

# THE BIBLE ECHO

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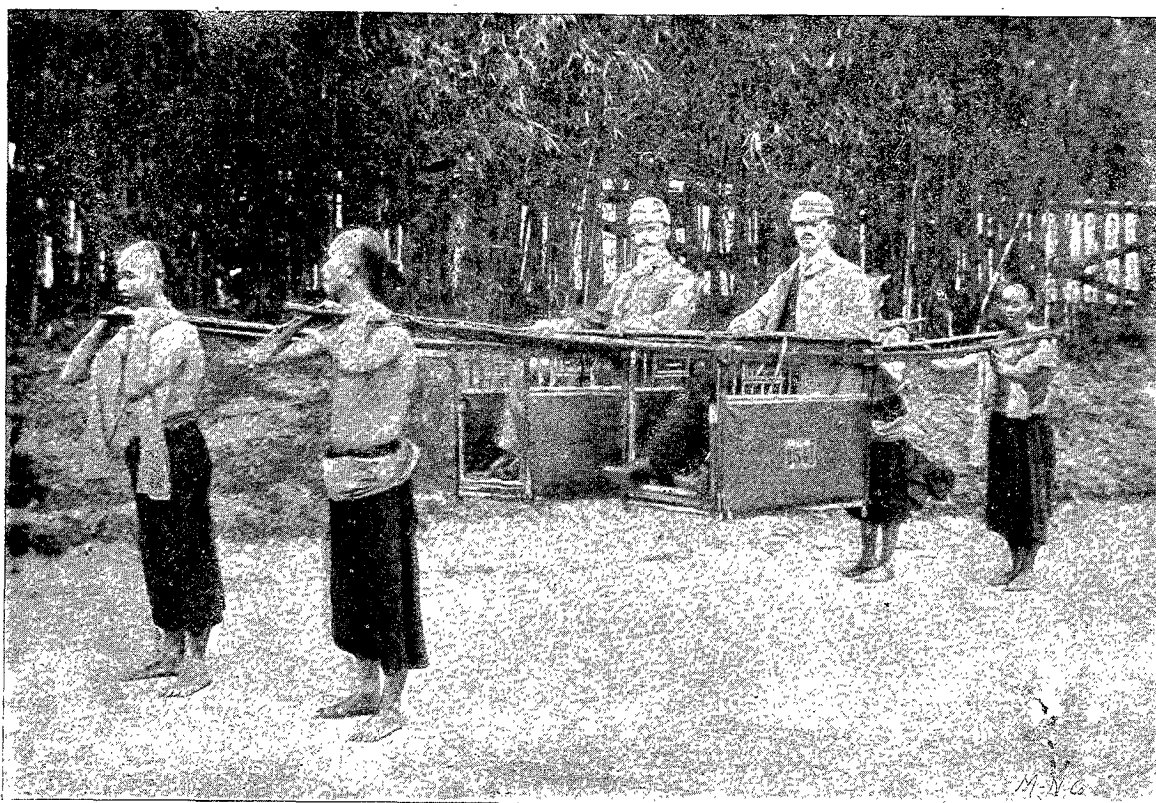
ONE PENNY

## AN ANCIENT MODE OF TRAVELLING.

The form of conveyance pictured in our illustration below is known as the "Sedan Chair." The name is said to be commemorative

tained the exclusive privilege "to use, let and hire" a number of these chairs in London for a period of four years. About 1649 they came into quite general use.

Sedan chairs are still used in many eastern



Sedan Chairs.

of the fact that this kind of carriage was formerly manufactured in Sedan, an ancient fortified city in the north-east of France.

The Sedan chair was brought to England in 1581, but it did not meet with public approval owing to the fact that men had to do "the work of beasts." In 1634 Sir Francis Duncomb ob-

countries, and Sedan travelling is still in keeping with the Oriental ideas. But among the western nations, in America and the colonies more rapid methods of travelling have long ago been introduced.

Railway travelling dates back to 1825, and since then a great number of other travelling

machines have been invented. Prominent among these stands the bicycle, the automobile, the airship and the monorail railway. With these improvements the rate of speed has rapidly increased from about ten to 125 miles per hour.

In addition to all these land and air modes of travelling, we have the torpedo boats that plough through the sea at the rate of forty-two miles per hour, and also the submarine boat that sails under the sea.

If the men of past years could but behold the modes of rapid transit available to-day, they would look with wonder upon the marvellous scene. It is to this age that Daniel refers as the time of the end, "when many shall run to and fro." Dan. 12:4.

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### GIVING.

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WHAT do we give to each other

As we meet on Life's troubled way?

A tear, or a smile, or a helping hand—

A brave "God-speed" to the Fatherland,

Or merely a brief "Good-day"?

What do we give to each other?

Do we guess at the hearts that ache

'Neath the smiling lips and the flippant speech;

There are hidden thorns on the path of each,

There are burdens that well nigh break.

What do we give to each other?

Do we tender mere stones for bread,

Or living grain from God's garnered store;

Who borroweth hence may return for more,

Till each hungry soul is fed.

But as we give to each other,

Pray God that His love may flow

Through our pitying hearts to the hearts that ache,

For loveless hands may no comfort take

To the secret haunts of woe.

—*Harriet E. Colville.*

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### A PROPHETIC PEOPLE.

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BY W. KNIGHT.

The prophetic utterance recorded in Rev. 14:12 is of more than ordinary importance, and deserves more than a passing notice. The angel guide, under instructions from the Lord Jesus Christ, caused a moving panorama of events to pass before His servant John. These events were located at different points of time, and introduced numerous actors in connection with them. But in the verse referred to, at a particular juncture, we meet a particular people, with the qualities enumerated which distinguished them—"Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."

On one side of this declaration and preceding it, is given three specific messages by as many angels; while immediately following it is the announcement of the Lord's return. The very setting of this arrangement shows the alliance of the declaration with the threefold angelic intimation, and also its association with the supremest of all events, Christ's second coming.

The relative position of these circumstances is also indicative of the fact that they are among

the events of the last days; and indeed no stronger evidence of this can be brought, than the existence of such a people as meet the specifications to which our attention is called.

The enunciation of the principles contended for in the three angels' messages is responsible for the presence of this company; and consequently they stand before us on the page of prophecy, boldly asserting and defending the positions which make them conspicuous.

They live in a time of undisguised apostasy from the truth of God. Yet the attitude that they assume is not merely a negative one, but one of positive protest against the apostasy and against the false systems and theories that agitate for recognition under the assumption that they are true.

In the perilous times of the latter days, when both in the church and out of it the multiplied schemes of centuries, the acme of Satanic art and device are exalted, these faithful servants of the living God stand forth in the midst of the countless numbers who are worshipping at the shrine of deities canonised and created by men.

The success of these deceptions is sadly manifested by the avidity with which their followers court their delusions and foster their evil presence; but as a vindication of His righteous character and inviolate word, the Lord preserves some who, amid the environments of the great controversy, have discriminated between the true and the false. They are His prophetic people, and are "come for such a time as this."

Need it be said that that time is now? Is it not apparent to every thinking mind that "the earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant"? And such is the fact to-day, while in view of the wholesale departure from the plumb-line of rectitude for which the law of God stands, and which, as by a mighty buttress is supported by the "faith of Jesus," a people has arisen who possess the character portrayed in Rev. 14:12. Without ostentation, but with principles dearer than life itself, they constitute the evidence that history joins with its prophetic counterpart in the declaration, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."

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### HE IS COMING!

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If King Edward the VII. proclaimed that he was coming to the colonies, and that all his subjects were to be in readiness to meet him as he wanted to see them all, what a stir there would be, and what a preparation! Imagine how busy the tailors and dressmakers would be, and what money would be spent in order to give the King something like a good reception.

Now, the King of kings has made just such a proclamation that He is soon coming, and He has told us to get ready, and what sort of a garment to be wearing when He comes—a wedding

garment, even the righteousness of Jesus Christ. If we have not that garment to present we cannot be His guest. Any other information required as to this great reception soon to be held will be found by applying to God's word—the Bible.—*Contributed.*

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### "I AM THAT I AM."

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BY S. MCCULLAGH.

Jesus Christ claimed for Himself that supreme title, "I AM." The Jews took great pride to themselves in the fact that the ancient Abraham was their father. Hoary antiquity had a mysterious and superstitious charm to their carnal minds. If it were mere antiquity they were glorying in, then Jesus would stagger their understanding by saying that He was before Abraham.

Your father Abraham exulted that he should see My day and he saw it, and was delighted. "You are not yet fifty years old," said the Judeans to Him in reply, "and have you seen Abraham?" Jesus said to them: "Most assuredly I tell you, Before Abraham was born, I AM." They then took up stones to hurl at Him; but Jesus became invisible, and went out from the temple. John 8:56-59. *Fenton's Translation.*

They judged Jesus by the flesh. They knew that He was the son of Mary. They examined the vail, but were blind to the realities beyond that vail, which was His flesh. They stumbled at that first step of that Eternal Ladder which was upon the earth, but whose top reached beyond the stars.

When Jesus told the Jews that before Abraham was born He was the undefinable I AM, they took up stones to slay Him; but when He explained to the Pharisees that David heard the Father bidding Christ to sit on the right hand of the throne of His power, they were filled with awe. Matt. 22:41-46. Such a sudden flood of light from the word carried to their ears with divine eloquence filled them with a fear that annihilated all power to reply.

Jesus Christ was the grand reality in every degree of His life in the flesh. He made no attempt whatever to appeal to any sentiment to gain standing in the minds or hearts of men. In the choice of His birth into humanity the selection fell on Mary, a handmaiden of "low estate." In the selection of a city He passed by Athens and Corinth, and above all He refused Jerusalem, and chose Bethlehem, "the little among the thousands of Judah," to be immortalised as His birth-place. And when He came to be born of the virgin-mother, no gorgeous and pillowed palace was provided for the most wonderful event of the ages. Jesus Christ, the "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," was wrapped in swaddling clothes, and laid in a manger! There was not much sentiment about any of these prophetic events! But, strange to tell, humble though His early parentage, insignificant though His city of birth, and worse than poverty-stricken the shelter provided for the new born infant, yet, the joy of heaven overflowed to earth in "songs of exulta-

tion from angel voices in the skies" when the Saviour was born into our world.

But because He did not come of influential parents; and because He did not come in earthly pomp, and mundane glory, the Jews rejected Him. He came unto His own, but His own rejected Him. Nevertheless, He was David's Lord; He was Abraham's Father; and He was Adam's Creator. The world was made by Christ. In His right hand He held the key to all the invisible realities and mysteries, and powers in the heavens; and in His left hand He held the key that would unlock all the secrets of this world, both physical and spiritual. "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. Jesus Christ is therefore the "I AM" of eternity, the "I AM" of time, the "I AM" of creation, and the "I AM" of redemption. "He is before all things, and by Him all things consist."

These wonderful revelations of Himself are given to us to inspire confidence in His boundless love, and faith in His infinite power, and hope in His matchless mercy. He is able to save us because He is the Saviour. He is the Saviour because He is the everlasting executor of all the intentions of the Father. "And ye know that He was manifested to take away our sins." 1 John 3:5. And it was the eternal purpose of the Father to save us by Jesus Christ, as Paul witnesses to Timothy, by saying, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9.

O, Thou mighty Saviour, Thou canst, Thou dost save us! Thou didst come down from heaven to save the lost! Thou art the "I AM that I AM" of Thine own revelation. Lord, increase the faith of all Thy children in Thy divinity, and teach us all the power and wonders of Thy incarnation!

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### ICELAND.

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BY DAVID OSTLUND.

Iceland is a large country, nearly as large as Ireland. It lies just below the Arctic Circle, and is encircled by the Gulf Stream. Hence you will understand that it is not very cold here, at least around the coast. The temperature is mild in the winter, and in the summer there is very little heat, not enough for corn to grow. Potatoes are about the only vegetable obtained here, and since they are so few and little, nearly everyone subsists on meat foods.

It has to be remembered that though the land is a large one, the population is not very large; it is only seventy thousand. The capital, Reikiavik, has about six thousand inhabitants, and our cities are only small fishing places.

The people are mostly descendants from Norwegians, who came here in the ninth century

because they wished to have more liberty than the king, Harald Haarfagre, would give them.

They have kept their originality and language almost unchanged for a thousand years; it is likely that their separation from all other people has been the cause of it. Very few ships have come to the island all this time, and consequently they have had but little occasion to follow other people's fashions. The language is very difficult. A single word has often from fifteen to sixteen different forms.

Since 1874 the land has had its best time for centuries, for from that date we can recount many advancements here.

The religious aspects, however, are not bright. There is less piety here than in any other country that I know of in the north. Most learned men are skeptics, even many of the priests. Only a few believe that the Bible is the word of God. The common people follow their leaders, as in other lands. Very few know anything about conversion and life by faith in the Son of God.

We began work here in November, 1897. My first effort was to try to learn the language. The Lord so blessed me in that work that I was soon able to give my first sermon in Icelandic. I have since been translating some books into Icelandic. The largest one is "Steps to Christ," which was printed in 1898; next was printed "Prophecies of Jesus." Both of these books have sold well. It is wonderful that it is possible to publish any book in a language spoken by less than eighty thousand men. Since January, 1900, I have been publishing a paper, which now has so many subscribers that I suppose it will pay for itself in the future.

All Icelandic Sabbath-keepers number now about sixteen or eighteen, I think. Three of these are in west Iceland. The prospects are not gloomy; we believe in the Lord.

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### SPENT ON BOOKS.

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What amount of money does the nation spend on books? My calculation works out to the effect that the British people spend every year in books between £2,000,000 and £3,000,000. A large part of this expenditure is compulsory—in school books, text books and the like, but a large part of it is voluntary. Divide this expenditure amongst 40,000,000 of people, men, women, and children, and I think it will be safe to average the expenditure of adults at about two shillings a year. This does not look much when we consider that the national drink bill is £160,000,000. Still it is a very considerable sum. It must be remembered that besides this expenditure in books there is a far larger expenditure in journalism. Almost every citizen buys at least two halfpenny papers a day. Many spend much more than that. When we consider the matter, we shall see that after all a fair proportion of the nation's expenditure goes to the purchase of paper and print. In America I should say the average outlay,

especially upon newspapers, is considerably larger, even taking into account the greater population—*British Weekly*.

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### GOD'S BUILDING.

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MAN builds for time, God for eternity;  
And though the Roman arch or ponderous pile  
Which Moses looked on, by the hoary Nile,  
Seem still to scorn time's tyrannous decree,  
And claim an everlasting right to be;  
Yet, over these, that stood erect erstwhile,  
The desert sand shall blow or verdure smile,  
While endless moments tread on silently.  
But God's foundations lie upon the rock  
Of deathless love and co-eternal power;  
His monumental truth no face can shock,  
No slow decay or sudden flame devour.  
His temple shall the flight of æons mock,  
And high above the dust of ages tower.

—*Sunday Strand*.

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### TABLETS FROM THE ROCK.

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My goodness thou shalt see, but My glory infinite unveiled thou canst not see and live. Yet, I will proclaim that glory unto thee. Alone, the Hebrew leader, pondering o'er this promise, ascended Sinai's slopes. In his hands He bore two tablets hewn from the rock, on which the Almighty would again inscribe His name and moral laws. Soon as he reached the mountain's top, the Lord, descending in a cloud, stood with him there. O, show me Thy glory. Here, on this mount, where late I saw Thy power in fear unspeakable, show me Thy glory.

Resting on a rocky cleft, and shaded tenderly as mother shades her sleeping babe, he saw the Lord pass by. There was a light which never shone on earth or sea, a light in which arch-angels bask, and then was heard the Voice Supreme defining His own glory—

I am the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.—Ex. 34:6, 7.

This, then, is the glory of the everlasting God; mercy and justice, truth and grace, for ever joined, for ever blent in harmony. And this great name, the name unchangeable, descriptive of His government in every age, was first disclosed midst Sinai's thunders, and lies enshrined for ever in the Decalogue. The mercy promised from the burning mount implies the being merciful and gracious, the abounding in long suffering, goodness, truth; so that the name the moral law contains is that which Moses heard in answer to his prayer. Can a decalogue thus honoured ever pass away?

Would we be convinced how dear to God is Sinai's Decalogue, let us gaze upon this lid of gold within the holiest shrine on earth. This light is not of earth, nor like to that which struck the strong-willed persecutor blind (Acts 22:11); it is the light of yonder paradise, the light which beams from the Almighty's eye as He

beholds complacently the works He made most excellent, the laws He gave most holy, just, and good. Open this lid and learn on what this glorious light doth rest.

There was nothing in the ark save the two tables of stone which Moses put there at Horeb. 1 Kings 8:9.

Not on the book of Israel's covenant, not on the pot of manna, not on the budded rod of the High Priest, not on altar of incense or burnt-offering did the Shekinah rest. Only on the tablets of the rock, bearing His name and moral laws for earth, writ with the finger of His power, did God's approving glance descend. Tablets of Sinai, hewn from the rock enduring through all ages, ye cannot pass away! Eternal is His name ye bear, eternal are His laws ye teach—ye cannot pass away!

O Thou, the Sole Deliverer from bondage—the bondage of our evil hearts, so prone to unbelief and base idolatries, set us, set all the nations free. Open our eyes to see our moral madness—our spiritual desolation, as it seems to Thee. We flee Thy presence, though Thou art our friend; we chase earth's transitory joys, though they elude; we quench our thirst at a polluted stream, though still its waters burn; we seize the offered cords which pleasure holds, though down she drags to everlasting death; we hate Thy law, even though it leads to heaven. Restore Thine image lost, O God of pity infinite. The native wildness of our hearts subdue. Thyself in holy grace bathe all our soul, and renovate its powers. Array us in a righteousness Thine own. Whisper the peace of Thy forgiveness, and say the past is all forgotten in Christ. Enthroned Thy laws within our hearts. Give us to revel with supreme delight in moral loveliness, that never from Thy side we more may stray. Then shall we love Thy law, the image of Thine own pure soul, Thou Father of our life, the Guardian of all peace and bliss, the basis of the harmony of Heaven. Make us remember all our days that we were slaves, that so the incense of our love may ever rise to Thee. Show us Thy glory in this mortal state as we can bear, the sunshine of Thy love increasing as we go, till, passing hence, redeemed, and cleansed, and beautified by Thee alone, in Christ we see Thee, as Thou art, in Thine eternal home. Thus, O God of Israel, the Saviour, do for us and all mankind—thus make this alienated captive world Thine own. Amen.—*The Sabbath on the Rock*, p. 180.

### SERVING THE MASTER.

Love without service is like a sunbeam without light. The mother must minister to her child. A friend must seek to be helpful to his friend. The first recorded word of Christ was, "Wist ye not that I must be about My Father's business?" and His last, "It is finished." What lies between these words?—Constant ministry. When He said, "Let him that is chiefest among you be the servant of all," He outlined the form the Christ-life must take. "Ah, but," you say, "that was all very well for Him who came for the accomplish-

ment of a special work, but it has no meaning to us." No meaning for us? Are there not as great evils to-day as when He came? Do not millions bend beneath indescribable sorrow? Have all men even yet the truth? Do all know that they are the children of God? Have the doors between this and the spirit life been thrown open? The very work which faced the Master still remains. He began that which His followers must complete.

### FALLING OUT OF CHURCH.

We have heard of a little boy who explained his falling out of bed by saying, "I presume I went to sleep too near where I got in." Many people fall out of church for the same reason. They go to sleep too near where they got in.

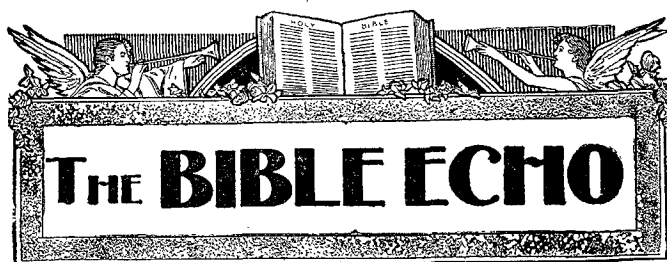
There is no time when old and young alike will go to sleep quite so easily as immediately after they unite with the church. A hard duty, they feel, has been accomplished. They have faced it with a good deal of dread; and now that it is done they are liable to stop and take a good long breath—yes, they will lie down and take a prolonged and indolent nap if someone does not prevent it. On the other hand, it is also true that there is never a time in their history when new converts can so easily be kept awake and set to work. If those who come into our churches do not begin work at the outset, the chances are they will never begin at all; but, on the contrary, if they are given a good start at the beginning, they are likely to develop more and more along all the lines of activity connected with the bringing in of the kingdom of Christ.—*G. B. F. Hallock, D.D.*

### AN ANIMAL PARADISE.

It is pleasant to read of one spot where animals have lost the fear of man. Sad to say, it is because man has not set foot in the region for so long that the animal inhabitants do not know that he is so generally an enemy to their kind. Sir H. Johnston, British Commissioner for Uganda, recently found a sequestered spot in the African lake district which had been depopulated by tribal wars at some time long ago. The animals of the region were not at all afraid of him and his party. Drove of elephants approached with friendly interest, and the party passed for several miles among herds of zebras and antelopes, grazing without fear of the intruders. It is worth while remembering this bright spot in darkest Africa.—*Medical Missionary*.

"A body exhausted by midnight dissipation, enfeebled by over-taxation, stupefied by over-eating, enervated by narcotic poison, or fevered by intoxicants, is not at its best. A per cent. of its power and effectiveness for service is gone, and to the extent of the loss of its power the cause of Christ must suffer."





ROBERT HARE

EDITOR

### THE GREAT TRIBULATION AND THE TIME OF TROUBLE.

Many Bible readers do not clearly discern the difference that exists between the "great tribulation" spoken of by Christ and the "time of trouble" referred to by the prophet Daniel.

In referring to the days of tribulation Christ said :—

For there shall be great tribulation, such as was not *since the beginning of the world* to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Matt. 24:21, 22.

The passage by which Daniel refers to the time of trouble reads thus :—

And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was *since there was a nation* even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. Dan. 12:1.

These two great events are both spoken of as the greatest events of their kind. The one spoken of by Christ is classed as the greatest tribulation known since the creation to its time, while that referred to by Daniel is mentioned as the greatest time of trouble "since there was a nation," to its time.

It will be seen that the one measure here applied antedates the other. That given by Christ reaches from creation, and thus covers the deluge; that measure used by Daniel reaches from the time that there was a nation, and thus it comes in comparison only with events this side of the deluge, for it was not till after the flood that the nations came into existence.

In the great "tribulation" pointed out by Christ, the people of God are almost swallowed up, and the days of persecution have to be shortened to save some of them, and thus preserve the seed of truth. But in the time of "trouble" that Daniel brings to view the people of God are delivered—"every one that is found written in the book."

It will be seen by referring to Christ's statement that the days of tribulation come in as the next great event that definitely concerns the

people of God after the destruction of Jerusalem. That city fell in A.D. 70, and soon after that the "mystery of iniquity" began to work, with the result that the Papacy was established in 538 A.D. Then there followed what is known as "the Dark Ages"—ages in which the people of God were persecuted until it seemed that there would be not one standard-bearer left. But the Reformation broke out in the 16th century, and the hand of persecution was stayed. But this was not done until after 50,000,000 of martyrs had perished.

The days allotted to this power, in its persecuting character, were 1260. The church, represented by a woman, fled from the hand of persecution, and for centuries the truth of God was hidden away in the Piedmont Valleys and other wilderness parts of the earth. Rev. 12:6. The 1260 days here referred to represent the 1260 years that the Papacy held power, dating from 538 A.D. to 1798. It was in 1798 that Pope Pius VI. was taken prisoner by the French, and the power that had been given by earthly kings 1260 years before was taken away. If the persecution had continued right to the end of these days all the righteous would have been destroyed. But God brought in the Reformation, and under its work the enormity of Rome's hatred was revealed, and by this means the work of persecution was shortened.

No tribulation of such a severe character had ever before fallen upon the people of God, and no such tribulation will ever meet them again. In the persecution of the martyrs God permitted Satan to demonstrate the intensity of his hatred against the people of God. This he did so fully before an astonished universe that the demonstration will never need to be repeated.

But the "time of trouble" referred to by Daniel comes in at the end of human history, when Michael stands up. It falls upon the wicked, for at that time God's people are finally delivered. Christ said, "As it was in the days of Noah, so shall it be in the coming of the Son of Man." In the days of Noah the destruction came upon the ungodly, so that visitation was a type, or picture, of the trouble that now awaits the ungodly. For this reason Daniel's comparison only reached back to the time when the nations came into existence after the deluge.

When the door of the ark was shut, the windows of heaven opened, and the fountains of the great deep broken up, the position of the antediluvian world was one of absolute hopelessness. So it will be when the door of mercy is finally closed. Then the "time of trouble" such as never has been since there was a nation," will come upon the unholy.

But in that hour of trouble there will be deliverance for the child of God. Thus the promise is written :—

Because thou hast guarded My message resolutely, I also will guard you in the time of trial which is coming upon all the inhabited world to test those who dwell upon the earth. Rev. 3:10. *Fenton's Translation.*

God's people will have great difficulties to meet in the last days, but the conflict will never reach as high as it did in the great tribulation of the 1260 days.

These two great events are frequently referred to in the Scriptures. Let it be remembered that in the one case the tribulation fell upon God's people, but it was stopped for the elect's sake. In the other it falls upon the ungodly. But in that visitation they are devoted to utter destruction. Only the righteous, whose names are written in the book, are delivered.

### "IS NOT THIS THE CARPENTER?"

Christ wrought mighty miracles before the people of His day. The crowds were struck with wonder and amazement at the manifestations of power that accompanied His life. The Pharisees saw and heard all that made the common people hear Him gladly, but the effect was lost upon them because of the contempt set forth in the question, "Is not this the carpenter?"

If Christ had come in the pomp and dignity of some learned rabbi, and worked miracles before them, they would have accepted Him as the one sent of God. But "the carpenter, that humble man of Nazareth—the Christ?—Impossible! He is only a carpenter!"

At this they stumbled, took offence, and began to lay plans that would silence a voice that they could neither gainsay nor resist.

God's work has always been of an humble character. The "Carpenter of Nazareth" is its most fitting representative. The apostles were humble men, and unlearned according to the world's idea. Many of them were but fishermen of Galilee. But God was in their message, and that meant more to God's work than all the learning and position that the world could give.

The men of the Reformation were humble workers. Many of them were the sons of toil, and knew the bitterness of poverty. Zwingli was born in a shepherd's hut; Melancthon came from an armourer's shop, and Luther was cradled in the cottage of a poor miner. Rome despised the humble monk of Wittenberg, who dared to burn the Pope's bull. His followers were spoken of as unlettered and ignorant men, and his work was

regarded by Rome as wicked sedition and rebellion. Yet for all this, in the history of the Reformation the world has been called upon to see "what God hath wrought."

The early days of Methodism affords another illustration of the "Carpenter's work." The Methodist preachers — they were not called "reverend" then — of early times were humble men, and God was in their message. They had to struggle with poverty; had to endure the ridicule and often the persecution of ecclesiasticism. It was no uncommon thing in America to see one of these preachers dismount from his horse, and roast a piece of pumpkin in a fire by the way-side to serve as a meal, and then ride on to some appointment.

Yes, the devotion and energy of the "Carpenter's life" has been seen in every reform that God has wrought on the earth. It is only as the church becomes rich and departs from her humble, dependent life that apostasy comes in.

God's work of reform is not yet completed, and those who would undertake to urge their way toward the light must be prepared to meet the opposition, ridicule, and persecution that God's workers in the past have met. Conservative ecclesiasticism has not lost any of its pedantry since the days when the Carpenter of Nazareth came in conflict with the church leaders of Jerusalem.

God has not been able to get the rich and great to take up the work of reform. They are not prepared to feel the loss of popularity or to meet the world's ridicule for the kingdom of God. So "God has chosen the weak things of earth to confound the mighty." As regards outward appearance and numbers His work has always appeared as the losing side. But its final triumph is certain, yet those who triumph with it all bear marks of the conflict. Rev 7:14.

Look the situation over and you will find that the poet's verdict is true—

"Truth forever on the scaffold;  
Wrong forever on the throne;  
Yet the scaffold sways the future,  
And behind the dim unknown  
Standeth God, within the shadow,  
Keeping watch above His own."

"It is a religious duty, placed upon us as stewards of God, by proper food, drink, air and exercise, to keep our bodies in the best possible condition as instruments of service. These bodies are not our own, and they should be clothed, and fed, and exercised all with reference to their effectiveness in the service of their Lord."



# Children's Department



## REMEMBER THY CREATOR NOW.

BY L. A. BROWN.

OH youthful hearts, so blithe and gay,  
So full of fun and mirth,  
So heedless oft of what you say,  
Remember now the worth  
Of purity of life and deed;  
And ere the years of dearth,  
Sow well, I pray, the precious seed,  
And pay to truth most earnest heed.

Now, in the days of tender years  
Is time for noblest aim.  
Face not the world in doubts and fears,  
Till Jesus' love you claim.  
In His strong arms now learn to rest,  
Confess His glorious name;  
And lay your head upon His breast,  
And treat Him as your honoured guest.

Make Him the partner of your life,—  
Your Counsellor and Friend.  
Then if you ever meet with strife,  
In love He will attend,  
And turn your grief to sweetest joy;  
While over you He'll bend,  
And give you peace without alloy,  
The Christian's life you'll then enjoy

Remember thy Creator now,  
While in the days of youth.  
The plan of doubting don't allow,  
'Tis not the way of truth.  
'Tis better far to just believe  
God's simple word and vow,  
His proffered grace you may receive,  
And nevermore your Saviour grieve.

## DO NOT BE DISCOURAGED.

On a certain occasion Marie Antoinette asked her prime minister whether or not a project which she contemplated could be accomplished, and his reply was, "Madam, if impossible, it shall be done."

Of course the impossible can not be achieved; but "impossibility" would not seem to have had any place in the vocabulary of those who have attained the highest distinction. "Experience is the best of teachers;" and we learn from the experience of others, if we have as yet not learned from our own experience, that tireless exertion and steadfastness of purpose will remove whatever obstacles bar one's way to the proudest eminence.

Anderson, the popular Danish author, was the son of a cobbler, and in his earlier years worked "on the bench" most industriously, doing his first literary work or scraps of paper kept beside

him, in the moments when he rested from his regular duties.

Arsaces, who founded the Parthian Empire, against which the mighty hosts of Rome long contended in vain, was a mechanic of obscure origin.

Beranger, the celebrated French poet, wandered about Paris in a state of pitiable destitution, until he obtained a situation as pot boy—that is, to carry pots in public houses and restaurants.

Burns was the son of a small farmer, and at an early age displayed an appetite for learning, which he had few opportunities for gratifying, as is shown in the most brilliant of his poems.

Carrera, beginning life as a drummer boy and driver of cattle, rose to the presidency of the republic of Guatemala.

Catherine, empress of Russia, in some respects one of the most remarkable women that ever lived, was a peasant girl of Livonia and a camp "grisette."

Demosthenes, the Grecian orator, and "prince of eloquence," was the son of a blacksmith. In his first attempt at public speaking, he displayed such a weakness of voice, imperfect articulation, and awkwardness, that he withdrew from the speakers' platform amidst the hooting and laughter of his hearers.

Giotto, noted as a painter, sculptor, architect, worker in mosaic, and really the founder of modern Italian art, was a shepherd boy, whom Cimabue discovered drawing sheep on the sand with a pointed stone, with an accuracy that indicated a natural artistic ability, and so he took him as a student.

Handel was nearly fifty years of age when he published the first of those musical compositions which have immortalised his name.

Sir Isaac Newton while attending school was considered by his teachers but little better than an idiot; and Sheridan, the celebrated playwright, was presented by his mother to a tutor as a "blockhead."

The foregoing examples prove conclusively that a humble origin, poverty, natural defects, age, or physical ailments, need not prevent the attainment of distinction, and they should be encouraging, especially to the young.—*Harper's Young People*.

To people who suffer from "nerves" Berlin should be a paradise says "Cassell's Saturday Journal," for there is no other city so quiet. Within the city limits railway engines are not permitted to blow their whistles. There is no



loud bawling of hawkers, and a man whose waggon gearing is loose and rattling is subject to a fine. The courts have a large discretion as to fines for noise-making. Best of all, to many minds, are the regulations concerning piano-playing. Before a certain hour of the day, and after a certain hour at night, the piano must be silent.

### BE PROMPT.

Did you ever hear of anybody with three hands? We used to hear a story of a little boy who was said to have three hands — a right hand, a left hand, and a "little behind hand." That third hand was nothing but a trouble to him, and he ought to have it cut off.

Perhaps you have such a hand; if so, it would be well to cast it away. A "little behind hand" means that a person is not prompt in doing work when it ought to be done, or in being on time when wanted. He is always a little late in whatever he does.

It is not best to put off any work or business beyond the time in which it should be done. Sometimes children put off going to school until the last minute, and then how they will run to get there on time! They rush in just as the door is closing, nearly out of breath, and not fit to take any part in the exercises.

Boys and girls should be prompt in their service, not putting things off until the last minute, for the "last minute" often means some time after the duty should be done.

If a lesson is to be learned, learn it on time; if a chore is to be done, be on time in doing it. Don't be slack, and say that "by and by" is just as well. Be prompt in every duty as far as

you can be, and then the Lord's blessing will attend you.

Be prompt in both praying and working, for the two should go together. The Lord is prompt in His work; it was "in due time" that Jesus died for sinners, and at "the appointed time"

He will come again to the earth to set up His everlasting kingdom.

To be ready for the coming of Christ is to be prompt in duty, to leave nothing undone beyond the time in which it should be done. "There is a time for every work," said Solomon, and especially a time for every good work, and those who are prompt in the service of the Lord are the ones who will be ready for His coming.—*Selected.*

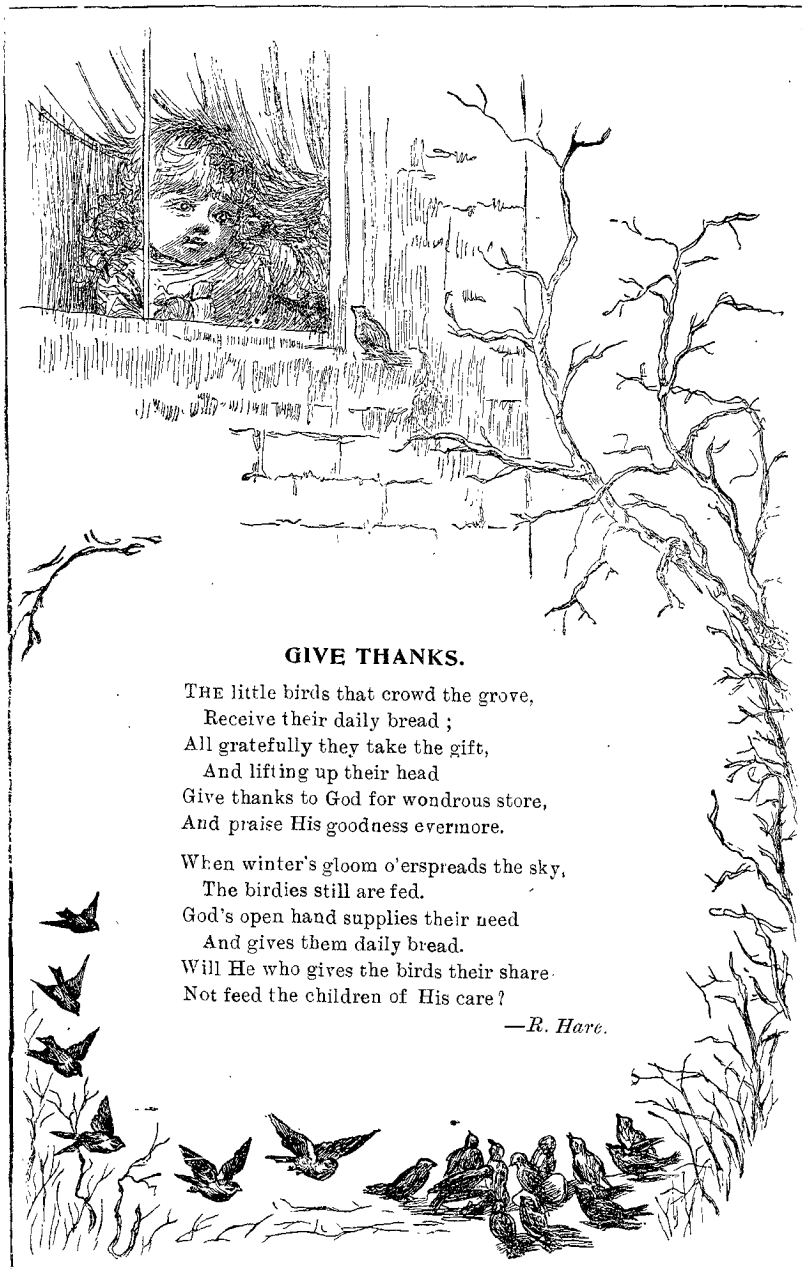
### THOUGHTFUL PEARL.

I wonder what is the matter with our little neighbour this morning," said Mr. Deane to his wife; "I haven't heard her singing as usual."

"I was just over there," replied Mrs. Deane, "and found Mrs. Lee lying on a lounge with a sick headache, and Pearl mov-

ing around as gently as though she were a grown woman. I said, 'So this is why you are not singing this morning, is it, Pearl?' and she answered, 'Yes, mamma's head is so bad, I didn't want to make any noise. I can sing to-morrow if she's better.'"

"What a thoughtful child she is!" said Mr. Deane. "I wish there were more like her. It is no wonder all the neighbours love to see her about. Thoughtful children are scarce, but they usually grow up useful men and women."—*Selected.*



### GIVE THANKS.

THE little birds that crowd the grove,  
Receive their daily bread;  
All gratefully they take the gift,  
And lifting up their head  
Give thanks to God for wondrous store,  
And praise His goodness evermore.

When winter's gloom o'erspreads the sky,  
The birdies still are fed.  
God's open hand supplies their need  
And gives them daily bread.  
Will He who gives the birds their share  
Not feed the children of His care?

—R. Hare.



# Home and Health

## THE LITTLE FEET.

PATTER, patter, little feet,  
Tirelessly all day;  
How they wander o'er the house,  
In their ceaseless play.  
Restless little body  
They carry to and fro,  
List we to the patter  
As they come and go.  
Now its baby's bedtime,  
And shoes and stockings gay  
Are drawn from little bare feet,  
Which cease to run and play—  
My home is still and silent,  
And I list in vain to greet  
The ceaseless patter, patter,  
Of the little baby feet.

—Selected.

## BENEFITS OF PURE AIR.

Air, the precious boon of heaven, which all may have, will bless you with its invigorating influence if you will not refuse it entrance. Welcome it, cultivate a love for it, and it will prove a precious soother of the nerves. . . . The influence of pure, fresh air is to cause the blood to circulate healthfully through the system. It refreshes the body, and tends to render it strong and healthy, while at the same time its influence is decidedly felt upon the mind, imparting a degree of composure and serenity. It excites the appetite, and renders the digestion of food more perfect, and induces sound, sweet sleep.

The harmful effects of living in close, ill-ventilated rooms are these: The system becomes weak and unhealthy; the circulation is depressed; the blood moves sluggishly through the system, because it is not purified and vitalised by the pure, invigorating air of heaven; the mind becomes depressed and gloomy, while the whole system is enervated, and fevers and other acute diseases are liable to be generated.

Many young children have passed five hours each day in schoolrooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it.

Many families suffer with sore throat, lung diseases, and liver complaint, brought upon them by their own course of action. Their sleeping-rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. . . . They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste

matter thrown off from their bodies through the lungs and the pores of the skin. . . . Those who thus abuse their health must suffer with disease.—Mrs. E. G. White, in "Healthful Living."

## BE CHEERFUL.

BY DR. D. H. KRESS.

"Be not as the hypocrites, of a sad countenance" when you fast or at any other time. If not for your own sakes, for the sake of those about you, it is your duty to cultivate a cheerful, happy, hopeful disposition and a pleasing countenance.

The observing physician recognises the value of this in the treatment of his patients. "The cheerful countenance (of the physician) doeth good like a medicine" to his patients. This is a part of the physician's stock in trade. It is a remedy that the physician cannot dispense with and meet with success in his medical practice. It is probably of more value in the successful treatment of a large share of chronic maladies than any other remedy. Probably nine tenths of all diseases have their origin in a disturbed condition of the mind. Remorse of conscience, despondency, lack of faith, business disappointments, and home disappointments lie at the very foundation of a great many maladies.

A change of mind and of disposition must therefore take place before a change in the disease of the body can occur. It is not necessary to go to the physician for this remedy, he is not the sole agent for it. The remedy is as free as the air we breathe, and should be in every home and may be dispensed by every person.

What changes would come over the human family if all should possess or cultivate a cheerful spirit and a smiling, happy face to bless the lives of those with whom they come in contact? But how may we obtain such a disposition?

Some time ago physiologists discussed the interesting problem, "Whether a man smiled because he was happy, or was happy because he smiled." Undoubtedly there is truth in both propositions. We know that a merry heart maketh a cheerful countenance, but it is equally true that a man may cultivate a cheerful countenance for the sake of benefiting those about him, and thus come into possession of a merry heart.

God will bless every effort put forth to brighten the lives of others. It may be necessary at times to force a smile, or to say, "This is a

pleasant day," when everything looks blue, or to say, "Brother, be of good courage," when our own courage is at low ebb. Talk courage, and you will have courage. Give (when you have nothing apparently), and it shall be given unto you." "Is thy cruse of comfort failing? rise and share it with a friend;" this is the only way to increase the supply. Thus a scanty supply for one may become a royal feast for two or even more.

I remember being present at a large religious gathering where they were singing, "Let a little sunshine in." The one conducting the meeting noticed many sober faces in front of him, and suggested that they add a little to the chorus, and sing it, "Let a little sunshine in and out."

It is selfish to absorb rays of light to keep them covered under a bushel. The light should be placed on a candlestick, that it may give light to all who are in the house. All are in possession of some rays of light to bless others; for, "This is the true light which lighteth every man that cometh into the world." Therefore the Saviour said, "Let it shine." Give such as you have, and more shall be given you.

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### FROM GIN PALACE TO WORKHOUSE.

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It is one of the most deplorable features of our national drink-bill that two out of every three pounds of its appalling total are taken from the pockets of our labouring classes, who toil so hard for the money they part with so lightly and wantonly.

The simple significance of this fact is, that while our well-to-do classes are content to spend a little over £50,000,000 a year on intoxicants, representing only 1s. 3d. in every pound of their income, the millions of British toilers, whose incomes are expressed in so many shillings a week, actually squander £100,000,000 sterling every year, or more than £1 in every six of their earnings, in gratifying a depraved appetite.

Thus every year the entire earnings of more than a million families of toilers, representing the livelihood of more millions of human beings than there are in Scotland or Ireland or London to-day, are completely absorbed in paying the working man's annual drink bill, which is within a measurable distance of paying the entire cost of administering the affairs of the whole of the United Kingdom.

Something of the sadness of this is apparent when we consider that the mere food of a family of four persons on workhouse scale is on an average 15s. a week. To this we must add a weekly average payment of 6s. 5d. for intoxicants; and thus more than a guinea a week is absorbed on food and intoxicants alone.

When we consider that there are millions of families in the United Kingdom whose total income does not exceed 25s. a week, we discover that a margin of 3s. 6d. a week must be made to cover rent, coals, light, clothes, doctors' bills, and all the other necessary family expenses. Is it any

wonder that the cry of poverty is loud throughout the land, or that thousands of lives are claimed annually by death, which the "vital margin" devoted to drink would have spared and sustained?

The hundred millions wasted yearly in drink by our working population would maintain in comfort more than 5,000,000 of our population without any necessity to earn a penny, and still leave a margin large enough to pay the entire cost of maintaining all our missions, and to provide comfortable "nest-eggs" for emergencies.

But it is not merely that the drink-habit casts a shadow of poverty over so many millions of struggling homes, it robs thousands yearly of the very roof that shelters them and helps them to maintain a semblance of independence. Almost as much as all other causes combined, it peoples our workhouses with life's failures, and makes innocent thousands eat the bread of charity.

Thirty years ago a searching investigation into the causes of pauperism was made by a Committee of the Houses of Convocation, and the result of the inquiry throughout the workhouses of the United Kingdom disclosed the fact that three out of four of our indoor paupers were the victims, directly or indirectly, of drink. This estimate was thought by many to be excessive; and, no doubt, the present proportions of drink-victims among our paupers are less.

A very careful examination of the statistics of present pauperism throughout Great Britain and Ireland discloses the fact that of every 100 indoor and outdoor paupers, forty-four at the lowest estimate, and rejecting all cases in which there is any doubt, have been reduced to poverty by drink.

Let us see for a moment what this means in actual figures. The army of paupers in the United Kingdom to-day numbers 830,000, or roughly one in every forty-nine of our population. Of these no less than 365,200 might have retained their independence and a comfortable livelihood but for drink.

The army of drink-paupers thus outnumbers the entire Regular Army, at home and abroad, by more than 100,000; and in single file would form a sad procession reaching from London in a straight line many miles beyond Plymouth or Preston, in Lancashire; while at intervals of a yard they would form a circle, sixty-five miles in diameter, round London.

To maintain these victims of drink, their more fortunate or provident fellows have to pay yearly a sum of £4,730,000, or nearly £91,000 a week. The very gold necessary to maintain these paupers for a year would be weighty enough to raise 130 of them into the air; while it would provide old age pensions for more than a third of the deserving poor in the United Kingdom.

But this by no means represents the country's full loss through these victims of drink. If, under happier conditions, they had been able to take their part in the world of industry, they might have helped materially to swell our national wealth, while putting something like £5,000,000 a year into their own pockets.—*Home Magazine*.

# THE OUTLOOK

## COMPULSORY EDUCATION.

The amending Education Bill which the Minister of Education has brought before the Victorian Parliament provides for compulsory attendance at school till the child is fourteen years of age.

The Bill also provides that schools other than State Schools must be certified to as being "efficient." All such schools must keep rolls and registers approved by the Minister, and these rolls are to be open to inspection by duly authorised officers.

Clause four of this Bill brings in an important point relative to the employment of children under the school age. We quote from the "Age" of October 11:—

The fourth clause provides that no person shall employ any child of school age during the period when he should be in attendance at school, a penalty of not less than £1 being imposed. A parent may be regarded in the light of an employer. In order to provide for exceptional cases arising out of poverty or sickness, the Minister may authorise the employment during school hours of children who are at least twelve years of age. The Bill will ensure a better system of outside teaching, and provides that schools other than State Schools must be certified to be "efficient" before attendance by children can be regarded as fulfilling the compulsory clause. A list of these efficient schools will be published yearly in the "Government Gazette." The Minister may cause schools applying to be regarded as "efficient" to be inspected by an inspector of schools. Schools which are in operation before the Bill comes into force, and have complied with the provisions of the existing act by sending in annual returns, will be exempted, but they may at any time apply to be placed on the list of "efficient schools."

Should this become law it will work hardship in the case of those parents who are partially or altogether dependent upon the assistance of their children.

## UNSEEN DESTROYERS.

War is surely bad enough when the foe is visible and his movements all discernible, but it becomes even still more fearful when the stroke of death is given by a hidden hand. The submarine torpedo boat plans to do this, and the nations are rapidly developing their appliances in the manufacture and equipment of these boats. England's latest venture in this submarine work is thus reported by the "Age."

Five new Holland submarines, built at Barrow by Messrs. Vickers Maxim, and which are in the course of a couple of months to be put through their trials at Devonport, will cost £250,000, are each 63 feet 4 inches long, 11 feet 9 inches beam, with a displacement when submerged of 120 tons. They will each carry a crew of seven men, and five torpedoes, and will

be able to discharge them in every conceivable condition or position. The main engine will be of gasoline type for surface propulsion, at a maximum speed of nine knots; the main motor will be of electric waterproof type, giving a speed of seven knots when submerged. The official trial will consist of a surface run of ten knots at seven knots per hour, and a submerged run of two knots at seven knots per hour. At the end of this submerged run a service torpedo will be discharged and strike a target 100 feet long by 16 feet deep, the upper edge being awash, and placed at right angles to the course. Between the start of the submerged run and the discharge of the torpedo the boat will only come to the surface three times, for not more than a minute at a time.

## TEACHING "THE YOUNG IDEA HOW TO SHOOT."

A nation of boy-soldiers has been but a dream of militarism in the past. It now appears as though that dream will shortly find its materialisation. In a speech delivered before an enthusiastic assemblage in the Melbourne Town Hall on Oct. 12, Sir Hector Macdonald, Major-General in the British Army, said:—

Under the new conditions brought about by Federation in Australia, the question of defence was one of great importance. It was very necessary to place the question of defence on a sound footing—on a foundation which would prove as lasting as the regimental system of the British army had been. He had been very much interested all his life in the formation of the national defences of a country. There should be a gradual evolution in the training of a soldiery. Beginning with the tiny boys, they should be taught the history of their country in order to instil into them a spirit of patriotism, and when they joined the rifle clubs later on they would be actuated by a patriotic feeling. (Cheers.) He understood that the Federal flag was to be flown always over the public institutions. Boys would thus know the emblem of their country, and should be taught to respect it themselves, and to make others respect it too. (Cheers.) When he advised that boys should be provided by the State with the means of shooting, he felt he was on the right track, and he hoped that what he said on this subject would carry conviction to the minds of those in authority, even although they felt they were hampered by financial considerations. Every boy who left school should carry a rifle with him, and he should not part with it until he went to a better place, or into honourable retirement from the active duties of life.

Look at this picture: begin with the tiny boys; train them through their school days in the arts of war; let every boy that leaves school carry a rifle with him, and that rifle should be kept till he dies or retires from the active duties of life.

This idea is rapidly gaining ground in the colonies, in England, and all over the world today. A few years ago thoughtful parents would not allow their boys to even read about the horrors of war and bloodshed. But now even the tiny boys must be made familiar with all

these things, and they must also be taught how to shoot; in a word, they are to be trained up as boy-soldiers, so that mother's boy can step from the seclusion of home life into the battlefield to use his rifle and in turn serve as a target for the enemy's guns.

This is surely one of the strongest indications that the world has set its heart for battle. All this is to be done in the name of patriotism, and with the idea that when they fall on the battlefield they "go to a better place."

Parents, this is not the education that your children need. If men will fight, then let them fight, but your boys, your tiny boys, keep them away from the hardening influences of war as far as you possibly can. When you send them out into the world let it not be with the rifle, rather let their "feet be shod with the preparation of the gospel of peace." You can then commend them to the care of the "God of peace."

This is an age devoted to preparation for war, but, oh, why should the spirit of destruction enter in to spoil the very sweetness of child life?"

### DEATH IN THE MATTRESS.

In the time of the prophet Elisha the servant cried, "There is death in the pot." It seems now that an additional terror is revealed in the possibility of there being death in the mattress.

At a sitting of the Royal Commission on the Factories Act held in Melbourne on October 9, one witness stated, "There is not the slightest doubt that some of the filthiest stuff that could be imagined was used in the upholstering trade. He believed that three fourths of the mattresses were stuffed with black flock."

Another witness testified "that a great number of mattresses on which persons had died from infectious diseases were sent to the flock mills to be re-teased. The flock was afterward used again in the manufacture of furniture." To the question, "How do you know?" another witness replied, "I have seen these mattresses brought by the dozen into places where I have been working."

We clip the following item from the reported proceedings of this inquiry as given by the "Argus." A witness stated:—

The practice of using black flock in the upholstering trade should be abolished. The flock was composed of dirty rags, often alive with vermin, which were collected from rubbish tips, and "teased."

The Chairman.—But this flock is not used in Melbourne?

Witness.—Yes, it is; and if you were to look at the chair you are sitting on you would probably find that there is a thick layer of black flock in the stuffing. (Laughter.) Continuing, the witness stated that the use of black flock had been prohibited in Sydney, but after a time the stuff had been reintroduced under the name of Melbourne wool."

Mr. Kirton.—That is a compliment to Melbourne. (Laughter.)

To the Chairman.—He had brought the matter under the notice of the chief inspector of factories, and Mr Ord had condemned one of the flock mills. This establishment, however, was still being carried on. He had seen some of the most

elaborately upholstered perambulators and chairs stuffed with rags, which were teeming with vermin.

The Chairman.—I can quite understand now why people shift about in their seats. (Laughter.)

There is a touch of humour about this, but there is also a touch of sad reality. It would be an easy thing for disease to be communicated in this way. If such material is to be used at all, some boiling process or powerful disinfectant should be employed to destroy the disease germs and the other forms of life that trouble but do not kill.

### STILL THE SAME.

From an editorial note, advertising the sale of a book against Adventism, in the "Methodist" of Sept. 21, we take the following:—

This is the best and completest defence of the Christian Sabbath against that mischievous sect called the Seventh-day Adventists. As is well known, the great object of this sect is to break up existing churches. They are mere fanatics, and while they reject many of the fundamental doctrines of the Christian faith, the cardinal doctrine is that the Jewish Sabbath is the true Sabbath, that salvation depends upon keeping it, and that keeping the Lord's day is "the mark of the beast." They are worse than a nuisance wherever they erect their tents, for their avowed object is to proselytise, and they are unscrupulous as to their methods. They are on a par with Shakers and Mormons.

By the religious leaders of His day Christ was put even lower than Shakers and Mormons. He was classed with publicans and sinners, and even with the devil himself. But an ecclesiastical caricature does not count for any more now than it did then. The judgment passed by sacerdotalism has always been in error; while the religionists of Palestine ridiculed, condemned and misinterpreted the Christ, He was the beloved of God.

Rome thought Luther was a nuisance because he preached justification by faith. The Jewish council thought Peter and the other apostles to be a nuisance because they preached Jesus and taught that "we ought to obey God rather than man." It seems quite natural that the denomination that now teaches that "we ought to obey God rather than man" will also be called "a nuisance."

But volumes of such caricatures against a people cannot touch the great principles connected with the Sabbath. Suppose that the Seventh-day Adventists were a thousand times worse than either Mormons or Shakers the fourth precept of God's holy law would still read, "The seventh day is the Sabbath of the Lord thy God."

### AUTHORITY FOR SUNDAY OBSERVANCE.

An effort recently made in Melbourne to secure the opening of the Public Library, Museum and Art Gallery on Sunday has met with considerable opposition, and quite a little controversy has been raised on the question.

In its leading editorial the Melbourne "Age" of Oct. 12 strongly advocates the opening of these places on Sunday. In referring to the authority for Sunday observance the writer speaks of the

position taken by Dr. Bond and Calvin on the question and states :—

Calvin, on his part, reprobated what he called "the gross and carnal superstition of Sabbatism," and frankly admitted that the modern Sunday was not substituted for the Jewish Sabbath by Christ or His apostles, but by "the ancients," and then "merely on account of its utility as a season for religious exercises and instruction." In fact, Sunday was unknown in Christendom—except as the old *Dies Solis* among the pagan inhabitants of Europe—until the decree of Constantine, A.D. 321, in which he commended its observance as a day of rest, at the same time prescribing it to be that upon which all markets should be held, as they continued to be for upwards of a thousand years after his reign. Thus it will be seen that Sabbatarianism is entirely destitute of any religious foundation, and was repudiated and renounced by two of the most famous leaders of the Reformation.

This is a very candid statement, and should cause those who are advocating what they call "Sunday sacredness" to see that this idol of modern theology is after all a creation of ancient paganism, and not the sanctified of the Lord.

Sunday Sabbatarianism is the work of human hands. The finger of Deity has not moulded one feature of its demands or one outline of its requirements. Religious leaders will in the future, as they have done to some extent in the past, seek government laws and state enactments whereby they will be enabled to enforce their views and theories of Sunday observance upon their fellows. But this thing is not of God.

All that there is connected with the Sabbath of Jehovah is free. The gift of Jesus Christ was free, and the Sabbath gift is free also. The message is, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day . . . then shalt thou delight thyself in the Lord." Isa. 58 : 13. The Sabbath must be accepted with a free will from Jehovah. He will not compel its acceptance any more than He will compel the acceptance of Jesus Christ.

The Sabbath requires no human laws to guard its sanctity. But Sunday sabbatarianism will demand all the laws that men can make.

Not one fraction of Sabbath holiness has departed from the seventh day that God sanctified in the beginning. That holy day still stands as creation's memorial, and the changeless sign between God and His people. In order to disparage its claims men call it the "Jewish Sabbath," but Jehovah has honoured it with the distinctive title—"The Sabbath of the Lord thy God." Sunday laws and Sunday observances rest only on human enactments; there is no "thus saith the Lord" for any claim it has ever made.

#### AN INJURIOUS HABIT.

The fight against the cigarette for boys, which has been taken up by the local authorities of Edinburgh, has been growing in force during the last few years. There is little doubt (says "St. James's Gazette") that one of these days something will have to be done at Westminster, such as is now being done by education authorities and employers of labour in smaller ways all over England. The Plymouth School Board has lately

circularised the parents of the children under its care, calling their attention to the growth of cigarette smoking among boys: and at Leeds the school board has sought the assistance of eminent medical authorities in its efforts to put down the pernicious habit. The school management committee of the Liverpool School Board has declared in a special report on the subject that "cigarette smoking affects the system generally, and arrests the physical development," and the chairman of the Glasgow School Board asserts that the boy who smokes is "not mentally or physically able to study." From schoolmasters and school boards everywhere comes the same testimony: In nine cases out of ten, says the head master of Portsmouth Grammar School, the unsatisfactory boy is a smoker. Mentally and morally, according to their teachers, boys suffer from the cigarette habit. The boy who smokes at school is not only a worse student in consequence, but too often becomes a sneak. Juvenile smoking, says the chairman of the School Board of West Ham, "leads to loafing and deterioration generally; in my opinion both mental and moral."

#### CHILD BEGGARS IN JAPAN.

In this country people have but little actual knowledge of the sort of poverty that presses in winter on the lowest class in Japan. Here a family usually owns its bedclothes, but in Tokyo the rental of bedclothes and wearing apparel is a source of revenue to the lucky lender. The charge is from two to eight cents a day, although the articles are almost invariably ragged, and the miserable borrowers are often driven to pawning the things they have borrowed. One quilt usually serves for several members of the family, for a covering for each individual is unknown among the very poor. There is, on an average, one quilt-lender for every fifty poor families. He keeps from fifty to a hundred quilts in stock. Hardly a single article of any value, not at times offered to the pawnbroker as a pledge, can be named. Even cooked food, potted plants, and domestic animals serve as security for loans. Children are in demand in Japan as beggars. A clever beggar child cannot be secured for less than twelve cents a day, payment in silver. The poverty is so great that even so small a luxury as salted fish is almost unknown, the daily diet of the poor consisting of rice and vegetables cured in bran.—*Selected.*

"Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that, God is listening while you tell it."



# *The Eastern Question!* *The Nations Preparing for War!!*

What does it mean?      Prophecy alone can reveal it.

"Surely the Lord will do nothing but He revealeth  
His secret to His servants the prophets." Amos 3 : 7.

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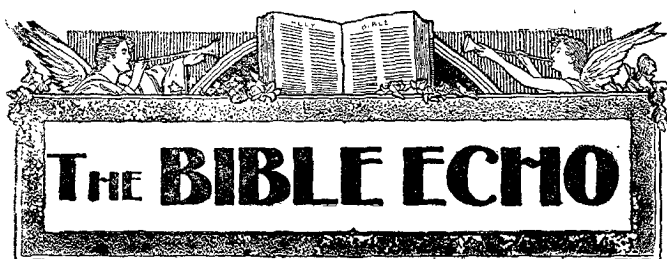
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Of all the newspapers published in the world 68 per cent are in the English language.

The apartments of deceased kings of Italy are left absolutely untouched for two generations.

Japanese workmen bathe the whole body once a day, and some of them twice. Public baths are provided in every street.

During the last century 400 human lives, \$100,000,000 (£20,000,000), and 200 ships have been lost in fruitless efforts to find the North Pole.

The Anglo-Italian electrician Marconi has so much improved his wireless telegraphy apparatus that he is now able to transmit messages a distance of 350 miles.

Two hundred and twenty medical practitioners in Edinburgh and Leith have petitioned for legislation prohibiting the sale of tobacco in any form to lads under sixteen.

There is some talk of running a tunnel under the sea between Scotland and Ireland. The tunnel, if built, will be 34½ miles long, and will cost about £10,000,000.

At the end of September, merchant shipping having a gross tonnage of 1,414,000 tons was in course of construction in British yards. These figures constitute a record in British ship-building.

Dr. Gresswell states that the average yearly number of deaths in Victoria from consumption is 1900—a number exceeding by 700 the yearly deaths from measles, scarlet fever, whooping cough, mumps, diphtheria, simple fever, typhoid fever and influenza combined.

The report of the Registrar General for England and Wales for the year 1899 shows that 262,334 marriages were registered. For the same period the births numbered 928,646, and 37,124 of these were illegitimate. The deaths numbered 581,799, and out of these 18,665 were attributed to violence, while 2,844 were suicides.

Prince Ching, as plenipotentiary for the Emperor of China, has handed to the Ministers of the powers at Peking the imperial bond for 450,000,000 taels (£65,000,000), the amount of the war indemnity which, under the peace treaty, China has agreed to pay to the powers in gross, debentures for the amounts due to each being issued at 4 per cent., the redemption to commence in 1902, and to be complete by 1940.

The United States navy continues to increase. A statement by Rear-Admiral Bowles, chief of construction, recently issued, shows that there are now building, or under contract, nine battle-ships, six armoured cruisers, nine protected cruisers, four monitors, sixteen torpedo-boat destroyers, ten torpedo-boats, and seven submarine torpedo-boats. At this rate the old song will soon have to be amended to read: "Britannia—and her daughter—rule the waves."

In Canada special attention is being directed to the nuisance and danger to public health arising from the habit of spitting in public places. The Ottawa Electric Railway Company is taking steps to prevent spitting in the cars. The following bulletin, printed in both English and French, will be put up in every car: "By-law No. 1234—Spitting upon the floor of the car is prohibited by fine or imprisonment, or both. By order, Board of Health, Corporation of Ottawa." The officers of the company say the new regulation will be strictly and impartially enforced. The by-law was recently passed by the city council at the request of the railway company and the board of health.

According to the *New York Herald*, the respective indemnity claims of the various Powers on China are as follow:—Russia, £18,000,000; Germany, £14,000,000; France, £8,000,000; Japan, £6,000,000; U.S.A., £5,000,000; Great Britain, £4,800,000; Belgium, £1,158,000; Italy, Austria, and Spain total £6,000,000. The total, therefore, is about £63,000,000. Some of these claims, remarks *St. James's Budget*, are rather astonishing at first sight. How, for instance, can either Belgium, Austria, Italy, or Spain have suffered losses which entitle them to compensation on this scale? Their legation buildings presumably have been destroyed, and they have no doubt been put to some trouble and expense, but £2,000,000 sterling goes a very long way towards repairing damage in China.

"To Europe in four days without coal" is the claim of Mr. Charles A. Kuenzel, an American inventor, who asserts that he has discovered a method by which steamships, locomotives, and automobiles can be driven at a higher speed than is now possible with the use of coal, by a new process, under which kerosene oil is mixed with compressed hot air, forming a non-explosive vapour (says the *New York correspondent of the London Daily Telegraph*). This gas is made to flow from perforated pipes, generating a heat so fierce as to convert the water into steam instantly. The inventor claims that a few barrels of kerosene will be sufficient to drive a vessel of the size of the *Lucania* across the ocean in much less time than can be accomplished by the present type of boilers. The Navy department is making an official investigation into Mr. Kuenzel's claim.