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CONSTANTINOPLE.

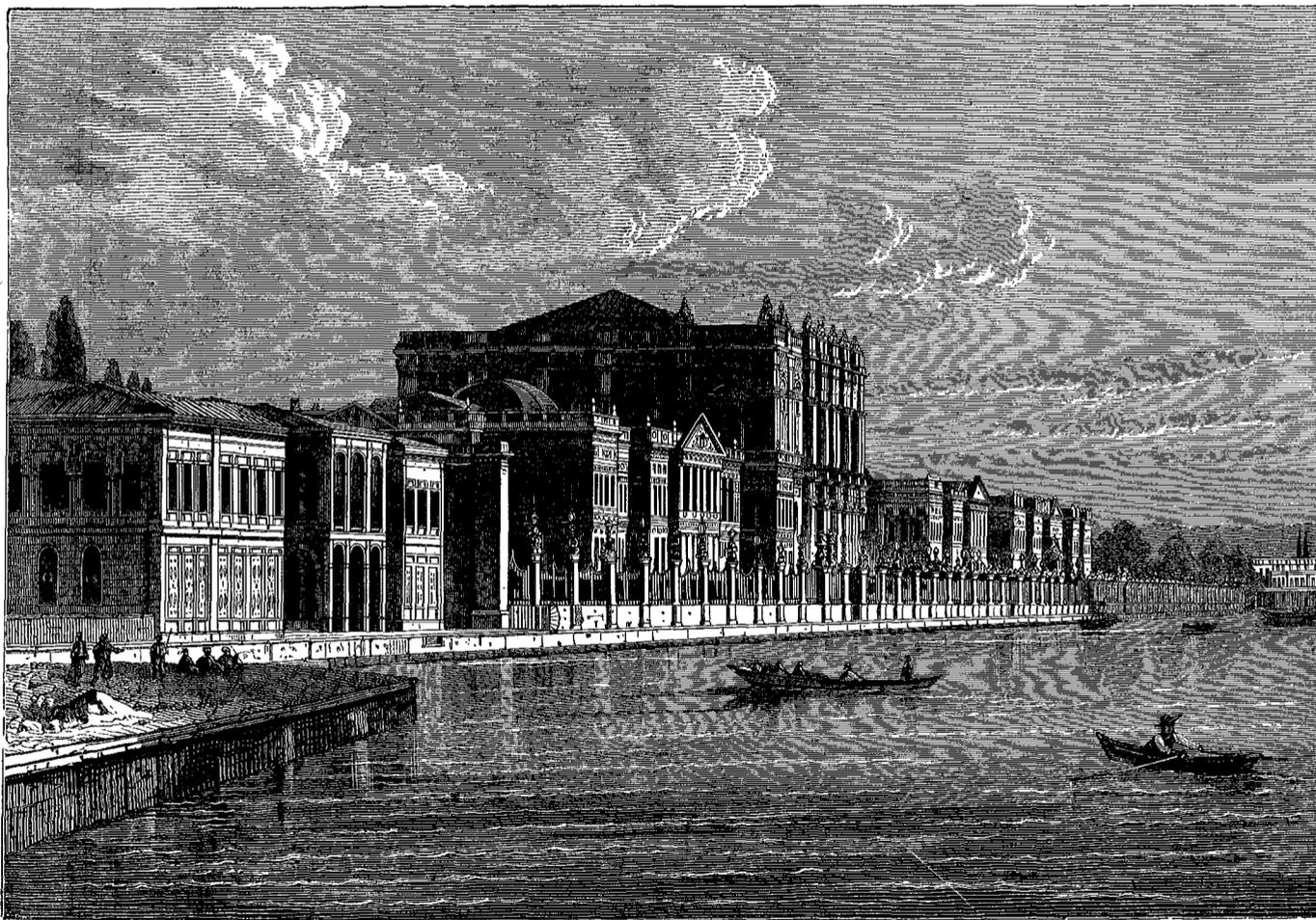
H. P. HOLSER.

TAKING the steamer at Batoum, the oil station and fortress on the eastern extremity of the Black Sea, a sail of three days, covering six hundred miles, brought us to the

fifteen miles long, half a mile wide, and from 100 to 300 feet deep. The shores on both sides are quite high and precipitous. On the narrow strip of land along the water, on both sides, is an unbroken line of villages, summer residences of foreign ministers, villas, and several palaces of the Sultan. Here and there, the bluffs are surmounted with the ruins of castles, which date from the Genoese supremacy. About half-way down, the Bosphorus is the narrowest. Here is where Darius crossed with 700,000 men on his march towards Greece. At the same point, on the European banks, stands an exten-

dress of the labouring man. The Turks of all classes wear red, conical shaped caps, of uniformly the same style; while the Arabs wear turbans of different colour and shape, according to the sect to which they belong. Some of the Turkish army officers have in part adopted the European officer's style of dress, for which the strictly orthodox Turk considers them apostates. The women wear loose fitting clothing, and are always closely veiled when in public; and at home, they are also hid from view by fine lattice work over the windows.

After landing, we walked about the palace,



THE SULTAN'S PALACE ON THE BOSPORUS.

Bosphorus. Arriving just after sunset, we were not allowed to pass. It being quite rough on the sea, and too deep to anchor, our captain ventured to enter the Bosphorus far enough to secure safe anchorage. But cannon shots from the forts on both banks reminded him not to forget to stop, else he would be fired on in earnest.

The Bosphorus discharges the waters of the Black Sea, and hence of a large portion of Europe, into the Mediterranean through the Sea of Marmora and the Dardanelles. It is

sive castle with three huge towers, the tops of which are in the form of the Arabian M, in memory of Mohammed II., who built this castle in 1452 just before the capture of Constantinople.

The view in our picture presents one of the finest palaces of the Sultan, which attracted our attention above all other buildings as we descended the Bosphorus. The structure is white, and, as readily seen from the cut, is profusely ornamented. The men on the pier at the left illustrate the style of

but were not able to gain admittance. Those who have enjoyed this privilege claim that the Sultan's palaces are rich in the extreme, exceeding in magnificence the royal palaces of Europe. A short distance down the Bosphorus from this palace, just across the Golden Horn (a bay extending about three miles through the midst of the city into the European shore), is the site of the Roman imperial palaces, which is now occupied by the Sultan's harem, where his wives are sacredly kept from the view of the naughty world.

THAT I MAY KNOW HIM.

LORD, let me talk with Thee of all I do,
Of all I care for, all I wish for, too;
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour!
When I need counsel, let me ask of Thee;
Whatever my perplexity may be.
It cannot be too trivial to bring
To One who marks the sparrow's drooping wing;
Nor too terrestrial, since Thou hast said
The very hairs are numbered on our head.
'Tis through such loop-holes that the foe takes aim,
And sparks unheeded burst into a flame.
Do money troubles press? Thou canst resolve
The doubts or dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of thy word or will,
Thy voice can gently bid my cares be still,
Since all that now is hard to understand
Shall be unravelled in yon heavenly land.
Or do I mourn the oft-besetting sin,
The tempter's wiles that mar the peace within?
Present thyself, Lord, as the absolving priest,
To whom, confessing, I go forth released.
Do weakness, weariness, disease, invade
This earthly house which Thou thyself hast made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou would'st have me give,
The needs of those less favoured to relieve?
Thou canst so guide my hand that I shall be
A liberal, "cheerful giver," Lord, like Thee.
Of my life's mission do I stand in doubt?
Thou knowest, and canst clearly point it out.
Whither I go, do Thou thyself decide,
And choose the friends who with me shall abide.
The books I read I would submit to Thee;
Let them refresh, instruct, and solace me.
I would converse with Thee from day to day,
With heart intent on what Thou hast to say,
And through my pilgrim walk, whate'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend
To be my intimate, familiar Friend,
O, let me to the great occasion rise,
And count thy friendship life's most glorious prize!

—London Witness.

General Articles.

THE PLAN OF SALVATION.

MRS. E. G. WHITE.

THE law of love is the foundation of God's government, and the service of love the only service acceptable to Heaven. God has granted freedom of will to all, endowed men with capacity to appreciate his character, and therefore with ability to love Him, and to choose his service. So long as all created beings worshipped God, there was harmony throughout the universe. While love to God was supreme, love to others abounded. There was no transgression of the law, which is the transcript of God's character, and no note of discord jarred the celestial harmonies.

But known unto God are all his works, and from eternal ages the covenant of grace (unmerited favour) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Rom. 16:25, 26, R. V.

The purpose and plan of grace existed from all eternity. Before the foundation of the world, it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The defection of man, with all its consequences, was not

Every Friday, the day on which the Mohammedan is supposed to go to the mosque for prayers, but which is no rest-day in the sense of the Christian Sabbath, the Sultan regularly goes to the mosque, thus setting a good example for his subjects. Desiring to witness the display that is made on such occasions, we learned in which of his palaces the Sultan was at that time, and to which mosque he would go, and in good season were stationed near where he was to pass. Some time before the appointed hour, officers, police, companies of soldiers led by three bands of music, mounted guards, and citizens, assembled in large numbers. The mounted police almost rode down the crowds in forcing them back some distance. A broad way was cleared, and this was lined on both sides by a solid body of soldiers, while the cavalry was drawn up in line in a square near by. Conspicuous among the guards were the Arabian soldiers from Algeria. As a last act of preparation, several cart-loads of white sand were brought, and strewn on the way. Now the supreme moment had come; all eyes were turned towards the portal of the palace. Soon, a line of glittering carriages appeared, in the midst, was that of the Sultan, drawn by fine large dapple greys, attended on both sides by richly costumed officers on foot.

As he passed, the crowds cheered, while here and there white papers were seen held up above the crowd. These were petitions to the Sultan, and were collected by officers appointed for the purpose. The officers and guards remained stationed about the street and the mosque until after the Sultan's return from prayers. The whole scene was well calculated to impress the people with the importance of his Majesty's office.

In a palace on the Bosphorus, nearly opposite the one shown in our picture, the Sultan's elder brother is confined. He was dethroned on the charge of insanity, but, as is generally believed, this was a false pretext; the true reason being his political views. While the Sultan himself makes a grand display, his vast empire is weak, and woefully corrupt, ready to crumble into ruins. As prophecy indicates, and as all Europe expects, the time is not far in the future when the Sultan will be driven from his beautiful palaces on the Bosphorus.

THE gospel is meant not only for the wise and talented, for those of quick and keen mental powers, but just as truly for those of imperfect culture, for the dull and heavy-minded, for the children in development as well as the children in years. All that God asks of us is that each use aright such opportunities and powers as have been given him. Simplicity characterises both the essential nature of the gospel and the divinely chosen manner of applying it to human needs. "The wayfaring man, though a fool, shall not err therein."—*Congregationalist*.

BELIEVE and trust; through stars and suns,
Through life and death, through soul and sense,
His wise fraternal purpose runs;
The darkness of his providence
Is star-lit with benign intents.—*Selected*.

hidden from the Omnipotent. Redemption was not an after-thought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who ruleth in the heavens the mysteries of the past and future are alike outspread, and God sees, beyond the woe and darkness and ruin that sin has wrought, the out-working of his purpose of love and blessing. Though clouds and darkness are round about Him, righteousness and judgment are the foundation of his throne.

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvellous display of his love in giving "his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ, our Heavenly Father is made known as the God of love.

When man sinned, all Heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin that sin had wrought. Out of harmony with the nature of God, unyielding to the claims of his law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of his love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth; he declared God's government unjust, the restrictions of his law unnecessary, and bade men, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage to sin, misery, and death. He represented God as claiming all, and giving nothing; as requiring men's service for his own glory, but denying Himself nothing for man's good.

In the work of creation, Christ was with God. He was one with God, equal with Him,—the brightness of his glory, the express image of his person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world unto Himself. Christ could be the "day's man" between a holy God and lost humanity,—one who could "lay his hand upon us both." None but Christ could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin,—sin, so offensive in the sight of God that it would

necessitate separation from his Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered Himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all Heaven was involved in infinite sacrifice. But the Father so loved the world that He gave his only begotten Son, that through his smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with Him whose nature is purity and love. But Christ redeemed the sinner from the condemnation of the law, and imparted divine power, that, through man's co-operation, the transgressor could be restored to his lost estate.

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive unto God, and transform the character, so that a degraded child of sin might become a child of God, an heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of Heaven, even the only begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and, in carrying out the plan of salvation, revealed to man that "God is love."

LET NO MAN GLORY IN MEN.

C. B. STARR.

"Therefore let no man glory in men. For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." 1 Cor. 3:21-23.

EVERY man therefore that has been given wisdom, or grace, or power, has been directly raised up by God, and qualified by Him to be a blessing to his people. And God has given all men and all things, present and future, to his people, and they are ours. When Paul was called and given revelations of the mystery of the will of God that had been hidden for ages, He did it, because He wished him to write that revelation for the benefit of others. And so every revelation and every blessing Paul had was for us. And so with Abraham and Moses, David and Daniel, Job and Jeremiah, Isaiah and Ezekiel; all that was given them was for us, as truly as though He had said to each one of them as He did to Abraham: "Blessing I will bless thee, and make thy name great and thou shalt be a blessing." And the record of their lives was made for us. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Therefore let no man glory in men; for whether it is Paul or Apollos, Luther or Melancthon, Spurgeon or Moody, they are all ours; and let us glory only in God, who raised up the men and gave them their gifts, and then gave the men, gifts, and all to us. Yes "all are yours,"—all the promises, all the men, all the ministering angels; all the Bible, the enlightenment of the Holy Spirit, things present and things to come,—all are for your salvation and for mine. Let us praise God that it is so.

FREEDOM TO THINK AND SPEAK.

I HONOUR the man who is willing to sink
Half his present repute for the freedom to think;
And when he has thought, be his cause strong or weak,
Will risk t'other half for the freedom to speak,
Caring not for what vengeance the mob has in store,
Be that mob the upper ten thousand or lower.

—James Russell Lowe?

THE OPEN DOOR.—No. 1.

THERE is but one door through which men may enter the kingdom of God, and that door is our Lord Jesus Christ. "I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:9. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. The most exalted privilege that can be set before any human being is the privilege of being a Christian. It heals the sorrows, it binds up the bruised spirit, it contains a balm for every wound, and calms the troubled waters of the soul. It brings in its train every desirable thing. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. It translates the soul into the kingdom of God's dear Son, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13.

This kingdom of grace is a full representation of the kingdom of God, both in the state of mind the individual possesses, and in the revelation to the heart of the grace and power of our Lord Jesus Christ. It is the longing desire of Christ that his people should be filled with knowledge and wisdom in all things, with spiritual understanding. "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom [or wisdom in all things] and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1:9-11.

What more could be asked than to "be filled with a knowledge of his will in all wisdom and spiritual understanding"? Then as though this were not enough, He adds, "Being fruitful in every good work, and increasing in the knowledge of God." And even more than this; realising that we are perfect weakness of ourselves, He assures us that we shall be "strengthened with all might, according to his glorious power." The same apostle states it differently in Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." If He has blessed us with all spiritual blessings, there is nothing more for us to receive, only as our faith, capacity, understanding, and appreciation are enlarged. Truly we can say with the apostle, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:32, 33.

But with all these blessings in this life, we are not freed from temptations and apparent deprivations and persecutions. For "even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no

certain dwelling place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4:11-13. But Christ and the gospel become to us just what we take them to be, both in our belief and life. For "we know that all things work together for good to them that love God, to them that are called according to his purpose." What more could He have done for the human family than He has done? Heaven gave itself in one great gift when Christ came to this earth to die.

There is one other consideration that should not be overlooked. This condition in which we are placed is not ours in consequence of works which we have done, but purely through the righteousness of Jesus Christ. It is for us, however, to accept the precious boon, and work out our own salvation with fear and trembling. This precious faith is obtained "through the righteousness of God and our Saviour Jesus Christ," and through his righteousness only. No thread of our own righteousness is to enter into the warp and woof of Christian character. And yet by the fruit we bear, which is our own works, is revealed whether we possess the righteousness of Christ. It is He that works in us and through us to accomplish his own good pleasure, when we place our wills in harmony with the will of our Lord Jesus Christ. And even the power to do this comes from Him; for no man can come unto Christ except the Father draw him. And he that does yield to the drawing of the Spirit of God will be led to the fountain of light. God leaves none to struggle alone in darkness, if they will but take Him and the help which He brings. He invites all to come; and when we get a clear glimpse of Christ and his righteousness, our own works appear hateful in our sight. There is in Christ a fulness, a joy, a peace that the world cannot give, neither can the world take away. There is a divine reality, an invisible power, a filling up of that which does sustain the soul, and bears it over every rough place in life. Even through the dark valley of the shadow of death, the one who possesses the righteousness of Christ finds his rod and his staff a comforter. He restores the soul; He makes us to lie down in green pastures; He leads beside the still waters. And this for his name's sake.

In view of such goodness and mercy as this, we can say with the prophet, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." But it is the righteousness of Christ alone that accomplishes this for us. It is creating a clean heart, and renewing a right spirit. It is sprinkling upon his people clean water and putting within them a heart of flesh, after removing the stony heart, which will cause his people to walk in his statutes and keep his commandments.

O, priceless treasure, the richest boon that can be bestowed upon fallen mortals! Who would not prize blessings like this? The great apostle to the Gentiles exclaimed, "O, the depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

* * *

THE position a child of God should always occupy is that of willingness to perform known duty. This spirit cultivated, one may reach a very high moral plane.

THEOLOGY AND THE BIBLE.

If the greatest minds of the church's past, having exercised themselves profoundly upon the problems of religion, have formulated as with one voice a system of doctrine, why should the humble inquirer not gratefully accept it? Does not theology give him Bible truth in reliable, convenient, and moreover, in logical propositions? There it lies extended to the last detail in the tomes of the Fathers, or abridged in a hundred modern compendia, ready-made to his hand, all cut and dry, guaranteed sound and wholesome, why not use it? Just because it is all cut and dry; just because it is ready-made; just because it lies there in reliable, convenient, and logical propositions. The moment you appropriate truth in such a shape, you appropriate a form. You cannot cut and dry truth. You cannot accept truth ready-made without it ceasing to nourish the soul as truth. You cannot live on theological forms without becoming a parasite, and ceasing to be a man.

There is no worse enemy to a living church than a propositional theology, with the latter controlling the former by traditional authority. For one does not then receive the truth for himself; he accepts it bodily. It is a system. There is nothing to add to it. At his peril let him question or take from it. To start a convert in life with such a principle is unspeakably degrading. All through life, instead of working towards truth, he must work from it. An infallible standard is a temptation to a mechanical faith. Infallibility always paralyses. It gives rest; but it is the rest of stagnation. Men perform one great act of faith at the beginning of their life, then have done with it forever. All moral, intellectual, and spiritual effort is over; and a cheap theology ends in a cheap life. But truth in the Bible is a fountain. It is a diffused nutriment; so diffused that no one can put himself off with the form. It is reached, not by thinking, but by doing. It is seen, discerned, not demonstrated. It cannot be bolted whole, but must be slowly absorbed into the system. Its vagueness to the mere intellect, its refusal to be packed into portable phrases, its satisfying unsatisfyingness, its vast atmosphere, its finding of us, its mystical hold of us, these are the tokens of its infinity.

Nature never provides for man's wants in any direction, bodily, mental, or spiritual, in such a form that he can simply accept her gifts automatically. She puts all the mechanical powers at his disposal, but he must make his lever. She gives him corn, but he must grind it. She elaborates coal, but he must dig for it. Corn is perfect, all the products of nature are perfect; but he has everything to do to them before he can use them. So with truth; it is perfect, infallible. But he cannot use it as it stands. He must work, think, separate, dissolve, absorb, digest; and most of these he must do for himself and within himself. If it be replied that this is exactly what theology does, we answer, It is exactly what it does not. It simply does what the greengrocer does when he arranges his apples and plums in his shop window. He may tell me a magnum bonum from a Victoria, or a Baldwin from a Newtown pippin; but he does not help me to eat it. Should a skeptical pomologist deny that there was such a thing as a Baldwin, or mistake it for a Newtown pippin, we should be glad to refer to him; but if we were hungry, and an orchard were handy, we should not trouble him. Truth in the Bible is an orchard rather than a museum. Criticism

will be very useful in seeing that only fruit-bearers grow in the orchard. But truth in the doctrinal form is not natural, proper, assimilable food for the soul of man. That is found in the deeper faith which believes in the vastness and variety of the revelations of God, and their accessibility to all obedient hearts.—Henry Drummond, in *Natural Law in the Spiritual World*.

TO THE HEAVY LADEN.

FANNIE BOLTON.

I FOUND the burden heavy,
I found the cross was hard;
I walked in selfish sorrow
Apart from my dear Lord.
I found my task distasteful,
My eyes with tears were dim;
Self hid my view of Jesus,
My heart went not to Him.

The burden grew more heavy,
Life's sorrows weighed my heart.
I could not bear it longer
From Jesus far apart.
I fell down in the pathway
In direful agony,
And He still whispered softly,
"Come, burdened one, to Me."

"Come, weary, labouring mourner,
Come, heavy laden heart,
Life's burden is too heavy
To bear from Me apart.
But lean upon my great heart,
And wear my yoke most blest,
Come unto Me, the lowly,
And I will give thee rest."

I rose and went to Jesus,
And bowed at his dear feet.
I found his yoke was easy,
His pathway fair and sweet.
I found his burden blessed,
My eyes no more were dim;
Life's burden has new meaning
When souls come close to Him.

EXPERIENCE.

T. WHITTLE.

THERE are some things upon which we place a high value in this life. We value riches, honour, pleasure, and power; but at the head of them all in value should be placed experience, as it is, or should be, in a sense, the legitimate source of them all; and it qualifies their possessor to extract the greatest amount of good from them. Without experience they are comparatively valueless, and often positively injurious. The man of ripe experience possesses something which gives him a preeminence over the merely rich man, or the merely powerful man, and which is a source of true pleasure to himself. In fact, a man may be said to be of value just in proportion to the experience he possesses, and his ability to make use of it.

And with regard to experience in many respects, as it is in the natural world, so it is in the spiritual world; except that its value is increased a thousandfold. As far as eternal things are of more importance than the things of time, just so far is a spiritual experience of more importance than an earthly experience, and a clear understanding of this fact is necessary to enable us to appreciate better God's dealings with his people.

Experience has been called a school, a discipline. It is all this, and more. It is a wonderful laboratory in which spiritual agencies transmute even the dull commonplace routine of every-day life into a succession of precious seasons rich in heavenly blessings of peace and joy. Nothing can make up for the lack of it.

Those who see nothing in God's dealings with them but the discipline necessary to eradicate sin, and who acquiesce much as though God laid burdens upon, and required sacrifices from them, to see how much they could endure, lose much. The Lord is *gracious*; and every seemingly dark experience we are called upon to go through, is designed to increase our capacity to appreciate eternal things and heighten our spiritual enjoyments, both here and hereafter. It would seem that one of the things from which the saved will derive their pleasure, and which they would be most loth to part with, will be their earthly experience after becoming children of God. It will be fraught with so many elements that will give zest to the joys of heaven.

Shall we not seek, then, to have a deep experience in the things of God, and discern in that experience the hand of our Father, adjusting our spiritual capacities so that we may the more perfectly enter into our higher and eternal existence?

INDIVIDUALITY.

E. S. E.

NOTHING is more clearly brought to view in Holy Writ than man's individual responsibility to his Maker. God instructs individuals, leads, guides, directs, counsels—indeed, all our discipline is individual; even our hopes and fears are more or less so; and we know that our spiritual race is individually run—and won. Yea, more; we are as individuals welcomed into our future, eternal rest.

How little do we think of our individuality as it demands. There are so many responsible duties devolving upon one that, strictly speaking, many are *entirely overlooked*. One thing that we cannot fail to understand is that of action, another that of thought. How many persons allow themselves to be influenced by their surroundings, companions, or prejudices, likes or dislikes. Actions proceeding from no higher motive than any of these are of poor stuff, and have little true value. We are told that God weighs actions. 1 Sam. 2:3. Ought not we also to measure them, that they may meet, as far as possible, the standard measure? Our actions are not at all times guided by, or in harmony with, our will. How often we act from impulse rather than judgment, and how often, again, with indifference. If one could be sure that one's actions were of no account, and harmless, it might relieve responsibility; but who can say this? It is commonly claimed that actions speak plainer than words. Thought, or mental reasoning power has much to do, however, with our actions; and this is of the greatest importance. To will, to do, to act with a principle founded upon truth as it is revealed in Jesus, with boldness, firmness, and Christian meekness, is to unite divine power with our human intelligence and judgment.

We are living in times of peril. Our individual inclination will soon be tested. We cannot always act from others' standpoint, nor use light specially bestowed upon another without a clear discernment of it ourselves. We are all light-sharers, and intended to be light-bearers. One source supplies each need; our great Teacher is impartial in his gifts, and bestows according to our capacity. Another's intelligence, experience, or attainments cannot be mine; my lack cannot be replaced by another's abundance. How often, O how often! do we tread in difficult paths through the fact of fol-

lowing other feet than His who walks in light, and in whom are hid all the treasures of wisdom and knowledge.

It is vainly supposed that individual thought and action tend to schism; but this is a great mistake, as is plainly shown by the fact that all God's people of past ages, acting under different circumstances and with different degrees of revelation, harmonise in the most complete manner. Every ray of light fills its place, and every line follows in its course. Since God is alone the Author of all spiritual instruction, there can be nothing less than harmony in the light given, and unity consequently in the hearts of all who receive. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:5, 6.

WHY WE ARE TRIED.

SUPPOSE I made a very wonderful steam engine, and put it into a ship, to make it a steam packet. It is all beautifully made, and complete, and I want to "try" whether it is good, whether the machinery is right and works well. Where should I send it? Into a smooth sea, or rough sea? Should I send it "up the rapids"—up the river—against the stream, to see whether it would go up?—Certainly. So God does with you. He furnishes you with everything you want, then puts you "up the rapids," sends you on rough water, just to "try" you, to see what you are made of.

In Eastern lands swords are made of such fine steel that men can bend them almost double without breaking them. In order to "try" them, when they are being made, men bend them, to see if they can be relied upon. So God "tries" you, to see what you are made of. In this way, then, it is a good thing to be "tempted." Even Jesus was "tempted." Luther said, "Prayer and temptations make the Christian."—*Rev. J. Vaughan.*

GIVE LOVE NOW.

DON'T get in the habit of fault-finding. It's the easiest thing to do and the hardest thing to stop in the wide, wide world. It ruins your temper, and spoils the shape of your mouth. Try to see the good rather than the disagreeable in the people and your surroundings. You would not go to a friend's house and find fault with what she does, and with what she has, and her ways of living. What right have you, then, to find fault with those who are more than friends to you—the people of your own blood?

Why should you go out to tea and praise your neighbour's muffins, when you have forgotten to tell mother how good hers were? Why should you announce how much Mr. Wilson over the way knows, when father is a great deal better-informed man, and it has never entered your little head to whisper quietly to him how much you appreciate his wisdom? You keep your ability to discover faults for the home, while the eye that should look for virtues is closed tightly until you go out.

Don't wait till someone is gone from you, to tell their virtues. Don't wait until your sister is far away in another land to tell her how helpful, how courteous she is; and don't wait until the weary hands are crossed and the long sleep comes, before you make mother know what a beautiful blue are her eyes, how tender her heart, and how dearly you love her. Tell it all now—now, when the walk through life is

hard, and the sunshine of love is yearned for to brighten it, and to warm and encourage the pilgrim by the wayside.—*Ladies' Home Journal.*

CREATION.

WM. COVERT.

WHEN MOSES wrote about the origin of things, he says, "In the beginning God created the heaven and the earth." Gen. 1:1. We have never been able to positively *know* anything about this subject only as we have learned it from the Scriptures. There has been much speculation as to how the worlds were made, but there is no agreement upon the subject, excepting with those who believe the Bible. Even they can agree only when they actually indorse what is written.

Paul writes as follows upon the subject: "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. Thus we see that it is faith that gives the *understanding*. We feel quite certain regarding those things which we understand. But where can we obtain the faith by which to understand? Answer: "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

The Word of God says that "in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11. Thus by faith we understand that God made the heaven and the earth in six days. But as Paul tells us that God created all things by Jesus Christ (Eph. 3:9), we are enabled to progress in our understanding by believing from faith to faith. Therefore we understand that God framed the heavens and the earth in six days by Jesus Christ.

We know that God associated someone with Him in creation, because Moses tells us that God said, "Let us make," etc., showing that He took counsel with another. And Paul tells us that God made the worlds by his Son. Heb. 1:2. The proposition in creation was that man should bear the image of the Creator. If man was made in the image of the Father, he was also made in the image of the Son; for Paul says that the Son was the brightness of the Father's glory, and the express image of his person (verse 3), so that if man was in the image of the one, he was also in the image of the other, because they were in the same image.

We are elsewhere told that Christ is "the image of the invisible God." And in the same connection the apostle says of Christ, "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." Col. 1:16, 17. As there is not a throne, dominion, principality, thing, nor power in all the universe that was not created by Jesus Christ, He is therefore the Creator of all things. He was one with the Father in making the worlds. So the Father, in speaking to Christ concerning the work of creation, addressed Him thus: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:10. This is what the Father Himself declares concerning the mighty works of his Son.

In the secret counsels of eternity the Father and the Son laid the plan of all things, and the Son by his word called for each thing in its order, and it came into being because of the

power of the word of Him that spake. The reader will please notice how the prophet addresses the Creator: "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee." "For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:1, 3. And again, "I, even I, am the Lord; and beside Me there is no Saviour." "Yea, before the day was, I am He." Verses 11, 13. The Creator here referred to is the only Saviour. But Christ is that Saviour. Acts 4:12. But the unity of Christ with the Father both in creation and redemption is so clearly seen in the Scriptures already cited that it seems useless to mention other proof. But perhaps someone will ask why the subject should be presented at all, as it is so plain that it could scarcely be overlooked by any student of the Scriptures. We answer that although it is so plain, yet many have not noticed it, and many who do acknowledge it have not had their attention called to a very interesting conclusion that is based upon it. We will therefore request your careful attention to some future articles that we trust will be profitable for your study.

THE SAINTLY SELF.

SELF dies hard, even when we have made the discovery that in Christ he has been already representatively crucified. Perhaps the subtlest self of all is the saintly self—the self that asserts itself in denying itself and fosters a subtle, spiritual pride in the emphatic profession of humility. I meet with dear Christian souls who seem calmly to take it for granted that they are living on a higher plane than their less-enlightened fellow-Christians.

"We [say they in effect] are living the higher Christian life, and we have such wonderful times up here on the mountain top; we are sorry for you poor, dear, half-enlightened souls who are still on the wilderness side of Jordan, and haven't yet entered the promised land, with which we are now quite familiar." There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness.—*Rev. W. H. Atken, in Sabbath Reading.*

GOD'S PROMISES all rest upon conditions, and in order for a man's prayers to be answered, he must meet these conditions—he must obey God. Solomon says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." This is a condition that some people fail to recognise. It will not do for us to think that we can obtain answers to our prayers by a process of sacrificing; for God has told us that under certain circumstances our sacrifices may be an abomination to Him. Obedience must accompany every prayer in order that the same may be answered. If we are trampling any of God's commandments or instructions under our feet, we must repent and turn from our evil ways before we can hope to have our prayers answered.

NO MAN has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives him for mankind. The different degrees of consciousness are really what make the different degrees of greatness in men.—*Phillips Brooks.*

The Home Circle.

GIVE OTHERS THE SUNSHINE.

R. HARE.

WHEN thy pathway is strewn with garlands of peace;
And the bright skies in beauty above,
All smiling and fair as the portals of dawn,
Fold o'er thee their curtains of love,—
Don't keep all the cheer; there are lone tired feet,
That in darkness toil on day by day,
Still patiently treading the rough, thorny path,
Seeking light that illumines thy way.
Oh! give them the light, it will sweeten thy joy,
And the skies will smile brighter above;
Go, gather the thorns from the weary one's way,
And strew it with roses of love.

When thy heart in its joy is thoughtless and free,
When thy life is a song of delight,
Like symphonies caroled in wildwoods green
To welcome the dawning of light;
Don't keep all the bliss; there are sad, weary hearts,
Hushed, like harps long in silence alone,
Oh, awaken once more their slumbering chords,
In echo to love's gentle tone.
Go, lighten the burden that silenced each joy,
Till their songs can mingle with thine;
Then echoes will pass through the bright gates ajar,
And swell in the anthems divine.

WOMEN OF THE BIBLE.—XLIV.

Huldah.

A. M.

THIS godly woman's life began in the days of Manassah, king of Judah, of whom it is written: "He did evil in the sight of the Lord; for he built up again the high places and altars of Baal which Hezekiah his father had destroyed. And he worshipped all the host of heaven, and served them, and he forsook the Lord God of his fathers, and walked not in the way of the Lord, and he shed innocent blood very much." During his long reign of fifty-five years, the temple service became so corrupted that the book of the law was no longer read, and it was cast aside and forgotten. After his death, his son Amon reigned two years; then his servants conspired against him and slew him, and his son Josiah, who was only eight years old, began to reign. Of him we read, "While he was yet young, he began to seek after the God of David." And in the twelfth year of his reign he began to purge Judah and Jerusalem from their idolatries, breaking down their molten images and altars in every part of his kingdom. And when he had cleared the land, he set his heart to repair the temple of God; it was then that Hilkiyah, the high priest, found the "book of the law" in the house of the Lord, and he gave it to Shaphan the scribe to read before the king. "And it came to pass, when the king had heard the words of the law, that he rent his clothes." And the king commanded Hilkiyah and four others, saying, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us."

So Hilkiyah and they that were with him "went unto Huldah the prophetess, the wife of Shallum, the son of Tikvah, the son of Harkas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabit-

ants thereof, even all the words of the book which the king of Judah hath read; because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words, which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again." 2 Kings 22.

In every part of the sacred Scriptures we have set before us, "the principles of truth and life" and "the principles of error and death." And in that portion which we have just read, we may learn how this people lost the former, and, as an unailing consequence, adopted the latter. We may sum it all up in two words,—*obedience* and *disobedience*; then is it not of the first importance that we look to God's Word to inform us upon every step we take? The neglect of this has led to every false act in faith and doctrine. In Huldah's day the "book of the law" was gradually neglected, then hid away, that man's ideal of worship might be set up. It is the same to-day! When any portion of God's Word does not agree with the adopted tradition, it is evaded, *hid*. When the young king Josiah read the law of God, it cast a light within and around him that revealed to him the terrible apostasy of Israel, and he realised the awful sin of casting God's commands behind their back. So to-day, as a seeking sinner reads the commandments of God, which contain our duty to God and to man, his heart condemns him, and the law condemns him; this is the first work of the Holy Spirit upon his heart—to convict of sin, then to lead him to Christ Jesus, who "was wounded for our transgressions" and "bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed." Isa. 53:5. Yes, my soul; this was the price paid for thy ransom—"The precious blood of Christ," "who loved me, and gave Himself for me"—for all! "And what doth the Lord require of thee, *but to do justly, and to love mercy, and to walk humbly with thy God?*" Micah 6:8. Not in our own strength, but by the same power that convicted us of sin and led us to Christ Jesus; by the Holy Spirit, and the Word of God abiding in us. "For it is God that worketh in you *both to will and to do* of his good pleasure."

It is refreshing and instructive to read that there was at least one woman who had been faithful to God's Word when the whole land was giving way more or less to false worship; and that upon her rested the spirit of prophecy, for the edification and comfort of the few who were looking for guidance to God, and not to man. When the king said, "Go ye, and inquire of the Lord for me, and for the people, and all Judah, concerning the words of this book that is found," the priests went directly to Huldah; they knew her understanding of the book was deep and clear, and that God communicated with her, as seen in the message of

judgment upon the nation, and peace in his lifetime, sent to the king through her. Now let us read what God has said to us through the apostle Paul: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Then we are told why this gift is to be so highly prized; it is because "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:1, 3. Our need of this gift to-day is as great as Judah's of old, "They have made void thy law." "Truth is fallen in the street, and equity cannot enter." "Having a form of godliness, but denying the power thereof." The Word of God is taken from its exalted position assigned to it by Jehovah, "Thou hast magnified thy word above all thy name." Ps. 138:2. But the higher and lower critics have put themselves in its place, to decide what is right or wrong after the manner of their perverted minds. In this way the Word of God is hid—lost in a land of Bibles. But there is still Hilkiyahs who are faithful, and the Lord is waiting to increase the number, to give the warning message of his near coming to judge and destroy the disobedient, and to redeem and glorify those who have done according to his Word.

"I must work the works of Him that sent Me,
While it is day;
The night cometh
When no man can work." John 9:4.

THE HELPFULNESS OF SUNSHINE.

BE sunshiny. There is nothing in the world so helpful as cheerfulness. What a wonderful power for good there is in a happy face! One instinctively feels that happiness is never far from the truth. The face that shines must have something behind it to make it shine, and there is no real sunshine of the soul except truth and goodness. Other lights are transitory and fitful; but the sweet, steady light of a true soul beams upon the face like the joy and peace of a summer day.

This is the real secret of the helpfulness of sunshine in human lives. We know that it comes from something very deep and genuine and abiding within. The sunshiny person we feel has become possessed of the secret of life—the being in perfect sympathy and harmony with all things. And every smile, every loving, cheerful look, is an overflowing of the great fountain of truth and peace that is welling up in the soul.

Therefore, the happier we are in the possession of the truth, the more we shall help others by inspiring them with a sense of its realness and its value. Sunshine always has a winning quality that makes people wish to hold it and to keep it. One of the first conscious acts of an infant is to grasp at sunbeams with his chubby hands; and all through life we are seeking the sunlight of the sky and the sunlight of the heart. Whoever reflects it, helps others. It is a Christian service to be happy.—*Zion's Herald*.

KIND WORDS.

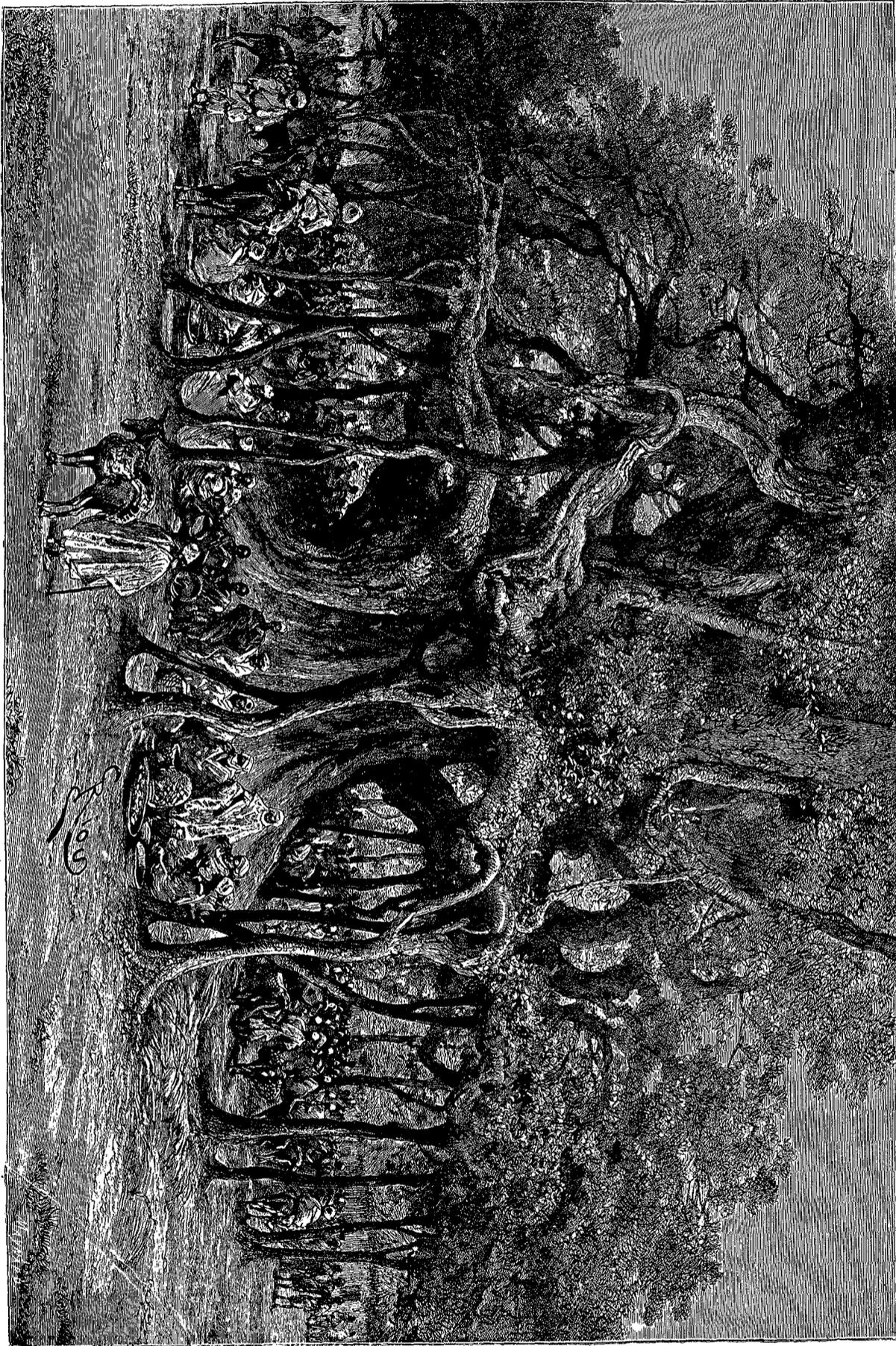
KIND words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and sarcastic

words irritate them, and bitter words make them bitter, and wrathful words make them wrathful. Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.—*Sunday-School World*.

productions, seem to be exempt from decay; for every branch from the main body throws out its own roots, at first in small tender fibres, several yards from the ground, which continually grow thicker, until, by a gradual descent, they reach its surface, where, striking in, they increase to a large trunk and become a parent-

structure for public worship they place an image under a banyan, and there perform a morning and evening sacrifice.

Many of these beautiful trees have acquired an historic celebrity; and the famous "Cubbeerburr," on the banks of the Nerbuddah, thus called by the Hindus in memory of a favourite saint, is supposed to be the same as that described by Nearchus, the admiral of Alexander the Great, as being able to shelter an army under its far-spreading shade. High floods have at various times swept away a considerable part of this extraordinary tree; but what still remains is nearly 2,000 feet in circumference, measured round the principal stems; the overhanging branches not yet struck down cover a much larger space; and under it grow a number of custard-apple and other fruit trees. The large trunks of this single colossus amount to a greater number than the days of the year, and the smaller ones exceed three thousand, each constantly sending forth branches and hanging roots, to form other trunks and become the parents of a future progeny. In the march of an army it has been known to shelter seven thousand men. Such is the banyan—more wonderful, and infinitely more beautiful and majestic, than all the temples and palaces which the pride of the Moguls has ever reared!—*The Polar and Tropical Worlds*.



THE BANYAN TREE.

NO BAOBAB rears its monstrous trunk on the banks of the Ganges; no dragon-tree of patriarchal age here reminds the wanderer of centuries long past; but the beautiful and stately *Banyan* (*Ficus indica*) gives him but little reason to regret their absence. Each tree is in itself a grove, and some of them are of an astonishing size, as they are continually increasing, and, contrary to most other animal and vegetable

tree, throwing out new branches from the top. These in time suspend their roots, and, receiving nourishment from the earth, swell into trunks and send forth other branches, thus continuing in a state of progression so long as the first parent of them all supplies her sustenance. The Hindus are peculiarly fond of this tree; they consider its long duration, its outstretching arms and overshadowing beneficence, as emblems of the Deity; they plant it near their temples; and in those villages where there is no

one would give years to recall. It is yielding to the first temptation to drink which makes the drunkard. It is cherishing the lustful, illegitimate thought which leads to adultery. It is coveting which leads to theft. It is envying our neighbour some good thing which leads to hatred and perhaps murder. Watch the moments. We pass this way but once. We can never recall to-day.—*Selected*.

Good manners, grace, and truth
Are ornaments in youth.

A PRAYING MOTHER.

IT was a woman who was kneeling before the altar, and her whole soul within her cried out, but not a word came from her lips. The high priest looked down upon her and said, "How long wilt thou be drunken? put away thy wine from thee." And the woman looked up and said, "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto." She said, "I was praying for my child." It was no wonder, when the mother prayed in such fashion for her unborn child, that God should give to Hannah such a child as Samuel.—*Rev. B. Fay Mills*.

IT is the little things which cause the Christian to stumble. It is the yielding to the momentary impatience which results in a hasty word that

The Bible Echo.

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

GEO. C. TENNEY,
Editor;

MISS E. J. BURNHAM,
Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, July 1, 1893.

NOTES OF TRAVEL.

PALESTINE.

It is still true that Jerusalem is builded as a city that is compact together. The walls of the town are intact, having stood in their present form since 1542, when they were built by Suleiman, the magnificent. There are seven gates, and within them the streets are narrow, tortuous, and crowded. None of them will admit of carriages, but most of them are thronged with donkeys and camels. Very small shops line the principal thoroughfares on either side, and often the buildings close them in above. There is no system of drainage, no water supply, no sanitary arrangements. Filth is unpleasantly prominent. The people are Mohammedans, Jews, and Christians as to religion, and principally Turks and Arabs for nationality.

The principal gate of entrance or exit is the Jaffa gate on the northwest. Adjacent to this, and spreading out northward, are the recent buildings and improvements. Here the streets are wider and practicable for vehicles. A line of frequent busses runs from the gate, a distance of one and a half miles into the Russian and English quarters. In this direction are the German colony and the Russian Jewish refugees. The Greek Church, encouraged no doubt by the Russian Government, is establishing itself at every point of vantage. In the new quarter on Olivet at the Holy Sepulchre so-called, at Bethlehem, money and might have combined to place the Eastern Church in advance of all others. The Jews' quarter within the walls is in the Tyropean Valley, between Mounts Moriah and Zion. Their condition is squalid in the extreme. In many cases their dwellings are thirty feet below the present level of the streets; for ancient Jerusalem lies buried beneath many layers of ruins and *debris*. Those who have come from Russia are more comfortably located in new-built quarters to the north of the city. But the Jews are no more welcome in their ancient home than in any other inhospitable place. They are here, as elsewhere, the Ishmaelites of society, and every man's hand is against them. Three days before I reached Palestine, a firman was received from the Sultan forbidding the acquisition of real estate by the Jews.

So far as I could observe, and I tried to look closely, there is among those who believe the Bible a prevailing belief in the return of the Jews to Palestine, and this furnished one motive for the late firman; but there is nothing in the apparent circumstances to justify any such belief. Some Jews are there, it is true, but not as many as it would be supposed there would be when we consider the natural affection of the

heart, and how their past glory is associated with the land. The mistaken interpretation of prophecy assists greatly the imagination of enthusiastic people who hope for the kingdom of CHRIST in the present land of desolation, and at the same time prevents their seeing the much more glorious truth, of which the earthly land of promise in its best days was but a feeble illustration. And if every Jew in creation were gathered in Jerusalem, it would still be impossible to discover any affinity between them and CHRIST. The transformation required to make this people the head and front of CHRIST'S cause is very great. Two other powers have the precedence in Palestine, either of CHRIST or the Jews; and both are inimical to the interests of one and the other. Turkey grips with convulsive tightness the remnants of her power in Asia Minor, and is exceedingly jealous of any interference therewith. But, pressing its huge form into uncomfortably close proximity on every hand, the great Russian Empire is aggrandizing to itself those advantages, that in the *coup d'etat* when the Sick Man goes to the wall, will secure to the northern Bear the prize she has so long coveted.

The principal industry of Jerusalem is religious humbuggery. The centre of this trade is the Church of the Holy Sepulchre, located near the heart of the city. This is a large and exteriorly a very plain structure, owned and occupied jointly by different denominations, who carry on business within. The Greeks and Latins have the virtual control, and the profits accruing are reported to be enormous. The Latins have a bank for storing their offerings within the church, and their ingenuity in inventing relics within their precincts has been more fruitful than that of other denominations, though the sepulchre itself is in Greek possession. It is under the dome of the church, and consists of a marble mausoleum of two compartments, the first being the spot where the angels met the women; then by stooping low down we may pass into the little room which contains a marble coffin-like box, said to be the sepulchre itself. Here is a priest with holy water, and he graciously sprinkles the devout souls who flock hither to weep, worship, and caress the marble slabs which convey not the slightest reminder of a rock-hewn sepulchre to the most imaginative minds. From within the mausoleum, fire is seen to gush on each Easter morning, and places to behold this remarkable phenomenon are sold at high prices, and are occupied for days before the sight occurs. The whole thing is a trick of the priests, who are inside with chemicals.

In the Roman Catholic department many points of interest are shown. One altar marks the spot where JESUS was crowned with thorns. Climbing a steep, narrow stairway cut in rock, we reach a small platform with marble floor, where the crucifixion is located. There are two round brass plates marking the exact spot where the thieves' crosses stood, and a large silver plate indicating where JESUS' cross was placed; they are perhaps six feet apart. Descending to a

cavern, we have the place where St. Helena found the three crosses, and performed the celebrated miracle to determine the true one. Near this is a tomb which we are gravely informed is that of Melchisedec. On the wall are some old hieroglyphic paintings, among them a picture of a skull. This is Adam's skull. And so on and on till the heart is sick.

We go out into open air, but not to escape these impositions; for our guide tells us we are now in the *Via Dolorosa*, or Way of Sorrow, the way over which the Saviour passed from Pilate's palace to crucifixion. And every few rods some imaginary scene of that march is pointed out. The prints of his arms as He leaned against the wall for support are imbedded deep in stone, also the marks of his knees in falling upon the pavement. The celebrated *Ecce Homo* arch, where Pilate stood and cried, "Behold the man," marks a quarter circle as it spans the narrow street. The palace of Pilate is regarded as still standing, and in the same way are pointed out in close proximity the houses of Dives and Lazarus.

But we have had about enough of the imaginary and fancy. Next we will visit some places of real interest.

FACTS WORTH REMEMBERING.

S. N. H.

GOD regards his people as a people, and each individual as a member of his family. GOD gave his Son to die for the world; and as we as individuals and a people accept that love, so He becomes to us. He recognises his own people as a peculiar treasure. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus-2:14. The provision for our redemption was made through the merits and by virtue of the blood of CHRIST; but all who have been purchased do not accept that purchase, and therefore are not redeemed from all iniquity and purified as a peculiar people. But when the people of GOD enter into a solemn covenant to keep his commandments, the LORD accepts them as a people. To Israel He said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is mine." Again: "For thou art an holy people unto the LORD thy GOD, and the LORD hath chosen thee to be a peculiar people unto Himself above all the nations that are upon the earth." Deut. 14:2. And again: "And the LORD hath avouched thee this day to be his peculiar people, as He hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which He hath made, in praise and in name, and in honour; and that thou mayest be an holy people unto the LORD thy GOD, as He hath spoken." Deut. 26:18, 19.

Such expressions as a "peculiar people," a "special treasure," apply to a people that GOD owns; and as long as they recognise

his claims and hope in his mercy, they continue thus before the LORD. To the disciples the Saviour said, "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his LORD doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Because the LORD has a people and recognises them as such, it does not follow that all of them are righteous in his sight. Neither does it follow because He reproves

love], that thou mayest be rich; and white raiment [the righteousness of CHRIST], that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:14-22.

Those who believe in the description given by the prophet, and give heed to the counsel, are the ones who will be glorified at the second coming of CHRIST. But those who are so self-righteous that they stand aloof from their brethren, and call upon their brethren to separate themselves from the

lie; neither the son of man, that He should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Behold, I have received commandment to bless, and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the LORD his GOD is with him, and the shout of a king is among them. GOD brought them out of Egypt; He hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob; neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel, What hath GOD wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion. He shall not lie down until he eat of the prey, and drink the blood of the slain." Num. 23:18-24. See also chap. 24.

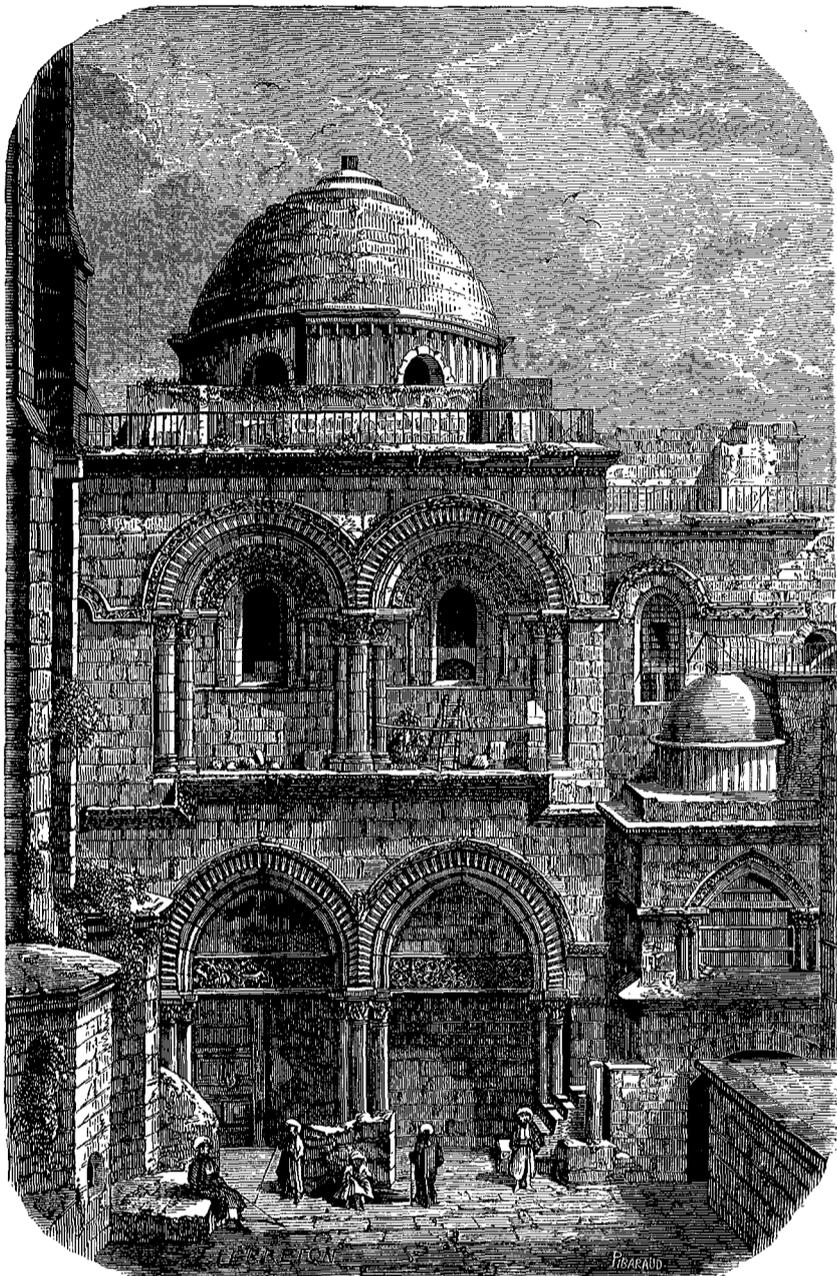
How could GOD say this of a people to whom He had uttered words of denunciation, and whom He had threatened with an entire banishment? In comparison to those who would wage war against them, and bring to naught their counsels and scatter confusion and distraction in their ranks, they were a righteous nation. Perfection is not yet found among the people of GOD; but shall we cry Zion's downfall because GOD is correcting her? Let not such forget the manner in which GOD deals with his people. It is well for them to remember that a mightier arm than the human is leading and perfecting His poor and afflicted people.

Says the prophet Ezekiel, when referring to the antitypical Israel, the people who passed through the experience of the first and second messages, "And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the LORD GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against Me. I will bring them forth out of the country where they sojourn, and they [the rebels] shall not enter into the land of Israel; and ye shall know that I am the LORD." Eze. 20:35-38.

GOD has spoken glorious things concerning the remnant of his people. In speaking of the triumph of the truth in the outpouring of his Holy Spirit, it is said, "And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." Joel 2:32. Men mistake their calling when they proclaim the downfall of the people of GOD because the LORD comes near to them and reproves them for their sins. They do not discern the object of GOD in giving his reproofs. The true object and result of his thus dealing with his people is hidden from their understanding. "Press together" is the message from GOD, and has been for many years. It was a great mix-

them for their sins that He has cast them off. But "as many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him, and he with Me." This is one of the most precious promises found in the Bible to those who are described by the following: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Then follows the counsel to buy "gold tried in the fire [faith and

organised people of GOD; fail to recognise how GOD deals with his people. Israel was ever rebellious in the wilderness, and GOD at times brought plagues upon them. Fiery serpents came upon them, and with many of them GOD was not well pleased, and they were destroyed in the wilderness; and yet when Satan directed his attack upon them, GOD vindicated his people in a most wonderful manner. Balaam well understood the weakness of GOD's people, and how Satan could overcome them by leading them into sin. But when Balaam went forth to curse that people that Balak might triumph over them, three times he uttered most encouraging words concerning them. To Balak, who would curse Israel, he said, "Rise up, Balak, and hear; hearken unto me, thou son of Zippor: GOD is not a man, that He should



THE CHURCH OF THE HOLY SEPULCHRE. See "Notes of Travel," preceding page.

ture of people that came up from the land of Egypt, and the forty years' experience of Israel under God's training to fit them to inherit a land of plenty, and to purge out the rebels, should not be forgotten. When God threatened to spue them out of his mouth and to disinherit them, instead of Moses crying, "Come out of her, my people," he prostrated himself before God and said, "If Thou wilt forgive their sin;—if not, blot me, I pray Thee, out of thy book which Thou hast written." Like Moses, the true burden-bearers are represented as weeping "between the porch and the altar," and saying, "Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God?" Joel 2:15-20.

THE DISTINCTION BETWEEN THE CHURCH AND THE STATE.

A. G. DANIELLS.

THE state is defined to be: "A political body or body politic; the whole body of people united under one government, whatever may be the form of the government." Thus the state is not only a body of people; it is a *political* body; it is a *body politic*. Politics are inseparably connected with the state, from the fact that it is a political body.

That which is political pertains to public policy, to state affairs, to national measures. It "has to do with the regulations and government of a nation, or state, the preservation of its safety, peace, and prosperity, and the defence of its existence." Politics belong to *citizens as citizens*.

For this reason state governments are called *civil* governments. The word *civil* used to designate earthly governments is expressive. It at once conveys to the mind the domain of the government. It is defined thus: "Civil: pertaining to a city or a state, or a citizen in his relations to his fellow-citizens or the state."

From these definitions it is obvious that the legitimate functions of the state are national, political, civil, and that these are designed to regulate the conduct of citizens with their fellow-citizens. They have no reference whatever to religion, nor to the relation of men to their Creator. Political ethics are altogether outside the realm of the spiritual.

The rulers of civil governments are civil rulers, and their laws are civil laws. Their aim is to promote civility. They define the social privileges and civil duties of all within their jurisdiction. Civil government springs from the people, and derives its authority and just powers from the consent of the people. It exists for the protection of the lives, property, and natural rights of its citizens. Its purpose is to promote the welfare of its subjects by securing to them every advantage that does not conflict with the rights of others.

Thus civil government relates only to the temporal things of this world, and to this end it is ordained of God.

THE CHURCH.

The church is another institution entirely. It is defined as: "A formally organised body of Christian-believers, observing the same rites, and acknowledging the same ecclesiastical authority."

It will be observed that the church is designated by very different words from those used to define the state. It is a *Christian*, not a *political* body. Its foundation is in heaven; for it is built upon the eternal Rock, CHRIST JESUS. Eph. 2:20. It is "the church of the living God." 1 Tim. 3:15. Its origin is divine, and its realm is the spiritual. The head of the church is CHRIST, and the church itself is the body of CHRIST. Eph. 1:22, 23. Every one that is in CHRIST is a member of his body. Eph. 5:30. And as the head directs the whole body and governs every movement of the limbs, so CHRIST designs to direct his spiritual body, the church. He Himself arranged its organisation, designated the various offices to be performed, and reserved the right to direct how men shall be chosen to fill these important offices. In fact, He alone can fit human beings to perform the functions of the church.

The church is a sacred organisation. We read that CHRIST loved the church, and gave Himself for it, that He might sanctify it by the Word, and "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Such is the exalted, holy character the church must possess, and as the spiritual, moral tone of the church as a body depends on the spirituality and purity of each individual member composing it, every person who connects with the church is required to be holy. "Be ye holy, for I am holy" is the command of GOD. 1 Pet. 1:16. There is no political organisation on earth that in any way meets, or can meet, the requirements of the church. How, then, can there be a union between the church and the state?

Instead of union with the world, the church is admonished to come out and be separate. 2 Cor. 6:14-17. The sense in which the church is called out from the world, and in which it must be separate from the state, is made very plain both by the teaching and by the example of CHRIST when He was on earth. To those who opposed Him He said, "Ye are from beneath, I am from above; ye are of this world, I am not of this world." John 8:23. And this is just the relation his church must hold to the world. In his last prayer for his followers, and for all who should become his followers, He said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. . . . As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:15, 16, 18. CHRIST was *in* this world, but He was not *of* it; and this must be true of his church.

Now, this means not only separation from sin, but that the church as a church shall be separate from the state as a state. The whole life of CHRIST on earth teaches this.

He was a great man, the wisest, the noblest, the best the world has ever seen. He was GOD. When on earth, He was in a province, a world, of his own. He had made it. His knowledge of men and their natural rights, and the duties they owe to one another, was absolute. He possessed every qualification for a great politician, judge, and civil ruler.

Had CHRIST intended that his ministers and his church should unite with the body politic in the management of civil affairs, He surely would have set the example; but during his whole ministry He kept religion and civil matters entirely separate. On one occasion, a man who had evidently been impressed with his infinite wisdom, asked Him to adjust a civil matter for him. But CHRIST said, "Man, who made Me a judge or a divider over you?" Luke 12:14. He refused to bring such matters within the domain of religion. To Pilate He declared that his kingdom was not of this world. John 18:36. And when Peter used his sword to defend his innocent Master, CHRIST reproved him, and wrought a miracle to heal the wound he had inflicted. These incidents in the life of CHRIST speak volumes on the question of church and state relationship. They teach *absolute separation*.

THE WORK OF THE GOSPEL.

E. J. WAGGONER.

WHAT greater encouragement can GOD give us than this, namely, that the power that works in us that which is well-pleasing in the sight of the LORD, is the power that made the heavens and the earth, and which upholds them! Need there be any discouragement? To carry out this thought, as set forth in the Scriptures, would require a volume; but we will read a few texts that will set us on the track of contemplating GOD's power in creation, and rejoicing in it.

The psalmist says: "GOD hath spoken once; twice have I heard this; that power belongeth unto GOD. Also unto Thee, O LORD, belongeth mercy." Ps. 62:11, 12. Here we see the mercy of GOD coupled with his power. Now read through the whole of the fortieth chapter of Isaiah, and as you read the description of GOD's wonderful power, bear in mind the first verse: "Comfort ye, comfort ye my people, saith your GOD." And then at the close, read: "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." By what power?—By the power that created the earth from nothing, and which preserves it. What is the comfort of GOD's people?—It is the knowledge that their GOD is mighty in power, even to creating and upholding the universe.

Read also Col. 1:9-18, and note how redemption and the creation of all the universe are linked together. We have redemption through the blood of CHRIST, because

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 2.—Sabbath, July 8, 1893.

THE WORD AND SPIRIT.—THE WORK OF REDEMPTION.—(Continued.)

1. Review questions:—
 - (a) What three things were lost in the fall? Give proof texts.
 - (b) Why does Christ call Himself the "alpha" and "omega"?
 - (c) What is the first work in man's redemption?
 - (d) Give three texts showing man's condition when redeemed from sin.
2. To whom does the Lord give his Spirit as a pledge? Gal. 4:6.
3. To what time will the sons of God look with interest? 1 John 3:2.
4. What is said of their life? Col. 3:3.
5. In Christ what do they have? 1 John 5:11, 12.
6. How do we have Christ? Eph. 3:17, first clause.
7. How does faith come? Rom. 10:17.
8. Then how do we know that we have the pledge, or earnest, of the Spirit? See note 1.
9. What is said of the words of Christ? John 6:63.
10. What power has the Spirit that is given to the believers? Rom. 8:11.
11. What is it that brings the dead forth? John 5:28, 29.
12. To what time do those who have the earnest look? Rom. 8:23.
13. When will the body be redeemed? 1 Cor. 15:22, 23, 51-53.
14. At that time, what change will the body undergo? Phil. 3:20, 21.
15. Then what Bible subject ought to be of great interest to every child of faith? *Ans.* The coming of the Lord.
16. What will the scriptures on this subject be to the believer? See note 2.
17. Then what should we do? John 5:39. See note 3.

NOTES.

1. We have Christ in the heart by faith, and faith cometh by the Word of God; therefore we can only know that we are Christ's by this Word that abideth in us. John 15:7; Gal. 5:22, 23; Rom. 8:16.
2. The Saviour said unto his disciples, "The words that I speak unto you, they are spirit, and they are life." This is true of all the words He spoke, and therefore true of those words He spoke concerning his second coming. When He comes, He will give life to all the dead, and remove all corruption from those who have kept the pledge He left with them when He redeemed them from sin. When we study his words on this subject, they should indeed be life to us.
3. This text is often used by Bible students as a command. But by reading the Revised Version we perhaps get a better understanding of its meaning: "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of Me."

Lesson 3.—Sabbath, July 15, 1893.

THE COMING OF THE LORD.—THE WORK OF REDEMPTION.—(Concluded.)

1. Review questions:—
 - (a) What assurance has the believer that Christ will complete the work of redemption that is begun at conversion?

"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. And He is the head of the body, the church." Surely the church ought to be strong, when it is connected with so powerful a head. It is only as men through unbelief become disconnected with the head, that they are weak.

Verse 11, of the passage above referred to, reads thus: "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." In the revision this is more literally rendered thus: "Strengthened [margin, *made powerful*] with all power, according to the might of his glory." Now read Psalms 19:1: "The heavens declare the glory of God; and the firmament showeth his handiwork." That is, the heavens declare the power of the glory of God, by which we are strengthened in the conflict with sin and Satan.

Now turn to Ps. 111:2-4, and read: "The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and his righteousness endureth forever. He hath made his wonderful works to be remembered; the LORD is gracious and full of compassion." Yes, the LORD is gracious and compassionate according to the power exhibited in the work of his hands. "He that trusteth in the LORD, mercy shall compass him about." And that mercy is equal to the power that made the heavens and the earth. Yea, it is that power; for God Himself, the mighty God, is love.

But what shall we say more? Time would fail us to recount the power and the mercy of God. When we meditate on the law of God, as we are exhorted to do day and night, and find therein such wondrous things that our soul faints at the thought that all that righteousness must be exhibited in our lives, let us also lift up our eyes to the heavens, and look upon the earth beneath, and then with rejoicing say: "Our help is in the name of the LORD, who made heaven and earth." Ps. 124:8. Yea, let all who suffer according to the will of God "commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." 1 Peter 4:19. Remember that He who upholds all things by the word of his power, is "able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy." Jude 24.

"Beneath his watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard his children well."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by CHRIST JESUS throughout all ages, world without end. Amen." Eph. 3:20, 21. Surely, 'happy is that people, whose GOD is JEHOVAH."

(Concluded.)

(b) How can we know that Christ dwell within? Give texts.

(c) When will the life that was lost in Adam be fully restored?

2. Of what does the Spirit bear witness? Rom. 8:16.

3. How does the Spirit bear witness? See note 1.

4. If we are children, what rights have we? Rom. 8:17.

5. With whom are we joint heirs? Same verse. See note 2.

6. With whom are we connected, if we are heirs? Gal. 3:7, 9, 29.

7. Of what was Abraham the heir? Rom. 4:13.

8. To what time are the saints sealed? Eph. 1:14.

9. To whom is the first dominion promised to be restored? Micah 4:8.

10. What is meant by the "tower of the flock"? Ps. 61:3; Prov. 18:10. See note 3.

11. Who are the daughters? See note 4.

12. To whom is the kingdom to be given? Dan 7:27.

13. What will be the condition of the earth when the kingdom is restored? Matt. 6:10.

14. How will the first dominion be restored to its original beauty? 2 Peter 3:10, 12, 13.

15. With what important event is the renovation of the earth connected? Verse 7.

16. With what is the day of judgment connected? 2 Tim. 4:1.

17. When the dominion is restored, what will be its condition? 2 Peter 3:13; Isa. 11:5-9; 35:3-10; 55:12, 13.

18. What should those who are heirs with Christ be doing? 2 Peter 3:12.

19. What effect will it have on their lives? Verses 11, 14.

NOTES.

1. In John 6:63 we learn that the words of Christ are spirit and life. Then, when his word abides in us (1 John 3:24), and our lives answer to that word, as the reflection in the mirror does to the face, we are assured that we have the witness, or testimony; for the word is the Spirit's testimony that we are children of God.

2. The original word is much stronger than our English word: "Receiving a portion, especially of an inheritance; as substantive, an heir, one who has a lot (not one to whom a lot is allotted, because it is derived from the active; but), he who has the inheritance, the stress being laid on the possession."—*Bullinger*. A joint heir is one who is in partnership with another in the inheritance; man lost the dominion, or inheritance; Christ gave his life to redeem it, and man, by accepting Him, becomes an heir with Him.

3. Rabbi Lesser's English Translation of the Old Testament reads: "And thou, O Tower of the flocks, the Stronghold of the daughter of Zion, unto thee shall go, and shall come, the former dominion, the kingdom belonging to the daughter of Jerusalem."

4. By comparing Micah 4:8 with Ps. 45:9, 10; Songs 5:8, we must conclude that the term "daughters" refers to the believers, or the flock. Christ is often spoken of as the Shepherd of the flock. See John 10:7, 16.

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God's Word should be everything to us. It admits of no changing or twisting. To the believer it is the end of all controversy, the joy of his heart, the living guide, the lamp to his feet and the light to his path, the food upon which he grows, and the exceeding great and precious promises by which he partakes of the divine nature.—*Signs of the Times*.

From the Field.

PLOUGH deep!
 Sow not thy precious seeds
 Among the scarce uprooted weeds,
 Or thou shalt weep
 To find thy crops all choked and dead,
 And naught but thorns and tares instead.
 Then plough down deep,
 The promise ringing in thy ears
 That those who sow their seeds in tears
 In joy shall reap.

—A. G. Evans.

THE RUSSIAN FIELD.

EUROPEAN Russia is far greater than all the rest of Europe, having an area of over 2,000,000 square miles, with 100,000,000 inhabitants.

How did the truth come to Russia? In Austria and Russia we have to-day, perhaps, as far as the governments are concerned, the greatest difficulties to be encountered anywhere in doing missionary work. The Lord knew what was coming, and He prepared the way. Russia had opened its heart and invited the Germans to come in; and somehow they seemed to make a girdle of German colonies around Russia, and there are some who have gone into the interior. In St. Petersburg itself there are nearly eighty thousand Germans,—about three millions of Germans in all. What have they been placed there for?—In order to receive the light of the precious truth, and to carry it to the Russians; and the Government can't keep it out.

I remember the time when the first appeal was made for Russian Sabbath-keepers. One old gentleman stepped up,—a good faithful brother,—and said, "Brethren, I would like to go to Russia." "Go to Russia! What for?"—"To do missionary work." "He go to do missionary work!" "Why, he can't talk [something was wrong with his speech]; it would be better for him to settle down." Well, he did go. He was not provided with means for the journey as liberally as he might have been; and so when he got to Odessa, and wanted to go to the Crimea, he didn't have any money. He sold his boots, and got an old pair of shoes, and went on to the Crimea; and when he got there, he began to scatter our publications.

After a little while, there were about thirty Sabbath-keepers in the Crimea. I went there in 1886 and found this church; but I had been there but a short time when I was put in prison. Bro. Laubhan has been there, and he has had to leave the country, and I have letters here from some who have been confined, in the last two or three weeks, where I was in prison. Now you see that if any of us go there, we get into difficulty; but why doesn't this brother get into trouble?—Why, he is an old man, can hardly talk, and no one would ever think of him. The old gentleman takes a lot of tracts and pamphlets and goes around. He is old, and can't see very well, and on market days he will go up to a man with some of our tracts,—and he knows what to pick out, too,—and he says to him, "Now, I have something here; will you be kind enough to read it for me?" and the man reads a few sentences. Then the old man will say, "Now, isn't that good?"—"Yes, that is." "Well, you can have it." And so he distributes tract after tract, and is distributing tracts throughout the country in this way. The ministers are asking, "What shall we do?" Just think! An old gentleman nearly eighty years old! Suppose they call him

before the court? They know very well that if they take hold of a man like him, it would show the weakness of their cause, and they do not like to expose their cause, and the man has gone on unhindered. Since that time, if a man wants to go out to work for the Lord, I have never hindered him. It is not by might nor power, but by the Spirit of the Lord; and He can take old men, renew their strength, and in his strength can do the work with them.

Well, in this field the work has been started. Bro. Laubhan went to the Volga, and afterward Bro. Klein went there. Where we had in 1886 no organised churches, we have at the present time seventeen churches; and we have made a circle around the country, and the best of all is, we are getting into the circle.

A good work has been begun among the German colonists on the Volga. The brethren go into a town, and manage to get in there in the evening. They hold a meeting, and before the meeting is hardly over, they hasten out. They go to the next town, and begin the same thing. At times Bro. Laubhan has found a policeman sitting at the bedside in the morning, who told him to leave. That was a German policeman. If you get into trouble with the Russian policemen, and it gets into the courts, there is where the difficulty comes in.

How did the truth get among the natives? Some left the State Church, and joined the Baptists, and one of their ministers laboured very diligently, and then was exiled to the Caucasus. To be exiled is to be confined to some distant town without a passport. Everybody in Russia has to have a passport, or else he cannot stop over night. If he goes outside somewhere, the first question is, Where is your passport? This exile tried to find work, and he hunted from door to door, saying, as he went from place to place, that he wished employment. "Why are you in exile? Have you stolen?"—"No." "Have you killed anybody?"—"No." "Why are you here?"—"On account of my religion." "O, you are not a Greek; we do not want any heretics here." He went from door to door until he came to a German Baptist, who afterward embraced the Sabbath with him, and he was sent to banishment for five years for opening his door to him.

The Russian catechism calls the Sabbath the rest-day of creation. So this brother said we must keep the Sabbath; the Word of God says so. And what did the man have to lose?—He lost his family; he lost all; and he went away as an exile hundreds and hundreds of miles. He began to labour among his own people, and in a little while he gathered out a company of twenty-five Sabbath-keepers. Some of them were baptised at midnight. Since that time seventeen have been again exiled to the Persian border; but we are thankful that now we are in regular correspondence with them.—L. R. Conradi, in an address before the General Conference.

NEWS FROM THE "PITCAIRN."

THE missionary ship *Pitcairn*, which left San Francisco in January, reached Pitcairn Island on Feb. 15. In a letter to the *Review and Herald*, written Feb. 24, Dr. M. G. Kellogg says:—

"We found Elder Gates somewhat improved in health, but he is far from being a well man. The brig sailed this p. m. for the isle of Mangareva, three hundred miles distant, to locate a native of Pitcairn Island who goes out as a missionary to labour there. Elders

Gates and Cady accompanied the ship; but the rest of the missionaries stop here until its return, Elder Gates having arranged for us to conduct a series of meetings in his absence."

THE WORK IN TASMANIA.

It has been our privilege to spend some time with the churches in Tasmania; and from what we have seen, we believe that the work is advancing.

The church in Hobart meets regularly in King Street chapel for Sabbath worship. The Sabbath-school, with a membership of about seventy, is held at 9.30 in the morning. A growing interest has been seen in this. Our excellent lessons on the Word and Spirit have been studied with care, so that many even of the younger members were able to promptly repeat all the scriptures brought out. When we remember that we are not to live by bread alone, but by every word that proceedeth out of the mouth of God, the study of the Word becomes an absolute necessity. No more favourable opportunity have we for its study than in the Sabbath-school. May the dear members of this school and of the one at Bismarck make that Word a daily study; for it "is able to build you up, and to give you an inheritance among all them which are sanctified."

After the school, at 11 o'clock, the Sabbath services are held, and are seasons of refreshing. The young people's meeting in the afternoon, with an attendance of about fifty, have been precious occasions. Some of those who have attended have obtained brighter experiences, and others for the first time have entered upon the Christian life. On Tuesday night, at the house of one of the teachers, is held each week the Sabbath-school teachers' meeting, attended usually by all the teachers and officers. Such a meeting, properly conducted, is a positive necessity to a successful Sabbath-school. On Wednesday night the missionary meeting is held. Lately the members have been engaged in the circulation of religious-liberty matter and "Steps to Christ." At first some were unwilling to engage in this work; but as others succeeded, they were encouraged to make an attempt, and found that they too could succeed. On Friday evening the prayer-meeting is held.

We were glad that three of the young people from this church were able to enter the Australasian Bible School.

The time spent in Bismarck was fully and profitably occupied. Meetings were held each evening, and the members of the church visited. Our special subject was the mind of Christ, its importance and how we may obtain it. The work of God in its onward course will soon triumphantly close. As the way becomes narrower and straiter, the question of importance to us is, Will we advance unto victory, or will we be left behind? Only by complete self-renunciation, and placing ourselves under the absolute control of the mind of Christ, may we hope at last to stand triumphant in the presence of his glory.

We had the privilege of spending a few days in Launceston. An interest awaited us, which had been awakened by the brethren and sisters in that city. By their efforts, four have recently commenced the observance of the Sabbath.

It is with great pleasure that we again enter upon our studies in the Australasian Bible School. The attendance is about double that of last year. We would that many others could enjoy this privilege with us.

W. L. H. BAKER.

AMONG THE GERMAN CHURCHES IN AMERICA.

AFTER the close of the General Conference last March, Elder L. R. Conradi, of the Hamburg mission, took a trip in the western part of the United States, his particular object being to visit the German churches, the scenes of his early labours. He also collected means for the Hamburg mission, which is the centre of the work for the extensive and populous German and Russian field. These visits were necessarily brief, as Bro. Conradi had planned to sail for Hamburg on April 27. On his way he visited Union College in Nebraska and several English-speaking churches. The Lord blessed his labours greatly. In his report he says:—

“The Lord had bestowed rich showers of blessing on this important institution, so that over forty students were baptised the Sunday previous. Sabbath forenoon and evening I spoke to the Germans, and in the afternoon in the English chapel. Sunday forenoon I addressed the two English-speaking foreign mission bands. It is refreshing to see so many willing to go at their Master’s bidding, wherever He may call them; and as they learn to lay hold on Him by faith, they will become fitted for success in his glorious service.

“On my way to the German churches in western Kansas, I spoke by invitation to a large English assembly at Belleville, where I had to stop Sunday night. At Tampa and Hillsboro, though our people were busy with their farm work, they left it gladly and hungrily listened from morning till night to the solemn truths of these last days. The next Sabbath and Sunday I spent with the Rush county church. I was glad that this company, which I organised with five members, had grown to sixty. We had also several youth’s meetings and one English sermon. Several gave themselves to the Lord, and some took a stand for the truth, while over £60 was pledged to help us with the Hamburg building.

“When I came to Lehigh, our people flocked in from the surrounding churches. Difficulties had existed in this church for some time, and the most wealthy member, with some others, had stood aloof from the meetings. As we presented the needs of the cause, to the surprise of many he gave £6 in cash. I stopped with him during two nights, and as he laid his grievances before me, I pointed him to the Lord.

“Sabbath forenoon I spoke on Ps. 40, and the Lord gave me freedom to set forth our duty of speaking of the righteousness of God in the great congregation, and how Satan often succeeds in closing our mouths. In the afternoon I gave a short talk on John 17, concerning unity. The remainder of the time was given to testimonies; and while the time was well filled up, something seemed to hold the free Spirit. I felt a burden for this brother; but he waited, and as he told me afterward, he had made up his mind not to speak. I held on, and finally as I looked at him, he broke down before the whole meeting. Light came in; confessions were made, and the moment our people cleared themselves, the converting power took hold of the young and those not of our faith. Without any urging, soul after soul confessed their sins and grasped the rich promises of God which were presented to them, until in a short time nearly forty had taken a stand. Some young men who had before laughed and seemed unconcerned, seemed all broken down, and testified to the power of forgiving grace. Under the circumstances, I

felt it my duty to remain over Sunday. In the evening I presented the privileges of faith; Sunday morning I took up spiritual gifts, tithing, and health reform; in the afternoon we had another special meeting for the unconverted and those newly started, and forty-two presented themselves as candidates for baptism. There was not a dry eye as some of these lambs of the flock gave their plain and decisive testimony to the converting power of God during these two days. About forty teams carried the people to the scene of baptism, and as I buried these forty-two souls with their Saviour, a deep impression was left on the great crowd present. Afterward seven others of the Baptist church asked to be received, some of their children having been among the candidates. The oldest daughter of the brother mentioned above was also among the candidates; and when we made another call for means, he stepped forward and laid down £10 more, praising the Lord who had set him free without any church trial.

“I feel grateful that there is such power in the Word of God; and the more I learn to lean upon Him, even in giving me the proper texts and words, the more I rejoice in his free Spirit. During these two weeks, about sixty persons have taken a stand for the truth and united with us. The Lord has indeed given our people a spirit of liberality. Over £210 was pledged toward the Hamburg building, one-fourth being in cash, making £250 secured on this trip.”

News Summary.

NOTES.

A FEW months ago, the Protestant bodies of Victoria united to form a Council of Churches, with a view to gaining greater influence in political measures. And now we hear that a strong deputation of the leading clergymen of Melbourne and suburbs have visited the Premier, with a request that the theatres be closed on Sunday. One remark of Bishop Goe’s is significant. He said that “though as ministers of religion some of the members of the deputation might differ on many points, they thought that as one day was set apart for the worship of God, they would be wanting in their duty if they did not seek to have the law enforced.” They were so far successful that the Premier promised to prohibit charging for admission to these places of amusement.

MR. JUSTICE HODGES of the Melbourne law courts has spoken his mind on the gambling evil. He declares that “a continual stream of young men marches through the jail gates year by year, and a very large proportion of these have been led into the crime of embezzlement by the passion for gambling. No other vice has wrecked so many young lives.” “Lax notions on the question of gambling are apt to exhibit themselves in other quarters than on the racecourse and the cricket field, as the history of the colony for the last ten years shows. What was the ‘boom’ but one grand saturnalia of gambling? And cheating as naturally sprang out of gambling in land as in horse races.” His Honour did not spare the churches, as in raising money by raffles and other similar devices, they have appealed to the greed rather than the sense of duty of their congregations. A more healthy public sentiment on this subject would restrain many from taking the first step in the downward way.

A PAPER on education in Russia, read before a society of school-teachers in St. Petersburg recently, contained some remarkable statistics, gathered principally from the records of the army-recruiting service. In 1866, out of 195,000 recruits, 145,000 were unable to read or write, and none of them had been in a school-room for more than a few weeks. With

the growth of population since then, said the author of the paper, there had been no proportionate increase in the number of schools, and hence the conclusion was inevitable that the percentage of illiterates was at present still more appalling. Many more than three-fourths of the rising generation were now without an opportunity to gain even the rudiments of education. In the agricultural districts, the percentage of illiterates was approximately 90 to 95. Of the peasant men and agricultural labourers, but thirteen per cent. can read and write; of the women, but one-fifth of one per cent. can read and write.

“THIS Sahara of ignorance,” said the statistician, “extends to the gates of our great cities.” But a few hours’ ride from St. Petersburg, there is on the average but one school for two hundred villages. Few of the schools will accommodate more than fifty pupils each. The lack of education could not be attributed to the indifference of the people; for the existing schools are crowded to the doors, and parents often go to the teachers to beg that their children may be admitted, even if they be obliged to do all their studying at home.

There are now, said the writer, hardly more than 18,000 schools in European Russia, although the needs of the people require at fewest 245,000. By straining every nerve, the government might accomplish the founding of 3,500 new schools annually, but even so, considering the increase of population, it would require some two hundred and fifty years to give all the people the requisite elementary education.

In conclusion, the author of the paper directed attention to the fact that as a patron of popular education, the Russian Government was far behind even the semi-civilised great powers of the world. Even Turkey and China and Japan make greater exertions to educate their citizens than does Russia. In Turkey, for instance, the school attendance is 2.6 per cent. of the population, while in Russia it is but 2.3. To such ignorance, and the attendant improvidence and poverty, the author attributed much of the starvation, typhus, and cholera which scourge the rural population.—Selected.

ITEMS.

Cholera is spreading in France.

On the occasion of his jubilee the Pope received gifts to the amount of £300,000.

On a recent Saturday evening 7,821 persons entered one gin palace in London. This is a sample of the business which these places do.

The Emperor William of Germany dissolved the Reichstag on the defeat of his Army Bill, and he has just had the mortification of seeing the measure defeated on an appeal to the people.

New Zealand is anxious to secure British settlers, and it is stated that eighty British farmers with capital have already arranged to emigrate to that colony; but the unemployed from Australia receive a decidedly cold welcome.

A French chemist, the inventor of the new explosive melinite, has invented a new machine gun which he says is capable of throwing 100,000 bullets in a quarter of an hour. The weapon has an effective range of two miles.

The War Bureau building in the city of Washington, U. S. A., collapsed recently, precipitating its inmates, and a mass of debris, into the cellar. Twenty-three persons were killed, and hundreds wounded. The building, formerly known as Ford’s Theatre, was the scene of President Lincoln’s assassination in 1865.

Cook’s Islands, a group in the South Pacific, are under the fostering care of New Zealand, that colony defraying the expense of the protectorate. It seems the missionaries have made trouble there by their ambition to exceed their just rights. The London Times admonishes them that they should be content to exercise their spiritual powers, and not seek to control temporal affairs in the archipelago.

Health & Temperance.

MEDICAL DIETETICS.

It has long been known that the use of various articles of food produces different effects upon the system in disease from their use in health, many food substances which are taken apparently without detriment in health becoming causes of serious difficulty when taken while the system is suffering with disease. It has also been observed that certain articles of food when received into the system while it is suffering under the morbid influence of special diseases, seem to exercise a favourable influence upon the progress of the disease, hastening recovery or mitigating symptoms, if not exerting a still more powerful remedial influence on the disease. This has given rise to what has been termed the "diet cure," sometimes also called the "nutritive cure," different phases of which are known as the "milk cure," the "whey cure," the "butter-milk cure," the "grape cure," the "starvation cure," and similar terms. While it is not probable that in any of the so-called diet-cures the article of food upon which chief reliance is placed fills so important a part by any means in the cure of the disease to which it is said to be adapted as has been supposed, it is, nevertheless, probable that, in most cases at least, the use of the particular article recommended is to secure more favourable conditions for the curative operations of the vital force than might otherwise have existed. The object of this section is to call attention to the relations of articles of food to diseased conditions, pointing out particularly the morbid conditions and diseases in which some particular articles of food are inadmissible, and also the conditions in which the same articles are specially indicated. First, we will notice—

Meat, or Flesh-Food.—Meat in the condition in which it is almost always eaten contains a large proportion of excrementitious or waste products, which exist in the tissues of animals at the moment of death. Poisonous substances are ordinarily eliminated from the system with sufficient readiness to prevent any immediate serious effects; but when the system is labouring under disease, the ability to dispose of this surplus of waste and poisonous matter is so greatly lessened that much harm may result from its use. This is especially true in cases in which the liver and kidneys,—two of the most important eliminative organs,—are affected, as in Bright's disease, acute albuminaria, scarlatina, diphtheria, incontinnence of urine, inflammation of the liver, gall-stones, and diabetes insipidis; and, in general diseases, accompanied by fever of any degree of intensity, as typhoid fever, scarlatina, diphtheria, malarial fevers, measles, small-pox, and other febrile diseases, including acute and chronic rheumatism, gout, pleurisy, pneumonia, and pericarditis; together with diarrhoea, dysentery, and the other bowel-diseases incident to warm weather, including cholera; various forms of nervous disease, particularly those which occur in sedentary people, insomnia, or sleeplessness, some forms of neuralgia, chorea, epilepsy, and some disorders of the stomach, as in chronic gastritis, weak digestion, accompanied with tenderness at the pit of the stomach, and that form of dyspepsia usually termed biliousness, or bilious attacks. Persons who have suffered from apoplexy, especially when the attack has been recent, and

those suffering with valvular disease of the heart, require an unstimulating diet, and hence the less animal food taken the better.

In the treatment of drunkenness, it is important to bear in mind that the stimulating influence of meat has the effect to excite the desire for alcohol, and hence its use should be very limited if allowed at all. Children often suffer much with nervousness and other obscure troubles which may be directly traced to the use of flesh-food.

In nearly all of the diseases mentioned in the preceding paragraphs, it is of the greatest importance that the use of meat should be interdicted, at least while the patient is under treatment and for a sufficient length of time after the cure has been effected to preclude the possibility of its having any influence to cause a recurrence of the disorder. It has been frequently observed that patients who have been cured of rheumatism while abstaining from the use of animal food have an almost immediate relapse, with swelling of the joints, and high fever, upon resuming the use of animal food. Relapses of typhoid fever are often similarly caused by the use of meat before the stomach has acquired power to digest it. Inflammation of the stomach is often produced in fever-patients during convalescence by the use of meat. It should be recollected that in withdrawing meat, a sufficient quantity of some other form of nitrogenous food should be supplied. Oatmeal and wheat-meal furnish the required elements in a form in which they can be easily assimilated, and never produce any of the serious results which follow the use of meat, in the diseases and conditions named. In most cases, also, milk and eggs may be used to a considerable extent, especially the first-mentioned article, either by itself or in combination with such farinaceous foods as oatmeal gruel, barley gruel, rice, and farina.

Meat may often be used with very great benefit, sometimes as an almost exclusive article of diet for a short time, in cases of great debility, anemia, farinaceous or flatulent dyspepsia, and acid dyspepsia. The special reason for its use in debility is, that, on account of the readiness with which it is digested, the nitrogenous tissues which are suffering for need of repair may be more rapidly built up than by vegetable food; the system also requires a larger proportion of nitrogenous elements than is found in a natural state. If in any of these cases, however, the use of meat is contra-indicated on account of other conditions, its place may be supplied by such food as gluten flour, which contains a large proportion of nitrogenous elements, but a very small share of the carbonaceous.

Fats.—Fat in the form of cream, and such nuts as almonds, chestnuts, and filberts, may be used freely with benefit by very thin people whose digestion is not greatly impaired, and especially in the emaciation incident to consumption, diabetes, and other wasting diseases. In many of these cases, the use of a small quantity of cream in connection with other food seems to have a favourable influence upon nutrition by increasing the assimilation.

Milk.—Milk is one of the few articles of food which contain all the elements of nutrition in a form easily digested and assimilated; hence it is rarely to be forbidden altogether. However, there are many persons whose experience seems to show that it has a clogging effect upon the liver, at least in particular cases, occasioning headache, "biliousness," and other unpleasant

symptoms. There are also certain classes of dyspepsia, such as acid and bilious dyspepsia, which do not tolerate the use of milk. Many persons will find, however, that they are able to use milk without any inconvenience, if it is eaten rather than drank, and taken in limited quantities. Such persons should avoid the use of sugar and fruits, especially acid fruits, in conjunction with milk. Milk must be forbidden in cases of gall-stones and jaundice.

Milk is sometimes found almost indispensable as an article of food in the treatment of fevers, especially in the cases of children, in the treatment of certain classes of nervous disease, particularly those dependent on defective nutrition and accompanied with impaired digestion. The use of skim-milk is an excellent means of combating obesity.—*J. H. Kellogg, M. D.*

CLEANLINESS AND BEAUTY.

No ONE who has a good complexion and a good figure, including a graceful carriage, can be otherwise than good looking.

For the first, health and cleanliness are requisite. It is a startling assertion, but none the less true, that very few women are really clean. The skin, seen under a microscope, resembles a piece of coarse lace net, and is simply a mass of pores. Through these pores a healthy circulation is constantly discharging effete matter, and if they are allowed to become clogged for want of cleansing, this refuse matter will inevitably find an outlet in the form of pimples, black heads, etc. A daily sponge bath is one of the greatest beautifiers in the world. To take it, all you need is a basin of warm water, two wash rags, a soft towel for drying, and a rough one for rubbing. Use pure, unscented soap. Wet one rag and soap it well, and rub every inch of your body, from head to heel, with this. Now, take the other rag and wash the soap off, rubbing briskly all the time. Then dry with your soft towel, and finally polish off with the coarse towel, until you are all in a glow. This may be done either night or morning, as you prefer. If the bath is not taken at night, give yourself a ten minutes' vigorous rubbing just before going to bed.—*Selected.*

FOR MOUTH BREATHERS.

AN old writer informs us that "it is a known fact that man can inhale through his nose for a certain time mephitic air, in the bottom of a well, without harm; but if he opens his mouth to answer a question or call for help, in that position his lungs are closed, and he expires. Most animals are able to inhale the same for a considerable time without destruction of life, and, no doubt, solely from the fact that their respiration is through the nostrils, in which the poisonous effluvia are arrested."

MR. ANDREW CLARK, the eminent English physician, in a recent lecture at Birmingham on the "Religion of the Body," in which he spoke of the body as a talent which must be put to the highest possible uses, and emphasised the necessity of obedience to the laws of physical health, used the phrase "physical righteousness,"—a capital phrase, which ought to be written on the minds of all persons. Physical righteousness means obedience to the laws of health; means, among other things, exercise, rest, and the avoidance of overwork. There are many persons who may be morally righteous and physically unrighteous.—*Christian Union.*

Publishers' Department.

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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—Machelyie 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.

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- MELBOURNE: July 7, 4-55; July 14, 4-58.
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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.

ARRANGEMENTS have been perfected for a series of Sunday evening Bible studies to be held in Prahran, Melbourne, commencing Sunday evening, June 25. The studies will be conducted by Elder G. B. Starr, assisted by the faculty and members of the Australasian Bible School.

The Town Hall has been secured, and is well adapted for this purpose, being centrally located, and sufficiently commodious to accommodate a large audience. It is also well ventilated, and lighted with electric lights. The series of studies will embrace The Origin and Inspiration of the Bible; the Power of the Word; the Gospel in Creation; Christ the Creator; the Bible and Higher Criticism; Prophecy and History; the Second Coming of Christ, and kindred subjects.

The students are manifesting a lively interest in this work, and are rendering valuable assistance in house to house visitation, and in giving personal invitations to the people.

THE ordinary semi-annual meeting of stockholders of the Echo Publishing Company, Limited, will be held at the registered office of the company, 14 and 16 Best Street, North Fitzroy, on Monday, 10th July, 1893, at 6.30 o'clock P. M. Business, to receive the Directors' report and balance sheet, and to transact any other necessary business.

W. D. SALISBURY, Secretary.

THE *Review and Herald* of April 11 states that in the first four months of the present year, forty-seven persons have united with the church in Battle Creek, Michigan, by baptism, and many others have been baptised there who have united with churches in other places.

FROM WELLINGTON TO MELBOURNE.

In company with Bro. Jas. Harris, I left Wellington, N. Z., May 26, and reached Auckland the following evening. The trip up the west coast was a pleasant one, and occupied only twenty-eight hours. Three days were busily spent in Auckland, visiting our people, who seem to be of good courage, and are rejoicing in the prospect of a camp-meeting in Auckland next November.

When I left Wellington, the New Zealand Conference Committee had just closed a season of consultation regarding their work. Elder Wilson, who is slowly recovering from a joint attack of la grippe and measles, will soon join Elder McCullagh in the Hawkes Bay District. Elder Israel and Bro. Simpson were planning a trip through the Wairarapa Valley, and Bro. G. A. Anderson, who has suffered much from the rheumatism in the damp climate of Norsewood, expected to go to the Hot Springs for relief.

Mrs. E. G. White was enduring the damp and windy weather of Wellington very well, and having found at the Tract Society Depository a quiet and comfortable place to reside, is engaged in writing on some of the unfinished chapters of her forthcoming *Life of Christ*. At the close of the camp-meeting in Napier, she felt a great desire to attend another general meeting in New Zealand. The appointment of the next annual Conference early in the season may enable her, if she can endure the dampness of the climate, to remain and attend this meeting, before the next annual Conference and first camp-meeting in Australia.

Tuesday afternoon, May 30, I took passage in the *Tarawera*, which made a quick trip to Sydney, reaching there Sunday, June 4, at 11 A. M. At the Tract Society's Depository, which I found pleasantly located in Cook St., Glebe Point, I learned that there was a general meeting in progress at Parramatta, and I hurried out there in time to attend the afternoon and evening services. In the forenoon there had been a baptism, and in the afternoon there was an experience meeting, in which a large number took part. The spirit of brotherly love was prominent in the meeting, and several were rejoicing in the goodness of God in drawing their friends and relations into the fold.

To me it was a precious privilege to attend this first general meeting of our brethren in New South Wales. In the afternoon meeting there were present eighty adults, sixty-four of whom were members of the Parramatta, Sydney, and Kellyville churches. In the evening, the house was well filled, as is usual, by the people of Parramatta.

At this meeting I was glad to meet all the Conference labourers in New South Wales. Elder Daniells has been holding meetings in Parramatta and Sydney, also as many family Bible-readings as time would permit. He expects soon to go to Queensland with the labourers sent out by the General Conference for that field.

Elders Steed and Hare are pushing forward the work on the new meeting-house in Kellyville, and expect to complete it in two or three weeks. As soon as possible, they will begin meetings in a place six miles away, where there are several interested families. Their tent, which was getting old and leaky, was blown down and badly torn on the afternoon of June 10. Donations to purchase them a new tent would be thankfully received by them or the Conference secretary.

Bro. T. Whittle, the colonial canvassing agent, is conducting a Canvasser's Institute in Parramatta. About a dozen agents are in attendance, most of whom are planning to go with Bro. Whittle to work in Queensland during the winter. The institute will continue three weeks. Elder Daniells is often present, and Bro. A. S. Hickox, of California, attends regularly to assist in the instruction. In a few weeks Bro. Hickox will proceed to his field of labour in Queensland.

After a busy week in New South Wales, spent in visiting some proposed school sites, where large tracts of land are offered at comparatively low prices; in correspondence, and in counsel with our

labourers in and near Sydney, I came on to Melbourne, intending to spend three or four weeks here, and then to return to New Zealand. W. C. W.

THE BIBLE SCHOOL.

AGAIN I have the privilege of spending a few days at the Australasian Bible School. The attendance is nearly double what it was last year. As the family gather for morning worship, I watch for the familiar faces of the students who were here last year. Most of them are present, but some are missed.

The boarding students taking a full line of studies are as follows:—

FROM AUSTRALIA.

W. L. H. Baker.	Arthur Wainman.	George Cleal.
John S. Reekie.	J. H. Camp.	W. Grenfell.
Arthur Currow.	C. J. Anderson.	Sissy Cleal.
J. Hansen.	Ebin Hardy.	

FROM TASMANIA.

May Lacey.	Tena Judge.	Isabel Anderson.
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FROM NEW ZEALAND.

Fairley Masters.	Chas. Paap.	Thomas Bell.
May Israel.	Bella Berry.	Arthur Wilson.
Carrie Gribble.	Jessie Israel.	W. R. Carswell.
M. A. Connell.	Maggie Hare.	John W. Owen.
Harold Bree.	Philip Hill.	Rose Goodey.

Wm. Macknight.

May Walling, from America.

Day students taking full course:—

Metcalfe Hare, Kaeo,	New Zealand.
Mrs. Isaacs, Auckland,	"
Mrs. A. Edwards, Napier,	"
B. B. Belden, Victoria.	Mrs. Falir, Victoria.
Mrs. B. B. Belden,	Freddie Walpole,
Nellie Hendon,	Mrs. A. S. cele,
Minnie Stockton,	Elsie Michaels,
Jessie Smith,	Harry Stockton,

Day students taking one or two studies:—

Fannie Bolton.	Mary A. Davis.
Mrs. Metcalfe Hare.	Mrs. J. H. Camp.
Philip Reekie, Bro. Shephard,	and one or two more of the old students are expected soon; also several new students from abroad.

Our hearts rejoice as we see so many active, earnest, and promising young men and women, hard at work fitting themselves for future usefulness.

The faculty for the present year is as follows:—

L. J. Rousseau, Principal, history and natural sciences; Geo. B. Starr, Biblical history and ethics; John Bell, jr., mathematics; Eliza J. Burnham, higher English; Mrs. L. J. Rousseau, assistant in English language; May Israel, phonography and typewriting; Mrs. G. B. Starr, matron; John S. Reekie, steward.

The increased attendance has made it necessary to rent another house, and furnish it, also to provide desks and additional furniture for the old quarters. About £120 have been thus invested, and a few necessary changes have been made in the house, to give a large and convenient dining room.

This reminds us that the pledges made to the school for furniture and library are nearly all due. Any payments which our friends can make on these, and any new gifts, will be thankfully received by the committee. W. C. W.

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