learn that wisdom is not restricted to rank or sex. It consists not in extensive knowledge or ingenious speculations; but in understanding how to act, as circumstances arise, so that calamities may be averted and benefits secured. Such was the wisdom displayed by the wise woman of Abel, when Joab with a large army pursued after Sheba, the son of Bichri, who had acted the part of traitor to David by inducing a portion of the king's army to follow him. In their retreat they sought refuge in the city of Abel. Then Joab with his men besieged the city, and cast up a bank against it; and Joab with his men stood in the trench, and battered the wall, to throw it down. "Then cried a wise woman out of the city, Hear, hear! say, I pray you, unto Joab, Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. . . . They were wont

to speak in old time, saying, They shall surely ask counsel at Abel; and so they ended the matter. I am one of them that are peaceable and faithful in Israel; thou seekest to destroy a city and a mother in Israel; why wilt thou swallow up the inheritance of the Lord? And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. The matter is not so; but a man of Mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David; deliver him only, and I will depart from the city. And the woman said, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba, the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem, unto the king." And the city was saved through the wisdom of this woman.

In the Scriptures we have woman's influence recorded, illustrating almost every phase of good and evil, that by these examples we might imitate the one and avoid the other. "The wise woman buildeth her house; but the foolish plucketh it down." This truth applies to every station in life from the Queen upon the throne to the poorest among her subjects; we are either building up or plucking down; there are only two paths, the upward and the downward. But from lack of thought we may be unconscious that we are on the downward path until we are overtaken by circumstances which declare it.

There are two kinds of wisdom,—a wisdom that is earthly, sensual, devilish, that leads to envying, strife, confusion, and every evil work, and to saying, "Our lips are our own; who is lord over us?" Ps. 12:4. But the wisdom that is from above is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits; without partiality, and without hypocrisy." Concerning this it is written, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:4, 5. Here the treasures of wisdom are freely offered for our need, that we may discern the right path; that we may speak pure, loving words; and do honest and noble work; that we may also bear the reverses of life with fortitude and courage, and so gain a victory over everything that seemed against us.

Let us consider carefully the condition upon which this divine wisdom is given: "Let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; let not that man think that he shall receive anything of the Lord." Doubtless this is just where we have so often failed; we have wavered, questioned, doubted; then we have been overcome by circumstances, instead of rising above them as our Heavenly Father designed, according to the promise, "All things work together for good to them that love God." Rom. 8:28.

Again we read: "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Prov. 9:10. Yes; this is the first evidence of wisdom,—the fear, or love, that would not wilfully grieve or offend, and that yearns to know the will of God to do it. This knowledge of the Holy is understanding. How simple are the steps, and how marvellous the result, when we yield our will to God's will. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord;" "for He satisfieth the longing soul,

and filleth the hungry soul with goodness." Ps. 107:9.

"O Thou who art all good, all wise,  
To Thee our supplications rise!  
Children of error and of night,  
We need thy wisdom and thy light;  
No source so free, so pure, as thine,  
Fountain exhaustless and divine."

### "NOBODY'S CHILDREN."

MRS. FLORENCE J. MORRISON.

WHEREVER we go, in whatever country we travel, or whatever city we pass through, our eyes see, and we come in contact with, poverty, distress, and dissipation; and interspersed among this throng are the poor little "nobody's children!" True, many of these children have parents; but they are in many instances so addicted to drink and dissipation that the children might better be orphans. Without entering into the various causes and effects of the misery of child life in the great metropolis city, where there are more than 100,000 waifs, strays, and orphans, one of the baneful forces is the *drink curse*, which keeps in motion the train of ruinous influences which have wrecked so many thousands of lives among the lapsed masses. No fewer than 99 per cent. of the children admitted to Dr. Guthrie's Ragged Schools, as given by him, are the offspring of parents whose poverty is due to their drinking habits.

I visited Dr. Barnardo's Homes in the East End; and as I looked upon the faces of the boys and girls, my heart was touched, and I thought of what might have been, of what *would* have been, if it had not been for the work of this great and philanthropic man in the rescue of child life in the slums of London. For more than a quarter of a century, and from the rescue of his first "Arab" in the stillness of night, Dr. Barnardo has continued his work of rescue in God's strength, until at the present time forty-eight different branches are receiving children daily from the great throng.

During the past twenty-six years, Dr. Barnardo has rescued 20,000 poor boys and girls from privation, suffering, and moral peril; and he has never shut the door to one child that was really destitute. At all hours of the day and of the night, the door has been open for the little ones who have knocked for admission. The child is kept under shelter while investigation is being made, while admission is free to the destitute without money payment and without a voting system. Another feature peculiar to the Institution is that no physical defect, no limitation as to age, sex, or nationality, bars the door; the crippled, blind, deaf-mutes, incurables, and even those given over for death, are eligible if really destitute.

One of Dr. Barnardo's principles is, that to really rescue boys and girls, there must be instilled a divine principle within them, and that nothing but instruction founded upon the Word of God, the gospel of our Lord Jesus Christ, will give them the ability to resist sin and all the powers of darkness which they will have to encounter. He says: "Reclamatory efforts among the *adult* population of our slums are heavily and often fatally handicapped by the gathered strength of years of bad habits and of vicious indulgence; the *vis inertia* of ignorance, of vice, of crime, is only with difficulty overborne by the reforming forces brought to bear upon it."

"Hope, however, awakens when we cast our eyes upon the children. Half our difficulties vanish when we have plastic material to work upon. Boundless are the possibilities of these young lives,—boundless and awful too, when it



is considered that their circumstances take them in hand from the moment of their birth, and are ever moulding them for good or ill. Even in the case of a child of the slums with inherited capacities for evil, the forces of which are difficult to estimate, the shaping hand of timely influence will transfigure the whole future. I have myself proved over and over again that *a new and healthy environment is more powerful to transform and renovate than even heredity has been in planting and evolving taint.* Change and purify the former *early enough*, and the latter will disappear in a generation. And there is no factor so omnipotent to change the environment as the influence of a true and real religious life. Spite, therefore, of what the scoffers say, the *religion of Jesus Christ* has done more for the children of the slums than anything else."

While these Homes are carried on on religious principles, they are non-sectarian. Of the present number of nearly 5,000 children in the Homes, 2,200 are being brought up under religious instruction by evangelical clergymen of the Church of England; the remaining half are under the care and ministry of non-conformist ministers. These Homes are all *industrial homes*. The accompanying cut represents the boys at work just as you would see them if you were to visit their shops. It also represents the homeless on the street. There are fourteen different crafts carried on. The boys are taught trades, so that they may be fitted for that work which, under experience, guided by their choice, is thought suitable for them. As these children come from the streets, they are distributed in the different Homes as

seems best or most advisable. A thousand girls are in the Ilford Cottage Homes. There are 49 cottages built in a circular form, and the grounds enclosed within are tastefully laid out in asphalt walks, with evergreens and beautiful flowers growing; settees are arranged for the comfort of the girls at play hour. We visited a number of the cottages, which have a lady overseer, who is termed mother, carrying out the idea of a real home; for "What is home without a mother?" The girls do all the work, and everything was in its place, neat and tidy. The children did not have that sad, haggard look that is characteristic of so many children in orphanages. One special feature to be commended in the management of Dr. Barnardo's

Homes, is that he endeavors to employ men and women of education, refinement, and decision of character, and true Christians, to oversee and govern the children in the different Homes.

Dr. Barnardo argues, and I think rightly too, that each item of child life that is rescued from the streets by such homes as his, is not merely a subtraction from the *loss*, but a positive addition to the *profit* side of the social ledger. It is *easiest*, he says, to "help the children; for their whole nature is plastic and responsive to every influence that makes for good. It is

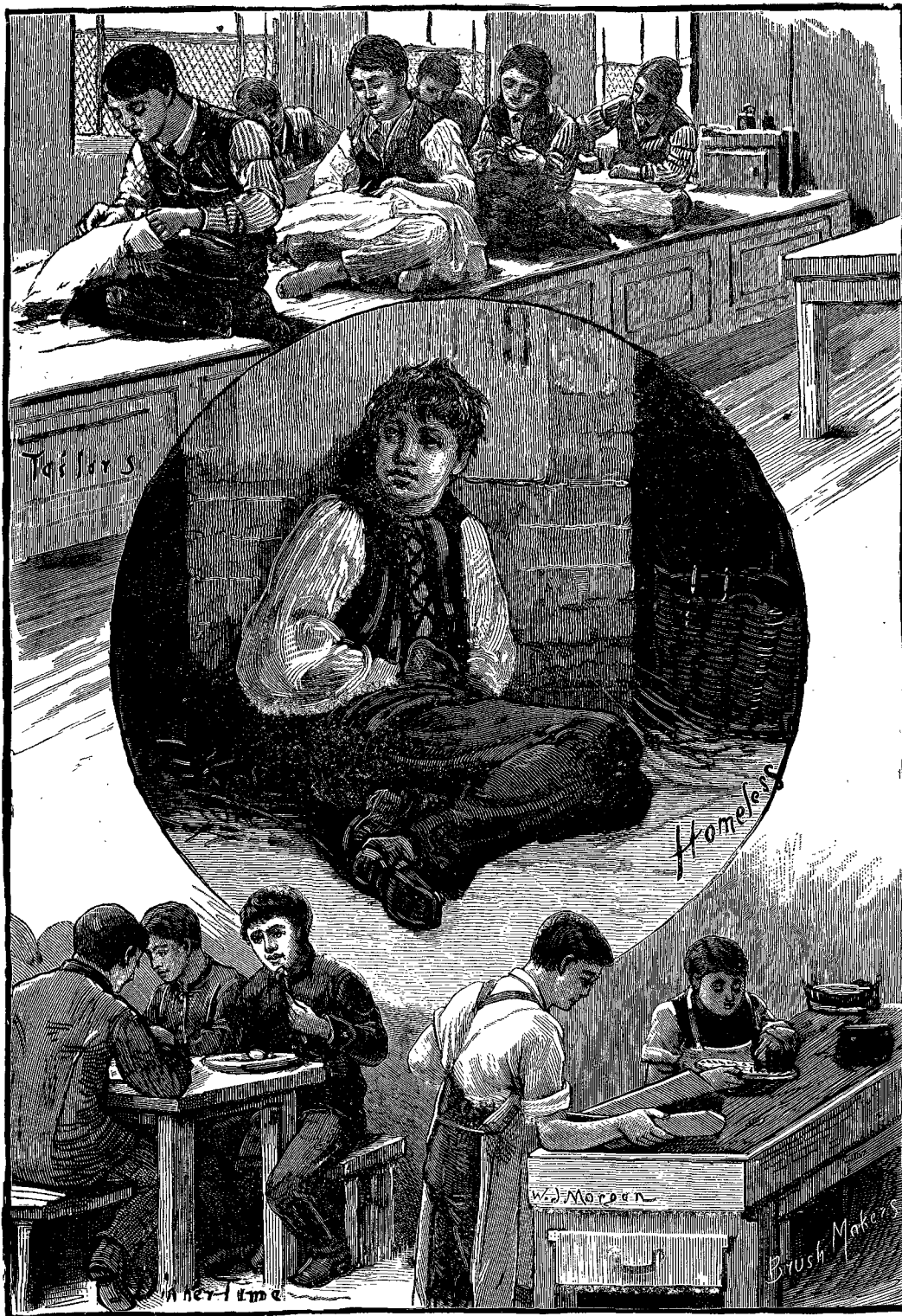
stitutions in the world having the same end in view.

"Rescue the perishing, care for the dying;  
Snatch them in pity from sin and the grave;  
Weep o'er the erring one, lift up the fallen,  
Tell them of Jesus, the mighty to save."

#### FACTS ABOUT TIME.

As the recent change in time has awakened some inquiry on this subject, the following facts may be of interest: Julius Cæsar rectified the

calendar 46 B. C., and, by means of the calculations of his astronomer, made the year of its present length. This, however, is said to be really eleven minutes too much, and by the time Pope Gregory XIII. came into power, the surplus had reached eleven days. The pope had sufficient influence to set aside Cæsar's method, and the new calendar was accepted at once in Italy, Spain, and Portugal. It gradually came into favor in France and Germany, and both Denmark and Sweden adopted it in 1700. In England popular prejudices opposed the Gregorian method, until, in 1751, an act of Parliament legalized the change, and this gave rise to the terms "old style" and "new style." Ridiculous as it may seem, whenever riots occurred at that time, for whatever cause, this change was made a basis of complaint by those who did not understand a word upon the subject. Hogarth, in his picture of the election riot, represents a man drunk in the gutter, while near by lies his banner, inscribed, "Give us back our eleven days." This shows how readily politicians, even then, turned everything to an account.



DR. BARNARDO'S WORK; THE HOMELESS AND THE HOME.

*cheapest* to help the children; for £20 applied to educate and train the yet untainted youth will probably save all the hundreds of pounds which are so lavishly spent over full-grown criminals, or which are more sparingly laid out in the maintenance of hopeless paupers. It is *kindest* and *most Christian* to help the children; for pity warms toward a miserable childhood as to no other object, and to save 'one of the little ones' from suffering at present and sin to come is surely work lying near and dear to the heart of the loving Saviour of mankind."

Dr. Barnardo's life-work is set for the saving of the children; his objects, means, and principles are of the widest; the Homes under his care are upon the widest basis of any in-

The recent change is only a more perfect attainment of a uniform standard.—*Selected.*

#### HELPFUL HINTS.

**STARCH:** One teaspoonful of powdered borax to one quart of boiling starch will aid in giving polish and stiffness.

**Dressing:** One spoonful sweet oil, two of black ink; mix and apply with sponge to boots, black kid gloves, bags, and rusty book covers.

Borax and sugar will disperse ants and other insects.

Sprinkle dry salt among your furs, under and on your carpets, as a preventive of moths.

Fruit stains on white cloth will scald out or freeze out.—*Ladies' Home Journal.*

## The Bible Echo.

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

GEO. C. TENNEY,

Editor;

S. N. HASKELL, Contributing Editor.

MISS E. J. BURNHAM,

Assistant.

Melbourne, Victoria, November 1, 1892.

### TESTS OF A CHRISTIAN LIFE.

It is often said now-a-days that religion is no guarantee of character. But the saying is incorrect; for true religion affects the character as much to-day as it ever did. That a profession of religion is no real index of character is painfully apparent. But the reflection rests not upon religion, it rests upon the hypocrisy and insincerity of the natural human heart. Much of the discredit which is now cast upon religion is misplaced, because the reproach arises, not from men's adherence to the principles of religion, but from their violation of those principles, even when they profess to cherish them. So that while religion is a test of character, a profession of it is neither a guarantee of character nor a test of religion. The greatest danger, however, that arises out of our assuming that a profession of religion should be regarded as a test of character is incurred in our own cases, in consoling ourselves that because we have a name and place among Christians, therefore we are Christians and will be accepted of CHRIST.

The value of every earthly object is definitely ascertained by tests and comparison with a standard. It must be measured, weighed, or tested, by some process that reveals its true character and worth in the work or place for which it was designed. Of nothing is this more true than of the Christian profession. GOD tests every character by an infallible standard. We measure and weigh the characters of those around us; others are busy estimating our worth; and interest and duty enjoin upon each of us the work of testing ourselves. "Examine yourselves, whether ye be in the faith; prove your own selves," says the apostle.

There is but one correct standard for proving character, and that is the one GOD uses. If we shape our lives according to another, we certainly cannot hope to secure the approval of Heaven. For the work of self-proving we should first obtain a correct view of what the divine ideal is, and then be satisfied in our own cases with nothing short of it. The world, or even the church, may not correctly apprehend the nature of GOD's requirements; hence it is very important that each one shall study for himself the revelation of the divine will, for this must be the divine criterion.

Hence the work of testing ourselves becomes one of the most important works we have to do. It is neglected at the peril of our souls, and it should not be done once or twice, or at long intervals, but constantly, by the light of the sacred Word, our eyes being assisted by the Holy Spirit. The standard before us is thus expressed: "Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor

as thyself." On these two principles depend every moral requirement. And to do these is the whole duty of man.

But to determine whether we are fulfilling these principles requires very careful discernment. It is very easy for a man to flatter himself that he is right because he satisfies his own conscience. He does what he thinks is about right, and trusts that the LORD will overlook his few deviations. He is like a man steering a ship without chart or compass; he does what he believes to be right, and then fondly comforts himself that it must be right. Tens of thousands of such people will come up in the judgment only to find themselves the victims of the most terrible disappointment that the heart can ever know. Cherishing a full hope of eternal life, they find that life has been a complete failure; and the greatest of all boons is now beyond their reach. It is far better in such an important matter to deal faithfully; and in this case the faithful dealing is with ourselves. Let each examine himself, not in the light of his own opinions, but by the light of the Word of truth and life. Let us be sure that our lives bear the searching tests of the divine requirements.

The real test of the genuineness of a Christian experience is in the effect produced upon the life. The religion of the Bible is intensely practical. The name, the profession, the nominal distinctions of religion, are of no value whatever, unless they stand for goodness, usefulness, purity, and the virtues and graces of CHRIST's life. CHRIST Himself places before us the following test: "Not every one that saith unto Me, LORD, LORD, shall enter into the kingdom of heaven; but he that doeth the will of my FATHER which is in heaven." Another is: "Herein is my FATHER glorified, that ye bear much fruit; so shall ye be my disciples." Again: "By this shall all men know that ye are my disciples, if ye have love one to another." And still another is, "If any man have not the Spirit of CHRIST, he is none of his." Many others might be given all tributary to the grand principles named above, of love to GOD and to man, and it would be seen that every specification of Christian life is of the same practical nature.

Now the question with each one of us should be, Is my religious life of this character? Am I trusting in my name or reputation amongst men, or does my life bear constant witness in its fruitfulness to the genuine work that grace has done for me? The answer will not be far to seek. We can find it in the relations we sustain in the family, in the church, in business, or in society. Every day's record is an unmistakable testimony to the real nature of our religious life.

### THE CLOSING WORK.

#### THE RESTORATION OF THE KINGDOM.

S. N. H.

FROM the time that GOD made the first recorded promise in the words, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," the people of GOD have looked forward with joyful anticipation to the time when the king-

dom will be restored through CHRIST, but without any definite knowledge as to when this event will take place. "In the beginning," GOD gave man "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of thy hands; Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him." But when will this deliverer come? When will the seed of Abraham, Shiloh, the seed of David, the promised MESSIAH, the King of kings and LORD of lords, take the throne and reign forever, even forever and ever? When will GOD "wipe away all tears from their eyes"? When will there be no more death, neither sorrow nor crying, neither any more pain? When will all things become new, and the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven be given to the saints of the Most High?

We have seen in previous articles that GOD has most distinctly marked the last days of this world's history of sin and woe; and so particular has GOD been that in signs in the sun, moon, and stars, by distress of nations, and by the state of society, He has indicated the last generation. The disciples ever looked forward to, and watched for, the least indication on the part of CHRIST for the setting up of that kingdom. So earnest were they, that on a certain occasion they were about to "take Him by force to make Him a king." But CHRIST constrained them on this occasion to take ship and cross over to the other side of the lake.

On one occasion the disciples became more convinced than ever that the kingdom was about to be set up. On Mount Olivet, as He neared Jerusalem, while the rays of the westering sun sparkled upon the gold-covered pinnacles of the temple, the majestic form of the SON of GOD swayed to and fro as He contemplated the awful destruction that would come upon that city that He had come to save. He there took off all restraint from the disciples, and let them proclaim Him MESSIAH, King of Israel. And as their voices echoed and re-echoed from the temple back to Olivet, and as the crowd gathered, broke down the branches of the palm trees, and his humble followers spread their garments in the way for Him who was to be King of kings to ride upon, the Pharisees, troubled at this demonstration of joy, cried out, "Who is this? What meaneth this mighty display?" The answer comes back from his triumphant followers: "Adam will tell you, It is the seed of the woman, that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchisedec, King of Salem, King of Peace. Jacob will tell you, He is Shiloh of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful, Counsellor, the Mighty GOD, the everlasting FATHER, the Prince of Peace. Jeremiah will tell you, The Branch of David, the LORD our righteousness. Daniel will tell you, He is the MESSIAH. Hosea will tell you, He is the LORD GOD of hosts, the



LORD is his memorial. John the Baptist will tell you, He is the Lamb of GOD who taketh away the sin of the world. The great JEHOVAH has proclaimed from his throne, This is my beloved SON. We, his disciples, declare, This is JESUS, the MESSIAH, the Prince of Life, the Redeemer of the world. And even the prince of the powers of darkness acknowledges Him, saying, 'I know Thee who Thou art, the Holy One of GOD.'

This was the happiest moment that the disciples had experienced since they had accepted the lowly Nazarene as the one who had so long been promised. They now thought the kingdom was about to be restored to the true believers; and their faith was confirmed as they saw Him enter the temple, drive from its sacred precincts the buyers and sellers, the money exchangers, and for the last time cleanse the temple from their unholy traffic. But alas! how sad their hearts when He who was the true Deliverer, the King of Israel, hanging between the heavens and the earth upon the accursed tree, cried out in bitterness of soul, "My GOD, my GOD, why hast Thou forsaken Me?" They beheld Him taken from the cross, placed in Joseph's new tomb, wherein man had never before been laid, a great stone rolled to the door, sealed with the seal of the government, and a body of soldiers commissioned to guard the sepulchre from any nightly intruder who might steal the body of the SAVIOUR. But there was a still mightier body of angels guarding the sacred spot where the LORD lay, although the disciples knew it not.

Upon the third day He came forth, a mighty conqueror, taking from the graves many of them that slept, as witnesses of his resurrection, which was a pledge of the immortal kingdom that would be established upon this earth. After He had appeared to the two on their way to Emmaus, and was made known to them in the breaking of bread; after He had met with the twelve that night when they returned to Jerusalem while they sat at meat; after He had showed them his hands and his side, and had eaten a piece of broiled fish to convince them that He was the same JESUS, and had repeatedly said, "Peace be unto you," breathing upon them, and saying, "Receive ye the Holy Ghost;" after He had showed Himself alive by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of GOD, and pointing their minds forward to the time when they would be baptized by the Holy Spirit not many days hence,—how natural that they should ask, "LORD, wilt Thou at this time restore again the kingdom to Israel?" The answer the SAVIOUR gave to this question was spoken as directly, and is as full of meaning, to us as to the disciples 1861 years ago: "It is not for you to know the times or the seasons which the FATHER hath put in his own power." What had He reserved from his own SON, that He had not committed to Him?—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the SON, but the FATHER." Mark 13:32. CHRIST had made known unto the disciples all things that He had heard of his FATHER, that their oneness with Him might be of the most perfect nature. GOD committed nothing to his

SON that He would not have Him communicate to his disciples. The record shows that this one thing only GOD reserved to Himself; so when the disciples asked the exact time of the setting up of the kingdom, He pointed their minds forward to the promise, and said, "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It will be noticed in the above instruction—

1. That the FATHER had put in his own power the exact time of the setting up of the kingdom; that even the SON did not know it Himself.

2. When the Holy Ghost came upon them, they were to receive power.

3. That power was to enable them to be witnesses unto CHRIST in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

4. Instead of gratifying their curiosity by giving them the exact time of the setting up of the kingdom, He gives them a work to do; namely, to go to the uttermost part of the earth and herald the news of the gospel of the kingdom. A few days before his crucifixion He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." He sets them about a work; and when that was accomplished, the kingdom would be established. An end would come of earthly rule. The kingdoms of this world would become the kingdom of our LORD, and He would reign forever. The exact time, then, of the setting up of the kingdom, was not revealed; but a work is given his followers to do, and all their interest and strength, and all that they have and are, should be unselfishly devoted to the accomplishment of that work, with the assurance that when it is accomplished, the end will come, and the kingdom be established in which CHRIST Himself, upon David's throne, will reign in righteousness and peace, world without end.

#### A DAY IN THE BIBLE SCHOOL.

[We publish the following letter to S. N. Haskell, believing that many of our readers will be interested in the record given of a day's experience at our school.—ED.]

DEAR BROTHER: For two or three weeks I have been boarding at the Australasian Bible School, and knowing that you are interested in all matters pertaining to our work in Australia, and especially in the educational work, I have decided to give you as accurate an account as I can of a day's proceedings. I am not residing at the school because it is convenient to my work, which for the present is at the Echo Office, in North Fitzroy, nor because the school desires to take boarders; for the two large houses that it occupies are well filled by the twenty-six scholars and teachers that make up the school family. At first I went there that I might become familiar with the working of the school, and now I like to stay; for there is an atmosphere about the place that impresses you that the spirit of peace is abiding in the house.

When we first selected the houses occupied by the school, we had many doubts and fears regarding their adaptability to the work; but in two points they were satisfactory. There were several large rooms suitable for chapel and class rooms, and all the chambers were large, airy, and light. We expect to suffer many inconveniences until we have a building of our own; but the most grievous defects have been removed by our considerate landlord, who has put in a new cooking range, asphalted the back yard, and made many other repairs. He has also promised to provide more room for us at the beginning of next term, and with this understanding, the managers of the school are satisfied that it will be best to hold the school where it is one or two terms longer. With the additional room of another house in the same terrace, we can almost double the size of the family; for the chapel, class rooms, and study rooms are large enough for a school of fifty. Only the dining-room will need to be enlarged.

At 5:30 A.M., the electric bell rings long and loud, to wake us all up. At 6:30 we are called to the parlor for morning worship. Those who were prompt in responding to the first bell, have had fully half an hour for study.

The usual attendance at morning worship is twenty-three, for two or three are occupied in looking after the cooking of the breakfast; but at evening worship the whole family are usually present. The large room where we assemble occupies the whole front of the house. It is sixteen feet by twenty-four, and has three large windows. I take my seat in the farthest corner, so I can see all as they come in; and as you know most of them, I will name them as they enter. The first to appear are Brn. A. H. Rogers and Bertie Etheridge of Adelaide, E. A. Shephard of Geelong, Ebie Hardie of Sydney, and John and Philip Reekie and George Cleal from the canvassing field. Then Srs. Lizzie James of Ballarat, Jessie and May Israel from New Zealand, Sr. A. G. Daniells, who attends the Bible and history classes while acting as corresponding secretary of the tract society, and Srs. M. A. Davis and Fannie Bolton, who attend the Bible class only, while devoting most of their time to the preparation of manuscripts for the press. Sr. Bolton comes in with a cane now, having discarded the crutches because her ankle is so much better. Next Elder Rousseau and wife take their places at the head of the room, Elder Baker and wife quietly settle into their usual seats by the north window, and Harry Camp and wife by the middle window. Fairley Masters of Auckland sits at my right, and Arthur Currow of Queenscliffe at my left. Elder Starr and wife enter last, and take their places by the organ. I have a moment to look outside, while the hymn is selected. Our house is one hundred feet back from the road, and the front yard is now very beautiful; roses in full bloom, calla lilies in abundance, foliage plants, and ornamental shrubs are all rejoicing on account of the abundant rains. The distant view is also interesting; for directly in front of us is Albert Park, which, with its groves and lawns, its drives and lake, is a rest to eyes weary with books and lessons.

Elder Starr conducts the morning and evening worship. Usually two hymns are sung, fifteen or twenty verses of Scripture are read, with brief and interesting comments, and one of the students is asked to lead in prayer. After two or three short but earnest prayers, we rise, listen to announcements from the Principal about the morning's study, and then pass down to breakfast.

We breakfast at seven, and dine at half past one. This morning the *menu* was, porridge, with milk from our own Jersey cow, bakery biscuits, hot from the oven where they have had a second baking, bread and butter, jam, fruit toast, bananas, and oranges. Yesterday our porridge was made of rice meal, and the day before of oatmeal. To-morrow it will be something else. The dinners are in three courses,—soup, vegetables, and pudding with fruit. Very little meat is used. There were only a few who wanted it at the beginning, and they now rejoice in the fact that they are fully satisfied with a bill of fare that does not require the taking of the life of any of God's creatures. The tea table is regularly set, but it is poorly patronized. The table service is managed the same as at our other boarding schools; two students from each table bring on the food, carry away the dishes at the end of each course, and bring on the next course. All seem to enjoy the plan.

After breakfast, everybody is busy for half an hour with the general work of the house. Three are clearing the tables, four are washing the dishes, some are sweeping and doing the room work, some are preparing the vegetables for dinner, and others are working about the stables and the garden.

At eight o'clock the bell rings, and seven students assemble in one of the class rooms for instruction in book-keeping. As I pass the door each morning, I see them at work, making out bills and invoices, and entering and posting accounts by the double-entry system.

At nine o'clock all assemble in the chapel. Besides the school family, there are six day students: Brn. Anderson, Collins, Steele, and Wilson, and Minnie Stockton and Freddie Walpole. The chapel exercises occupy thirty minutes. A hymn is sung, followed by an earnest prayer for blessing and wisdom in the studies of the day, and then the Principal gives a short talk on practical matters of every-day life, or a brief Scripture lesson. Just now he is giving an interesting series of lessons on the history of the early Christian church.

Immediately following the opening, comes the Bible class, taught by Elder Starr. This is the largest class in the school. Every member of the school except one takes part in this class. The interest is according to the attendance, nearly all counting it the most interesting study. The subject of this morning was the completed work of creation, and the rest, the Sabbath of Jehovah. Light and blessing have come to the minds and hearts of many of the class as they have pursued this study.

At 10:15 there are two grammar classes. At 11:00 and again at 11:45, an arithmetic and a reading class; at 12:30 general history, writing, and spelling. There are ten in the

history class, and for most of them it is pretty hard work. They began with the dispersion of the sons of Noah as recorded in the tenth chapter of Genesis. "The Peopling of the Earth," by A. T. Jones, and "Rawlinson's Seven Ancient Monarchies," are their principal text-books.

All the recitations are completed before dinner. After dinner, some who have not filled up their time, for each student is expected to devote an hour to domestic duties, clear the tables and wash the dishes. From an hour to two hours is spent in rest and recreation, and then hard study begins again. Evening worship is at half past six, after which study is resumed till nine o'clock, when the signal is given to retire. At 9:30 the electric bell gives the last signal, at which time it is expected that all lights will be extinguished. A few nights ago one of my room-mates transgressed the rule, and studied till 11 P.M., and before morning was heard talking in his sleep, pleading with his teacher for more leniency. The Principal decided to take pity on him and all others who are tempted to study beyond their strength, and so he turns off the gas at the metre before ten every night. I am heartily glad of this new measure; for the Principal, in his intense anxiety to do the utmost for every student, has been studying much too late himself, and this I hope will put a stop to all late work.

We have just heard that we are to have a visit from Bro. Metcalf and Sr. Judith Hare, and that their niece Margaret is coming to join the school. We look for a good attendance next term; for many of the students say they are just beginning to see how much they ought to know in order to do well the work in which they intend to engage. Yours truly, W. C. WHITE.

#### THE CALLING OF ISRAEL.

E. J. B.

WHEN GOD made his covenant with Israel, the promise to them was that they should be to Him "a peculiar treasure above all people," and "a kingdom of priests and a holy nation." Ex. 19:6. This at once places them before the world as missionaries; for "the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. 2:7. For the reason that they were called to this honorable position, we must go back beyond the promises to Abraham their father to the time of Adam. When man fell, God had thoughts of mercy towards him, and the plan of salvation that He had formed was briefly announced in the promise that the seed of the woman should bruise the serpent's head. For many hundreds of years there was no written Word, and no organized church. But God had a work in the world. The father was the priest of the household; and wherever the smoke of the altar fires ascended, there was an acknowledgment that man had forfeited his life by sin, and an expression of faith in the divine promise of a coming Redeemer. It showed that here was a family loyal to the great Creator.

This simple mode of worship would not meet all of man's needs as the ages went by.

The human heart, enticed by the love of sin, and deceived by its subtlety, was constantly drifting into idolatry and superstition. Evil was mighty in the world, and a strong barrier must be built against it, or the whole human race would be swallowed up in the overwhelming flood. God would have a recognized people in the earth, through whom He could reveal to man his character, his laws, and his purposes. The way must be prepared for the fuller revelation of Divinity when CHRIST should appear. There must be sure evidence that He was the SON of God, the world's Redeemer; for God does not ask man to believe without evidence.

The calling of Abraham was an advance step in the direction of this great missionary work. The promise, "In thee shall all families of the earth be blessed," was an indication that this work should be committed to his descendants, and accomplished through his seed, CHRIST. It was renewed to Israel in the promise that made them the covenant people of God. Ex. 19. Thus Israel was placed before the world as pre-eminently a missionary nation. The light of truth, the knowledge of CHRIST, the laws that were designed to make them a free, wise, and happy people,—all the blessings that attended the covenant relation which they sustained to God,—were not for themselves alone, but for the world.

When God made choice of Israel, it was a permanent choice. He recognizes the kingdom and the people of Israel as his forever, as Adam's sons and dominion would have been, had he not sinned. CHRIST inherits the throne of his father David. His throne shall endure as the sun, and shall be "established forever as the moon, and as a faithful witness in heaven." Ps. 89:36, 37. And his subjects shall be the house of Jacob, the true Israel of God. Said the angel to Mary, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:32, 33.

The church organized in the wilderness was the church of CHRIST. He was the life and soul of its ritual. As the law of God enshrined in the most sacred place of the sanctuary was a constant reminder of its character and its claims, so the mercy-seat that overshadowed it, and the sacrificial system, spoke of mercy through CHRIST's atoning sacrifice. It was through Israel that God's power was manifested and his Word given. Both covenants, the old and the new, were made with Israel and Judah. Jer. 31:31; Heb. 8:8. It is true that the "natural branches" of the Abrahamic stock—the literal seed—were broken off because of unbelief in rejecting CHRIST (Rom. 11:17-20); but when the Gentiles became partakers of the blessings of the gospel, sharers in "the covenants of promise" (Eph. 2:12), they were grafted into the "good olive tree," the same Abrahamic stock from which the others were broken. Rom. 11:24. Says Paul, "If ye be CHRIST's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

It thus appears that the people of God in all ages are one, and his work is one, and

that the changes are those necessary in the development and completion of the plan of redemption. It follows that there is one standard of righteousness for all time,—the law of GOD; and there is one remedy for its transgression,—the blood of CHRIST. Faith in Him may be expressed in different ways; but since Adam fell, there has been “none other name under heaven given among men, whereby we must be saved.” There is no salvation outside the Abrahamic covenant, for that is the “everlasting covenant,” which was ratified by the blood of CHRIST; and the nations of the saved, both the literal and the spiritual seed, will make up the patriarch’s great family, who shall be as the stars of heaven and the sand that is on the seashore for multitude. Gen. 15:5; 22:17.

Under David Israel became a great and prosperous nation; and had they kept the laws and ordinances of GOD, none of the mighty empires that arose in the East would have been able to overcome them. They would have been invincible. Even after they had been weakened by division, and still more by wickedness and idolatry, GOD manifested his power to save in the utter overthrow of Sennacherib, who boasted against Him. Simple obedience was the condition of their supremacy. Says Jeremiah, “Then shall there enter into the gates of this city [Jerusalem] kings and princes sitting upon the throne of David; . . . and this city shall remain forever.” Jer. 17:25. When CHRIST came, they would still have remained the missionary nation, to proclaim Him and evangelize the world.

## Bible Student.

### SABBATH-SCHOOL LESSONS.

#### Lesson 8.—Nov. 19, 1892.

THE APOSTLES PERSECUTED.—ACTS 5:17-41.

GOLDEN TEXT: “We ought to obey God rather than men.” Acts 5:29.

1. When the high priest and his associates saw the wonderful progress of the gospel, how did they feel and do? Acts 5:17, 18. See note 1.
2. How did the Lord show that He did not want them in prison? Verses 19, 20. See note 2.
3. What took place in the morning when the council assembled? Verses 21-23.
4. When the council learned where the apostles were, what did they do? Verses 25-27.
5. What question did they ask them? Verse 28.
6. What reply did the apostles make? Verse 29.
7. What had they already told the council? Acts 4:19, 20.
8. Whom did they at once begin to preach? Acts 5:30.
9. What did they say that God had done for Jesus? Verse 31.
10. What does God through Christ give to men?—*Ib.*
11. Was it only to the Jews that God gave repentance? Acts 11:18.
12. In whom are all the blessings of God contained? Eph. 1:3.
13. To how many is Christ given? John 6:51; Heb. 2:9.
14. Then to how many have God’s blessings been given?

15. For what purpose does God give his blessing to men? Acts 3:26.
16. Then how is it that all men are not saved? John 5:40; 1:11, 12.
17. Who did the apostles say were witnesses to the truth they spoke? Acts 5:32.
18. What must a witness always tell? See note 3.
19. Then what must also always bear witness whenever men really witness to the truth? 1 Peter 1:11; John 15:26.
20. What effect did the apostles’ preaching have on the council? Acts 5:33.
21. By whom was their murderous purpose checked? Verse 34.
22. By what argument did he restrain the wrath of the council? Verses 35-39. See note 4.
23. Although the men of the council agreed to Gamaliel’s advice, what did their anger lead them to do? Verse 40.
24. How did the apostles receive this? Verse 41.

#### NOTES.

1. The first time the apostles were seized, the rulers were “grieved.” This time they were “filled with indignation.” The apostles had been guilty of contempt of court. They had deliberately disobeyed the orders of the council. The council no doubt thought that they were dealing very mildly with the disciples. They had not done anything to them the first time, but had threatened them, giving them fair warning for the future. In the apostles’ persistent preaching they could see nothing but obstinacy, especially as the apostles had plainly said that they would not obey.
2. The Lord is the best deliverer and defender. When He has work elsewhere for his servants, He will not allow them to lie in prison. The council wanted the apostles in prison; the Lord wanted them to preach in the temple; so they left the prison as easily as they would have left their own houses. When Paul was in prison at Philippi, the Lord opened it by an earthquake, and let him out. But He left him in prison at Cæsarea two whole years, because He wanted him to preach the gospel to Nero at Rome, and the only way that Paul could reach him was as a prisoner.
3. “And we are his witnesses of these things; and so is also the Holy Ghost.” A witness must tell only what he knows. No one can know Christ except by his Spirit; therefore no one can be a witness for Christ who has not made his acquaintance through the Spirit.
4. From this lesson it appears that it is sometimes allowable for a lawyer to plead in behalf of one who is accused on account of the gospel. But God must choose the man. When God moves a lawyer to interest himself in a case, his plea will amount to something. It is very likely that if the apostles had been going to secure the services of a lawyer, they would not have chosen Gamaliel. And if they had, his words would not have had half the weight that they did coming voluntarily and without the knowledge of the apostles. The fact that so learned and conservative a man as Gamaliel would of his own accord intimate the possibility that to persecute those men might be to fight against God, would set some to thinking over the matter.

#### Lesson 9.—Nov. 26, 1892.

THE FIRST CHRISTIAN MARTYR.—ACTS 7:54-60; 8:1-4.

GOLDEN TEXT: “He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.” Acts 7:60.

1. What is the subject of the sixth chapter of Acts?
2. What wonderful prominence had Stephen? Acts 6:8-10.
3. When he was brought before the council on a false charge, what did he do?
4. What plainly appeared from his rehearsal of the history of Israel? See note 1.
5. With what charge did he suddenly terminate his discourse? Acts 7:51-53.

6. Who was it that was thus accusing the judges? Matt. 10:19, 20; Acts 7:55.
7. How did Stephen’s words affect the members of the council? Acts 7:54.
8. Where was Stephen’s gaze directed? Verse 55.
9. What did he see? Verses 55, 56.
10. What did the angry mob then do? Verses 57, 58.
11. What did Stephen do while he was being stoned? Verse 59.
12. What spirit did he exhibit toward his murderers? Verse 60. See note 2.
13. Whose Spirit was thus manifested? Luke 23:34.
14. Who was one of the leaders in the persecution of Stephen? Acts 7:58; 8:1; 22:20.
15. What began with Stephen’s death? Acts 8:1.
16. Who was the leader in this persecution? Verse 3; Acts 26:10.
17. How did he feel toward the church? Acts 26:11; Gal. 1:13.
18. What led him to do this? Acts 26:9.
19. Did this persecution succeed in suppressing the gospel? Acts 8:1, 4. See note 3.
20. What was thus demonstrated? 2 Cor. 13:8.

#### NOTES.

1. The whole of Stephen’s discourse was calculated to fix the minds of his hearers directly upon Christ. There were also direct references to Christ as in the prophecy of Moses: “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.” He was not pleading for his life, but was preaching the gospel. Indeed, at the close of his discourse the Holy Spirit made him an accuser, plainly showing that his judges were the guilty ones.
2. While the mob was clamoring for Stephen’s life, he was calmly gazing into heaven, entirely lost to all his surroundings. Only for a moment did he seem to take notice of what was going on, and that was to pray for his persecutors. But most wonderfully expressive of perfect indifference to all that was going on around him, and of a soul resting in perfect peace, is the sentence which describes his death,—“He fell asleep.” The mob was howling with rage; a jargon of sounds, appalling to the ordinary ear, must have issued from it. Added to this was the pelting of the stones upon Stephen’s body. But amid all this noise and tumult, Stephen calmly fell asleep. Happy is the man who is so completely lifted out of and above self.
3. Satan thought to put out the fire that had begun to burn so brightly in Jerusalem. The result was that he kindled thousands of others. He scattered the firebrands everywhere. Thus persecution worked out God’s plan. If the disciples had stayed in Jerusalem, they would have stagnated. There would not have been enough scope for their activity to keep their piety alive. The church is the salt of the earth, and salt is of no use unless it comes in contact with that which needs preserving.

#### SOLOMON’S PORCH. Acts 3:11.

This porch or cloister was on the eastern side of “the court of the Gentiles,” the wall of which was built, Josephus tells us, of immense white stones, each of which was twenty cubits long, and six cubits high. Mark 13:1. The porch consisted of two rows of pillars, each one piece of polished white marble, which supported a roof of cedar curiously engraven. It was called Solomon’s, not because it was the same that was built by Solomon, but because, being erected on the artificial terrace built by him, and constructed on the same plan, it retained its original name. It was in this porch, or in the court in front, that the traffic of the money-changers and the sale of oxen and doves were carried on; and it was here also that our Lord was surrounded by the unbelieving Jews when they threatened to take his life. John 10:23.—*Biblical Things not Generally Known.*



## From the Field.

DO IT.

FRIENDS, in this world of hurry,  
And work, and sudden end,  
If a thought comes quick of doing  
A kindness for a friend,  
Do it that blessed minute—don't  
Put it off—don't wait,  
What's the use of doing a kindness  
If you do it—a day too late?

### OUR WORK IN SOUTH AMERICA.

AT our last General Conference, held in February, 1890, the opinion prevailed that the time had come for us to take a part in the great work of missions to South America. Our Sabbath-schools became interested in the enterprise, and soon contributed something more than a thousand pounds for the beginning of the work.

For six or eight months before the Conference, the duty of preparation for work in Spanish American countries had been resting upon the minds of a number of our students at Battle Creek College and the Sanitarium Training School, and they were inquiring for a teacher of the Spanish language.

Meanwhile, a missionary of seven years' experience in Mexico came to the Sanitarium for treatment, and was soon teaching the Spanish to about twenty persons. Although in delicate health, Miss Osham continues the work of instruction to a growing class, and endeavors to enlist the sympathies of the same in behalf of girls' schools in Mexico, the line of work in which she was engaged till her health failed.

Soon after the Conference, three colporters were selected to go to Argentina and Uruguay. They spent a few weeks in preparation, and then sailed by way of London; for although the Pan-American Congress worked up quite a feeling of fraternity between the United States and the Republics of the Southern Continent, and has paved the way for commercial treaties and increased trade, it has not yet resulted in the establishment of a good steamship service between New York and the South American capitals.

They began work in Montevideo and Buenos Ayres, where there are large numbers of German, French, English, and American families. As we have a good line of books in each of these languages, they could begin work at once, and they send home encouraging reports. Meanwhile, they are studying the Spanish language, so as to be ready to use the works now being translated into the Spanish as soon as they are issued.

There is a little company of Swiss Sabbath-keepers in Argentina, who have long been pleading for a minister to be sent to that country. In Chili there is another small company from Oran, Algeria, and in the province of San Paulo, Brazil, there is a company of Germans who moved there from Kansas, and they also are pleading for a minister to be sent to their assistance.

About a year ago, Bro. F. J. Hutchins and wife were sent by the Mission Board to the island of Ruatan, in the Bay of Honduras. In a recent number of *The Medical Missionary* Bro. Hutchins says:—

"We have just returned from Bonacca, a small island forty-two miles east of here, where we held a short series of meetings, with abundant success. The Lord worked for the people, and we saw hard hearts softened and subdued by his Holy Spirit. We shall return there in a

few days to give them instruction in regard to health matters. The people of Bonacca are much superior to those of Ruatan, being mostly white, and better in many ways.

"I have been giving quite a little treatment. Often we have calls to go to relieve the suffering, in which we have been blessed with success so far. Our instruction at the Sanitarium was 'meat in due season.' I attended a very bad case of the climate dysentery a few weeks ago, and by means of following strictly the instructions of the 'Home Hand Book,' the Lord gave the victory. It was a bad case, and they had given the patient up when I was called on. The friends seemed very grateful, and made a nice little donation to the cause to show their appreciation."

w. c. w.

### A LETTER FROM BRITISH GUIANA.

BRO. WM. ARNOLD, who is well known to many readers of the ECHO, has been for over three years at work in British Honduras, British Guiana, Trinidad, and the West Indies, selling our religious books. From an interesting letter to his children published in the *Review* of April 12, we take the following extracts, which give a glimpse at his manner of work:—

"I think you will be interested to hear of my work in the country since returning to Demerara. You know I left Georgetown, the capital of Demerara, as the rainy season set in, to canvass Port-of-Spain, the capital of Trinidad. I took about three hundred and fifteen books there, and about the middle of August I delivered the last one, and took passage in the royal mail steamship for Demerara via Barbadoes, where I met Bro. Ball once more, and assembled with the brethren on the Sabbath.

"Tuesday morning, with my 'coolie man' and my satchel, in which was packed my hammock, Sanitarium biscuits, a supply of malted milk, spirit lamp, etc., I set out for the west bank of the Demerara River. We proceeded up the river from village to village and plantation to plantation, till the last estate had been reached, then returned to Georgetown Friday morning with over forty-five orders for books. At first I dreaded this method of work; but now I have come to like it, as there are no long walks to get home after the day's work, but I can make myself at home almost anywhere where there is room to hang up my hammock. We keep a good lookout for bananas (buckwa, as my coolie man calls them), and these with the wheat-meal biscuits and hot milk afford a good substantial diet."

Writing from Robinson Crusoe's Island under date of July 10, he says he has sold 160 books in Tobago, and that in the nineteen months since he last left home, he has delivered 2,000 books, and has orders for 550 copies besides.

Bro. L. C. Chadwick, who has been visiting Mexico, Central America, and the West Indies, reports openings for missionaries and colporters at many places, and we hope to see a strong company of volunteers entering these Spanish American countries.

w. c. w.

### NOTES ON ROMANISM.

POPERY "PUTS BETWEEN."—I. ITSELF as a mediator between heaven and earth.

2. Priest between sinner and God.

3. Auricular confession between penitent and mercy.

4. Penance between offender and godly sorrow.

5. Mass between believer and righteousness in Christ.

6. Indulgence between him and self-denial.
7. Tradition between him and Scripture.
8. Purgatory between him and heaven.
9. Celibacy between priest and home.
10. Good works between believer and justification.
11. Extreme unction between him and death.
12. Saints and the Virgin Mary between him and the prayer-hearing God.

THE Council of Trent decreed that the reading of the Scriptures in the native or vulgar tongue is rather a damage than a benefit. Hence the laity, and even priests, are forbidden to do so without the consent of the bishop in writing. (See Latin and Portuguese editions of decrees.)

GOD has a people in the Roman Catholic Church, and He addresses them: "Come out of her, *my people*, that ye be not partakers of her plagues."

### THE SOUTH AMERICAN STATES.

THAT wind bearing southwest, and that flight of paroquets which providentially diverted Columbus from the mainland of North America to the Bahamas and the mouth of the Orinoco; that divine interposition that swept the caravel of Amerigo Vespucci at first to Paria and afterward to Brazil, left the continent of North America to be discovered by John Cabot and Sebastian Cabot, the vassals of the English kings, Henry VII. and Edward VI. The same hand of God which thus gave this land to England and Protestantism, permitted the Southern continent to come under the sway of papal crowns. And so this vast peninsula, with its fourteen states, waits to be "discovered" anew, and evangelized by Protestant Christians. The conditions strikingly resemble those of Mexico; papal dominion stamps all countries alike with a stereotyped political, social, and moral life, so that from one we may infer the rest. In proportion to papal control, ignorance, superstition, priestcraft, formalism, a fettered intellect and a perverted conscience prevail everywhere. . . .

Missionaries to South America have found everywhere two things, *spiritual destitution and formidable antagonism*. And yet these priest-ridden masses are weary of their thralldom, though scarcely ready for the liberty of the gospel. Especially among the men and youth, there is no love for the "Church," at the best only a superstitious fear. Deism and practical immorality are fearfully prevalent, with no conception of a spiritual type of piety to antidote general religious *apathy*.

The priests threaten all who even attend Protestant worship, with the ban of excommunication, and often lead in lawless violence towards missionaries and mission property. Civil war, with the anarchy it brings, often interrupts mission work, and yet it is plain that God is "overturning" in preparation for His reign whose right it is.

Material progress is visible in better dwellings, farming implements, roads, bridges, factories and mills, railroads, steamboats, telegraphs—in fact, all the marked features of a higher civilization. The people may not love spiritual religion; but they see Protestantism everywhere linked with civil and religious freedom, aggressive enterprises, good government, and national prosperity; and as they look at their own condition—without intelligence or intellectual progress, with low moral standards and lower moral practices, in bondage to a Jesuitical priesthood, and living as slaves rather than freemen—they

naturally turn to Protestantism as a help to political and national progress.

Where Protestant missions are once planted and firmly rooted, marked changes begin in the whole social life. Bibles begin to be scattered, schools established, a pure gospel preached, and instead of the atheism that springs out of the ruins of Romanism, evangelical doctrine and practice burst into bloom.

Now is the golden opportunity for evangelizing South America. All times of transition are crises. The *old* is broken up, but what the *new* shall be is ours under God to determine. God has given us convincing proofs that Protestantism is the lever to uplift these people to a higher plane. *Prompt* and vigorous occupation of the ground, earnest, consecrated evangelism—what might they not do for South America! With Protestant schools, colleges, and seminaries; with an evangelical press to scatter the leaves of the Tree of Life; with churches gathering converts and organizing them into evangelists; with earnest Christian men to become lawyers, doctors, statesmen, judges, educators, we might see a religious revolution from the Isthmus of Panama to the Antarctic Circle.—*A. T. Pierson, D. D.*

## News Summary.

### NOTES.

THE Broken Hill strike seems practically to have collapsed. Many free laborers have been employed, some of the miners have resumed work, and the mines are beginning to show life and activity. But although the case seems so hopeless, the strike has not been abandoned. Ill feeling is manifested, particularly towards the free laborers, several of whom have suffered from acts of violence, and some of the rioters are under arrest.

BARELY two-thirds of the year 1892 has passed into history, but what a record of disaster, misery, and crime, has burdened the part that has gone. Famine in Russia, revolution and war in South America, riot and bloodshed in several of the United States, constituting a most alarming phase of the struggle between capital and labor, and the plague knocking at the gates of every civilized nation, and already admitted to some, while slaying thousands daily in semi-civilized lands,—these are a few of the baleful features of this latest year of our boasted nineteenth century; and we can discover a promise of nothing better from the light of either revelation or history. Probably the most serious evil, from a worldly point of view, is the ever-increasing struggle between the working classes and their employers. Bullets and bayonets in the hands of the State militia have furnished a mighty argument on the side of the employers, but it is an argument which doesn't convince the working men. There is a lull in the conflict, but nothing to show that it is any nearer its termination.—*Review and Herald, Aug. 30.*

FROM time to time telegrams have announced that the Germans were experimenting with balloons for military uses. During the last mobilization of the Russian forces on the frontier, the Germans made such good use of the balloon and electric search light as to utterly exasperate the Russian officers. "Following the line of light flashing from above, the bullets sped upwards; but they fell short of their silken goal. The Germans, in no way disturbed by their firing—they had doubtless already proved their security from the gravity-hampered spheres of lead—continued their nocturnal observations, and when they had learned all they wished to, calmly betook themselves off. The Russians, wild with rage, could no longer misunderstand the possibilities of a perfect system of aerial search lights, and their utter inability to guard against them only aggravated their wrath and indignation. A few nights later the inhabitants of Warsaw were startled by an intensely bright light that fell from the sky upon the city. All eyes were turned upward, but nothing could be

seen save a path of light that ended in a small focus. Suddenly the ray of light swept in another direction, and they could see far up in the sky a balloon. Then it dawned upon the people that it was an electric search light that had caused the brilliant illumination, and that the Germans were continuing their observations of the Russian defences with its aid. Later, another balloon was seen over the Proushkorff railway station. It remained stationary for a time, and then started in the direction of the fort works near Kelets, where it hovered awhile, when it returned across the frontier."

ALL during the presence of the Czar's army on the Western frontier, the Germans kept up their nightly examinations of the disposition and manœuvres of the troops. The balloons came from Prussian Silesia, and announced their presence by sudden bolts of intense light dropped from a great height into the very midst of their helpless victims. They remained stationary sometimes for the space of forty minutes, and would then proceed in any desired direction. The search light would, of course, be comparatively valueless for such uses unless the car carrying it be under the complete control of the operators. But it was made unpleasantly clear to the Russians that the balloons of the prying Prussians were in every way obedient to the hand at the helm. They moved in any desired direction, and the wind currents had no perceptible effect upon them. The balloon stopped over the military camp at Dombrowice, and manœuvred to obtain positions from which the camp could be studied in detail. It is evident that this condition of affairs must presently change the whole system of warfare. Present fortifications will prove powerless against attacks from the clouds directed by the tell-tale illumination of the search lights. They would be as helpless as though their assailants were armed with the irresistible thunderbolts of Jove. Shells could be dropped with almost unerring certainty, and no city could defend itself from an enemy far up in the air beyond the reach of any missile. Even modern cannon, with their great range, could not at present be used against balloons, for the reason that gun carriages have not been made that will allow of a perpendicular elevation.—*Illustrated American.*

### ITEMS.

A commercial treaty has been concluded between France and Morocco.

In Yorkshire and North Wales, Eng., the crops have been ruined by floods.

The Melbourne and Metropolitan Board of Works has just floated a loan of £1,000,000.

The Government of Brazil has invited a million immigrants to settle in that country.

The British navy is to be strengthened by the addition of fourteen new torpedo boats.

The Rothschilds are about to float a loan of £17,000,000 for the Russian Government.

Several German officers and soldiers in East Africa have been murdered by the natives.

Mr. Arnold White says that the unemployed in London number not less than half a million.

An American schooner has been wrecked in the Caribbean Sea, with the loss of seventeen lives.

The British authorities in Upper Burmah are dealing with a somewhat serious rebellion of native tribes.

A bear recently escaped from the London Zoological Gardens, and was shot after killing three of its keepers.

Telephonic communication has been established between New York and Chicago, a distance of eight hundred miles.

The P. and O. steamer *Bokhara* has been wrecked by a typhoon in the Strait of Formosa, and 122 persons drowned.

A recruiting vessel that left Brisbane in June with 174 return islanders, has just returned bringing back 86 Kanaka laborers.

The English shareholders and depositors of the Mercantile Bank insist on the prosecution of the Melbourne directors.

Severe floods have occurred in Sardinia. Six villages have been swept away, and it is feared that a hundred or more lives have been lost.

A hard winter for the London dock laborers is predicted. Although trade is usually brisk at this season, 90,000 are already out of work.

It is stated that Russia has gained possession of a large slice of the Pamir country, which advances her southern border a hundred miles.

A strike of coal miners in the south of France has been attended with such serious rioting and disorder as to make it necessary to call out the military.

In Tonquin there has been trouble between the French and Chinese. The latter have plundered and burned several villages in French territory.

It is estimated that 50,000 people have been drowned, and 1,000,000 rendered homeless and destitute, by the late inundation of the Yellow River, China.

Twenty-seven persons are on trial in Austria, charged with carrying on an infamous traffic in young girls for Turkish harems in Constantinople.

The World's Fair at Chicago was formally dedicated on the 21st ult. in the presence of 100,000 people. It will be opened to the public in May next.

Serious riots have lately taken place in the island of Crete in the Mediterranean Sea, which is under Turkish control, and four Christians have been murdered.

Trains from Sydney to Brisbane have been blocked by landslips near Tamworth, N. S. W. In one instance the driver of a goods train narrowly escaped a fatal accident.

The wheat crop in France will this year, it is estimated, amount to 110,000,000 hectolitres. The annual consumption of wheat in France is about 123,000,000 hectolitres.

Repeated appeals have been made against the evacuation of Uganda by the British, and the Foreign Secretary has intimated that no hasty action will be taken in the matter.

Hundreds of deaths from cholera are occurring daily at Hang Chow. The panic-stricken Chinese blame the Europeans, and have beheaded several of them in the riots that have occurred.

The Gilbert Islands are suffering severely from famine, and it is said to be for this reason that the five hundred Islanders who were reported as sold into slavery, have accepted food and work in Central America.

Through the efforts of Prince Amar Singh, a hospital for lepers is to be erected in Cashmere, at a cost of 50,000 rupees. It will be under the care of Drs. Arthur and Ernest, of the Church Missionary Society.

The Shah of Persia, who has ten million sterling stored in his palace, has been borrowing a sum from the State to defray the cost of his summer outing to the distant provinces of his empire. His suite comprises 10,000 people, including 300 wives.

The Victorian exhibit for the Imperial Institute in London is now made up, and consists largely of raw products. The Institute is to be formally opened in May next. All parts of the British Empire will be represented by exhibits, as it is by donations.

The Free Methodist Mission Board has purchased 1200 acres of land near Port Shepstone, Natal, where the Board intends to plant a station. Three missionaries are already there. Industrial and educational work will be made auxiliary to their other efforts.

Russia is said to be seeking to form an alliance with Austria. Russian diplomatists are also urging that their war ships as well as their commercial marine should be allowed free passage from the Black Sea through both the Bosphorus and the Dardanelles.

The Protestant missions among the lepers in India are now working in nineteen different centres, and in connection with twelve different missionary societies; and great success attends the work, not only in mitigating their sufferings, but in evangelizing the unfortunate victims, and in limiting the spread of the disease.

The Romish Church is reinforcing her missions on the Congo. Twenty novices are preparing for work in the Free State, two of whom are now ready to go. The Trappists will start an agricultural establishment near the Falls, and intend to get to work this season. Another Catholic order is increasing its industrial facilities at Bangala.

## Health & Temperance.

YET who, thus looking backward o'er his years,  
Feels not his eyelids wet with grateful tears,  
If he hath been  
Permitted, weak and sinful as he was,  
To cheer and aid, in some ennobling cause,  
His fellow-men? —*See cited.*

### SOURCES OF DISEASE GERMS.

**Mouldy Walls.**—Many people who do not appreciate the importance of sunshine as they should, allow mould and mildew to accumulate upon their walls in damp weather, especially in nooks and corners that will be unobserved, never thinking that any harm will come from so doing. Such are ignorant of the fact that each patch of mould is a forest of millions of little plants, which are constantly throwing off into the air myriads of germs, to be inhaled by the occupants of the house. There is good evidence for believing that the forms of leprosy described in the Jewish law as affecting the house were nothing less than certain forms of mould, or fungoid growths, which are especially liable to occur in warm countries like the land of Palestine. The description of the so-called "leprosy in the house," together with the proper means to be adopted to remove the difficulty, may be found in Lev. 14:36-48, as follows:—

"Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house; and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall, then the priest shall go out of the house to the door of the house, and shut up the house seven days; and the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house, then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city; and he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place; and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

"And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered, then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. And if the priest shall come in and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed."

Many have puzzled themselves much respecting the nature of the leprosy above described; but when we consider the description given, in the light of modern sanitary science, the meaning is plain. The description answers exactly to certain species of mould which are apt to form on damp walls, being sometimes greenish and sometimes reddish in color. The mould itself is not communicable to human beings; but as it grows, it throws off into the air myriads of germs, which give rise to fermentation and putrefaction, and, when taken into the human

system, to serious disease. The directions given for removing the evil are most excellent. If scraping off the mould and the plaster of the house and replastering did not exterminate it, the house ought to be torn down; for the recurrence of the mould would indicate that the conditions connected with the location of the house were such as to render it unfit to live in.

How may leprous houses may be found now-a-days! The green spots on the wall, the musty odor, and the damp, germ-laden air to be found in many a palatial residence as well as in the spare bedroom and dark parlors of the less pretentious cottages of people of more limited means, are symptoms of house leprosy which, three thousand years ago, would have consigned the infected dwellings to demolition. Are we thirty centuries behind Moses in our knowledge of, and obedience to, sanitary law?

**Barn-yards, Hen-coops, etc.**—The close proximity of barn-yards, hen-coops, and hog-pens to human dwellings is a frequent cause of serious and fatal disease. The germs which are developed in the filth abounding in those places, together with the noxious gases constantly arising from the decomposing excreta, are productive of disease when received into the system. Often, indeed, the well from which the family supply of water is obtained will be located only a few feet from a reeking barn-yard, or, as we have more than once seen, the well will, for convenience, be located within the yard itself. In consequence of the proximity, the water of the well will be contaminated by the soluble filth which percolates down through the porous earth and finds its way into the underground veins of water by which the well is fed.

**Drains and Cesspools.**—The drains, sewers, and cesspools, connected with a house are often sources of serious disease. The kitchen sink is not infrequently the door through which the germs of disease silently creep into a household and develop into disease and death, the cause of which remains a mystery and is attributed to the inscrutable dealings of Providence.

In the summer, draughts are produced in the room, which suck up the filthy gases which are formed in the cesspool or sewer, through the drain pipe,—unless it is furnished with an efficient water-trap, which is not usually the case. In the winter, the gases of the cesspool are naturally warmer than the air above, and so they rise and find their way into the house, filling it with invisible poison, which is breathed, and thus taken into the blood, by every occupant of the dwelling. Thousands of valuable lives are annually sacrificed in this way.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

### HOW TO CURE SLEEPLESSNESS.

1. Do not take narcotics or other poisons, that can never produce natural sleep, but only narcotism, which is a stupor caused by congestion and paralysis of the nerves. After causing this stupor, the secondary effect of narcotics is to produce inveterate wakefulness. This sleeplessness resulting from drugs may continue a long time, and can only cease when right living has restored the health of the nerves.

2. Secure all the conditions of sleep. (a) A well-ventilated room. This requires 2,000 cubic feet of pure air supplied to each person every hour. Not one sleeping room in a thousand has pure air all night. Most people are misers in the use of air and sunlight, though the first essentials to life and costing nothing. (b) A sunny room,

where the direct sunlight can purify the bedding and night clothes daily. They should be exposed several hours to light and currents of air. (c) A clean bed, never of feathers—not even the pillow—but of fresh straw, with light mattress, over springs or similar material. (d) Have as light covering as consistent with comfort. Too much covering prevents the escape of gaseous elements essential to health from the millions of pores of the skin. (e) Make digestion good. Indigestion may cause sleepless nights and frightful dreams. To have good digestion, eat only when hungry and as little as true hunger demands. Eat slowly, without drink, plain, wholesome food (*e. g.*, wheat-meal bread unfermented), and so digestion will be finished by the time for sleep. Eat or drink nothing hot. (f) Take vigorous exercise till tired enough to crave rest each day. (g) Take a full bath at least once a week, and oftener in summer. Bathe the feet daily. (h) Have nothing to waken or disturb you after retiring. (i) Have the feet thoroughly warmed and kept warm. (j) Use a small pillow. (k) Wear a thin nightdress.

3. Live in the sunlight; men need light as much as plants. Take down your shutters and curtains.

4. Breathe pure air always.

5. Be free to breathe and live. Wearing corsets and tight dress is slow suicide. Suspend all clothing from the shoulders, and have it so loose that the lungs can be fully inflated, freely moving every vital organ. This is breathing. Take such daily exercise as to compel this full respiration and a rapid flow of blood. Running is good.

6. Banish care and painful thoughts, and cherish hope and cheerfulness. Believe that Omnipotent Love rules the universe. Nervousness is best cured by good sleep, and building up strong muscles by vigorous activity, and by whatever increases vitality. You must do whatever secures perfect life and health to have perfect sleep. They are inseparable. Do not think my directions too numerous or any pains too great for this end. Health is invaluable. It is a solemn duty to make the most of our lives for ourselves and for the service of humanity.—*A. O. Fuller, M. D., in New York Voice.*

### OUR DIGESTIVE POWERS.

THE human stomach possesses most wonderful powers of adaptation to circumstances. When Lieutenant Bligh and his eighteen men were cast off from the *Bounty* by the mutineers in an open boat, they subsisted for forty-one days on a daily allowance of one twenty-fifth of a pound of biscuit per man and a quarter of a pint of water. Dr. Tanner in 1880 fasted for forty days, subsisting, it is said, on water alone; and Succi and other fasting men have since excelled this. Kaffirs, North American Indians, and the "fat boy" in "Pickwick" may well be quoted as fearful examples of voracity; but even their gastronomic feats are exceeded by the full-grown Esquimaux, who will daily eat 20 lbs. of flesh and oil if he has the chance; while, on the authority of Admiral Saritcheff, a Yakut of Siberia has been known to consume in twenty-four hours, besides enormous quantities of meat, "20 lbs. of fat, and a quantity of melted butter for his drink!"—*Public Opinion.*

WONDROUS is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle.*



# Publishers' Department.

## PUBLIC SERVICES.

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

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ADELAIDE—Bible Christian Chapel, Young St.	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills ...	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall ...	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St. ...	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill ...	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall ...	2 p.m.	3:15 p.m.
SYDNEY—O. F. Hall, Wilson St., Newtown.	3 p.m.	10:15 a.m.

## COMMENCEMENT OF SABBATH.

ADELAIDE: Nov. 25, 6.52; Dec. 2, 6.57.  
HOBART: Nov. 25, 7.11; Dec. 2, 7.18.  
MELBOURNE: Nov. 25, 7; Dec. 2, 7.7.  
NEW ZEALAND: Nov. 25, 7.9; Dec. 2, 7.16.  
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# The Bible Echo.

Melbourne, Victoria, November 1, 1892.

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

## NOTES OF TRAVEL.

LEAVE-TAKING of friends is one of the painful things common to earthly experiences. Ours was rendered as pleasant as it could be by many hearty good wishes and assurances of prayers for divine guidance. A goodly company assembled at the station in Melbourne on the afternoon of Oct. 10, and if kindly sympathy will ensure a happy journey and a successful mission, our success is already assured. We believe they will do much in this direction, especially when accompanied with fervent prayer. At Ballarat about a dozen or more of the dear friends were at the station, with good cheer for both the physical and spiritual man, and a repetition of kind wishes was heartily given.

At Adelaide I remained twenty-four hours, and in the evening attended a meeting of the church, and spoke briefly upon the rise and spread of the gospel work in its early and in its later days. Here again was another kindly demonstration of fraternal sympathy in our common work.

On the 12th, at noon, I went aboard the *Massilia* lying at Larg's Bay; at one o'clock Bro. Daniells took his leave, and in a few minutes we were headed away towards Albany. The weather and sea were very favorable to capricious stomachs, and we flattered ourselves very freely. 'Twas well we had one laugh first; for the Australian Bight does not sustain a good reputation for docility, and it was soon reinforcing its old-time character with many fresh antics.

However, the vessel proves to be one of the steadiest of her class, and although up to landing at Albany the weather was exceedingly rough, discomfort was reduced to the lowest consistent degree. Indeed, the discomfort caused by rough weather is very secondary to the pain with which we witness

the careless, self-indulgent life of the ordinary traveller. His time is generally spent in smoking, drinking, card-playing, betting, novel-reading, and in conversation which wholly accords with his employments. On the sea, of all places, we seem to be shut in with God; and if men felt to praise Him and to meditate on his works, how profitable such periods might become. But generally speaking, God is apparently but little thought of on shipboard.

G. C. T.

WE have just received a ten-pound note, accompanied by a letter without signature, but in a familiar hand, asking us to use the donation wherever we think best, for the spread of present truth. We are heartily thankful for this offering; for there are several important enterprises needing funds, and our only perplexity is to decide which is most worthy. Our ship missionaries in Sydney have found excellent opportunities to send copies of the ECHO and our religious tracts and pamphlets to some of the Polynesian Islands, where there are considerable numbers of both whites and natives, who, having but few opportunities to supply themselves with reading matter, receive what we send them with much gratitude. We apply five pounds to the fund for the purchase of such literature, and five pounds to our Students' Aid Fund, from which loans are made to some of our faithful colporters, that they may have for a few months the superior advantages for Bible study afforded at our school.

MANY are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will, He will then work in you to will and to do according to his good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centred upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. But by yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.—*Mrs. E. G. White, in Steps to Christ.*

FROM the *Workers' Bulletin* of Wellington, N. Z., it appears that the workers there are manifesting a good degree of activity and zeal, and some progress is the result.

Steady, healthy growth is reported from the northern churches, where Bro. Israel is laboring. Bro. Anderson is still holding meetings at Norsewood. He lately found a lady who had accepted the truth in Denmark, and had travelled all the way to New Zealand to tell her daughter about it. Bro. McCullagh reports that a young man in Christchurch who has just accepted the truth is preparing, in company with Bro. Paap of Kaikoura, to attend the Australasian Bible School at the commencement of next term. At latest accounts, Bro. McCullagh was with the Wellington church.

THE address of the Secretary of the Australian S. D. A. Conference is Mr. Geo. Foster, 195 Commercial Road, South Yarra, Melbourne; and not 27 Commercial Road, as given in last issue.

NOW THAT our Sabbath-school lessons are upon the Acts of the Apostles and the history of the early Christian church, there are many who feel the need of some inexpensive work which will give a clear outline of the people, the times, and the countries, where the first churches were established. There is no single book, aside from the Bible, which we have found so useful and interesting as the *Life and Epistles of the Apostle Paul*, written by W. J. Conybeare and J. S. Howson. The first three or four chapters of Canon Farrar's *Early Days of Christianity* are also very interesting. But of Conybeare and Howson's *Life of Paul*, we can say that it is instructive from beginning to close.

It will be remembered by many of our readers that the United States Congress, in deference to the wishes of the churches, has voted an appropriation of £500,000 to the World's Fair at Chicago, on condition that the gates be closed on Sunday. The church is jubilant. Many wonderful things will be on exhibition there, and among them the "American Sabbath." This is how a secular paper speaks of it:—

"The exhibits at the World's Fair will cover every conceivable thing that can be illustrated. Probably the most curious exhibition of the whole mass will be the 'American Sabbath.' The credit for this suggestion is due the immortal Joseph Cook, who says, 'We want the Fair closed, so we can show our European visitors, among other things, the "American Sabbath." Inasmuch as all the Sabbath that can be seen in Chicago during the Fair will be inside the gates of the Exposition, it is difficult to understand how our European visitors are to see it if they are kept outside. The saloons, beer gardens, theatres, and other resorts will be in full blast on the outside, while the American Sabbath will reign lonely and supreme on the inside.'"

A RELIGIOUS paper, which naturally looks at the subject from a different standpoint, takes a more serious view, and is less facetious, says:—

"Now that Congress has passed the bill appropriating a large sum of money to the Columbian Exposition on condition that the gates be closed on Sunday, we have admitted into our national government the principle of legislation in religious matters, and the principle of religious freedom is set back more than four hundred years. We need not now be surprised at anything in this line."

The churches are congratulating themselves on their power, which they fully realize, and will not be slow to use.

HALF a dozen tracts issued in neat style by the International Tract Society, 48 Paternoster Row, London, E. C., have just been received at this Office. These tracts are, "Living by Faith;" "Can We Keep the Sabbath?" "The Full Assurance of Faith;" "Righteousness: Where is It to be Found?" "The Sure Foundation, and the Keys of the Kingdom," by E. J. Waggoner; and "Bible Election," by M. C. Wilcox. Some of these are old friends in a new dress; but others are new, and, to speak from a partial reading, give promise of being of great interest. As their titles indicate, they are on live subjects.

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God in them.—*Flavel.*

## The Bible Echo and Signs of the Times.

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Address BIBLE ECHO, North Fitzroy, Melbourne, Victoria; or, Bank's Terrace, Wellington, New Zealand.

LONDON ADDRESS, 48 PATERNOSTER ROW, LONDON, E. C.