

# THE BIBLE ECHO

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ONE PENNY

## WORKING PATIENCE.

**Divinity of Patience—Learning in Trial—Under the Tribulum—Pain Transformed—Perfected Through Suffering.**

AMONG the many important elements that constitute character, patience is one of the most important. The impatient man can be of but little service to God or humanity; he is most helpful in forwarding the work of Satan.

Patience is not a natural gift; it must be acquired. Man is by nature hasty and impatient, and it is only by entering the school of the Divine Teacher that the lesson of patience can be truly learned.

In his epistle to the Israel of God, James writes, "The trying of your faith *worketh* patience. But let patience have her perfect work that ye may be perfect." Here we have three steps—trial, patience, and then perfection. But the perfection can never be reached if we are not willing to pass down the valley of trial and over the bridge of patience.

In writing to the Romans, Paul

reminds them that "tribulation *worketh* patience." Rom. 5:3. This word "tribulation" comes from the Latin word *tribulum*, the name of a flail or thrashing instrument. This instrument was used by the Romans



"Ye Have Heard of the Patience of Job."

in thrashing out their grain, and separating it from the chaff. So God uses trial or tribulation to work out patience in His people in order that they may be perfect, and thus separated from the chaff.

But notice in this: The trial that God uses always comes from the

outside, and is beyond our control. The evil that springs from within is the work of an enemy, and does not come with the object of developing character, but to destroy.

God points us to the prophets as

examples in suffering affliction and patience. Jas. 5:10, 11. Among these Job stands out prominently as the man of patience. With his five hundred yoke of oxen stolen by the Sabeans, his seven thousand sheep burned up by fire, his three thousand camels carried away by the Chaldeans, and his seven sons and three daughters slain by the whirlwind, Job could still say, "Blessed be the name of the Lord."

What a rebuke to the mad impatience that so often marks

your life and mine! Here was a man shorn of every earthly blessing, and his own body made a loathsome thing, yet Satan could not induce him to "charge God foolishly."

Do you murmur because of the weight of the *tribulum* when God hems your life round with trial?

Remember that He does not "afflict willingly." There is some needed lesson yet to be learned, some touch of patience yet to be given to make character divine.

The shining pearl that men value so highly was once a small particle of sand. It fell into the oyster shell, and there proved a source of worry and pain. The oyster could not remove it, and so began to fold it up in a delicate covering that its rough edges might become less hurtful. Thus day after day and year after year the covering of pain was woven, when, lo! at the end of the years, the grain of sand is found to be transformed into a gem of beauty. Even so it may be in human life, the tribulation that worries and annoys may be transformed by the hand of patience into a pearl that will shine in character forever more.

The Captain of our salvation was made perfect through sufferings. Heb. 2:10. The servant must not expect to find a smoother path than that marked by the footprints of his Master.

#### A DUST-COVERED INSTRUMENT.

A STRANGE instrument hung on an old castle wall—so the legend runs. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was and how it had been used. Then one day a stranger came to the castle gate and entered the hall. His eye saw the dark object on the wall, and, taking it down, he reverently brushed the dust from its sides and tenderly reset its broken strings; then chords, long silent, woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had come back to his castle again.

It is but a legend, yet the meaning is plain. In every human soul there hangs a marvellous harp, dust-covered, with strings broken, while yet the Master's hand has not found

it. Is there no joy in your heart? Is your soul-harp hanging silent on the wall? Have you not learned the secret of glad, happy days?

"O, could the tender Christ but brush away,  
And o'er the slumbering tones His fingers sweep,  
A world would pause to catch the echoing chord  
Of music wakened 'neath the touch of God."

Open your heart, dear reader, and let Christ enter it. He will repair its broken strings, brush away the dust of sin, and fill your soul with melody divine.—*Christian's Guide.*

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#### WE WOULD SEE JESUS.

We would see Jesus; for the shadows deepen,  
The day is closing, night is almost here.  
We would see Jesus; He our faith could strengthen,  
And fill our drooping hearts with holy cheer.

We would see Jesus; Lord, our hearts are longing  
To hear the still, small whisper of Thy voice.  
Speak to us, Lord; for only Thou canst comfort;  
Speak to us, Lord, and bid our hearts rejoice.

We would see Jesus, lest our footsteps falter,  
And we, perchance, may miss the narrow way,  
And stumbling fall in gathering gloom of midnight;  
We would see Jesus, lest we go astray.

We would see Jesus. Hark! I hear a whisper;  
A voice is speaking low, in tones most blest:  
"Come unto Me, ye weary, heavy-laden;  
Come unto Me, and I will give you rest."

'Tis Jesus calls, the loving, gentle Saviour;  
'Tis Jesus speaks, the One we long to see;  
The Shepherd's voice we know and gladly welcome;  
We rise, dear Lord, with joy to follow Thee.

And Thou wilt lead us unto pastures verdant;  
Thy living Word our daily food shall be;  
Our thirsty souls shall drink from life's pure fountain,  
And, satisfied, go forth to follow Thee.

MRS. ADA MILLER.

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#### TRUST.

IF from the first verse in the Bible we count 15,587 verses, and from the last verse in Revelation count the same number back, we will have the 8th verse of the 118th Psalm left, which, of course, will be the centre verse. It reads thus, "It is better to trust in the Lord than to put confidence in man." What a beautiful admonition this is that is placed right in the bosom of God's word.

No doubt many will say that it is simply a coincidence, as it is only a few years ago, comparatively speaking, since the Bible was divided into verses and chapters. Whether it is so or not, it does not alter the fact that these are God-breathed words; and if we search from this centre backwards and forwards we will find that this truth permeates the whole book—"Trust in God." All the calamities that have come upon the people of the world, from the days of Adam until the present time, have come about through mistrusting God, and trusting in the weak arm of man.

There are many who are placed in what the world calls comfortable circumstances; they have plenty of money, and their bread and butter seems sure. Why should they trust in God? Strange as it may seem, by another so-called coincidence we are given an answer. If from the 1st chapter of Genesis we count 594 chapters, and from the 22nd chapter of Revelation count the same number back, we will have the shortest and centre chapter of the Bible left. It is found on the same leaf as the shortest verse, and is the 117th Psalm.

"O, Praise the Lord, all ye nations; praise Him, all ye people. [Why?] For His merciful kindness is great towards us; and the truth [law] of the Lord endureth for ever. Praise ye the Lord."

This short chapter contains a volume. It is an exhortation to a fallen world; to every kindred, tongue, and people to trust in the Lord; to praise Him for His merciful kindness. If we but meditate on these words we would feel how much we are indebted to our heavenly Father for the many ways in which He manifests His love towards us; for in a thousand different ways incomprehensible to us He could make His very works instruments of His vengeance to chastise a guilty world.

Jeremiah recognised this truth when he said, "It is of the Lord's mercies that we are not consumed,

because His compassions fail not. They are new every morning; *great* is Thy faithfulness." Lam. 3: 21-23.

To illustrate these words, we might quote a few scientific facts. It is said that the atmosphere which surrounds us, and in which we live and breathe, is capable of being converted into an instrument of terror and destruction. It is composed chiefly of two ingredients; one of these is the principle of flame, and if the other ingredient were extracted from the atmosphere, and this principle left to exert its native energy without control, instantly the forests would be in a blaze, and the hardest metals and most solid rocks would melt like wax; the waters of the ocean would add fuel to the raging element, and in a few moments the whole expanse of our globe would be enveloped in one devouring flame.

Again, the globe on which we reside is whirling round its axis every twenty-four hours, and is carried round the sun with a still greater velocity. Should that Almighty Arm which first impelled it in its career cause these motions suddenly to stop, mountains would be tumbled into the sea, forests torn up by their roots, cities overthrown and demolished, all nations would be thrown into confusion, and terror and destruction would overwhelm the inhabitants of the earth.

The earth's axis at present is directed to certain points of the heavens, from which it never deviates but in a very slight degree; but were the hand of the Creator to bend it so as to make it point in a different direction, the ocean would abandon its present bed and overwhelm the land, and a universal deluge would sweep the earth's inhabitants into a watery grave.

Jeremiah understood what he said when he uttered the words, "It is of the *Lord's mercies* that we are not *consumed*."

Dear reader, is it not better to trust in the Lord? In speaking of

those who trust Him, He says, "I give unto them eternal life, and they shall *never perish*, neither shall *any man* pluck them out of My hand." John 10: 28.

When you are in trouble and in difficulties, and in all kind of perplexities, trust Him, for it is written, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, . . . and shall inhabit the parched places in the wilderness. But *blessed* is the man that trusteth in the Lord, for he shall be as a tree planted by the waters and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green." Jer. 17: 5-8, R.V.

C. HALLAM.

#### NUMBER SEVEN IN THE BIBLE.

IN seven days a dove was sent.

Every seven years the land rested.

Jacob served seven years for Rachel.

Jacob mourned seven days for Joseph.

On the seventh day God ended His work.

Abraham pleaded seven times for Sodom.

The golden candlestick had seven branches.

Naaman washed seven times in the river Jordan.

Jacob was pursued a seven day's journey by Laban.

Every seventh year the law was read to the people.

On the seventh day Noah's ark touched the ground.

Solomon was seven years building the temple, and fasted seven days at its dedication.

On the seventh day of the seventh month, the children of Israel fasted seven days in their tents.

Job's friends sat with him seven days and seven nights, and offered

seven bullocks and seven rams as an atonement.

A plenty of seven years and a famine of seven were foretold in Pharaoh's dream by seven fat and seven lean beasts, and seven ears of blasted corn.

In the destruction of Jericho, seven persons bore seven trumpets seven days; on the seventh day they marched round seven times, and at the end of the seventh round the walls fell.—*Selected*.

#### THE PERFECT PLAYMATE.

IN a far away country, so long ago,  
The boys and girls of that older time  
Had the very best playmate that ever was  
known,

Better, I'm sure, than yours or mine.

His face grew sad for another's woe,  
Or was wet with tears for another's pain;  
But never a blow nor an unkind word  
Was answered by Him with its kind again.

A gentle, warm-hearted, generous boy—  
The one perfect pattern for you and me.  
Let us try this year to grow more like Him—  
This perfect playmate of Galilee.

—H. L. Ricardo.

#### BRIGHT PICTURES.

LET the thorns alone, for they will only wound you. Gather the roses, the lilies, and the pinks. Have there not been some bright spots in your experience? Have you not had some precious seasons, when your heart throbbed with joy in response to the Spirit of God? When you look back into the chapters of your life experience, do you not find some pleasant pages? Are not God's promises, like the fragrant flowers, growing beside your path on every hand? Will you not let their beauty and sweetness fill your heart with joy?

The briars and thorns will only wound and grieve you; and if you gather only these things, and present them to others, are you not, besides slighting the goodness of God yourself, preventing those around you from walking in the path of life?

It is not wise to gather together all the unpleasant recollections of

a past life,—its iniquities and disappointments,—to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting the light of God away from himself, and casting a shadow upon the pathway of others.

Thank God for the bright pictures which He has presented to us! Let us group together the blessed assurances of His love, that we may look upon them continually. The Son of God leaving His Father's throne, clothing His divinity with humanity, that He might rescue man from the power of Satan; His triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the Deity unveils His glory; the fallen race uplifted from the pit of ruin into which sin has plunged them, and brought again into connection with the infinite God; and having endured the Divine test through faith in our Redeemer, clothed in the righteousness of Christ, and exalted to His throne—these are the pictures which God would have us contemplate.

MRS. E. G. WHITE.

#### THE GIFT OF GOD.

“GOD so loved the world that He gave His only begotten Son.” It is in the nature of a gift that the giver ceases to hold possession of it, and receives no consideration in return. It is the outcome of a spontaneous emotion which moves upon the donor, and exercised toward the recipient of his favours. Thus it is that Christ is the gift of God, unreservedly given, and graciously bestowed.

Though equality with God was His exclusive right, and also the control of heaven's dependencies was vested in Him,—“for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be

thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him” (Col. 1:16),—yet these claims were all set aside in that wondrous exhibition of humiliation, when He voluntarily assumed the form and nature of sinful humanity. By this act of making Himself one with us, He established that coalition of interests which forever identifies Him with the affairs of this world.

In espousing our cause, Christ had to meet the usurper, under whose long reign of usurpation the earth had lain defiled. The conflict took place on Satan's own ground, and was fought with his own weapons; but where Adam failed, Christ conquered. The tactics successfully used by Satan through the centuries met a severe reverse.

Christ was tempted, but *never sinned*. He suffered, but *never murmured*. He died, but *did not see corruption*. Thus was the oppressor foiled, and his schemes frustrated. By virtue of conquest, Christ established His right to represent this apostate world.

His was a precious gift indeed, for while He gave up so much of what was so excellent, it was to combine with the wreckage of human life, if so be that He might save some. Peculiarly significant is it that that which was most repulsive enlisted His greatest sympathies. By no method of reasoning can we explain the love of God, but in the varied condition of those in whom it is expressed, is seen its beauty, simplicity, and disinterestedness. His tenderness in dealing with life's sorrowing ones, whether the result of their own or the actions of others, is a charming picture of true benevolence; but that in Himself He should, by His own volition, bear our sins (1 Peter 2:24), infirmities, sicknesses (Matt. 8:17), griefs, sorrows (Isa. 53:4) and care (1 Peter 5:7), is more wonderful than all.

The relationship thus assumed will be eternally retained. The Son

of God will ever be known among the sons of men. “He will dwell with them, and they shall be His people.” Amid the ecstasies of the supernal realms, no greater inspiration will inspire the immortal ones, nor create the melodies for richest song, than *Christ, the gift of God*.

WM. KNIGHT.

#### SATISFIED.

OH! He wakes me from my dreaming  
To behold Him face to face;  
And He saves and keeps me ever  
With the fulness of His grace.  
And He does not keep me waiting  
Till I reach the home above,  
But He satisfies me daily  
With the sweetness of His love.

In the stillness and the darkness  
When no human friend is near,  
Oft He comes to soothe and comfort—  
Wipes away the falling tear.  
And He never disappoints me  
When I seek the quiet place:  
But He spreads a royal banquet,  
And reveals His smiling face.

Though my way leads o'er the hilltops  
With the sunshine beaming fair,  
And the rarest flowers, nodding,  
Breathe a welcome everywhere;  
Or adown the lonely valley  
With the shadows falling drear,  
Still He satisfies me fully,  
For I feel His presence near.

—O. E. Hart, in N. Y. Observer.

#### THE MILLENNIUM.—No. 3.

IN our last article we answered two of the three questions with which the study opened. We discovered that the millennial reign of the saints with Christ is in heaven, judging the wicked dead and disloyal angels; and, secondly, that this is after the second advent of Christ. We have this week to answer the third query, What is Satan's confinement in the bottomless pit?

We will first inquire, What happens to the wicked living on the earth at Christ's coming?

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints.” 2 Thess. 1:7-9.

This is very definite. The wicked, those who obey not the gospel, shall be destroyed by the brightness of Christ's appearing in the day that He comes to give rest to His people. But how universal will this destruction be? "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33. In other words the whole wicked world will be destroyed.

Now let us put together two facts we have learned, and see what additional truth they reveal. At Christ's coming all the righteous dead and living are translated to heaven for a thousand years.

At that same time all the wicked living are destroyed by the brightness of His coming, and the dead are left on the earth.

There is, therefore, left at Christ's coming *not one living human being in the world.*

But as these two events occur at the beginning of the millennium, it is an inevitable conclusion that *at the beginning of the millennium, and during it, there will not be a single human being alive upon the earth.*

But let us hear the Scripture on this point to see if it substantiates this deduction.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4:23-28.

This is a remarkable passage, generally overlooked, but containing many important statements worthy of careful notice. Observe first the time of its application, "At the presence of the Lord." Verse 26.

This is at the second advent, when Christ comes again.

Observe that at that time the prophet views the earth (verse 23), and sees *no man* upon it. This is in perfect harmony with our conclusion above, because all the righteous have been translated to heaven, and all the wicked are slain. Our deduction stands substantiated.

Observe further that the fruitful place has been made a wilderness, and all the cities are broken down at the presence of the Lord, by His fierce anger. The whole land (Heb. *erets*, earth) is desolate; even the mountains tremble, and all the hills move lightly.

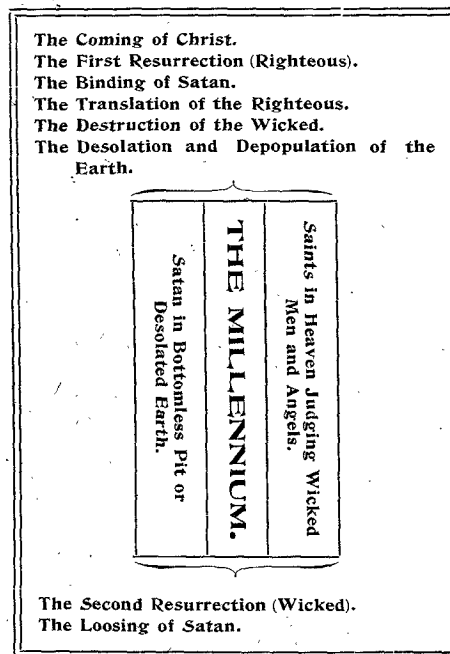
Observe how remarkable is the expression describing this dreadful state of chaos, "I beheld the earth, and, lo, it was *without form, and void*, and the heavens, and they had *no light*." Compare with this the description of the primitive state of the earth before it was beautified by the six days' work of creation, and see what conclusion you must draw,

"And the earth was *without form, and void, and darkness* was upon the face of the deep." You will note that the descriptions are identical, and hence must conclude that the state of things is the same. That is to say, when at the beginning of the millennium Christ comes to translate to heaven His saints, and destroy the wicked, *the earth is made desolate, and brought back to its primitive chaotic state.*

Just one more fact in conclusion: The Greek equivalent of the Hebrew word describing the earth in that primeval chaos is "abussos," translated "deep." But the Greek word translated "bottomless pit" in Rev. 20:1 is no other than this same "abussos." That is to say, "the bottomless pit" of Revelation is the "deep," or earth in darkness, without form, and void, of Genesis.

We are now in sight of the answer to our third question. What is Satan's imprisonment in the bottomless pit during the thousand years?

It is *his confinement to the earth desolated and depopulated at Christ's advent; when, with all the righteous in heaven, all the wicked slain, the whole earth reduced to its original chaos and*



*primeval gloom, he wanders up and down, to and fro, for a thousand years contemplating the ruin his rebellion has wrought.* That, according to the Bible, is the place and nature of his imprisonment. H. C. LACEY.

To be Continued.

WISE FLIES.

WOMEN keep their parlours dark to keep out flies. If men and women were as wise as flies, they would keep out of dark rooms too, and have far better health than they now have. The pestilence "walketh in darkness." Ps. 91:6. There can be no good health without sunshine. A potato vine grown in a cellar, and a woman living in a sunless kitchen, are much alike in colour.

Women set their flowerpots in the sunlight, and then seat themselves back in the shade. The flowers bloom, and the women fade. If the women would sit in the sun, and put the flowers back in the

shade, they would soon grow radiant, while the flowers would fade and die.

"Sun yourself," says a writer in the *Home*. "Sleepless people should court the sun. The very worst soporific is laudanum; the very best is sunshine. Therefore it is plain that poor sleepers should pass as many hours of the day as possible in the sunshine, as few as possible in the shade. Many women are martyrs, and do not know it. They shut the sunshine out of their houses and their hearts; they wear veils, they carry parasols; they do all that is possible to keep off the subtlest, and yet the most potent, influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change all this, to get roses and colour in our pale cheeks, strength in our weak souls? Women are pale and delicate. They may be blooming and strong, and the sunlight will be a potent influence in this transformation."

"The Lord God is a sun." Ps. 84:11. He would have us "walk in the light, as He is in the light;" for "God is light, and in Him is no darkness at all." 1 John 1:5, 7. Darkness and sin go together, and end in "outer darkness," where there is "weeping and gnashing of teeth." Matt. 8:12, etc. The prince of darkness is "the god of this world." God's children are "illuminated." Heb. 10:32. They "shine as lights in the world." Phil. 2:15. Their bodies are "full of light." Matt. 6:22. Their "inheritance" is "in light." Col. 1:12. Their "sun shall no more go down." Isa. 60:22. "There shall be no night there." Rev. 21:25. It is best to come to the light here that we may dwell in the light hereafter.—*The Common People*.

THE "peace of God" passes human understanding, therefore it cannot be obtained by any human means; it comes from God.



### STUDIES IN THE BOOK OF DANIEL.

—No. 5.

#### A KNOWLEDGE OF THE GOSPEL SECRET MEANS LIFE.

DANIEL and his companions desired mercies of the God of heaven, and their prayers were not in vain. Communion with the God of heaven was not a new thing to them, and they were not driven to it as a last resort through fear of death. As citizens of the heavenly kingdom, loyal to its principles, they had learned to come boldly to a throne of grace, and to ask with confidence. Of some it is said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Not so with these petitioners. The way they lived was the index of the way they prayed. Right living was the true basis of right praying.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His; and He changeth the times and the seasons: He removeth kings and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth in Him. I thank Thee and praise Thee, O Thou God of my fathers, who has given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter.

That which Daniel saw in the night vision was what he had already experienced in his own life, the superiority of the principles of the kingdom of heaven. The Lord now showed him the working out of these principles among the nations of the earth, and their final triumph over all other kingdoms, regardless of their outward glory and power. He sees the long procession of kings who are removed one after the other, and of the kingdoms which succeed each other until "the gospel of the kingdom of God" has accomplished

its work, and "until He come whose right it is." But "the secret" of all this goes deeper than the mere fact of the succession of kingdoms. It makes clear the *means* by which the King of heaven will establish an *everlasting* kingdom, although He has no other source from which to gather His subjects than the very peoples that constitute the earthly kingdoms which pass away. These are "the deep and secret things" which are beyond the range of human wisdom, and which must be "revealed" if they are ever known by man. The stability of any kingdom depends upon the loyalty of the subjects to the law of the realm, and so it is in the kingdom of heaven. And it is the triumph of the gospel that rebellious, fallen men can be transformed into loyal, obedient subjects of God's kingdom; but this is only accomplished through that mysterious union of the Divine with the human, through the gift of the Son of God to the human family. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2-4. "And without controversy great is the mystery of godliness; God was manifest in the flesh." 1 Tim. 3:16. Daniel's prayer of thanksgiving shows that he had been prepared through his personal experience as a child of the heavenly King to appreciate the nature of the revelation which was

made to him, and to recognise in it the wider application of principles already familiar to him.

#### THE KEY TO HISTORY.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The dream of Nebuchadnezzar, as will appear from the record, dealt with the history of the world, the rise and fall of earthly kingdoms. The true interpretation of the dream will therefore furnish the key to the correct understanding of the whole problem of human history as viewed from the standpoint of the kingdom of God. But the philosophy of human history can be understood only as we study the life and teachings of the Son of God, the Son of man, "the Man Christ Jesus." In His own person is found the interpretation of all history, and He was of the tribe of Judah. So the captain of the king's guard spoke better than he knew when he said, "I have found a man of the captives of Judah that will make known unto the king the interpretation." Everyone who finds "Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth," will know the interpretation of history which would otherwise be to him but a confused struggle for the supremacy among the nations.

#### A DIVINE REVELATION.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

The wisdom of this world cannot make clear the mystery of the kingdom of God. All the education of the schools will not make one a successful exponent of that mystery. "Canst thou by searching find out God?" The ability to proclaim the gospel of the kingdom grows out of a personal revelation, not simply to one but *in* one. So it was with the great apostle to the Gentiles: "It pleased God . . . to reveal His Son *in* me, that I might preach Him among the heathen." Thus had Daniel been prepared for the same work.

The secret of God's power among the nations, and the working of that power to set up His everlasting kingdom in the earth, are revealed in the experience of every man who will yield to it as it works in Him, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." And this experience, and the knowledge which comes from this experience, are open to all. "God is no respecter of persons." "The secret of the Lord is with them that fear Him: and His covenant to make them know it." This is the knowledge in which a man may justly glory (Jer. 9:24), and as in the case of Daniel, the glory is all given to God who "revealeth the deep and secret things."

#### FOR THE LATTER DAYS.

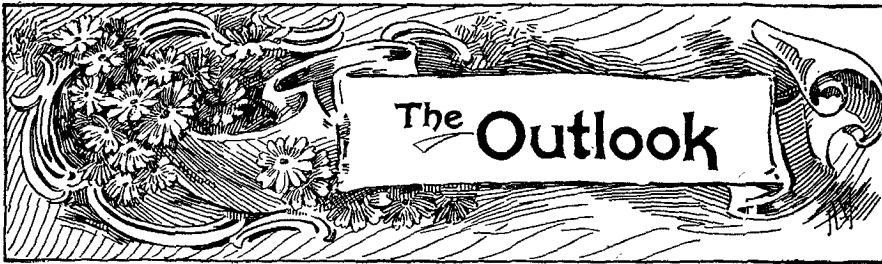
Nebuchadnezzar was thinking of "what should come to pass hereafter." It is evident from what did come to pass later in his own experience that he was thinking of his own kingdom as one likely to endure for an indefinite time, having already a universal dominion, and almost limitless resources for preserving and transmitting its glory unimpaired. Who can overthrow his kingdom, or prevent it from standing forever? Then God gave him a true view of the future history, that he might know "what shall be in the latter days," and then God caused it all to be written in this book, with the interpretation, in order that all the world might know the same thing. It is certainly worthy of study by those who live "in the latter days."

The whole course of history is but the preaching of the gospel of the kingdom of God, the revealing

of the failure of anything to endure which is not in harmony with the principles of that kingdom. When future events are made known before they actually happen, it is simply preaching the gospel in advance. And so we read: "And the Scripture, foreseeing that God would justify the heathen through faith, *preached before* the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. This is the gospel which was proclaimed in the courts of Babylon by Daniel the Hebrew, the descendant of Abraham. The true God was to be made known to the heathen world, and in such a way as to command their attention, because the people had departed from God and His truth, Jerusalem had been overcome by Babylon, and the professed people of God were in captivity. Not recognising that the God of heaven had given Jerusalem into his hand, and that for a definite purpose, the king of Babylon was lifted up in pride, and he thought of his kingdom as established for ever. But behind the king of Babylon was "the god of this world" seeking to establish a permanent kingdom in opposition to the kingdom of God, with Babylon as its capital. Had he really triumphed, and was Babylon to endure longer than Jerusalem? "The stupid man never regardeth, nor doth the foolish man understand this,—that when the wicked spring up as the herbage, and all the workers of iniquity do flourish; it is that they may be cut down forever! And Thou, Jehovah, art for ever exalted!" "Arise, O Lord; let not man prevail: let the heathen be judged in Thy sight. Put them in fear, O Lord: that the nations may know themselves to be but men."

These are the lessons to be taught, not simply to the heathen of Nebuchadnezzar's time, but to the heathen of all time, including the present, and for this purpose the record has been preserved for us. With its help we can look back over the centuries, and read aright their testimony, and are thus prepared to understand the interpretation of the present history. This is the only way by which we may know "what shall be in the latter days."

W. W. PRESCOTT.



#### WAR.

WHERE'ER contending princes fight,  
For private pique or public right,  
Armies are raised, the fleets are manned,  
They combat both by sea and land.

When, after many battles past,  
Both, tired with blows, make peace at last,  
What is it, after all, the people get?  
Why, taxes, widows, wooden legs, and debt.  
—James Russell Lowell.

#### CHURCH LEGISLATION.

AT the opening meeting of the Presbyterian Federal Assembly, recently held in Melbourne, the Moderator, in dealing with the authority of the church, is reported to have said:—

“There were other matters on which, without claiming infallibility, the church should and could speak authoritatively. When they constituted their assemblies, ordained or dismissed ministers in the great name of Jesus Christ, they did it by His authority. The same authority, he believed, attended church decisions on such questions as those of (a) the main doctrines of the Christian faith, plainly revealed in Scripture; (b) Christian morality; (c) the marriage laws; (d) the place of the Bible in education; (e) Sabbath keeping. *The Lord spoke through the assembly in these matters, and its decisions bound the consciences of their people.*”

However much the spirit of Romanism may be deprecated by the Moderator and the Assembly, it is certainly very evident in this deliverance. The church has a right to ordain ministers, and to dismiss from its communion those who walk disorderly. But when it comes to a matter of vindicating the binding of the conscience of her people, it is the spirit of Rome that speaks, and not the Spirit of Jesus Christ.

The Lord speaks through His word, and not through any assembly of men. If the individual will not be guided by God's word, “neither would they be persuaded though one rose from the dead.” And when an assembly of men decides upon

any course of action for the individual, and the individual does not choose to accept their dictum, then power must be obtained by which to coerce the delinquent conscience into obedience. This simply means Rome and her inquisition over again.

Can it be possible that a church whose founders passed through seas of persecution for conscience' sake would dare to advocate a system that would again bind the consciences of men?

Conscience is a sacred thing. Even the God of heaven will not attempt to compel or force it. “If ye be *willing and obedient,*” is the language by which Jehovah guards the liberty of every human soul. Rome demands “*obedience,*” willing or not willing, and the want of will is supplied by the lash or some other instrument of pain.

If the Presbyterian Federal Assembly starts out with the project of binding the conscience of its people, its action will be the greatest step toward Romanism that has yet been taken in the history of the colonies.

God rules men by giving them a new mind that *wills* to do His *will*. The only way in which the church can rule men is by lifting them in the arms of sympathy and prayer so near to God that they will be willing to accept the new mind and will from God.

#### AN AGE OF PRETENCE.

A RECENT writer on the “Evolution of dress,” thus refers to some of the shams of modern days:—

“’Tis a tinsel age that we live in, an era of cheap finery, vulgar display, and manufactured pretence. The looms are weaving lies in the shape of imitation goods. No article of beauty in gem or fabric form passes the port of commerce but a rank outsider in cleverly copied duplicate seeks admittance with it. Not alone is our gingerbread guilty—we are gold-foiled and tin-foiled at every turn, until we almost begin to wonder if the stars

themselves are not paste diamonds in a heavenly tiara, and the blue canopy above us merely a breadth of dyed cotton that will fade in the next winter's wash.”

This is true, and the age in which we live is justly marked as an age of counterfeits. Both in matters of religion and the things of ordinary life, the object has been to bring down and cheapen until there is but little of value left. There is much seeming in the world, much gilded hypocrisy, and hollow profession, glass diamonds, and mixed gold; but the true and real are seldom found.

#### THE COMING PESTILENCE.

WHILE the nations are arming for war, many of them recognise a foe in the dreaded bubonic plague that also demands a vigilant opposition. Thinking that a short history of the plague might be interesting to our readers, we copy the following from the Melbourne Age:—

The history of the plague for the last five centuries is instructive. In the year 1348 it broke out in a horde of Tartars engaged in besieging the town of Kaffa, in the Crimea. In the hope of involving the Greek garrison in the same calamity, catapults were used to throw many of the dead bodies over the wall. After being decimated by the disease, the Greeks took to their ships and carried the pestilence with them to the different Mediterranean ports. Constantinople, Naples and Venice were ravaged; Genoa lost six-sevenths of its inhabitants; in Marseilles 57,000 died, in a single month. The plague reached London about the end of the same year, and carried off 100,000 souls. This visitation is supposed to have destroyed a quarter of the population of the Continent. It then clung to Europe for three centuries, breaking out in London on an average once in fifteen years. After a specially virulent outbreak in 1665, it disappeared in an unaccountable way from the whole of Europe, and has since been imported into it only occasionally from the East. India has only been visited on three occasions in historic times, but there are reminiscences of the disease in its most ancient literature. On the authority of Brahma, the goddess enjoins “virtuous people to leave their houses and go to the open country as soon as the rats fall from their nests in the thatch, jump about and die,” and experience proves that the goddess was right. The present epidemic began in the mountainous district of Southern China in 1892. In this locality it has been endemic ever since the country was open to Europeans, and like some of the Himalayan tribes, the natives leave their villages as soon as they see an unusual mortality among the rats. It reached Canton and Hong Kong in 1894, and Bombay two years later. It will be seen that long



periods of activity are followed by periods of complete quiescence.

Except in very virulent cases the patient himself is not the chief source of danger. The contagium lurks in the infested houses, is carried about by the rats, and inoculated by the flees. In India the doctors and nurses are practically exempt. In Hong Kong a regiment of soldiers cleared out the filthy Chinese quarters without contracting the disease. In the Bombay hospitals the friends of the patient often do all the nursing, but they never catch the disease. It is much safer to live with the sick in the hospitals than to remain at home in the infested houses.

### WAR AGAINST WAR.

A PAPER bearing the above title, edited by W. T. Stead of London, has lately come to our table. It appeals to those who desire to see peace restored, to use all efforts possible to assist in bringing the present war to an end. The contention is: Now that Ladysmith and Kimberley have been relieved, and the Boers driven from Natal, the war carried further only becomes a war of conquest; hence the necessity for its discontinuance.

Many facts and features bearing on the other side of the war question, and not known to the general reader, are given. But the heart of man is fully set to follow this thing to the bitter end, and no amount of persuasion will stay the cruel riot and wrong of battle.

The following touching poem, written by H. D. Rawnsley, we copy from the February number.

#### BURYING THE DEAD.

TENDERLY down the hill we bore them,  
Riddled with bullets, shattered with shell;  
Never a cry was lifted o'er them,  
Never a tear above them fell.

Friendly came the Boers beside them,  
Muttered, "Poor fellows, so warn and thin!"

Helped us to hollow the trench to hide them,  
Helped us to carefully lay them in.

Hornily-handed, rough of faces,  
All their battle-wrath passed away;  
It seemed the hearts of the sundried races  
Were one in love of the dead that day.

Solemnly, then, we read the verses,  
"Ashes to ashes! dust to dust!"  
We gave our mates to the last of nurses—  
The pitiful earth in whose peace we trust.

Kindly up there stepped a foeman,  
Stepped to the grave and prayed a prayer,  
Never a son of a British woman  
But felt the breath of the Lord was there.

Faithfully, humbly, did he pray it—

Prayed to the Father of foe and friend  
To look from heaven at last and stay it,  
Make of this terrible war an end.

Plaintively then uprose their chorus—

A hymn to the God of the warless years;  
The tender heart of a girl came o'er us;  
We sobbed, and turned from the grave  
In tears.

**Rome First, Please!** The Samoan correspondent, of the *Australian Christian World*, recently gave an interesting account of the ceremonies performed in connection with the raising of the German flag at the Samoan capital on the first of last month. Four hundred representative natives were invited, including the two rival chiefs, Mataafa and Tamasese. The Governor, Dr. W. H. Solf, read the proclamation in English and German while an interpreter gave it in the native tongue. The German flag was then hoisted to the music of the band. "The Roman Catholic Bishop then addressed a few words to the assembled Samoans, introductory to the prayers and rites of the Roman Church, which he performed in the ceremony of blessing the flag." After this, the Wesleyan minister, engaged in a Protestant service, but in keeping with Rome's policy of the ages the "hidden hand" must first be seen.

**What Do You Think?** In connection with cleansing the plague-infected area in Sydney, about 1,000 tons of filth had been removed up to date of March 29. This represents the accumulated filth of years; malodorous earth, numerous dead rats, and the remains of dead dogs, sheep, cats, and pigs; an awful combination, surely! But listen. This was taken by tugs and punts outside the Heads and dumped into the sea. Now the fish swim in the sea, and especially at such an opening as that of Sydney Heads, and do you not think that this 1,000 tons of filth would serve as a dainty dish for the denizens of the deep? If this is so,—and it is so,—what do you think of the dainty dishes prepared from the dainty fishes that eat the rats and swallow the mire that comes from the city-plague-spot? *What do you think?*

**Boy Soldiers.** At a recent conference of school officers, both state and private, held in Melbourne, to discuss the "rifle movement" among the schools of Victoria, it was stated that at the present time there were nearly 3,000 cadets among the school boys. Sir Frederick Sargood stated that he would not be satisfied until the cadet force of Victoria numbered 10,000. The following motion was moved and seconded:—

That this meeting recognises the usefulness of the Victorian cadet system, which is voluntary; but it is of opinion that, where practicable, the system should be extended by requiring that instruction in military drill and shooting shall be obligatory upon all boys attending schools and colleges who are of the requisite age and physical condition.

After some discussion the compulsory feature of this resolution was dropped out, but only because they feared the Government would not support it. It would seem that we are on the way to universal militarism. About all that is wanting to accomplish this is another Peace Conference.

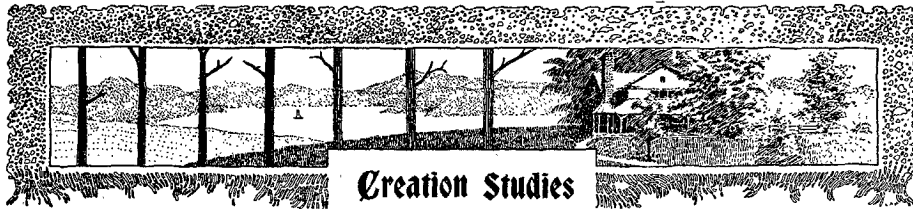
**The World's Missions.** In 1800 there were seven missionary societies in operation, employing 170 missionaries, with an estimated following of about 50,000 converted heathen. At the beginning of 1900 there were, according to the *Missionary Review*, about 360 missionary societies, with a missionary force of 79,591 workers in the field; 25,070 stations; 3,372,991 adherents; and 20,228 schools. The money received last year toward foreign missions amounted to \$14,513,972, about £2,502,000.

FROM the London *Daily Mail* of January 17, in a despatch from the *Mail's* correspondent at Cape Town, January 15, we clip the following item, which will be of interest to all our readers. The *Daily Mail* has the largest circulation of any paper in England:—

Lord Roberts has visited the huge sanitarium at Claremont, of the Seventh-day Adventists, which is a branch of the famous institution at Battle Creek, Michigan, U.S.A. He expressed himself delighted with the appointments and accommodation.

The British army is occupying a wing of the Claremont Sanitarium as a hospital for wounded officers.

A man walks on the same level as his thoughts.



No. 1.

## THE CREATOR.

"ALL Thy works shall praise Thee," writes the Psalmist when speaking of the Creator's power, and surely the human tongue would be guilty of criminal ingratitude if it should refuse to join in creation's anthem of praise that echoes through the heights above and the depths below.

Much is lost to us and to our children because we do not think more and talk more about the wonderful works of God. Infidelity and unbelief find a fruitful soil in the heart that knows not how to praise, and rebellion finds a ready response in the soul that can see nothing to admire in the Creator's work.

The trees of the forest clap their hands, and the waters lift up their voice on high. Then why should man—man made in the image of his God—refuse the tribute of praise that inanimate nature gladly brings?

It is with this thought in mind that we would ask our readers to go with us through a few of the pleasant by-ways where the Creator's foot-prints are seen, and there learn more fully to appreciate the inspired ascription—"Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works." Ps. 86:8.

## IN THE BEGINNING.

Man cannot measure the life of God. The Divine measurement of that life is "from everlasting to everlasting," and all that the finite mind can do is to say "Amen," and then await further revelations from the Infinite.

The period of time covering the history of our world, and that with

which man has to do, is brought to view in the first words of the Holy Book—"In the beginning God created the heaven and the earth." There is another beginning brought to view in the Scripture. Christ, speaking under the personification of wisdom, declares, "The Lord possessed Me in the *beginning* of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." Prov. 8:22-30.

The history reaching from this beginning has not been written for man. It reaches back to the "everlasting," before the earth was, and it is reserved as a future study for those who "delight to inquire in His temple." The eternity beyond will be spent by the redeemed in reviewing the history of God and the wonders of His love.

## CHRIST THE CREATOR.

"In the beginning was the Word, and the Word was *with* God, and the Word was God." John 1:1. Christ was the Word, and in the beginning He was *with* the Father. "All things were made by Him." Jehovah placed upon Christ the responsibility of His work, and made Him who is called the "Word of God" the great agent in the work of creation, for we read, "Without Him was not anything made that was made."

The thought of Christ's creatorship is made prominent by the prophets. In writing to the Hebrews Paul tells them of God appointing His Son "Heir of all things, by whom also He made the worlds." Heb. 1:2. And in writing to the Colossians of Christ, he says, "For by Him were all things created, that are in heaven, and that are in earth.

. . . All things were created by Him, and for Him." Col. 1:16.

Reader, does it not make your heart glad to know that our Redeemer is the Creator of all things? Do you not find consolation in the knowledge that He who once bid the wastes of chaos bloom into a paradise can now bid the desert place in your life and mine bear fruit for God? Do you not find holy inspiration in the thought that He who once said, "Let there be light," can still speak light into the darkened chambers of every willing mind?

When you pass by Calvary's cross remember that the hand for which it was reared is the hand that measured all worlds, and still holds the planets in their course. When you pause by Gethsemane remember that the weeping Suppliant there first kindled the stars, lit up the sun, and still gives the moon her appointed seasons. And, if in thought you go back to Galilee, remember that the voice that calmed its waters first broke the silence that brooded over the chaos of waters when our earth was called into being.

God has given the position and work of creator to His Son. And unto the Son He saith, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thine hands." Heb. 1:8, 10. It surely does not become the creature to withhold the praise and honour that the Father has given to the Son.

Right gladly, then, will we acknowledge our Redeemer as Creator, "for it pleased the Father that in Him should all fulness dwell."

Christ came to His own,—the very world that He had made, the people that He had created, and the church that professed to worship the Father,—but His own would not receive Him. God has never revealed Himself personally to man, the Only Begotten, which is in the bosom of the Father, "He hath interpreted Him."

Henceforth, as you view the Nazarene, and talk of the Redeemer, forget the worn, travel-stained garments of His humiliation, and think of the Creator, the God-man who first made the world, and then came to seek and save that which was lost. It is the will of Jehovah "that all men should honour the Son, even as they honour the Father." John 5:23. He who was *with* God in the beginning has been appointed Creator and Redeemer of all.

When redemption is finally completed it will be the work of creation over again, and the redeemed will sing with the morning stars—"Great and marvellous are Thy works, Lord God Almighty."

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#### FALLEN ASLEEP.

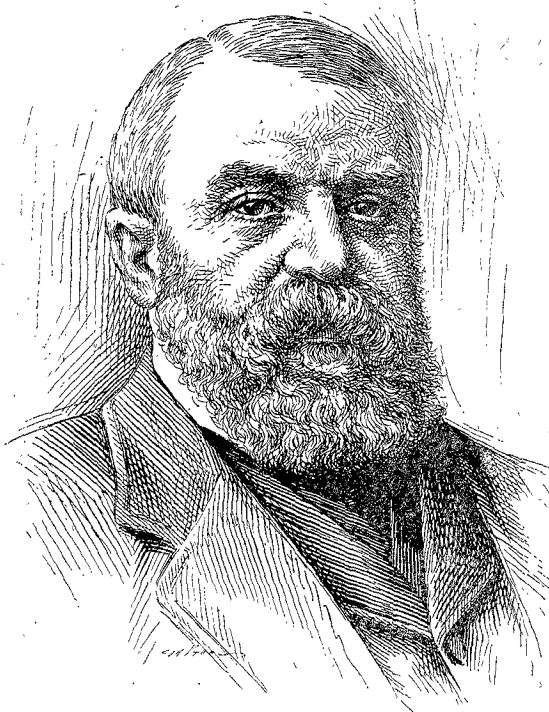
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D. L. MOODY, the great American evangelist, is dead. After a life of earnest and untiring devotion to the Master, he fell asleep on the 22nd of last December.

Mr. Moody was born at East Northfield, Massachusetts, U.S. A., in 1837. When only four years old his father died, and a few weeks later twins were born, leaving his mother a widow with the care of nine children on her hands. Moody grew up accustomed to a life of active industry and hardship. At the age of seventeen he went to Chicago to seek employment in a boot warehouse owned by his uncle. An elder brother had previously warned this uncle that if taken into the store, Dwight would soon want to run the business as he was a headstrong young fellow. However, after promising submission, and agreeing to go to church and Sunday-school every Sunday, and not to take up with bad company, Moody was employed. He afterwards became a salesman in that shop.

In keeping with his promise, Moody went to the Mount Vernon

Sunday-school, and he was put into a class taught by a Mr. Kimball. His knowledge of the Scripture was very meagre, and the teacher had to hand over his own Bible to save Moody embarrassment in finding the place. Mr. Kimball proved a loving and faithful teacher, and some months after becoming acquainted with this new scholar, he visited the shop where Moody was employed, to talk with him about conversion. Dwight was in the back part of the shop wrapping up shoes. Placing a hand



Dwight L. Moody.

kindly on his shoulder, the teacher told him about the love of Christ. It seemed that the young man was just ready, and there and then in the back part of that boot shop, the future great evangelist gave himself and his life to Christ.

After his conversion he applied for membership in the Mount Vernon Congregational Church, but he was kept waiting for a year before being accepted. The first work that he did was to rent four pews in the church, and these he kept filled with young men and boys that he invited to the church.

Moody afterward wanted to take part in the prayer meetings, but it

was suggested that he could best serve the Lord by keeping still. When he desired to teach in the Sunday-school he was told that he might teach if he could bring his own scholars. The next Sunday he marched into the school at the head of eighteen ragged boys whom he had collected during the week.

Soon after this Moody started a mission in an empty tavern in north Chicago. Here he organised a school that grew until it carried an average attendance of 650. In 1860 Moody gave up business so that he might devote all his time to religious work. He reduced his expenses by doing without a home, and sleeping on a bench in a room in the Young Men's Christian Association.

In 1863 his mission had grown so that a church was erected, and Moody became its pastor. Two years later he was elected President of the Chicago Y. M. C. Association. In 1867 his first evangelistic tour was undertaken, and since then he became the most prominent man of the century in evangelistic work. He developed from an awkward, bashful youth into a spiritual giant.

In 1862 Moody married Miss Emma Revell, who has since served as a faithful helper, secretary, and counsellor in all his work. Their life at first was bounded by poverty, but love and devotion to each other, and to the work, made the way smooth.

Moody's success as an evangelist has been largely due to his implicit trust in God, the simplicity of his language, and his untiring energy. He leaves behind him a great work and the record of a noble life.

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THE gospel is God's invitation to a holier life, and it has in it all the power necessary to that end. When any part or feature of the gospel is enforced by the civil power, it ceases to be the gospel.



Conducted By G. C. TENNEY.

#### HOME AND MOTHER.

OUR little lad came in one day  
 With dusty shoes and tired feet,  
 His play time had been hard and long,  
 Out in the summer's noontide heat.  
 "I'm glad I'm home," he cried, and hung  
 -His torn straw hat up in the hall;  
 While in the corner by the door  
 He put away his bat and ball.

"I wonder why," his auntie said,  
 "This little lad comes always here,  
 When there are many other homes  
 As nice as this and quite as near."  
 He stood a moment in deep thought,  
 Then with a love-light in his eye,  
 He pointed where his mother sat,  
 And said: "She lives here, that is why."

With beaming face the mother heard;  
 Her mother-heart was very glad.  
 A true, sweet answer he had given,—  
 That thoughtful, loving little lad.  
 And well I know that hosts of lads  
 Are just as loving, true, and dear;  
 That they would answer as did he:  
 "'Tis home, for mother's living here."  
 —*Christian Advocate.*

#### HOW TO KEEP THE SABBATH.

It is not necessary to go outside of the Bible to find an answer to that question. The fourth commandment says: "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

To keep a day holy we must not bring into it anything that is not holy. The prophet Isaiah writes, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," etc.

Bringing our ways, our pleasure, our words, into the Sabbath does violence to its holy character. Therefore we must exclude these. They are alluded to as *our own* in distinction from God's ways, pleasure, and words. Now, if we discard our own, and have in our hearts only the ways, pleasure, and words of Christ, then it will become "natural" for us to keep the Sabbath holy. But if governed in our

conduct by our own inclinations, we shall most surely fail to keep the Sabbath holy.

Some make the mistake to suppose that keeping the Sabbath implies simply inactivity. But our Saviour taught that the Sabbath is to be a day of holy activity. "My Father worketh hitherto, and I work," was His reply to the charge of Sabbath breaking. Our work is to be laid aside; our ways, our pleasure, and our words, are all to be put off. Worldliness and worldly pursuits are to receive a check, and the soul is to have a chance to develop while the things of God occupy the mind and attention.

By this we do not intimate that religion is to have no place in our lives on other days than the Sabbath. On the other hand, every feature of our lives should be modified and controlled by our religion; but on the Sabbath the usual cares are to be foregone, and God only be our aim and impulse. This does not by any means imply a dull, tedious day. Holy things may be cheerful and bright. People may be happy while being good. True, being good by rule or constraint is not a pleasant employment unless our hearts are in it. But the best way to be good is to do good, and doing good always produces happiness.

One of the privileges of the Sabbath is that of meeting with God and His people. The Lord says: "The seventh day is the Sabbath of rest, an holy convocation." Lev. 23:3. To convoke in public assemblies, then, is the duty and privilege of the people of God. To do this, it may be, and will be, necessary to do more or less travelling. Just how far one should travel on the Sabbath is not stated in the Bible. To travel at all on our own business or pleasure would not be right. To travel on God's business is right if the evil of the travel does not outweigh the good to be accomplished or obtained. Of this each one must be a judge of what is right between him and God. Whether one shall walk, or drive, or ride in a car or omnibus, is also a matter of individual conscience and accountability. We

are exhorted not to forsake the assembling of ourselves together; but to exhort one another, and so much the more as we see the day approaching. There is undoubtedly a limit beyond which it would not be profitable or right to travel on the Sabbath to attend church. But the extent of the limit would vary in different cases, and would be different in different consciences. Next week a little about the Sabbath in the home.

#### GOOD HEALTH FOR THE FAMILY.

##### WHAT TO EAT.

"EAT ye that which is good; and let your soul delight itself in fatness." This is the advice of the Scriptures; it was spoken in reference to spiritual things, and applicable also to material dietary. What is good?—"Ah, there's the rub." "Fatness" does not exclusively refer to animal grease; indeed it does not mean that at all in this instance. The "fat of the land" means the best the land affords. The best the land affords is what the land itself produces. It is conceded that flesh contains the elements of nutrition. It would almost necessarily be true since animals are composed of what they eat. But it is claimed justly that the same elements are more properly obtained from the laboratory of nature at first hand. That is, it were better for us to eat grains, vegetables, fruits, and nuts, to obtain our albumen, fats, phosphates, etc., than to cause another animal to eat them to obtain these elements, and then we eat the animal.

Several considerations lead us to this conclusion. First, economy. The wastefulness of flesh diet may be seen from at least two standpoints: the amount of food consumed by the animal in the fattening process would go very much farther if eaten as food by the human being.

And the amount of nutrition in vegetable foods is far greater than can be obtained from animal foods costing the same money. For instance, it would require on an average a pound of lean meat to supply necessary nitrogenous elements for a day, while eleven ounces of beans or peas would supply the same amount. A pound and a half of wheat meal would supply an equal amount of nitrogenous food and the other necessary elements also. Lean beef has 19 per cent. of nitrogenous elements, beans 25 per cent.

Another consideration in favour of a non-meat diet is that greater strength and endurance are obtained from it. Experiments have settled that beyond

dispute. Still another fact is that meat eaters are more susceptible to disease, and run a greater risk of infection by disease than do those who refrain from its use.

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### THE BUBONIC PLAGUE.

THIS scourge, which for two years or so has been making havoc in Indian cities, has worked its way to us, and at present claims the deepest interest and attention of the Australian public. This most unwelcome visitant is nourished in filth and neglected quarters. Unfortunately the innocent are often made to suffer for the neglect of others, even as is the case in other and all dangerous infections. This disease is infectious to a high degree. Isolation and strict quarantine regulations are the most effective means of battling it. The most effective means of escape are preventive measures, which consist in maintaining physical and moral cleanliness. Now is the time, if never before, to look well to one's habits of life, to his person and premises. The use of stimulants and narcotics are predisposing causes, as through them the blood is rendered impure, and therefore very susceptible to contamination. Whatever weakens the system opens the gate for disease.

Yards, stables, drains, sinks, spaces under houses, and every lodging and breeding place for germs, should be renovated and cleansed. Disinfectants should be used where needed, and the water supply carefully guarded. It would be well to boil all water and milk before using them for culinary purposes. The use of meat might well be dispensed with, and a simple, nourishing diet, upon which the bowels will keep active, be substituted.

Another predisposing condition is fear and nervousness. Now, one should be calm and hopeful, even though the plague come nigh to his dwelling. The degree of mortality is very high, it is true; but under intelligent treatment it is constantly decreasing.

These scourges serve at least one good purpose; they arouse the people to the importance of cleanliness. It is said that "cleanliness is next to godliness." But some good people put it next after godliness; whereas, it should always be put first as a condition of godliness. By placing it after godliness many people never get to it, for they never become godly. Let us all be admonished by the evil that now threatens us, to the urgent necessity of putting away "all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

It is said of the celebrated Dr. Abernathy, who lived a century ago, that he once wrote out for one of his wealthy patients the following prescription: "Fill a wash-tub half full of warm water; get into it with a piece of soap, and proceed to rub every part of your body vigorously." "Why, doctor," said the astonished patient, "that is the same as taking a bath, isn't it?" "Well, yes, it is open to that objection," replied the crafty doctor, who knew how necessary to good health is cleanliness of the skin.

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### THE SITZ BATH.

As its German name indicates, this form of bath consists of sitting in water so as to immerse the hips and lower part of the body. At the same time the feet are to be kept in warm water. The apparatus may be especially constructed for the purpose, or may be extemporised with a common wash-tub tilted up to one side with a block of wood. A bucket half filled with warm water for the feet finishes the necessary outfit.

A capable physician says: "The use of this bath is very salutary in many cases, especially where there is a chronic congestion of the abdominal and pelvic viscera, constipation, diarrhea, piles, uterine and urinary disorders. It is also an excellent remedy in cases of cerebral congestion. Sleeplessness due to an excessive amount of blood in the brain may be successfully treated by the warm sitz bath. A sitz bath of sufficiently high temperature to produce perspiration, taken just before retiring, is an excellent means of curing a cold. Hot water drinking in addition to the sitz bath will render the results more satisfactory. The temperature and duration of the bath will depend upon the condition of the patient. If a tonic effect is desired, a short cold bath is the one to employ. The colder the bath, the greater the tonic effect, provided the application is brief. If sedative effects are desired, a prolonged cold bath (sixty to eighty degrees F.) is indicated. If relaxing effects are required, use warm water (100 to 104 degrees F.). A long-continued bath at 104 degrees or above is very exciting. If it is desired to produce perspiration, the tub should contain five or six gallons of hot (104 F.) water, and the patient should be surrounded by several blankets. In other cases the patient should be covered with a sheet.

"In employing sitz baths it is seldom necessary to use either extremely cold or extremely hot water. It is best to

place the patient in water at a temperature of ninety-three or ninety-four degrees; this can readily be raised or lowered as the case may require by the addition of more water. When the patient has been in the bath for ten minutes, the water should be gradually cooled to eighty-five degrees, and continued for five minutes longer, after which a pail douche or spray at a temperature of eighty-five degrees should be given, and the patient wiped dry.

"A sitz bath at a temperature varying from sixty-five to eighty degrees for twenty minutes to one hour is beneficial in cases where there is congestion of the pelvic and abdominal vessels. It is also efficient in relieving cramps in muscles, to allay pain, and in tenderness of the rectum.

"A hot sitz 104 to 120 degrees is beneficial in chronic catarrh of the bowels and for irritable rectum. The bath should begin at 100 degrees, and be gradually raised to 120 degrees, or as hot as can be borne. Continue the bath from five to ten minutes."

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### TOBACCO.

THE use of tobacco has become so prevalent amongst men that it seems almost presumptuous to speak a word against it; whoever does so runs the risk of being exposed to ridicule. So bold has the habit of smoking become that the isolated man who does not smoke becomes a victim of an almost intolerable nuisance. He hardly dares to protest against the defilement of the air he has to breathe, and rather than provoke a row usually prefers to suffer in silence. We have heard of a case in which a man persisted in smoking into the face of a gentleman until the latter retaliated with a vigorous poke of his umbrella at the face of the smoker; and the court upheld the act as one of self-defence. We do not even suggest such a course of protest as that. But we would earnestly call the attention of smokers to the Golden Rule.

The custom of smoking in the faces or even in the presence of babies is a pernicious one. The children of inveterate smokers are frequently rendered pale and nervous by breathing the nauseous and poisonous smoke of father's pipe. By the time they are old enough to protest very likely they have become used to it, but we shall never know the amount of suffering and weakness entailed upon helpless infants by careless fathers, who cause their little ones to take into their delicate system the fumes of deadly nicotine.



## THE SABBATH SCHOOL

### LESSON FOR SABBATH, April 28, 1900. THE HEAVENLY VINE AND ITS FRUIT.

(Matt. 26: 31-35. Mark 14: 27-31.)

John. 15: 1-10., R.V.

- 1 I am the true vine, and My Father is the
- 2 husbandman. Every branch in Me that
- 3 beareth not fruit, He taketh it away: and
- 4 every branch that beareth fruit, He cleanseth
- 5 it, that it may bear more fruit. Already ye
- 6 are clean because of the word which I have
- 7 spoken unto you. Abide in Me, and I in
- 8 you. As the branch cannot bear fruit of
- 9 itself, except it abide in the vine; so neither
- 10 can ye, except ye abide in Me. I am the
- 11 vine, ye are the branches: He that abideth
- 12 in Me and I in him, the same beareth much
- 13 fruit: for apart from Me ye can do nothing.
- 14 If a man abide not in Me, he is cast forth
- 15 as a branch, and is withered; and they
- 16 gather them, and cast them into the fire,
- 17 and they are burned. If ye abide in Me,
- 18 and My words abide in you, ask whatsoever
- 19 ye will, and it shall be done unto you.
- 20 Herein is My Father glorified, that ye bear
- 21 much fruit; and so shall ye be My disciples.
- 22 Even as the Father hath loved Me, I also
- 23 have loved you: abide ye in My love. If
- 24 ye keep My commandments, ye shall abide
- 25 in My love; even as I have kept My
- 26 Father's commandments, and abide in
- 27 His love.

#### LESSON ANALYSIS.

1. Symbols and their meaning.
2. Relation of the vine and branches.
3. Evidence of discipleship.
4. End of the fruitless branches.
5. Cause of persecution.
6. Measure of responsibility.
7. Servants and friends.

**Note 1.** Christ is the True Vine. This places Him in contrast with all other vines, and condemns all the others as being false. We read of the "vine of Sodom" (Deut. 32: 32), of a "wild vine" (2 Kings 4: 39), of the "empty vine" (Hos. 10: 1), and of the vine of the earth, representing the wicked, (Rev. 14: 19), but in contrast with all these Christ is the "True Vine."

**2.** The vine is the means whereby God conveys sweetness from the earthly storehouse to man, and Christ is the means whereby blessing from the storehouse of heaven is brought to the weak and needy of earth. In some mysterious way the vine collects the properties of earth, air, and sunlight, transforms them into a life-giving element, and presents this in its luscious clusters to man. In just such a mysterious way, and yet just as truly, does Christ draw forth the rich blessings of God for man.

**3.** The relation that exists between the vine and the branch is one of continued dependence. The branch must constantly

draw its life from the parent stem, or else wither and die. In return for its gift of life, the vine expects that the branch will bear fruit. When fruit is produced the vine alone will receive praise.

**4.** When a man lives for God, the work done is done by the Spirit of God. The fruit borne by the Christian life—love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance, and faith—is the fruit of the Spirit. Gal. 5: 22. Man is only seen in this as the branch is in bearing the fruit of the vine. When fruit does not appear in the professing Christian life, he is robbing God, for "herein is My Father glorified, that ye bear much fruit."

**5.** God's pruning knife must work lest the heart-tendrils bind us too closely to earth. Every effort at vain display on the part of the branch takes away the strength that should go toward bearing fruit.

**6.** "Clean through the word." The trees often become affected by scale and blight, and require cleansing, so the character corrupted by the blight of malice, guile, hypocrisies, envies, and evil speaking, needs cleansing. It is only the word of God that can do this work. David says, "Thy word have I hid in my heart, that I might not sin against Thee."



## THE SUNDAY SCHOOL

### LESSON FOR SUNDAY, April 29, 1900. JESUS AND JOHN THE BAPTIST.

Matt. 11: 2-15.

Luke 7: 18-28., R.V.

- 18 And the disciples of John told him of all
- 19 these things. And John calling unto him
- 20 two of his disciples sent them to the
- 21 Lord, saying, Art Thou He that cometh,
- 22 or look we for another? And when the
- 23 men were come unto Him, they said, John
- 24 the Baptist hath sent us unto Thee,
- 25 saying, Art Thou He that cometh, or look
- 26 we for another? In that hour He cured
- 27 many of diseases and plagues and evil
- 28 spirits; and on many that were blind he
- 29 bestowed sight. And He answered and
- 30 said unto them, Go your way, and tell
- 31 John what things ye have seen and
- 32 heard; the blind receive their sight, the
- 33 lame walk, the lepers are cleansed,
- 34 and the deaf hear, the dead are raised up,
- 35 the poor have good tidings preached to
- 36 them. And blessed is he, whosoever
- 37 shall find none occasion of stumbling in
- 38 Me.
- 39 And when the messengers of John were
- 40 departed, He began to say unto the multi-
- 41 tudes concerning John, What went ye out
- 42 into the wilderness to behold? a reed
- 43 shaken with the wind? But what went ye
- 44 out to see? a man clothed in soft raiment?
- 45 Behold, they which are gorgeously
- 46 apparelled, and live delicately, are in
- 47 kings' courts. But what went ye out to
- 48 see? a prophet? Yea, I say unto you,

- and much more than a prophet. This is
- 27 He of whom it is written, Behold, I send
- My messenger before Thy face, who shall
- prepare Thy way before Thee
- 28 I say unto you, Among them that are
- born of women there is none greater than
- John: yet he that is but little in the king-
- dom of God is greater than he.

**GOLDEN TEXT:** "He hath done all things well." Mark 7: 37.

#### LESSON ANALYSIS.

1. John in prison.
2. A discouraged prophet.
3. Christ's message to John.
4. Witness concerning his work.
5. Great in God's sight.

**Note 1.** When cast into prison the disciples of John did not desert him. Macherus, the castle in which he was imprisoned, was about 100 miles to the south-east of Galilee, yet his disciples brought him word of the mighty works that Christ was doing there. Six months of prison life had told on the forest-prophet, and John sent the message to Christ—"Art thou He that should come, or look we for another?"

**2.** John was in prison for reproving a wicked king. Why did not Christ work for his deliverance? Such thoughts as these may have passed through the mind of the prisoner. John's mistaken ideas of the Messiah pictured a conqueror leading his nation out of bondage, and yet the very herald of that King was in the damp dungeon. Over in Galilee Christ was preaching deliverance to the captives. Why did He not send deliverance to John? John's life had been an active one. He loved the hills and streams, but now there was only the dreary monotony of prison life. It is not to be wondered at if for a moment the cloud fell over his faith, and the despondent heart breathed out its sorrow in the message sent to Christ.

**3.** When the messengers of John had departed, Christ spoke to the multitude concerning the man in prison, and asked them if they had gone into the wilderness to see a "reed shaken with the wind?" The reed of Palestine is a tall cane, often growing twelve feet high. It has a large blossom on the top, and being slender is easily bent by the blast. We often hear of men who bend to the popular breeze—men who comply with popular opinion—but John was not one of these. The soft raiment and effeminate life of courtiers might produce the reed character, but the hardy life, plain fare, and humble garb of John indicated a principle that could not bend. He was one of the greatest born of women, yet the lowliest place in the kingdom of God will be higher than John's earthly distinction, though he was "more than a prophet."

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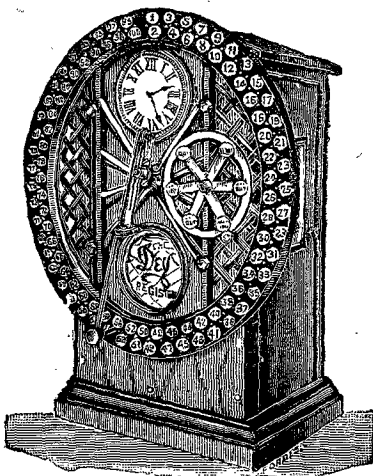
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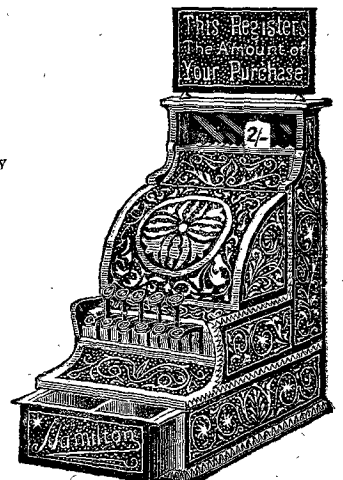
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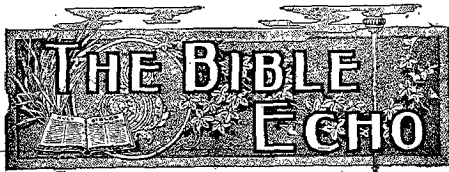
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News and Notes.

The life-boats round the British coast were launched 333 times during 1899, and rescued 494 lives besides much valuable property.

The estimated depreciation in the wheat crop of India in consequence of the drought will reach £10,000,000. The cotton crop will be £7,000,000 short.

An up-to-date politician in Victoria has arranged with the Edison Phonograph Company to deliver his speeches through the phonograph. Ten speeches per day are to be delivered.

The crops in Victoria last year returned as follows: Wheat, 15,205,350 bushels; oats, 6,111,263 bushels, and barley 1,465,904 bushels. Potatoes gave a return of about 193,368 tons, and hay reached 593,627 tons.

In America there are from 100,000 to 150,000 persons who regularly use opium. It is said that from six to ten per cent. of all the medical men are among this number, and that from thirty to sixty per cent. of the insanity is due to this habit.

Lake Michigan, U.S.A., is now connected with the Mississippi River by a canal forty miles in length. This channel is 201 feet across and 38 feet deep. It has taken about eight years to complete at a cost of \$33,000,000 (£6,600,000).

In 1867 an Irish hunter named O'Rielly saw a white pebble in a farm house in Kimberley, South Africa, and liking the looks of it, picked it up and put it in his pocket. That stone he sold for £500. It was the first South African diamond.

A statue of the Queen was recently ordered by the people of Ballarat at a cost of £1,375. On arriving in the colony a few days since, the customs authorities demanded duty, and the sum of £67 7s. 6d. had to be paid for the clearance of a national monument of Queen Victoria being brought into Victoria.

The siege of Kimberley, in South Africa, lasted for 124 days. During this time over 1,000 cases of scurvy occurred, and many of them proved fatal. The garrison was reduced to the use of horse-flesh for food. Owing to the want of milk the babies are said to have "died like flies." The total casualties during the siege among the defensive force were about 150, but for every person killed or wounded in the streets a dozen died from disease and the effects of scarcity of food.

Personal.

Pastor E. W. Farnsworth is now in Tasmania, where he has gone to attend a Bible Institute at Hobart.

Pastor A. G. Daniells is now on a visit to South Africa, where he will labour for a while in the interests of the conference work there before going on to attend the General Conference in America.

On March 28, Mr. W. F. Fisher and Miss A. M. Rose, both employees of the Echo Company, were united in marriage. The ceremony was performed by Pastor Hare in the Echo Chapel. We extend hearty congratulations, and wish them much of that peace and joy that comes from a life of service to the Master.

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