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### THE LEANING TOWER OF PISA.

H. P. HOLSER.

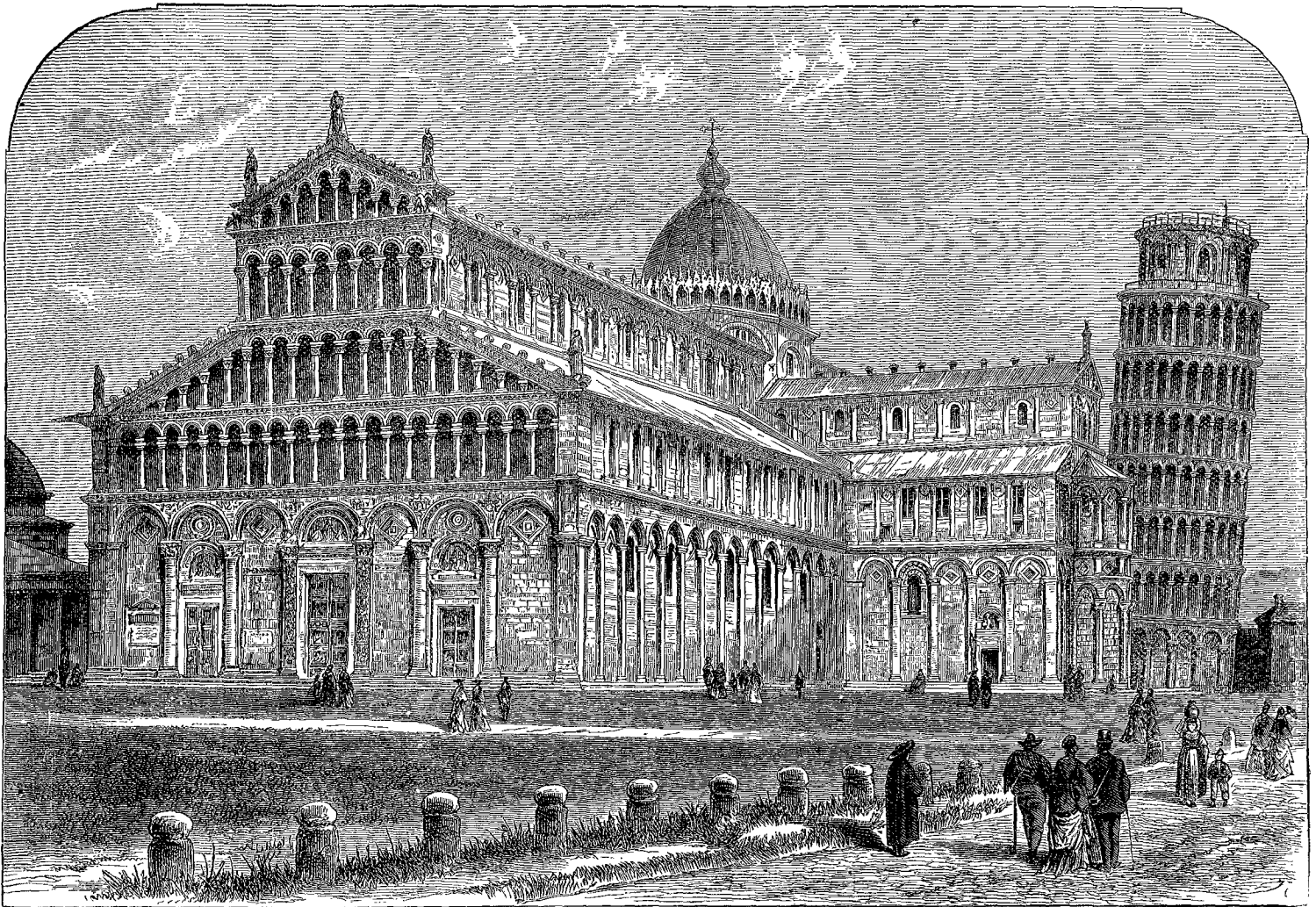
TWELVE hours on the train, northwards, takes one from Rome to Pisa, a quiet town of 37,000 inhabitants. Pisa was a town of

This was constructed after the great naval victory of the Pisans near Palermo in 1063. It is composed of white marble, with black and coloured stones for ornamentation. In the interior are sixty-eight Roman and Greek columns captured in war. It is said that the swaying of a bronze lamp in this cathedral first suggested to Galileo the idea of the pendulum. The building, as is seen from the picture, is remarkably well preserved.

But the object of special interest is the structure just back of the cathedral, which was erected for a bell-tower, and has become

upper part. Galileo availed himself of the oblique position of the tower in making his experiments regarding the laws of gravitation. . . . The tower contains seven bells, the heaviest of which, weighing a hundred and twenty thousand pounds, hangs on the side opposite the overhanging wall of the tower." Like the cathedral, it is composed of white marble, and is also remarkably well preserved. The summit, which is reached by 294 steps, affords a charming view of the town and country surrounding.

Within the cathedral is a statue of Mars,



THE LEANING TOWER OF PISA.

considerable importance in the time of the Roman emperors, and in the eleventh century had attained the rank of one of the greatest commercial towns on the Mediterranean; it gained many victories against the Saracens, and took a prominent part in the Crusades. In the twelfth and thirteenth centuries, it had reached the zenith of its power. Of the buildings of this period, none of special note remain, except the cathedral presented in our illustration.

world-renowned as the leaning tower of Pisa. It was begun in 1174 and completed in 1350, and rises in eight stories to a height of 179 feet; it is 13 feet out of the perpendicular. "The question whether this was accidental or intentional has frequently been discussed. The most probable solution is that the foundation settled during the progress of the structure, and that, to remedy the defect as much as possible, an attempt was made to give a vertical position to the

worshipped as St. Ephesus. Near by is the Holy Field, or burial ground, provided by Archbishop Ubaldo after the loss of the Holy Land. In order that the people might be buried in sacred ground, he had fifty-three shiploads of earth brought from Mount Calvary. As we now take our leave of the cathedral, and pass to the railway station, we cross a principal bridge of the Arno, a beautiful stream, and stop for a time to enjoy the view of the old town on both banks.

## MY WISH.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee;  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in thy employ  
Peace, that dearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.

—Whittier.

## General Articles.

## THE NEW ZEALAND CAMP-MEETING.

MRS. E. G. WHITE.

THURSDAY morning, March 16, we boarded the Steamer *Clansman* at Whangaroa, to return to Auckland, and from there to proceed to Napier, where the Conference and camp-meeting were to be held. We reached Auckland Friday morning. Here our party of eight from Kaeo was joined by ten from Auckland and vicinity, who were going to the Conference. Sabbath afternoon our boat cast anchor near Gisborne, and Brn. Starr, Edward, Wesley, and Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. This church, like others in this Conference, is asking for ministerial help. Oh that we had a hundred labourers where there is one! Everywhere there are fields suffering for help. When our brethren entered the church, they found the Sabbath-school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near.

About eight o'clock the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck, where most of the passengers were seated; but she came safely alongside, and all were brought on board without the aid of the huge basket kept for rough seas.

From Gisborne it is a short run to Napier, and we woke Sunday morning, anchored close to the city. Here an extensive breakwater is being constructed; but for some time yet large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, McCullagh, and Wilson, and by Mrs. Dr. Caro, who took us at once to her hospitable home. Napier is a beautiful place, the resident portion of the town being built on a series of high hills overlooking the sea.

Sunday evening I spoke on "The Love of God" to an attentive audience in the Theatre Royal. Tuesday evening Elder McCullagh gave the first discourse in the large tent on the camp-ground. Monday, Tuesday, and Wednesday our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches asking all who would come to the meeting to report, and the responses were so few that it did not seem necessary to get many tents, or to lay out a large camp. As the boats and trains brought in the delegations from the different churches, we found that there were about twice as many as had been expected, and it was plain that the plans must be

enlarged. We felt that this first camp-meeting must be, as far as possible, a sample of what every other camp-meeting held in the future ought to be. As a people we have lost much by neglecting order and method. Although it takes time and careful thought, and often seems to make our work cost more, yet in the end we can see that it pays to do everything in the best manner. Jesus said to his disciples, "Be ye perfect, even as your Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious service in these last days. All the specifications and arrangements of detail we cannot copy; but we are to give no lessons in connection with our worship that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased now with cleanliness and order as when He gave direction to the people encamped in the wilderness. Those who follow Jesus will set a right example in all things.

The camp had to be enlarged, more tents were procured. A reception tent was fitted up, not extravagantly, but tastefully. The dining tent was well patronised. The food provided was plain, substantial, and plentiful, and it was prepared on hygienic principles.

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it commenced to rain, and for a week it was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. All seemed to enjoy the early social meetings. One family, who were always present, came a mile and a half from their mountain residence. Many testified that this was the best meeting they had ever attended. Every day we were encouraged by seeing hope, courage, and faith growing in the hearts of the people.

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. He wished to be baptised again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church.

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers who had never given their hearts to Christ. The invitation was also extended to those who professed to be followers of Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord.

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come that

is spoken of in the first chapter of Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, where every case will be decided for eternity.

Elder Starr gave excellent instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then as we had a season of prayer, the blessing of God rested in rich measure upon the congregation. The meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress, and some bore testimony who were giving their hearts to Christ for the first time.

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening, six were baptised. On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency is to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment.

In the early meeting on Tuesday, this matter was referred to again, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular programme for the forenoon was suspended, and I pointed out some of the evil results from the study of "science, falsely so called."

A day or two later, some one brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister delivered at a recent conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it is a divine book, and that all portions of it are inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity. We see more and more clearly, that, in all our labours, the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the Word of God. To the close of the meeting, and in all our labours since, this subject has been made prominent.

The camp-meeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting, but the steamers on which the delegates were to return home were both late, so the meeting continued another day. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer.

It was arranged that on the last Sunday of the meeting, I should speak in the afternoon and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings we passed a Maori village, where preparations were being made for a national council. In

one enclosure there were a church, and several *wahvrs*, large houses in which they entertain a number of guests, and long tents in which hundreds were to be served with food; and in other fields near by were long rows of little tents for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people? A tent-meeting has been recently held at Hastings, and there are a few obeying the truth, and others on the point of decision. Our meetings were held in a hall, and although the audience was not large, those present seemed much interested.

#### GOD IS LOVE.—NO. 5.

G. E. FIFIELD.

WE may know a man's acts to a certain degree, and really know nothing of the man. Only as we know the motives which underlie these acts do we know him.

This is as true of God as of man. But God has invited us to know Him; He has sought to reveal Himself to us through Jesus Christ, and He has told us that in Him are all the treasures of wisdom and knowledge. It is true this is holy ground, where one needs to walk, as one of old, with bared feet and uncovered head. It is true, too, that it is a mystery into which the angels desire to look; but it is not a mystery because God is hiding it from us, but rather it is the mystery of a love that passeth knowledge. Here, there are depths and heights and lengths and breadths that eternity will not be long enough for us fully to fathom, yet even now we may know them by faith. The child knows full well that when he can see the love in the father's command, it is much easier to obey; so when the same divine love that dictated God's commands gets into our hearts, we shall know, with John, that "this is the love of God, that we keep his commandments; and his commandments are not grievous."

"Thou shalt have no other gods before Me." Why this prohibition? It is true that God is our Creator, and that to Him is due our supreme love and worship. It is true that He has a right to command it, and that we ought to yield it because He commands it. That right to command our love and worship rests, however, on his love to us, of which love this very command is a manifestation. Is there no higher reason here than that God, having a desire to be loved and worshipped, and having a right to our love and worship, commands it?

We might pause and ask why He desires our love. It is only love that longs for love. The heart that yearns with inexpressible tenderness over another, finds its own love the true measure of its longing for return of love. God's language to Israel, as they broke this precept, was ever that of wounded love. "My covenant they brake, although I was an husband unto them, saith the Lord." "Turn, O backsliding children, saith the Lord; for I am married unto you." "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord." All these expressions reveal the yearning love of God that underlies this precept. It is the longing of true love for the supreme affections of the object loved.

But there is a deeper and broader meaning

here than this. Just as the happiness of the family depends upon their devotion to each other, so with the universal family. The supreme look of love cast by each upon the one God is to draw the hearts of humanity nearer together, and hold them in happy unity. By uniting all men in the loving worship of one Father, God would make them all one happy family of brothers and sisters.

Have we, in owning God as our Father, felt our relation and our duty to all his children? This principle is brought out in the first precept, and in brief, of the ten; for they are all included in the Fatherhood of God and the brotherhood of man. The breaking of this precept has led to the worship of different gods. This has divided the world up into different families and different nations, each having their own gods, and each saying that the gods of the other nations were no gods, each owning their brotherhood to their own little tribe, or clan, but denying it to all others. Thus the world has been filled with war and bloodshed. Men fought because they were jealous for the pre-eminence and supremacy of their gods; and so the very gods whom their fears and superstitions had created took part in the destruction of human life.

It is not too much to say that more misery has been caused by the *direct* violation of this commandment than by everything else. Indeed, when we come to remember that the other nine commandments are only special directions for the observance of the two principles contained in this precept, we shall then see that all sin, and therefore all misery, is the result of the violation of this commandment. God knew in the beginning the inevitable result to his children of such departure from Him. There was no selfishness in the love that said, "Thou shalt have no other gods before Me." It was Jesus Christ who took up this precept and taught us to say, "Our Father which art in heaven." He would realise in the church what would have been realised in the world if it had not been for sin. To that church He said, "Call no man your father upon the earth; for one is your Father, which is in heaven." "Be not ye called Rabbi; for one is your Master, even Christ; and *all ye are brethren.*"

With our divine Lord, God was always "our Father,"—a father who delighted to give good gifts to his children,—a father who fed the raven, and clothed the lily with beauty, and without whom not a sparrow fell to the ground. Jesus' whole life was an illustration of this precept. To Him all men were brothers, and He sought to bring them to a recognition of that brotherhood. Though He came from the unspeakable glory that He had with the Father before the worlds were, yet He stooped to our needs, and was not ashamed to call us brethren. Oh, that we all might be the same, then would we be able to lead hungry-hearted, world-weary men and women to Jesus, that manifestation of Divine love, where, born again of the one Father, they might indeed become part of the one true brotherhood! Oh, that we might realise this brotherhood more fully now in our churches, so that the sympathetic response of heart to heart might ever spare a tear for each other's sorrow, and a smile for each other's joy! The love that would give us this joy is revealed in the first principle of the decalogue and illustrated in the life of Jesus Christ.

The *why* of that command is love, for *God is love.*

#### WHY THE SPIRIT IS WITHHELD.

W. W. PRESCOTT.

It was said of Christ, "Thou hast loved righteousness and hated iniquity." That is why He was anointed with the oil of gladness; that is why God gave Him the Spirit without measure. I want to show you that it is the mercy of God that a special outpouring of his Spirit does not come upon those who are cherishing sin. In Heb. 12:29, the statement is made, "For our God is a consuming fire." In Ex. 19 we have a record of the time when God came down upon Mount Sinai, and we read in verse 18, "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." In Ex. 24:17 we read, "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." The people were frightened, and the explicit command was given them by God that they should not step beyond a certain line, that they should not come into his immediate presence, because if they did, they would be destroyed at once. When Moses came down from the mount, the people, in their sinful condition, could not look upon his countenance.

Turning to Acts 2:2-4, we read concerning the special display of the outpouring of the Spirit of God: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Now, what was the experience they had preparatory to receiving the Holy Spirit? We read in John 20:22, "Receive ye the Holy Ghost." That was several days before this experience; the day of Pentecost was the time for the special presence of God and the outpouring of his Spirit. His special power was manifested in the forked flames of fire. Those darting tongues of fire appeared, and sat upon them. "For ten days the disciples prayed before the pentecostal blessing came." Without this preparation, they would have been consumed, and so would you and I, if this same experience came to us with sin about us.

God's purpose is that sin shall be destroyed; and his presence, unveiled, destroys sin always and everywhere. Sin cannot come into the presence of God. It is entirely impossible that it should do so; and with whomsoever sin is found in the presence of God, in destroying that sin the person himself is destroyed, because sin is through and through him; it is his very being, from the crown of his head to the soles of his feet. It is utterly impossible for us to separate sin from ourselves. God can take sin from us; but He will not do it contrary to our will. When He tells us that that is sin, and that He wants to remove it, we must consent to it, or it will not be removed. When fire is called down from heaven, it will be simply the glory of God's presence that will destroy sinners. They cannot stand before Him.

Read Isa. 33:13-16, and see what experience is necessary in order that we may stand in such circumstances: "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the



devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." That experience is necessary.

Notice this in Jer. 3:13: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Read also verse 12: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever." Simply acknowledge the iniquity, the sin; that is what He asks, and, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

### "JOY TO THE WORLD."

FANNIE BOLTON.

"Joy to the world!" 'tis the Sabbath hymn,  
Floating 'out on the summer's breeze.  
"The Lord will come," from each flowering limb  
The birds' notes swell into rhapsodies.  
The flowers are blooming with vivid joy,  
And the sky grows large for the soul's high singing,  
While notes of music are floating by,  
Like echoes from heavenly harp-strings ringing.

"Joy to the world!" Lift up sad faces,  
Bowed in the darkness 'neath sorrow's wing;  
Hear ye the note for the world's lost races,  
"Jesus is coming, the loving King."  
Sing, for He comes with triumphant marches,  
To banish evil, to burst the tomb,  
To bring the lost 'neath the heavenly arches,  
To make the wastes of the desert bloom.

"Joy to the world!" Sing, hearts o'erladen;  
The burden of sorrow may pass away.  
Sing, little children, sing, youth and maiden,  
Sing, gray-haired sire, for the coming day;  
For the curse of evil will soon be over,  
The heavenly music swells love's own chord;  
Soon heart to heart we shall know each other;  
Joy to the world, soon comes the Lord.

### CHRIST IN ALL AGES.

G. B. STARR.

"The Father loveth the Son, and hath given all things into his hand." John 3:35.

JOHN the Baptist was the connecting link between the shadow and the substance in the great plans of God relating to Jesus Christ, and in the above text he gives evidence of the inspiration of God that was upon him in the presentation of the truth as it is in Jesus: "The Father loveth the Son, and hath given all things into his hand." In the all things that are given into the hands of the Son is included everything pertaining to this world,—its creation, its entire history, and its redemption. Paul says, "Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Jesus Christ, then, was in the beginning with the Father, and all things were created by Him unto whom the Father had committed all things. "All things were made by Him; and without Him was not anything made that was made." "He was in the world, and the world was made by Him, and the world knew Him not." John 1:3, 10. "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; and He is before all things, and by Him all things consist." "For it pleased the Father that in Him should all fulness dwell." Col. 1:16, 17, 19.

Man, then, is indebted to Christ for existence; for "of his fulness have all we received." Whether acknowledged or unappreciated, the fact remains that we owe our life and being to Jesus, and that we are in life itself partakers, in a measure, of the fulness of the gifts of God to Christ, who did not centre them upon Himself, but used them in creating others to enjoy life with Himself.

Man has from the beginning misused the blessings given Him, and has steadily refused to submit himself to Christ, from whom he received all, and has plunged headlong into sin and wickedness from which he is unable to extricate himself; and his entire history has been connected with the efforts of Christ for his redemption. Would man only acknowledge his weakness, renounce his sins, and submit fully to the efforts of love in his behalf, his troubles would soon be over. But history records repeated rebellions and refusals of man to respond to the most wonderful manifestations of divine love or of divine wrath. Still mercy continues to plan for, and plead with man.

Each succeeding generation has had the benefit of the experience of the past; and we who are now living have the benefit of all past generations, and their history is written for our profit. "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

Christ manifested Himself to Abraham, and Abraham responded to his drawings, and rejoiced to see his day,—the day when He should be fully and personally manifested to the world,—"and he saw it and was glad." John 8:56. The blessings that came to Abraham were shared by many others, and might have been shared by many more; for God is no respecter of persons, and the same spirit that was drawing Abraham to Christ, was drawing others; but, as at the present time, it was resisted by the great majority.

Joseph was Christ's representative at the court of Egypt, as was Moses also; and so were Daniel and his fellows at the court of Babylon. These nations were without excuse as to what Christ could do for men; for these witnessed for Him, and the excellence of their characters and wisdom was apparent to all; and the nations were especially blessed through them at times of great national calamity.

In the fiery furnace the king of Babylon recognised in the form of the fourth the Son of God, who had joined his three suffering followers,—recognised Him, doubtless, from the descriptions of his person and character given by Daniel and his fellows.

Moses knew Christ personally, and prophesied of his coming in the future to his people; saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear." "This is He that was in the church in the wilderness with the angel which spoke to him in the Mount Sinai." This angel was Jesus Christ, the Archangel. "In all their affliction He was afflicted, and the angel of his presence saved them." Isa. 63:9. "For they drank of that spiritual Rock that followed them; and that Rock was Christ."

In all the experiences and schooling of the children of Israel, Christ was leading them, not only for their profit, but for the profit and schooling of the whole world. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Every experience through which they passed is, then, of vital interest to us; and if we are to be admonished by it, we must read the records written for our profit. They "tempted Christ" (1 Cor. 10:9), and were destroyed; we have the privilege of learning where they erred, and avoiding their sins. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:2, 3. This experience was designed to teach us that we are not to live by bread only, but by every word of God.

The giving of the law also at Sinai was for our profit, that we, as well as they, might learn the holy character of the law and the sinfulness of sin. It was Christ who led the people to Mount Sinai and spoke to them the law; for "it was ordained by angels in the hand of a mediator" (Gal. 3:19), and there is but "one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. In all these experiences Jesus was working out the plan of man's redemption, and the giving of the law has its specific place and purpose. "Moreover, the law entered that the offence might abound" (Rom. 5:20); "that sin by the commandment might become exceeding sinful." "Wherefore the law is holy, and the commandment holy, and just [righteous, R. V.], and good." Rom. 7:12, 13. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. But Christ came to save sinners, not *in* their sins, but *from* their sins. The giving of the law, therefore, at Mount Sinai, was to benefit all generations in giving them a true standard of righteousness; for without the law, sin is not discerned. "I had not known sin but by the law," said the apostle Paul (Rom. 7:7), and it is just as true to-day. Where the law is not clearly presented and understood, men set up standards of their own, by which persons are condemned for that for which the law of God would not condemn them, and are approved in the practice of that which the law of God condemns.

False standards are Satan's traps, in which to ensnare and ruin men. "Hearken unto Me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. And those only know righteousness who have the law in their hearts. For "all unrighteousness is sin," and sin is the transgression of the law; therefore everything called righteousness that falls short of the high standard of the moral law—the ten commandments—instead of being righteousness is sin. But we have reason to praise God that while "the law entered that the offence might abound," provision is made that where sin abounded grace is to much more abound; and grace and righteousness are to meet the high standard of the law. "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." Rom. 8:3, 4.

If the heart is opened to Jesus, He will write upon it the law of God. For "this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10:16, 17. This is the work of the gospel to redeem man from all his sins and transgressions, and to make of him a loving, obedient child of God; so that with his Redeemer he can say, "I delight to do thy will, O my God; yea, thy law is within my heart," and he may perhaps also add, "I have preached righteousness in the great congregation." Ps. 40:8, 9.

#### DIVINE IMMORTALITY.—NO. 3.

##### Life from Christ.

R. HARE.

"I WILL raise him up again at the last day," is the wonderful declaration four times repeated by Christ in the short space covered by fifteen verses in the sixth chapter of John. Christ did not step in to revoke the sentence pronounced by God upon the transgressor; but a reprieve was granted, because a sinless life was offered to take the place of the sinner's life. By this means man was afforded opportunity in which to develop a holy character, such as God originally gave to Adam. This was not to be done of himself, but through the mighty power of Christ, who is to live in him. Gal. 2:20.

Every year of life thus becomes to man a year of probation, in which to demonstrate his fitness or unfitness for the eternal life beyond. Man is to be a candidate for immortality, and the days of his life are days of grace—of favour given to him by God. When as individuals men accept what God has offered through his Son, their names are entered in the "Lamb's book of life" as candidates for the immortal glory. Then every hour of this life must be employed in devoted service; for thus it is written: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. "The first man Adam became a living creature, the last Adam a life-giving spirit." 1 Cor. 15:45, *Dr. Young's Translation*. The first man is of the earth; the second is from heaven—a life-giving spirit, that He might give life to the man whose life had been forfeited because of sin. Thus it is that eternal life is the gift of God through Jesus Christ. Rom. 6:23. Man could never purchase it; it must be given. But it can never be given to the unholy; therefore man must be made holy before he can obtain this gift from God.

Jehovah has enlisted all the agencies of heaven, and set them in operation, so that man may co-operate with them in this great work of preparing for immortality. Sin must be eradicated from the human soul, and every blemish of character adjusted, that man may be holy even as God is holy. When holiness is obtained, God will not fear to trust that man with immortality; and "though he were dead, yet shall he live," because God will yet bring all that is holy to Himself. The resurrection thus becomes a settled point in the great purpose of God. So sure is it, that He is called the God of Abraham, Isaac, and Jacob. Though these men are dead, yet in his purpose they live; "for to Him all are alive." Luke 20:38,

*Emphatic Diaglott*. Nothing is impossible, or even hard, to Him "who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17. Being thus settled, the resurrection becomes the objective point in the Christian's hope. Then it is that he will meet with his long-absent Lord, and be robed with immortality. Paul was anxious that he might know Christ and the *power of his resurrection*. His soul went out in that longing desire, "If by any means I might attain unto the resurrection of the dead." Phil. 3:11.

The weeping sisters of Bethany mourned in sorrow over their brother dead. Long they had waited for the Master, but He came not until four days of bitter silence had passed over their home. When at last his footsteps were heard, Martha hastened to meet Him, exclaiming, "If Thou hadst been here, my brother had not died." The Master answered, "Thy brother shall rise again." This pointed the mind of Martha to the end; for she replied, "I know that he shall rise again in the resurrection at the last day." But the resurrection power was already present. The Life-delegate of heaven walked among men, and as He stood by the weeping sisters of Bethany, with the tomb just beyond, where Lazarus slept, He proclaims in accents of divine revelation, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live." John 11:25.

We follow Him to the grave where the beloved brother of that Bethany home lay buried. A moment He stands by the tomb to weep—to weep over the terrible result of sin, over the sorrow and pain of human life, and to mingle his tears with the tears of earth's weeping hearts. He called into the darkness of that rock-sepulchre, and the dead answered to the echoes of that voice, and came forth from the darkness, a witness to the resurrection power that God has given to his Son.

The voice that called Lazarus from the tomb has power to undo all the bands of death; "for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. In this resurrection the righteous will rise with the life that comes from God through Christ. The body, sown in corruption, will be raised in incorruption; sown in dishonour, it will be raised in glory; sown in weakness, it will be raised in power; sown a natural body, it will be raised a *spiritual body*, re-formed after the image of God. As the righteous thus rise, clad in immortality, the words of Isaiah will be fulfilled: "Awake and sing, ye that dwell in the dust." Their song will be a song of triumph, because death is swallowed up in victory.

Under the power of that resurrection voice, the righteous living will also be changed; "for this mortal must put on immortality;" this vile body must be changed, "that it may be fashioned like unto his glorious body." Phil. 3:21. "We know that when He shall appear, we shall be like Him; for we shall see Him as He is." Then the living righteous and those that rise in the first resurrection, will ascend with their Lord to the mansions of life, while the earth is covered with the pall of death for a thousand years.

How vain, then, and how foolish the dream of human fancy, that man has life apart from the living Son of God. Theology, with its mythology, has been forever repeating in the ears of man the great deception, "Ye shall

not surely die." Pampered ambition has felt flattered in believing that man is part of God, with a soul that cannot be subject to death. Vain philosophy! vain ambition! for "he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Apart from the resurrection, and the appearing of our Saviour Jesus Christ, there is no life or immortality for man.

Down through the centuries death has reigned, and swayed a sceptre of cruel power. Longing eyes of patriarchs, prophets, and seers have ever been looking through the dim shadows of futurity to behold the dawning when the "last enemy should be destroyed." Prophetic lips have tried to picture the blessedness of that land where the inhabitants "shall no more say, I am sick." But oh! what will it be to be there? Every sorrow gone from the soul! tears all wiped away! fulness of joy forever more! What will it be?—"I shall be satisfied when I awake with Thy likeness."

Haste, happy day, now drawing near,  
When God shall dry the mourner's tear;  
When weary hearts, o'erburdened long,  
Shall join Heaven's all-victorious song.  
Haste, happy day, when from the tomb  
Loved ones shall rise in changeless bloom,  
In immortality to shine  
'Mid seraph hosts in realms divine.

The resurrection of the just and of the unjust will form the subject of our next and closing chapter.

#### GLEANINGS.

BELOW are some thoughts culled from the meetings on the camp-ground at Napier, N. Z.

When God rested on the seventh day from all his work, it was not on account of weariness, but the restfulness consisted in the satisfaction of beholding his work. All was perfect. There was no sin there; everything at rest. Look at the animals, the birds, the beautiful landscape, the cool streams. Sin had not marred them; innocence was there.

Did not God know that sin was coming, and would mar his work?—Yes. And did that trouble Him?—No; He rested in the contemplation that it would all be redeemed again. Who would do it?—Jesus Christ. "We which have believed do enter" into His rest. Whose?—Christ's. Then God rested in Him; so the Sabbath day is connected with this rest. It is to-day the only memorial of that state of perfection which was in the beginning, and into which we shall enter. The idea of a Sabbath solely for the sake of physical rest is a low one. Before sin entered, there was no weariness, so the Sabbath—the seventh day—was not given on that account. It is one of the last that is connected with the Sabbath. Is a man who is not converted at rest on God's Sabbath?

We need not pity poor Adam and Eve for transgressing God's express command, and console ourselves that there is no apple to test our obedience, when there is, right among us, in the system of tithes and offerings. Read Mal. 3:8-11, and notice the precious promises for loving obedience.

It is an abomination to say, "Lord, if you wilt bless me, I will pay tithes." It is as much as to say, "If you don't bless me, I won't."

Christ did not go to prepare mansions for the rich.

The Bible, and the Bible only, must henceforth command our first and highest attention. When objections are brought, let us meet them with, "It is written." Stand on the Bible alone.

## The Home Circle.

SPEAK KINDLY.

R. HARR.

SPEAK kindly to him who has fallen,  
And kindly his error conceal;  
The might of the foe that has conquered,  
Thy spirit can never reveal.  
Thy soul in its fancy would measure  
The height and depth of his fall;  
But forget not the moments of conflict  
That shrouded his life with its pall.

Speak gently to him who has wandered,  
And gently his folly restrain;  
Fond accents of love may awaken  
His soul to its manhood again.  
Yon wild desert moor-land would blossom  
'Neath a kiss from the falling dew,  
And the weary soul that has wandered  
A whisper of love may renew.

Speak softly; there's life in the echo  
Of words that are patient and dear;  
There's healing and balm for the spirit  
In accents of courage and cheer.  
Then wait not for visions of sadness  
To claim thy kind words by the way;  
Sad hearts are longing to greet them,  
Go, brother, speak them to-day.

### WOMEN OF THE BIBLE.—XLII.

"The Women of Samaria."

A. M.

IT was in the last days of that terrible seven years of famine, and when Samaria was besieged by the Syrian army, that "as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king! And he said, If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

"But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him; but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door; is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him; and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer? Then Elisha said, Hear ye the word of the Lord: Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

"And there were four leprous men at the entering in of the gate; and they said one to

another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight to go unto the camp of the Syrians; and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life."

So the lepers "came and called unto the porters of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, neither voice of man. . . . And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, *five of the horses that remain*, which are left in the city. . . . And the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan, and, lo, all the way was full of garments and vessels which the Syrians had cast away in their haste. . . . And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, *according to the word of the Lord*. And the king appointed the lord on whose hand he leaned to have the charge of the gate; and the people trod upon him in the gate, and he died, *as the man of God had said*, who spake when the king came down to him. . . . And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof." 2 Kings 6:26-33; 7:1-19.

The sword, pestilence, and famine have been used by God to punish nations from the beginning of time, and we learn from prophecy yet to be fulfilled, that they will continue to be so used until the final judgment. Through repeated acts of disobedience to God's commands, this famine came upon Israel with all its attendant horrors. In the conduct of these women we see its fearful power in overcoming every natural affection. *Unrestrained appetite* ruled.

How few regard this matter of appetite in its proper light, judging from the manner the majority of children are trained. They ask or worry the mother at all times for something to eat, and every act of obedience is rewarded by something *nice* to eat; thus appetite controls the will in childhood and youth. Then need we wonder that so many fall in after years beneath its witchery in those many forms in which it asserts itself? Was it not on this very point, "appetite," that our first parents fell? Then should we not be always on our guard and follow the example of the apostle: "Every man that striveth for the mastery is temperate in *all* things. . . . I keep under my body, and

bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." 1 Cor. 9:25, 27. And now let us look at Him through whom only we can conquer. When Jesus "had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written [Deut. 8:3], *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*." Matt. 4:2-4. Yes! by doing as God's Word tells us, *principles of life* are created in us. This is to seek and obtain eternal life. Rom. 2:6, 7. Christ our Saviour has fought and overcome the great enemy of our race, and the Spirit of Christ dwelling in us will enable us to overcome every temptation of the world, the flesh, and the devil.

Are any of us growing weary, and saying in our hearts, as did the king of Israel, "This evil is of the Lord; what should I wait for the Lord any longer?" remember, God's time to appear for his people is when their strength is gone—when pride is subdued, and the lesson learned. His unlimited resources are the same to-day as when the prophet Elisha said, *Hear ye the word of the Lord*: to-morrow corn shall be sold at the usual rate in the gate of Samaria; hear it and heed it; hear it and believe it. The punishment passed upon the king's servant for his infidelity should teach us not to limit the power of God to our finite reason. God's Word is to correct our reason; but many presume to correct God's Holy Word by their reason. All such must suffer as did this great man; hereafter they shall see the good and glorious inheritance which God promised to *all* who submit themselves to the conditions of salvation, but shall not be partakers thereof.

"Let us therefore fear,  
Lest a promise being left us  
Of entering into His rest,  
Any of us should seem to  
Come short of it." Heb. 4.

### HIDDEN DANGER.

DURING the last year there have been startling disasters in Switzerland, caused by the descent of avalanches from the great glaciers. In each case the destruction came without warning, like lightning in a clear sky.

For centuries little villages had stood unchanged in the smiling valley or on the mountain-side. Every inch of soil on the tiny farms had been skilfully and carefully tilled. The old people lived in the same chalets in which they had been born, and which were the dearest and most enduring things on earth to them, as they had been to the generations of their forefathers before them.

Yet during all these slow-creeping centuries, above the peaceful fields and happy, loved homes, certain terrible forces of nature were silently at work, which broke forth without apparent warning, and wrought ruin and death.

Precisely the same thing takes place among men. The terrible forces of moral death are at work, under the fairest and most permanent forms of civilisation.

Every man's life is like the peaceful chalet of the Alps. His character may be firm, noble, and fair in the eyes of men. But there is always the temptation, the passion of which perhaps he alone is aware, but which under favouring conditions may break forth and leave

destruction and death behind. There is one difference. No human power can check the avalanche. But each of us can reach the Hand that will hold in check the evil forces of the soul that lie in wait for its destruction.—*Selected.*

#### “TEASING.”

MRS. ADA D. WELLMAN.

THE style of bantering which is commonly designated “teasing,” seems fittingly named—the only fitting thing about it. The term signifies a process to which wool goods are subjected in order to roughen the originally smooth surface. Methinks more than the surface is affected by the teasing administered to children.

An intelligent young girl of very amiable parents was wont to shock her acquaintances by manifesting a degree of irritability very unpleasant and unbecoming; but this had been developed by an acquaintance of the family, who thought it cute for a child to evince indignation. Moroseness and morbid sensitiveness are cultivated in the same manner.

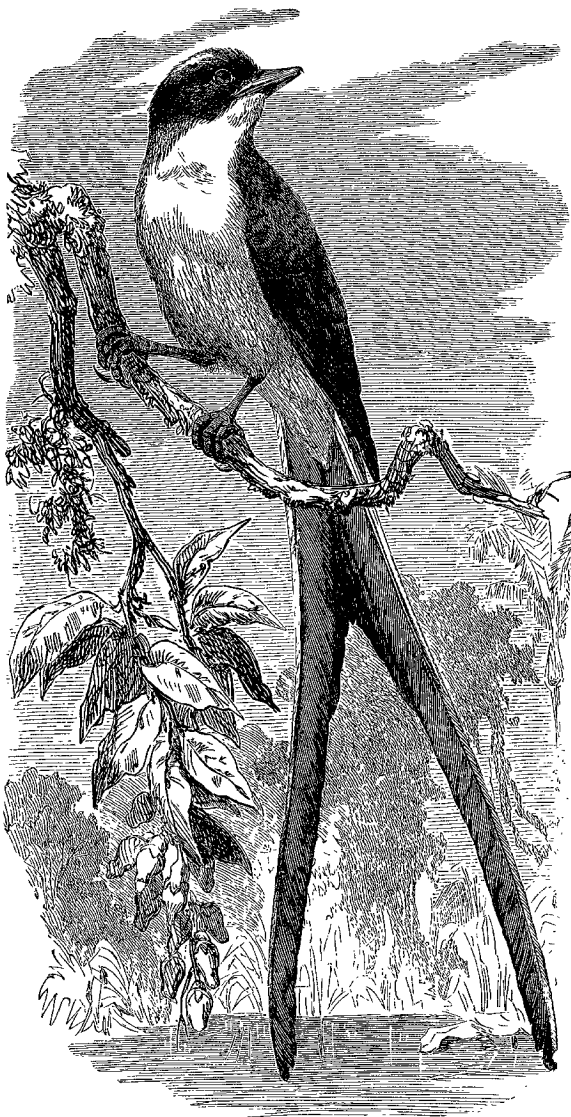
Surely there is enough of inevitable trial in every life that we need not feign or constitute ourselves tyrants to inflict more; and any mother is justified in protesting against such practice on the part of thoughtless or heartless guests.

#### TIRED.

At no time in her busy days is an intelligent mother so apt to fold the arms and close the eyes of maternal justice as when she is cross—simply and undoubtedly cross. This crossness is chiefly caused by fatigue—weariness of mind and body, and sometimes of soul. With tired nerves and weary body she cannot endure the common demand made upon her, and ill-temper follows. She sows bitter feelings and repels loving attentions with her irritable, hasty words. Broadly speaking, no mother has any right to get so tired. She cannot afford it. It takes too much out of her life, and too much out of her children's life. Such a condition can more frequently be prevented than is generally believed. The careless or shallow woman says, “I was overworked. It made me cross,” as if she considered that admission the sufficient reason and excuse for any amount of similar indulgence. The religious or sympathetic woman worries over it, prays over it, sheds bitter tears—and then the trouble repeats itself. The remedy lies near at hand. Let a mother find out what makes her cross, and then let her avoid the cause if possible. If social pleasures weary her, let them be decidedly lessened. If there is too much sewing, too much cooking, or too many household cares, lessen them. If economical efforts cause the severe strain, stop economising at such a cost. That is the worst of wastes. Let the first economy be of that precious commodity, a mother's strength. Even the extent of one's religious and philanthropic work should be carefully examined; and if the trouble lies there, calmly and wisely dismiss some or all of it from the list of duties, for “What doth it profit a man if he gain the whole world and lose his own soul?” It is surprising how easily seeming interests or needs can be spared without injury to the home life whenever the thoughtful woman seeks to find them, and surely one of the worst of household influences is mother's crossness.

## Useful and Curious.

THE amount of the precious metals hoarded in India is simply enormous. It is estimated on good authority that there is now at least £130,000,000 in gold and £170,000,000 in silver hidden away in that country and completely lost to the world. The form which the hoarding takes is that of bullion or coin, and frequently the metal is made into ornaments, partly used for the purpose of adornment and partly kept as a hoard. As a rule the native prefers it in the form of ornaments for his family, because it is a hoard, and it is also a source of gratification to them to possess these ornaments.—*Selected.*



THE SCISSOR BIRD.

THIS is a South American bird. Its generic name is *Milvulus forficatus*; it receives its common name, scissor-tail, from its forked tail, which it opens and shuts like a pair of scissors when turning swiftly on the wing. It belongs to the large family of flycatchers, or birds that live on flies and other insects which they catch on the wing.

#### AN INTELLIGENT ANIMAL

SOUTH AUSTRALIA possesses what might be called a remarkable railway dog. Bob, for that is his name, is a rough, shaggy, Russian collie, or large terrier, and is a conspicuous figure on at least one of the many engines of passenger trains that leave the Adelaide station daily. Bob, unlike most members of the canine species, is not attached to any individual, but to the service in general. He knows well the time for the arrival and departure of the trains, and when the bell is rung, Bob makes at once for the engine, and, jumping upon the coal on the

tender or on the top of the driver's cab, awaits the departure of the train. Bob is a great traveller, and has visited all parts of South Australia, frequently taking a trip to Broken Hill or Oodnadatta in the north, and to Port Victor in the south. The train that he more often patronises than any other is the one from Adelaide to Murray Bridge, a distance of about sixty miles. Bob has, however, more than once taken a trip on the express to Victoria, and has even visited New South Wales, going as far north as Newcastle. Bob has been attached to the South Australian Railways for the past fifteen years. It is said that originally he was the property of a guard on the train running to Moonta from Adelaide; but in some way he became separated from his master, and he is now a departmental dog, being welcomed wherever he goes, and making his home for the night with any driver or fireman who will welcome him, or spending his whole time on the trains. Bob wears these words on his collar:—

“Stop me not, but let me jog;

For I am Bob, the fireman's dog.”

A day seldom passes without Bob doing a trip of at least one hundred miles. When he reaches a station that takes his fancy, he jumps off the engine and awaits the departure of a return train, sometimes in this manner making several trips in a day. C. P. M.

#### THE ABYSSAL DEPTHS OF THE SEA.

AN extraordinary circumstance is the entire absence of foreign matter in the deeper part of the ocean's floor. Of all the vessels lost in mid-ocean, of all the human beings that have been drowned, of all the marine animals that have perished, of all the clay, sand, and gravel let fall by dissolving icebergs, of all the various substances drifted from every shore by shifting currents—not a trace remains; but in their place water from 1,000 to 2,500 fathoms in depth covers the uniform deposit of thick, bluish, tenacious slime called globigerina ooze. A bit of this under a powerful lens is a revelation of beauty not readily forgotten. The ooze is composed almost entirely of the daintiest, most delicately beautiful shells imaginable. At depths greater than 2,500 fathoms, the bottom of the sea consists mainly of products arising from exposure, for almost incalculable periods, to the chemical action of sea water, of pumice and other volcanic matters. This finally results in the formation of the red clay deposits that are considered characteristic of the profoundest depths of the ocean. Carbonate of lime, which, in the form of the shells of foraminifera, makes up so large a part of the globigerina ooze, is here almost entirely absent. Sea water is very nearly a universal solvent, and before any shell, large or small, reaches the bottom of these tremendous abysses, it is chemically eaten up, literally dissolved—a result which the enormous pressure of the water must materially hasten. At 1,000 fathoms the weight of the water pressing on all sides of an object immersed to that depth, is very nearly one ton to the square inch, or more than one hundred times that sustained at the sea level, and at the greatest depths the pressure is so increased that it would seem nothing could withstand it—in fact, heavy metal cylinders let down with the sounding apparatus are sometimes, on being drawn up again to the surface, found bent and collapsed; strongly made glass vessels which the metal inclosed are shattered into fragments.—*J. Carter Beard, in Cosmopolitan.*



## The Bible Echo.

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

GEO. C. TENNEY,

Editor;

S. N. HASKELL, Contributing Editor.

MISS E. J. BURNHAM,

Assistant.

Melbourne, Victoria, June 1, 1893.

### A WONDERFUL PROMISE.

THE Bible is a book of wonders. It abounds in the most surprising statements and declarations and startling paradoxes. Human life is naught but a net-work of paradoxes and anomalies. This is especially true in the relations existing between the natural and the spiritual world. Between these there are many strange contradictions, and dissimilarity is the rule, so much so that he who looks upon one through the other is sure to entirely misapprehend it. There is even an antagonism between carnal and spiritual forces, as we learn from the statement of CHRIST that "Those things that are highly esteemed among men are abomination in the sight of GOD."

Our Saviour often brought out these contrasts by teaching his sublime doctrine in similes drawn from that which was impracticable or impossible in the natural world. The design and effect of this teaching undoubtedly was to awaken our spiritual perceptions, and to enable us rightly to comprehend the things of GOD. He told the people of his resurrection by saying that if the temple were destroyed, He would rebuild it in three days. He told them that it was necessary to eat his flesh and drink his blood if they would have eternal life. He taught them that in order to save their lives, they must lose them. He took a child and set him in the midst of them as an illustration of greatness and true nobility.

In very many instances vital truths come to us in startling language. Here is one that is full of such force: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." John 14:12. The mind does not at first thought grasp the possibilities that this promise contains. To many it has been a perpetual stumbling-stone. It was through the works of CHRIST that his disciples had obtained their convictions of his divine nature and power. But for these, all men would have passed over his claim to be the Son of GOD without a serious thought. Even in sight of these works there were still the facts, that He was from Galilee; that He was but the son of a carpenter; that both He and his brothers were well known; and that He sprang from humble circumstances. But then, there were these mighty works. He healed the sick, fed the multitudes, commanded the sea and it obeyed Him, raised the dead; "He spake as never man spake." There was room for doubt, and there was ground for confidence. Faith grew stronger under the influence of his gracious teaching and mighty miracles; but ever and anon doubts would spring up like

mushrooms at some inscrutable saying or action. But gradually faith seemed to prevail with his disciples, his chosen ones, and when others faltered and walked no more with Him, they could point to his wondrous works, and say, "Thou art the CHRIST, the Son of the living GOD." These evidences of his divinity formed the bulwark of their faith and the foundation upon which they based their hopes of the future.

But the assurance that they should do the same works must have caused those disciples to open their eyes with astonishment. Heal the sick, recover the blind, raise the dead? Could that be possible? Listen: "And greater works than these shall ye do, because I go unto my Father." That word is for us. CHRIST is even now at the right hand of the throne of the Majesty in heaven; and what this promise ever meant, it means now. What does it mean?—Doubtless it means what it says; but how shall we understand it? The Saviour never taught that which had no meaning. He made no vain promises. Are there any greater works than those which were before their minds and upon which JESUS had just asked them to base their still wavering faith? They had not yet gone beyond the necessity of such evidence. When Peter witnessed the wonderful draught of fishes, that appealed directly to him, and he cried out, "Depart from me; for I am a sinful man, O LORD." When He calmed the raging sea with a word, they were most deeply convinced and exclaimed, "Of a truth Thou art the Son of GOD."

We have not entirely got beyond that method of reasoning. This kind of evidence still continues to have greater power with most men than any other. Those who experience or witness the power of GOD in raising the sick, or his special providence in averting some impending calamity, or some marked manifestation of divine goodness, accept these evidences as the strongest proofs of the reliability of GOD's Word and of his power. These become the groundwork of their faith in GOD. The fact is that greater works than these are going on around them continually.

It is said that at the opening of a certain conference one of the members arose, and desired the privilege of expressing his special gratitude to GOD for a remarkable manifestation of mercy in saving his life. As he was journeying towards the place, the train left the line and fell down an embankment; but in a wonderful manner his life had been preserved, and he felt under obligation to give himself to the LORD, who had thus ransomed his life from destruction. In the midst of the impression caused by this narration of a special providence, a man arose and said he had a still more remarkable providence to relate. The train on which he rode came directly and safely through without once leaving the rails or any accident whatever. If the brother ought to praise GOD, surely he ought to do so. There are miracles of grace and love bestowed upon us at every step; we only notice the unusual ones, but they are not necessarily the great ones.

But if we desire to see the grandest works of GOD, we must look away from the temporal and seen to the spiritual and unseen things. We must consider the work of those spiritual forces that GOD is employing. It is here that we shall see the most remarkable evidences of divine glory. And the surprising element of the text under consideration consists only in the fact that the LORD has seen fit to choose to make his people the channel through which He will display his mighty power in the work of saving grace. The greatest miracle this world has ever seen is a saved sinner. Such a work embraces life from the dead, sight to the blind, health to the sick. It is a new creation. The change and transformation of the heart and life from sin to holiness, from rebellion to loyalty, is the greatest work that is done upon earth, it is superhuman, divine. "He that converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins."

There is no reason why the children of CHRIST should not do the work that He did upon earth; they have the same source of power. JESUS says, "My Father, that dwelleth in Me, He doeth the works." And it is testified that, "He that dwelleth in love dwelleth in GOD, and GOD in him." 1 John 4:16. And CHRIST intimates that we shall have, if possible, additional help, "because I go unto my Father." He who has identified Himself with this work of grace by his life of devotion and his death of woe, now sits at the right hand of infinite Power. He is ready to give help and power unto all who look to Him.

It is the high privilege of every child of GOD to engage in this exalted work, the magnitude of which is set forth by our Saviour in the assurance that "greater works than these shall ye do." It is the work of heavenly love and compassion of which we are made the messengers. As we come to the poor and distressed, and extend to them the hand of help in the name of JESUS, we shall see the fallen rise and walk. We shall see the lame and weak rejoicing in perfect soundness through CHRIST. We shall see dead and dormant faculties awakening to new life and putting on an energy that has its end in eternal life.

### NOTES OF TRAVEL.

#### EGYPT.

OUR passage through the Red Sea was not attended with the discomforts that are frequently met here. As we neared the north end, and branched off into the Gulf of Suez, interest in our surroundings increased. At one point we were within forty miles of Mount Sinai, though its heights could not be seen, owing to a range of mountains 2,000 feet high standing near the shore. A little farther on we reached the coast down which the Israelites marched. Whatever it may have been in those days, nothing more desolate than its present appearance could well be imagined. Very near the extremity of the sea, a little clump of verdure appears on the eastern side, called *Ain Mousa*, or the



well of Moses. It is supposed to mark the site of Elim, which is very doubtful. To the left is pointed out with much confidence a narrow defile in the cliffs through which Israel came to the sea. But to us there is little satisfaction in speculating upon uncertainties in which almost every probability is against the supposition.

The Suez Canal has opened one of the world's greatest highways directly through the deadest and most desolate parts of Egypt. It has not transformed the desert itself, though it has brought to it quite a multitude of people, who wait on the tide of traffic as it flows to and fro. Suez at the southern extremity of the canal, Port Said at the northern entrance, and Ismalia at the centre, are three towns supported by the canal.

I landed at the latter, which is connected with Suez, Port Said, Cairo, and Alexandria by rail. The town is of no account except as a stopping place for canal employees and those who provide for them. There are 2,000 people, one-half of them Arabs. Here and elsewhere it appears that one of the plagues inflicted upon Egypt in olden time was not removed; for flies are abnormally and perennially abundant. Especially do they infest the eyes of the native children; attracted by the filth that accumulates on their faces, they cover the faces of the children and fill their eyes, and have but little to disturb them in their work. The effect is seen in the diseased condition of the eyes. Thousands of children and adults are blind or nearly so, while diseased and injured eyes appear to be the general rule.

The deep plunge which Egypt took from her position at the head of the world's civilisation to become the "basest of kingdoms," is as well attested in history as it was faithfully foretold by the prophet. But it is pleasing to see many evidences of her recovery, as she emerges from the dark thralldom of Turkish rule. The soil seems to be clearly divided between the sandy desert waste and the most fertile river valley land. The latter is dependent upon irrigation, which by the natural overflow of the Nile, supplemented by artificial means, is quite general. By this means, and with the ever genial climate, Egyptian soil is continually producing abundant crops of food for the eaters; and the cultivation is intense. The shadoof and other equally primitive methods are employed in raising the water from ditch to land.

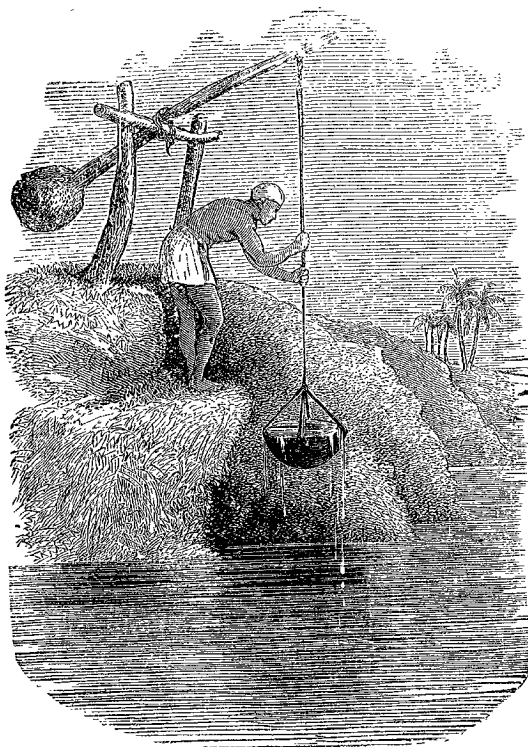
The native people are a mixture of Arabs, Fellahs, and Bedouins of the desert. In the cities European influences are prominent, the French taking the lead, or at least vying closely with the English. Greeks and Italians, too, are numerous.

I must confess to a good degree of surprise when I looked for the first time upon the streets of Cairo. The central part of the city has nothing of the antiquated and tumble-down in its appearance. Its streets are crowded with a gay and busy life; its buildings are massive and attractive; its shops are emporiums of fashion and finery; its gardens and residences bespeak wealth and luxury. Fine equipages and costumes

are met everywhere; and some of the hotels are reputed to be the most sumptuous in the world. This is because of its popularity as a winter resort, a popularity which its magnificent winter climate well sustains.

The native quarters are both antique and unique. The bazars are a perfect labyrinth of varied, curious, and useful wares, crowded with people of the same qualities. Camels traverse the streets in stately form, while little donkeys, ridden by passengers and pursued by a man or boy armed with a stick, form the usual methods of urban travel.

The notable places to be visited here are not numerous, though there are many points of interest to be reached from here. The ruins of past greatness cluster about Cairo. The pyramids of Ghizeh and the Sphinx are among the most prominent and accessible. They stand on the edge of the



THE SHADOOF.

desert, distant only seven miles from Cairo. To reach them we must cross the Nile, and drive over a raised roadway across the alluvial valley. The road is an avenue of beautiful cassia trees that much of the way form an arch overhead. The inundations of the Nile extend nearly to the base of Cheops, which, with its gloomy companions, stands on high desert land. The entrance to this pyramid is about thirty feet above the base, and I thought to reach it independently of the proffered help of Arab guides. A broken umbrella and several bruises about the knees quickly convinced me that the layers of stone which form steps were not ordinary steps, as they appeared, but blocks of stone three or four feet high. Indeed, the mind slowly grasps the stupendous proportions of this pile. At a distance, the pyramids seem to be composed of crumbling blocks of clay, but nearer these are seen to be huge blocks of the hardest rock. The dimensions of the largest pyramid, Cheops, are, length of base, 768 feet; height, 452 feet. It thus covers upwards of thirteen acres, and is about 150 feet higher than St. Paul's, London. The pyramid is named from its builder, whose tomb it was designed to be. The entrance

leads to the sarcophagus through a tortuous and difficult passage, which is explored with the assistance of two or three guides. But the sarcophagus is empty. Cheop's mummy helps to furnish a museum.

The Sphinx and its temple are but a few minutes' walk from the pyramids. It is a figure originally about seventy-five feet high, with the head of a woman and the crouched body of a lion. Time and accident have defaced the image somewhat; but it is still impressive from its association with past ages. The temple was excavated in the sand, and built of immense blocks of brown granite brought from Assouan, away up the Nile. It seems to have been principally used as a sepulchre.

The museum of Ghizeh, near Cairo, contains a vast and valuable collection of ancient relics of great interest to the student of history. I was, in the short time at my disposal, most interested in viewing the mummied remains of kings. Among others there was Rameses II., the supposed oppressor of Israel in the early days of Moses. His countenance is well preserved, and its contour is indicative of the spirit of the man.

Old Cairo and two celebrated mosques are all that demand special attention in the city. But in a general way, as well as in connection with its associations, Cairo is one of the most interesting of all cities to a visitor.

#### THE PROPHETIC GIFT IN ISRAEL.

E. J. B.

THE last king of Judah, Zedekiah, was not so wilfully and wickedly bad as some of his predecessors had been. In the beginning of his reign he took measures to set free the Israelites who, contrary to the law of Moses (Ex. 21:2; Lev. 25:39-41), were held in permanent slavery by the nobles (Jer. 34:8-10); and though he was too weak to defend Jeremiah from his enemies, the king himself was not a persecutor, but, on the contrary, sometimes listened patiently to the prophet's warnings and advice. But Zedekiah sadly lacked courage and resolution at a time when weakness and cowardice were fatal, and the results to himself, his family, and his kingdom were terribly disastrous.

Before the Judean crisis reached its climax, a very interesting event occurred in Babylon. Nebuchadnezzar had selected some of the most promising of the young princes of Western Asia to be educated in Babylon, preparatory to becoming members of the Magian priest-caste, a caste whose duties were partly religious and partly political. Daniel and his three companions were of this number. Scarcely was their three years' course of training completed, when God gave Nebuchadnezzar that wonderful dream through which was revealed the first of the long lines of historic prophecy. And here perhaps a glance at the prophetic gift and its uses as known among the Israelites may not be out of place.

The commonly accepted idea of a prophet is one who foretells future events as revealed to him by God; and this is indeed a part of

the prophetic office (Amos 3:7; Ps. 25:14), but only a part. Canon Farrar says, "They were moral teachers, they were spiritual guides. The connotation which makes the word 'prophecy' identical with 'prediction' is partly due to a false etymology."

In all their teachings the prophets were divinely inspired. Peter says, "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Peter is evidently speaking of the whole of the Old Testament Scriptures, and he says the Word "came not at any time [margin] by the will of man." It came not at man's call, to gratify his curiosity, or to meet his own ideas of his needs; a Mind outside of and beyond the human decided what should be spoken and chose the fitting time. "*Holy men of God spake as they were moved by the Holy Ghost.*"

The uses of these inspired teachings, whether written or oral, are well summed up by Paul in 2 Tim. 3:16. They are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." "For reproof." Not only were communities reproofed, and the penalty of transgression denounced upon them, but the prophets failed not to point out the sins of individuals. "For correction." This is very similar to reproof, but carries the additional thought of "setting right." This was the great purpose for which the LORD sent his prophets to backsliding Israel, "rising up betimes, and sending; because He had compassion on his people" (2 Chron. 36:15), and desired to save them from sin and its penalty. In both these uses of prophecy, Egypt, Assyria, Babylonia, and other Gentile nations were included, showing that even when the Israelites were the acknowledged people of God, the light of truth and the divine care were not their exclusive possession.

"For instruction in righteousness." Farrar calls the prophets "the most conspicuous teachers of spiritual religion."

"For doctrine." By doctrine may be understood the essential and basic truths of the Christian religion, its framework. Under this head may be included all that is taught us concerning the fall of man, the promised Redeemer, eternal life and the conditions on which it is granted, and the joy and blessedness of the heavenly inheritance. The great truths of the Bible were not all revealed to one prophet, nor even all the truth on one subject; but as Dean Alford renders Heb. 1:1, God revealed his truth "in many portions;" and the fact that all harmonise, though written by different persons, in different walks of life, and in many cases separated from each other by long intervals of time, is a proof that it was given under the direction and superintendence of the Holy Spirit. The result is a book plain enough to be the guide, the solace, and the joy of the unlearned, while the most diligent student can make it the study of his lifetime without exhausting its treasures of wisdom. We can exhaust a book that contains only human thoughts. Not so the Word of God. It has been

designed in infinite wisdom, and we are constantly surprised by new truths and deeper, sweeter meanings. It is like walking through a labyrinth, where new and unthought-of treasures of nature and art are encountered at every turn, or like witnessing the unfolding of a panorama, where new and enchantingly beautiful scenes are successively displayed.

It is a fact worthy of note that the prophetic gift was not confined to the Jewish age, and that, in the list of divinely enlightened expounders of divine truth, women have not been passed by. In Old Testament times mention is made of Miriam (Ex. 15:20), of Deborah (Judges 4:4), and of Huldah (2 Chron. 34:22); and in New Testament times of "Anna a prophetess" (Luke 2:36), and the four daughters of Philip. Acts 21:9.

Each prophet had his message, his word of truth for the people; but to two only were the historic lines of prophecy revealed. One of these was Daniel, the prophet-prince, a statesman and courtier in the royal palaces of great kings of the East; the other was John, a humble fisherman of Galilee, an exile on the lonely island of Patmos; but it is left on record that both were greatly beloved of Heaven.

#### RELIGION AND THE STATE.

A. G. DANIELLS.

THE relationship of the church and the state, of religion and the civil government, is a question that does not belong alone to past ages. It is a living issue to-day, and it will continue to be such while the church and civil government exist.

The church and the state are institutions ordained of God for the benefit of man. But, like other wise provisions for his good, they may be perverted; they may be turned from their true purpose, and be used to injure man. The good or the harm that the church and the state may do to those connected with them, depends very much upon the relation they maintain to one another; and the relation they may maintain depends upon the views of the church and the state held by those entrusted with their management. In the maintenance of their proper relations is bound up the rights and liberties of the people. For this reason, if for no other, the relations of civil government and religion should receive the most careful study by all who prize liberty, either civil or religious.

There has been a great deal of misapprehension as to the true relationship of the church to the state, and as a result fearful injustice has been done to large numbers of the human family. Unhappily we are not beyond the possibility of misapprehension, and so are not beyond the range of injustice.

Among heathen nations, civil government and religion were united, and the government ruled religion. This was especially true of the Roman Empire. That government declared that, "No man shall have for himself particular gods of his own. No man shall worship by himself any new or foreign

gods, unless they are authorised by the public laws."—*Cicero*.

Thus the state assumed the right to rule in all matters of religion. The emperor ruled the state, and the state ruled religion. The gods were national, the religion was national, and the priests were but the servants of the state. The state and the religion were inseparable. To be indifferent to the religion was to show disrespect to the state. To refuse obedience to the religion was to rebel against the state. To introduce a new religion was "high treason," and the penalty for treason was death.

During the reign of the Cæsars, CHRIST, the founder of Christianity, appeared among men. He revealed to the world a God unknown and unacknowledged by Rome. He taught a new religion, and denied that Cæsar had the right to interfere with the religion of his subjects. This new religion was embraced, and its founder worshipped, by thousands of Roman citizens.

For thus changing their religion, these hitherto loyal citizens were looked upon by the state as rebels and traitors, notwithstanding they still paid tribute to Cæsar, and rendered cheerful obedience to every requirement of the government, except in the matter of religion. They were arraigned before the authorities, accused, found guilty, and ordered to renounce their religion, or suffer the penalties of the laws. The former they could not conscientiously do, so they submitted to the latter.

Thus began the pagan persecutions, accounts of which fill us with shame for humanity. The gray-haired sire, the delicate maiden, and the innocent youth were dragged to the amphitheatre, subjected to the most shocking barbarities, and finally, for the sport of the exulting populace, thrown alive to wild beasts in the arena. Thousands more were cruelly persecuted, and put to death in various ways.

All this, and much more, was done by the state, because it claimed the right to control the religion of its citizens, and because these citizens could not believe and obey the religion of the state.

It is now declared that the state did these citizens great injustice by thus persecuting them. But the state did not view it in that light. The right to control the religion of its subjects was a fundamental principle of the government. In order to control the religion, the state must of necessity declare what religion shall be observed, and enact laws against all other religions. And to give the laws force, it must punish those who violate the laws. The enforcement of just penalties for the violation of just laws is not persecution. Rome claimed that her laws were for the preservation of the state, hence were just. She denied the charge of persecution, and disclaimed any desire to persecute anyone. And this is the argument of all governments that claim the right to control religion.

But the Christians regarded the whole thing as persecution. They denied the right of the state to interfere with their religion. They claimed the rights of conscience, and

for these rights they struggled with Christian heroism. The contest was long and bitter, but victory, at the cost of millions of lives, came at last. It was a victory that brought to the church the priceless boon of religious liberty.

## Bible Student.

### SABBATH-SCHOOL LESSONS.

Lesson 11.—Sabbath, June 10, 1893.

#### THE EFFECTS OF THE SPIRIT.

##### I. Questions on Gal. 5:16-25.

1. What admonition is first given?
2. What follows as a consequence?
3. How are the desires of the flesh and the Spirit contrasted?
4. What is the result of this opposition?
5. What is true of those led by the Spirit?
6. Mention the works of the flesh?
7. What happens to those who do such things?
8. What is the fruit of the Spirit?
9. What has been done by those who are Christ's?
10. What is the closing exhortation?

##### II. Questions on Rom. 8:9-17.

1. What is true if the Spirit of God dwells in one?
2. What if he has not the Spirit?
3. If Christ is in us, what is dead? Why?
4. What is life? Why?
5. On what condition will our mortal bodies be quickened?
6. How will this be done?
7. What conclusion is then drawn?
8. What consequence follows living after the flesh?
9. On what condition shall we live?
10. Who are sons of God?
11. Have we received the spirit of bondage?
12. What Spirit have we received?
13. To what does this Spirit bear witness?
14. What consequences follow from our adoption?

#### NOTES.

1. "While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact." "Our lives will reveal whether the grace of God is dwelling in us." "And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing." Love is of God (1 John 4:7, Revised Version), and comes to us by the Spirit (Rom. 5:5). "The excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good." Rom. 13:10; 1 Cor. 13:4-7, Revised Version. Christ desires us to have joy (John 15:11), and has given us peace (John 14:27), which is really giving us Himself (Eph. 2:14), and both these gifts are in the Holy Spirit. Rom. 14:17. Those who are renewed after the image of God (Col. 3:10) will exhibit long-suffering (verse 12), will be gentle (2 Tim. 2:24), and yet will be great. 2 Sam. 22:36.

2. God anointed Jesus with the Holy Spirit (Acts 10:38), so He went about doing good. Our present need is the same anointing. Rev. 3:18. Where the Spirit of God is, there is unity (Eph. 4:3, 4) and liberty. 2 Cor. 3:17. We are to walk worthy of our calling (Eph. 4:1), which means to walk according to the Spirit. Rom. 8:1, 4. The Spirit being one of power (Rom. 15:13, 19), and life (Rom. 8:2), and Christ being a life-giving spirit (1 Cor. 15:45, Revised Version; John 5:21), we are strong in Him (Eph. 6:10), and not in our own might.

Zech. 4:6. The gospel is to be preached with the Holy Spirit (1 Peter 1:12; 1 Thess. 1:5), not in man's wisdom (1 Cor. 2:4); and thus the minister of God is approved. 2 Cor. 6:4. "It is the absence of the Holy Spirit and of the grace of God that makes the gospel ministry so powerless to convict and convert." Such are some of the ways in which the Holy Spirit will manifest itself in those who receive it.

Lesson 12.—Sabbath, June 17, 1893.

#### THE SPIRIT IN THE NEW COVENANT.

##### I. Questions on Jer. 31:31-34.

1. What did the Lord promise to make?
2. With whom?
3. With what covenant is this compared?
4. Where will He put his law?
5. Where will He write it?
6. What will He be?
7. What will it be unnecessary to teach?
8. Why unnecessary?
9. What will He do concerning iniquity?
10. Concerning sin?

##### II. Questions on Gal. 4:22-31.

1. How many sons had Abraham?
2. By whom?
3. What is said of the birth of the former?
4. Of the latter?
5. In the allegory, what are these women?
6. Which covenant is Agar?
7. What is characteristic of this covenant?
8. To what does this Agar correspond?
9. What is the condition of this Jerusalem and her children?
10. Of Jerusalem above?
11. Whose children are Christians?
12. What prophecy is thus fulfilled?
13. In what way are we like Isaac?
14. How did the child of the flesh treat the child of the Spirit?
15. How is it now?
16. What saith the Scriptures?
17. What reason is given for this command?
18. What conclusion is drawn?

#### NOTES.

1. The covenant mentioned by Jeremiah "had existed by the promise of God since the first intimation of redemption had been given. It had been accepted by faith; yet, when ratified by Christ, it is called a new covenant." "That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God." Heb. 6:17, 18.

2. In the new covenant the law is written in the heart by the Spirit (2 Cor. 3:3), just as it was in Christ's heart. Ps. 40:8. The word of God being spirit and life (John 6:63), when in the heart it keeps from sin (Ps. 119:11), and establishes the righteous in the way. Ps. 37:31. The law of God "is an expression of the will of God," "the transcript of the character of God." In Christ this character was illustrated. "He gave to man a new interpretation of God." He was the Word made flesh (John 1:14); and thus when the law of God is in the heart, it is simply Christ in us the hope of glory. Col. 1:27.

3. Isaac was a child of faith (Heb. 11:11), and so of promise. Rom. 9:9. It is only children of promise who are children of God. Verse 8. Such are born of the Spirit, and through faith become partakers of the divine nature. 2 Pet. 1:4. These promises are the better promises (Heb. 8:6), even the promises of God. All who are now depending upon their own promises merely to obey God, have been born after the flesh only, and are in bondage. John 8:34. It is our privilege to be free (verse 32), and as sons to abide in the house ever (verse 35, Revised Version), and not to be cast out. Matt. 22:13.

### THE IMPORTANCE OF SOUND DOCTRINE.

1. WHAT important admonition has the Saviour given us concerning the Scriptures? "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

2. How diligent should our search be?

"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:4, 5.

3. Through what means has God chosen us to salvation?

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

4. Since this is God's way of choosing us to salvation, could it be true, as people often say, "It don't make any difference what a man believes, if he is only sincere"?

Christ says, "The truth shall make you free;" hence it is not blind sincerity that saves us. See John 8:32.

5. Is God anxious to have us know the truth?

"Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4.

6. Since this is God's desire, who is to blame if we do not have a knowledge of it? *Ans.* No one but ourselves.

7. What is truth?

"Sanctify them through thy truth; thy word is truth." John 17:17. "Thou art near, O Lord; and all thy commandments are truth." Ps. 119:151.

8. Then since God's word is truth, by what should all doctrine be tested?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.—*John M. Kutz.*

THE object of Christ's coming is, among other things, to reward every man for his doings in this world. He says: "For the Son of Man shall come in the glory of his Father with his angels; and then He shall reward every man according to his works." Matt. 16:27. "And, behold, I come quickly; and my reward is with Me, to give every man according as his work shall be." Rev. 22:12. Upon their reward all the saints are then to enter—the righteous dead by being resurrected, and the righteous living by being changed "in a moment, in the twinkling of an eye," and then all together caught up to meet the Lord in the air, and thus taken home to live with Him. What inexpressible joy the contemplation of Christ's coming brings! Oh, that I could speak with the tongue of angels to sound it forth to the world! The enraptured soul is lost in amazement as it thinks of it. The mind almost reels at the attempt to grasp it. We cannot begin to take it all in; the finite mind can have only a faint idea of what it is.

ONE act may be more sinful than another act. But one sin cannot be more sinful than another sin, because, since sin is sin, there can be nothing right about it. You may cross the line that divides right from wrong many times in one course of action; but the dividing line has neither breadth nor thickness, and every time you step over the line, you are no longer on the other side of it.—*Selected.*

## From the Field.

### THE MISSIONARY WORK.—No. 2.

LET us turn to the 28th of Matthew. In this chapter you will notice the great commission is spoken of as though it were repeated in connection with the Saviour's ascension; but the time is definitely mentioned in verse 16: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." This place had been appointed them. The angels mentioned it; the Saviour, before He was crucified, mentioned it. And so they appeared in Galilee, "but some doubted." Now this expression that "some doubted," shows that there was a larger gathering there than simply the eleven disciples. Place with this Acts 1:3: "To whom also He showed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Then they had been convinced before this that He was the Messiah, and the fact that some who had met there doubted, shows that this was a general meeting.

I wish now to speak particularly of the first time that He met with them, that evening of the first day of the week. We will read from John 20:19-21: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as my Father hath sent Me, even so send I you."

To whom was the Saviour sent? To the world. Then what was meant in this commandment given to them on the evening of the first day of the week?—Go to the world. What was the commandment that the angels gave the disciples when they saw them at the sepulchre?—Go and tell thy brethren, He is risen.

Now we shall read a little further in the 20th chapter of John: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." This was a sort of sprinkling of what they received in its fulness on the day of Pentecost. Then follows the account of the unbelief of Thomas and the Saviour's rebuke of his doubting. But how did the rest believe?—They believed the words of the others; and He reproved Thomas because he could not believe the testimony of those who had seen Him. Is not the leading thought at each appearance to the disciples to go and tell others,—to bear the message in harmony with the truth of God just as revealed in the Bible?—Yes.

In Luke 24, beginning with the 31st verse, we have an account of the revelation of Christ to the two disciples, and his appearance to the eleven, opening to them the Scriptures. Now when they went to Thomas and the others, and told them that they had seen the Lord, what more do you suppose they told them?—That it was according to the testimony of Moses, and according to the Scriptures; and that is what made their testimony to Thomas so important.

If we read the connection, it will appear that this was the time that Jesus gave the great commission. He had told them all through this first day of the week that they must go and

carry the news that He had risen. The law of Moses taught that He would rise from the dead. This was the song all day long that first day of the week; for we read in v. 47 of this same chapter: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you." And in v. 51 we read: "And it came to pass, while He blessed them, He was parted from them, and carried up into heaven."

How much time is covered in this 24th chapter of Luke?—The whole forty days. What impressed their minds during that time?—That they must go to the world and carry the gospel. Just as soon as He had convinced them that He was the real Messiah, Jesus then commanded them to go and carry the gospel to others.

The point I want to establish as the foundation of our missionary work, is that during this forty days, the great burden of the Saviour's commandment to the disciples was to go to all the world; and second, I want you to see that God wants us now, at this present time, to talk about it, and to pray about it. Let us talk about the kingdom of God, brethren; let us talk about his glory, and about his power, and about his second coming, and about the outpouring of his Spirit, and pray about it.

S. N. H.

### NEW SOUTH WALES.

THERE is much of interest connected with the cause of present truth in this colony. One phase of the work in which our people are always interested is the tent work. Soon after the Conference in January last, Brn. Hare and Steed began a series of meetings at Kellyville. This township is about ten miles from Parramatta. It is a fruit-growing district, and the well-cultivated orchards give the country a prosperous and beautiful appearance.

The tent-meetings have been well attended, and have caused no little stir in religious circles. Some have done what they could to oppose the work, and in some instances the opposition has become almost violent. But this has not destroyed the work. A goodly number have exercised their right to do as they please in religious matters, and have been regular in their attendance. Many have been convinced by the Word that the truth as it is in Jesus is being presented, and twenty or more have taken their stand to "keep the commandments of God and the faith of Jesus." We have had the privilege of meeting with these friends and of forming the acquaintance of most of them. They seem to love the truth, and to rejoice in the hope that it has brought them. They meet every Sabbath for preaching and Sabbath-school services. Arrangements are now being made for baptism. Already steps have been taken for the erection of a small chapel of their own. One of the brethren has donated a building allotment; and at the first meeting held to consider the matter, the sum of £30 was pledged towards the building material. It is hoped that enough will soon be promised to enable them to begin building.

We are grateful to God for this good work. It is good to see the light shining into the hearts of men. This message is from heaven; it is for this time, and it is to do a great work. How important that every one who embraces it shall have the union with Christ which will enable

him to walk even as He walked. 1 John 2:6.

Since coming to this colony, I have been holding meetings with the church at Parramatta. We have not endeavoured to get a large attendance of those not of our faith; hence but few except our own people have attended the week-night services. Sunday nights the church has been well filled with attentive hearers.

We have been studying the third angel's message. This has led us into a large field, and has given us new and broader views of the message, which is the gospel in all its fulness. According to Rev. 14:12, those who heed the message of the third angel "keep the commandments of God and the faith of Jesus." God's commandments are righteousness. Ps. 119:172. They are the expression, or written statement, of God's righteousness; therefore those who keep them keep the righteousness of God. But this can only be done by faith in Jesus. Rom. 3:21, 22; 9:30. Faith in Christ brings Him into the heart of the believer (Eph. 3:17), and thus Christ is made unto us righteousness. 1 Cor. 1:30. He is in us the hope of glory. Col. 1:27. And so we stand complete in Him. Col. 2:10. In this way God "hath blessed us with all spiritual blessings." Eph. 1:3. This is the faith of Jesus brought to view in Rev. 14:12. It is that which enables men to keep the commandments of God.

As we have studied these scriptures and opened our hearts to the Sun of Righteousness, light and strength have come to us. When we hear people mourning over the losses they have sustained since the present financial crisis set in, we long to help them to get hold of the "unsearchable riches of Christ." The time has come for all who name the name of Christ to have that vital union with Him that will give them his life and righteousness.

We are meeting with encouragement in our missionary correspondence and ship-mission work. The following letter recently received shows how the Spirit of God is working in the hearts of those who will do his will (John 7:17):—

"Dear Madam,—I now write to let you know that I have received my little treasury of books safe, and I thank you very much for them. I get my Echo regularly; and when I have read it, I give it to my neighbours who will read it. 'Steps to Christ' is a beautiful book. I also read the pamphlet 'Christ and His Righteousness' with much interest. It seemed just suited to me, and I thank you again for sending it. I hope you will pardon me for giving you so much trouble; but I am a soul seeking for heavenly light, and, thank God, I am getting it; for He is blessing me with more light on the Bible. It is a new book to me, and I see it now as I never saw it before. Though I have always been a great Bible reader, I never saw it as now.

"I must tell you that when I received these books, I kneeled down and asked God to show me the light that was in them. I am a great believer in prayer. Oh, how I love to read of Jesus, and how unworthy I am to approach a pure and holy God with my weak prayers. At times the waves of trouble seem to roll over me, and I feel that I am almost lost. Then I go to some good book, and I find encouragement there. Thank the Lord. If there are any other works that you think I would be interested in, please send them to me, and tell me the price, and I will remit by return mail. Before I close, I will ask one favour of you, and that is that you and your co-labourers for Christ's kingdom will remember me in your prayers."

Other very friendly letters from different parts, including Fiji, show that the truth is doing its work in the hearts of the people. Let those who are doing missionary correspondence not grow weary. We have, after almost giving



up some cases, received excellent letters from them. We hope to present some of these in the next ECHO. The time has come for the Lord to work, and He is working, and He will use those who long to be useful, and will place themselves wholly in his hands.

A. G. DANIELLS.

### THE BRITISH FIELD.

THE magnitude of the work in this field cannot be overestimated. When we take into account the territory of the United Kingdom of Great Britain and Ireland, her numerous colonial possessions, and her extensive commercial influence throughout the world, it becomes at once evident that this is one of the most important fields where the English tongue is spoken.

J. S. Washburn, with three Bible workers, is at present labouring in the city of Bath. About sixty have already taken hold of the truth, and the interest there is still most excellent. Elders Farnsworth and Hope, with one Bible worker and two beginners, are located in Belfast, Ireland, a city of 250,000 inhabitants. It is so recent that they began to work there, that we cannot speak of results; but the interest is good, and is increasing from week to week. Before going to that place, these brethren spent a few weeks in Hull, where Bro. Hope had laboured for some time. Here about thirty were baptised, and a church partially organised.

Besides two ship missionaries, one of whom is working in Liverpool and the other in London, the remaining labourers in this field are two Bible workers, who are at work in the city of London.

Since the last General Conference, in 1891, two churches have been organised, one in Hull and the other in Banbridge, Ireland, making ten churches at the present time, with an aggregate membership of 275. Our increase, therefore, since that Conference has been seventy-six. Adding to this those who have recently taken hold in Bath, and some scattered individuals throughout the field, will make not far from three hundred and fifty observing the Sabbath in the United Kingdom.

The institute held in London soon after the last General Conference, when we were favoured with the labours of Elders Olsen and Waggoner, was of great value to those privileged to attend; and the second institute, which closed Jan. 1, 1893, was a most precious season to all our labourers who were present. Many souls obtained a freedom in Jesus Christ which they had not before realised.

D. A. ROBINSON.

### NEW ZEALAND SABBATH-SCHOOL ASSOCIATION.

THIS Association held its fourth annual session in connection with the New Zealand Conference and camp-meeting at Napier, March 22-26, 1893. As the Association convened before the end of the quarter, a nine months' report only was presented. During that time eight new schools were added, making a total of twenty-five. There has been an increase of fifty in membership, and £8 in donations to foreign missions.

The following resolutions were adopted:—

WHEREAS, The Lord has largely blessed the Sabbath-schools of this Association for the past year in increasing their numbers and in their willingness to contribute to advance his cause, therefore—

1. *Resolved*, That we express our gratitude for these mercies, and that we will seek from Him a continuance of these blessings.

WHEREAS, The donations of the Sabbath-schools have largely gone to pay church rent, therefore—

2. *Resolved*, That we invite the attention of the Conference to the consideration of this matter.

WHEREAS, A deliberate and continual study of each week's lesson is absolutely necessary for the benefit of each individual member, and for the prosperity of the whole school, therefore—

3. *Resolved*, That we recommend that all prayerfully study the texts referred to in the lessons before taking up the questions.

WHEREAS, Our Association is not in a financial condition to permit its President to visit all the schools, therefore—

4. *Resolved*, That we invite the Conference to recommend that our ministers, when visiting the schools, give attention to, and instruction in, different lines of Sabbath-school work.

5. *Resolved*, That we recommend that all the officers and teachers of our Sabbath-schools take the *Sabbath-school Worker*, and pay for it themselves where possible.

WHEREAS, We have been much encouraged by the prompt reporting of the secretaries for the past nine months, and realise the help and encouragement thus afforded to the schools and Association, therefore—

6. *Resolved*, That we earnestly request our secretaries to continue the system of prompt reporting.

The following officers were elected: President, S. McCullagh; Vice-President, G. A. Anderson; Secretary and Treasurer, Mrs. G. A. Anderson; Executive Committee, S. McCullagh, G. A. Anderson, Mrs. G. A. Anderson, Mrs. M. Caro, Arthur Mountain.

S. McCULLAGH, *Pres.*

ESTHER ANDERSON, *Sec.*

O, FOR hearts to love as did the Master,  
Those who sadly fail in life;  
O, for willing hands that labour faster,  
The fiercer grows the strife.

## News Summary.

### NOTES.

A LATE issue of the *Age* contains an article on the subject of war in general, and the military situation in Europe in particular, from which the following is an extract: "It is estimated that 250,000 of the flower of France and Germany perished to enable Bismarck to get William I. crowned at Versailles. In the useless Crimean War 734,000 fine fellows left their bones in those bleak regions. In the American Civil War 450,000 brethren killed one another in a mad frenzy. In the wars of the First Empire 5,000,000 men, the pick of Europe, were butchered to—

'Swell one bloated chief's unwholesome reign.'

In every century there are 40,000,000 of picked humanity slain in war. General statistics have been quoted to prove that in the thirty centuries which have passed since the towers of Illium were levelled, 1,200,000,000 have been cut off by the sword of war." "When these almost unthinkable numbers are computed, and when it is remembered that it cost £1,400 to slay every man of them, we get some idea of the waste as well as the bloodshed."

In Europe the war question has lost none of its absorbing interest. While the German Emperor is trying to force on his country the hated Army Bill, which provides for an addition of 70,000 men to the army and £4,000,000 a year to the war tax, the Pope is endeavouring to bring about a conference in the interests of a general disarmament. There is no question as to the good results of such a course. Think of the ruinous waste—ten or twelve millions of men idle and a yearly war expenditure of £200,000,000. But will the nations disarm? Only three, Austria, Spain, and Belgium, have responded to the Pope's appeal, and but one of these is classed as a great power. While France, Germany, and Russia keep ominously aloof from the peace movement, and strain every nerve to preserve a war footing, the rest of Europe can have no alternative but to follow in their lead.

It is no doubt true that none of these nations desire war, and all hesitate to take the fateful plunge. "The German Empire," as a late American paper expresses it, "is between two fires. France is never forgetful of her lost provinces of Alsace and Lorraine. Russia is ready to march on the first occasion to the Dardanelles. The armies of both countries are larger than that of Germany." The Kaiser sees but one course open to him, namely, to increase the effective strength of his army. But France and Russia, while they keep Germany in a continual state of unrest, seem willing to postpone their schemes of revenge or aggrandizement. The terribleness of the prospective struggle, and the uncertainty of its results, may well terrify them. For a time the winds of strife are held; but no man doubts but that the storm will soon burst in all its fury.

PETER'S PENCE.—The official account of the special subscriptions sent to the Pope on the occasion of his Jubilee, contains curious items. France, supposed to be irreligious, sent his Holiness £90,000; Austria, the pious, £60,000; Great Britain, which is Protestant, £48,000; Germany, which is mixed, £14,000; Turkey, which is Mussulman and Greek, £2,000; and Ireland, which is "fervently Catholic," seven hundred and fifty pounds. The Irish did not venture to propose that Parliament should vote the money "to conciliate our down-trodden land;" and as to subscribing it themselves, they want it to purchase their own farms. Keen people the Irish where money is concerned, but perhaps a little secular.—*Spectator*.

### ITEMS.

The New Zealand revenue shows a surplus this year of £330,000.

During 1892 there were 1045 fewer marriages in Victoria than in 1891.

The Mormon temple at Utah has been completed at a cost of £1,000,000.

Last year New South Wales produced minerals to the value of £5,000,000.

The yield of wheat in Victoria the past season was over 15,000,000 bushels.

It is estimated that 50,000 Jews are annually drafted into the Russian army.

The Imperial Institute at London has been opened by the Queen with great and splendid ceremony.

Twenty-four lives have been lost by the sinking of the steamer *Countess of Evelyn* in Bristol Channel.

The largest profit on record was made last year at Monte Carlo, amounting to nearly a million sterling.

Russia is strengthening her garrison in the Pamir country, under the pretext of employing the men on useful works.

May 17 was quite generally observed in Melbourne as a day of humiliation and prayer, in view of the unprecedented distress resulting from the financial depression.

A terrible tragedy was enacted in South Melbourne on the 18th ult. A man named Smith, probably actuated by jealousy, murdered his paramour, a Mrs. Clarke, and then took his own life.

A sad case, a result of the prevailing hard times, occurred recently at St. Kilda, one of the suburbs of Melbourne, when an aged couple named Pauley, who were destitute and dependent, ended their hopeless lives by drowning.

In explanation of the religious intolerance that is manifested in Spain, the *Daily News* says that neither Liberal nor Conservative Cabinets dare to "brave the powerful clerical influences that rule supreme at Court and in society, and that intimidate even the press and politicians in the Republican and Monarchical camps."

Beloochistan, which has recently been practically annexed to the British Empire, has an area of 106,500 square miles with a population of 500,000. It is not a rich country, the revenue being only £30,000 a year; but it gives England an advantage in the East, as it places the whole stretch of country between Afghanistan and British India under British control.

## Health & Temperance.

### THERAPEUTICAL APPLICATIONS OF TEMPERATURE.

IN nearly all of the various applications of water to which we have called attention, thermal influences play a large part. In fact, most applications of water affect the body beneficially or otherwise through their influence in the modification of temperature. In this section we shall notice only such thermal appliances as have not been already noticed in connection with the description of the several baths.

#### APPLICATIONS OF HEAT.

*Hot-Air Bath.*—In administering this bath, prepare the patient precisely as directed for the vapour bath. Instead of placing under the chair a vessel of hot water, place a large alcohol lamp or a small dish containing a few ounces of alcohol. When all is ready, light the lamp or alcohol, and carefully exclude the air. It is hardly necessary to suggest the propriety of putting the lamp in such a position as to insure safety from fire. If alcohol is used in an open dish, it is important to wipe the outside of the vessel quite free from any trace of the fluid, as otherwise it might be communicated to the floor or carpet. Also avoid spilling the alcohol in putting the lamp or dish in place, for the same reason. It is a wise precaution to put the lamp or dish in a plate or shallow dish containing a little water. The hot-air bath should be conducted in the same manner as the vapour bath; but the patient will bear much higher temperatures, as air is a much poorer conductor of heat than vapour. A heat of 130° to 160° F. is not at all disagreeable to the patient. It should be followed by cooling baths as directed for the vapour bath. When perspiration is not readily produced by the hot-air or Turkish bath, the patient should be given a hot full bath or spray bath from three to five minutes, and then again exposed to the hot air, when perspiration will start quickly. The vapour bath may be used for the same purpose.

This bath is useful for all cases for which the vapour and Turkish baths are recommended, and is more convenient for use in families, as it can be improvised so readily. It cannot be excelled as a diaphoretic, and is an excellent means of eliminating the poison of malaria, syphilis, or hydrophobia.

*Local Applications of Dry Heat.*—The use of fomentations is often less convenient or desirable than dry applications of heat, which may be made in a variety of ways. Bottles, jugs, or rubber bags, filled with hot water, hot bricks or stones wrapped in papers or cloths, hot cloths, bags filled with hot sand, salt, or maize meal, are all convenient methods of applying dry heat.

A few suggestions with reference to the manner of using hot applications may be useful. In applying heat to the feet when the circulation in those organs is defective, it is frequently insufficient to apply the heat only to the bottoms of the feet. For this reason, jugs or bottles and stones are often applied without effecting any satisfactory results. A much more efficient method is the following: Heat to a suitable temperature two or three pounds of maize meal or salt. Place the salt or meal in a bag sufficiently large to envelop the feet. After distributing it evenly through the bag, wrap the latter about the feet and cover them with a woollen blanket. A rubber bag partially filled with hot water is an excellent appliance for use

in cases of neuralgia, toothache, and nearly all acute pains in the region of the head, as it will conform so perfectly to the shape of the part to which it is applied, and may be used as a pillow.

As a general rule, hot applications should not be continued more than an hour or two, at longest, without at least a transient application of a lower temperature. Too prolonged an application may result in injury to the part.

#### APPLICATIONS OF COLD.

Dry cold applications may often be made when moist cold is not well borne. In such cases, cold water may be used in bottles, jugs, or rubber bags; or pounded ice inclosed in dried bladders or in rubber bags may be employed. For persons who are troubled with burning of the feet at night, cold bottles or jugs afford as much comfort and relief as do hot bags, bricks, etc., to those who suffer from the opposite cause.

*Freezing.*—By means of freezing, parts may be rendered wholly insensible to pain, so that slight surgical operations may be easily performed. When the freezing is long continued, the frozen parts may lose their vitality entirely, which will cause them to slough away. By this means, excrescences,—as warts, wens, and polypi, fibrous and sebaceous tumors, and even malignant tumors, as cancer, may be successfully removed. Small cancers may sometimes be cured by repeated and long-continued freezing. Their growth may certainly be impeded by this means.

Freezing may be accomplished by applying a spray of ether, by means of an atomizer, or by a freezing mixture composed of equal parts of powdered ice and salt or two parts of snow to one of salt. Mix quickly, put into a gauze bag and apply to the part to be frozen. In three to six minutes the skin will become white and glistening, when the bags should be removed. Freezing should not be continued longer than six minutes at a time, as the tissues may be harmed, though, usually, no harm results from repeated freezing if proper care is used in thawing the frozen part. It should be kept immersed in cool water, or covered with cloths kept cool by frequent wetting with cold water, until the natural feeling is restored.

Felons may often be cured, especially when they first begin, by freezing two or three times. Lumbago and sciatica, as well as other forms of neuralgia, are sometimes almost instantly relieved by freezing of the skin immediately above the painful part. We have cured some obstinate cases of sciatica by this means after other remedies had failed.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

### THE WORKING CLASSES AND DRINK.

DR. BURNS estimates that the working classes of the United Kingdom spend £70,000,000 annually on strong drink. The late Prof. Levi, many years ago, estimated their expenditure at £60,000,000. Dr. Burns believes that at the present time, by adopting Prof. Levi's methods, we must credit the "masses," as they are called, with half the drink bill. Now, without going into questions of abstinence, and without discussing the rights and wrongs of expenditure, we have no hesitation in affirming that this is simply ruin for the toilers. They cannot afford to spend £70,000,000 of their hard earnings on that which is not bread; others may have a margin for alcohol, the average toiler has not. He needs all he earns, many would say more

than he now earns, for food, clothing, education, and the actual necessities of life for himself and his family. And every penny spent on strong drink is for him wasted money. What an outcry would be raised if £70,000,000 were to be deducted next year from wages alone; yet if the workers would abstain from alcohol, they would really be better off than they now are, even with this immense sum deducted from wages. Why do intelligent trades-unionists not rise up as one man against this baneful tax on industry? It is ruining thousands of workers, it is making and keeping them poor, and it is responsible for much of the depression in these times. Yes, Carlyle is right, it is this "pot of heavy wet" that is the real oppressor; and yet "thou pratest of liberty, thou entire blockhead! !"—*Australian Christian World.*

### A SOUTH AMERICAN VALLEY.

THE valley of Quito, with a breadth of thirty miles, is two hundred miles in length from north to south, the equator running upon its northern border. It is in reality a great table-land occupying the summit of the Cordilleras, only overtopped and surrounded by a series of peaks the most picturesque, and, after the highest peaks of the Himalayas, among the loftiest on the globe. The valley is 10,000 feet above the level of the sea. The climate is the most absolutely perfect of any on earth. The thermometer never rises above 70° or sinks below 45°; its mean is 60°, the temperature of a mild spring day. There is no cold winter and no hot summer; it is always spring and autumn; but each day furnishes a change just sufficient to give a pleasing variety. The coldest hour is at sunrise; the warmest two or three hours after noon. Nobody talks about the weather, for it is always pleasant; conversation begins with a blessing, and ends with a benediction. In healthfulness it is unequalled. Consumption is unknown. One will hear more coughing during a Sunday service in a New England church than in all Quito for a six-month. The intermittent fevers, so prevalent on the coast, are rare. Asthma, induced measurably by the rarity of the atmosphere, and typhoid fevers, are the prevalent diseases. In Quito, with 40,000 inhabitants, there are but three chemist shops. Still, owing to indolence, filth, and bad diet, comparatively few natives attain old age. With proper habits of living, there is probably no spot on earth where the death rate would be so low. The atmosphere is of unsurpassed transparency. Humboldt, with the naked eye, saw the poncho of a horse-man at a distance of eight miles. The sky is of a deep blue, and the stars shine with great brilliancy; the dark openings between them have been compared by Humboldt to "tubes through which we look into the remotest depths of space." An adequate observatory at Quito would, perhaps, make more additions to astronomical science than anywhere else on the globe; for, in addition to the constant purity of the atmosphere, it is situated on the very line of the equator, so that the constellations of both hemispheres are visible. Low in the north the "pointers" of the Great Bear are visible, while low in the south the Southern Cross can be discerned.—*Selected.*

IF you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your home or your business, don't worry.

Publishers' Department.

PUBLIC SERVICES.

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

Place and Address of Meetings.	Time of Meeting.	
	School.	Church.
ADELAIDE—Bible Christian Chapel, Young St.	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church Street, Camperdown	3 p.m.	10:45 a.m.

AGENTS.

ORDERS may be addressed to any agent in the following list:—

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- Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
- London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.
- New Zealand.—Tract Society, Banks Terrace, Wellington.
- Sydney.—Australian Tract Society, 2 Cook Street, Glebe Point, Sydney.
- Tasmania.—J. G. Shannan, 170 Murray St., Hobart.
- United States.—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

COMMENCEMENT OF SABBATH.

- ADELAIDE: June 9, 4.38; June 16, 4.37.
- HOBART: June 9, 4.36; June 16, 4.35.
- MELBOURNE: June 9, 4.47; June 16, 4.47.
- NEW ZEALAND: June 9, 4.36; June 16, 4.35.
- SYDNEY: June 9, 4.57; June 16, 4.57.

REFERENCE BOOKS.

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

A GOOD work is in progress in the church in Hobart, Tasmania, where Bro. Baker is labouring. The meetings with the young people are of especial interest, and hearts are deeply stirred. In one social meeting five bore testimony for the first time, thus publicly taking a stand for God. The meeting was marked by much of the divine presence.

THE Seventh-day Adventist publishing house in London has enjoyed a prosperous year. Its book trade is growing; the sales for the past year footed up over £18,000. Its periodical publication, the *Present Truth*, has a circulation of about six thousand. It has been published fortnightly; but increased editorial help has been provided, and beginning with July 1, it will be issued as a weekly. This change will make the paper more acceptable to the news-agents, by whom it is handled. *Present Truth* is read with interest, as many appreciative letters received by the publishers testify.

THERE are deep mysteries in the Word of God, which will never be discovered by minds that are unaided by the Spirit of God. There are also unsearchable mysteries in the plan of redemption, which finite minds cannot comprehend. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now, will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as He leads the hosts of the redeemed to the fountains of living waters, will impart rich stores of knowledge; He will unravel mysteries in the works and providence of God that have never before been understood.—Mrs. E. G. White.

THE names of Miss Anna Ingels and Arthur Hickox appear in the list of passengers by the incoming American steamer. These are two of the labourers designated for the Australian field by the late General Conference.

THERE is no greater evidence of a backslidden church than to see it catering to the world, and seeking for civil power to support its creed or institutions. "Go ye into all the world" is the extent of the mission which Jesus gave his servants. "Preach the gospel," "preach the Word," to every creature, is the scope of the great commission. "All power is given unto Me in heaven and in earth; go ye therefore," is the assurance that all the church needed to fulfil her mission was power from Christ, and that would be freely given. Why, then, should a church do as did Israel of old, forsake the Fountain of living waters, and hew out cisterns that can hold no waters? The marshalled powers of earth may seem to be a worthy, noble ally, and promise great results, but defeat and disaster are as sure to follow such an alliance as did the wreck of the merchant ships sent out by the idolatrous Ahab and good Jehoshaphat. He who chooses an earthly ally to meet the barriers of wickedness will find himself pierced by the broken staff on which he leaned.—*Signs of the Times*.

## NOTES FROM NEW ZEALAND.

THE work in this country never presented a more encouraging outlook than at the present time. The calls for ministers, the interest in the message manifested by those not of our faith, the desire on the part of our people to sustain correct relationship to God,—these with many other evidences indicate that the Lord is at work.

It has been decided that Pastor Wilson will work in the northern portion of the North Island, to be supplemented by colporteur work from Bro. Simpson. Pastor Israel's labours are to be general, but for a time will be in the southern portion of the North Island. Bro. G. A. Anderson is to follow up his work among his countrymen, the Scandinavians. The writer is to spend a portion of the year in Hawke's Bay Province, after which he proceeds to the South Island.

Mrs. E. G. White, immediately after the close of the Conference, proceeded to Wellington, remaining a few days at Palmerston North, at which place her public and church labour was well received. At the present time she is speaking in Wellington in connection with Pastor G. B. Starr's meetings. We know that excellent results will follow this mission of these servants of God.

The Conference held in Napier brought the tent-meetings at Hastings to an abrupt close; but we are thankful to state that the seeds of truth scattered in this place are taking root in some hearts. As I visit from house to house, I am astonished at the interest manifested in these truths by the people, and yet many are afraid to let their minds be known concerning the matter. The people see that the truth calls for a total separation from worldliness and sin. On the very threshold of the door that opens wide to Jesus Christ, they are halting, and weighing over in the balances of their minds the pleasures and ties of the world, with the life that Christ calls for. Some, we are glad to say, have stepped over the line to Jesus. One of the largest firms in this province have permitted the manager of their mill in Hastings to close up the establishment on the Sabbath, because he has made up his mind to obey the truth.

Further up the line a minister of one of the other churches has written a pamphlet bearing upon our work, in which he seeks to persuade the people that the decalogue, God's unchangeable and eternal law, "has passed away." In talking with the people there, we find them sorely in need of labour. They are thirsting for the blessed truths of the gospel of the grace of God, and anxious to hear it.

S. McCULLAGH.

Hastings, New Zealand.

## THE AUSTRALASIAN BIBLE SCHOOL.

### BIBLE STUDY.

BELIEVING that as an educating power the Bible is without a rival, and also that there is no position in life, no phase of human experience, for which the teaching of the Bible is not an essential and the best preparation, a systematic study of the English Bible is made a part of each course.

The opinion which prevails in some classes of society, that religion is not conducive to health or to happiness in this life, we believe to be a most mischievous error. The Scripture says: "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied." "The words of wisdom are life unto those that find them, and health to all their flesh." True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, and temperance; refines the taste, and sanctifies the judgment. It fills the heart with joy and contentment in the highest or lowliest lot, and so tends directly to promote health, to lengthen life, and to heighten the enjoyment of all its blessings.

One very important feature in the programme of the school home is the morning and evening worship. This is conducted much after the same order as in a well-regulated family. All the students and teachers assemble in the large drawing-room, and after a short scriptural lesson engage in a season of prayer. Evening worship is followed by a "silent hour." During this time all have an opportunity of being alone for private devotions.

### NEEDS OF THE SCHOOL.

One of the indispensable appendages of a good school is a good library. This, the managers will provide as promptly and fully as practicable. We may say to our friends who may have any good books that they would esteem it a pleasure to donate, that we shall be pleased to correspond with them. The same remarks apply to a museum. We should be pleased to receive specimens and curios from all parts of the world.

THE great necessities of a race like ours in a world like ours are: A body grown from its elemental beginning in health compacted with strength, and vital in every part; impassive to heat and cold, and victorious over the vicissitudes of seasons and zones; not crippled by disease, or stricken down by early death; not shrinking from bravest efforts, but panting, like fleetest runner, less for the prize than for the joy of the race, and rejuvenant amid the frost of age; a mind as strong for the immortal as is the body for the mortal life; alike enlightened by the wisdom and beaconed by the errors of the past; through intelligence of the laws of nature guiding her elemental forces, as it directs the limbs of its own body through the nerves of motion, thus making alliance with the exhaustless forces of nature for its strength, and clothing itself with her endless charms for its beauty, and, wherever it goes, carrying a sun in its hand, with which to explore the realms of nature and reveal her yet hidden truths. And then a moral nature, presiding like a divinity over the whole, banishing sorrow and pain, gathering in earthly joys and immortal hopes, and transfigured and wrapt by the sovereign and sublime aspiration to know and do the will of God.—*Horace Mann*.

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