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JAVA.

W. L. H. BAKER.

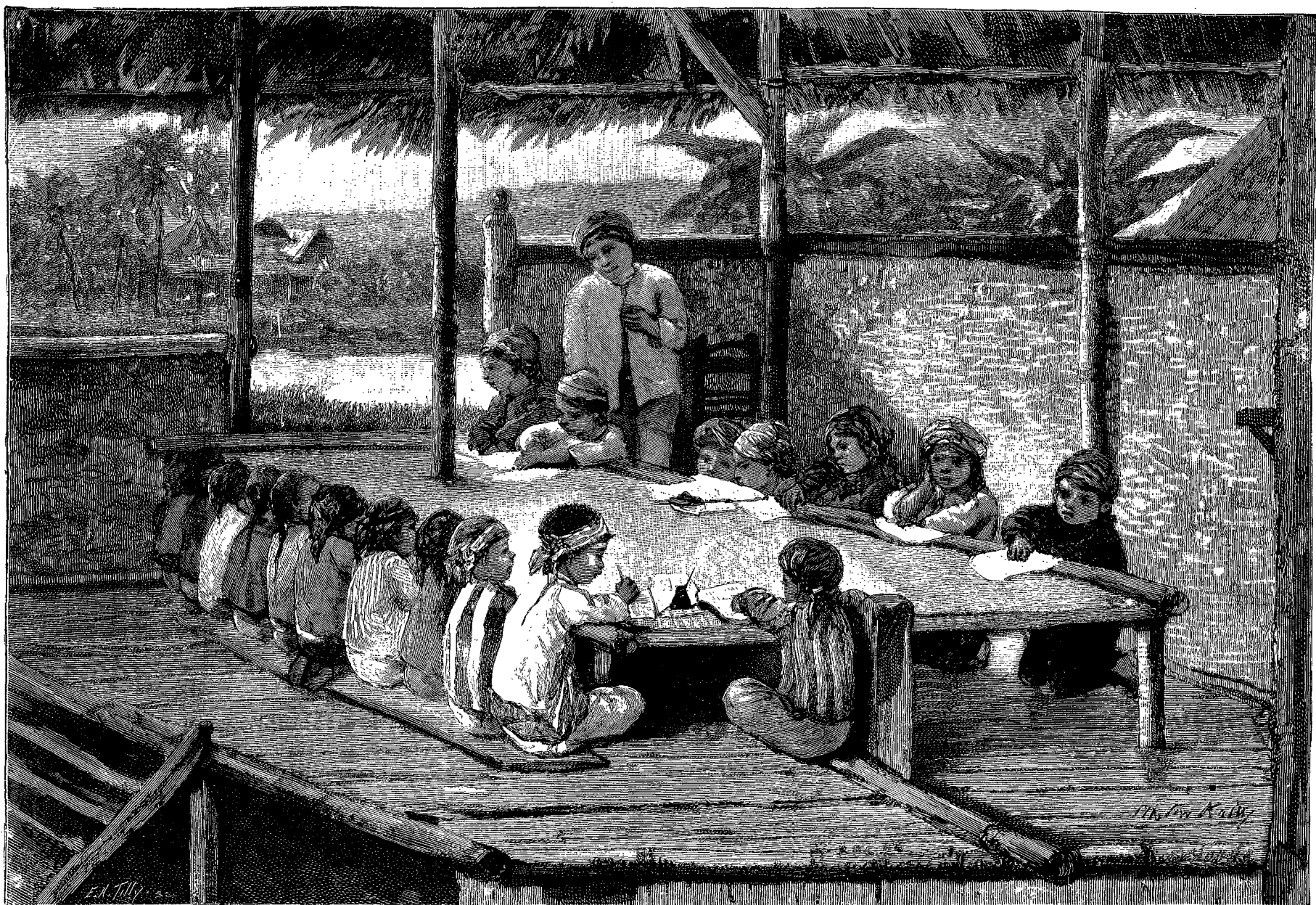
To the northwest of Australia with Borneo and Sumatra on the north lies the beautiful

Holland, the state which claims its control. In position it lies nearly east and west, in its western extremity inclining somewhat to the north, and its eastern to the south. Although exceeded in size by Sumatra, Borneo, Celebes, and New Guinea, in every other respect it is said to be most important of them all. In mildness of climate, and beauty of natural scenery, it is scarcely surpassed by the most favoured regions of earth.

The more northern portion of the island, with the exception of some alluvial coast

there are about a score of active volcanoes, the loftiest of which is Semeru, with an altitude of 12,238 feet.

The island has a tropical climate and abounds in a rich and diversified vegetation. There are few deciduous plants, but at all seasons the appearance is somewhat similar to that of the most productive regions of temperate zones in midsummer. The villages and towns, interspersed with living verdure, as approached from a distance are largely concealed from view, and are mainly



A JAVA SCHOOL.

island of Java. Apparently small on the map, it actually measures more than 600 miles in length, and more than 100 miles in its greatest breadth. Its area, which is 49,176 square miles, is nearly four times that of

land, is mountainous, abounding in volcanic peaks with few or no intervening valleys. The eastern portion, the larger part of the island, although mountainous as well, opens into broad and fertile valleys. On the whole,

recognised by the different varieties of groves and orchards which surround and invade them. Ponds and pools are variegated with lovely varieties of lotus, while the plains are carpeted with the silvery alang-alang grass.

The palm tree gracefully fringes the coasts, and nature smiles on the peaceful scene.

In the low lands are to be found the great rice fields and sugar plantations. Here also we find cocoanuts, cinnamon, and cotton. At a higher altitude are the plantations of coffee and tea, where also is produced the sugar palm and maize. Still higher the natives cultivate the Indian corn, potatoes, and cabbage.

The three principal towns of the island are Batavia, Samarang, and Socrabaya, with a European population in 1889 of 7,969, 3,547, and 6,421, respectively. The entire European population of the island in 1878 was 29,998. At the same time there was a native population of 18,824,574.

Education is receiving considerable attention in the island. There are a number of Government schools, a few normal schools, schools for the sons of the native chiefs, and a large number of elementary schools for the instruction of native children in general. Our illustration presents one of these schools, where the bright-eyed little native children, arranged in a line around a low, rude table, are, with apparently few exceptions, eagerly intent on their lessons.

The beautiful island of Java with its dense native population and its thousands of Europeans, presents an attractive field for the Christian worker. While many have gone to this fair land for wealth or for various personal reasons, how few have gone to tell these poor benighted souls of the name and love of Jesus. In the beginning of the seventeenth century, upon the establishment of the Dutch in the island and the founding of Batavia, religious teachers were required to proselyte in behalf of the Reformed church of Holland, and for this purpose schools and churches were established in the various provinces. Native assistants were procured and the work prosecuted with ardor. This soon resulted in the acquisition of something like 100,000 natives to the established religion. But the effort had been expended mainly by the direction and impetus of the state; and instead of producing Christians, it produced, as it always does, nominal conversions only. Consequently it is not surprising to know that to-day many of the so-called converts are living in gross wickedness, with no more idea of what really constitutes true Christianity than their ignorant heathen brethren. To the Dutch, however, belongs the credit of placing in the hands of this people as early as 1688 the New Testament, and in 1733 the entire Bible, upon which have been based the modern and more improved versions. According to the present regulations of the Government, "entire liberty is granted to the members of all religious confessions,"—a most favourable time for the proclamation of the gospel. May the time soon come when the love and power of a living Saviour, his speedy return to this earth to receive his people, and the glories of the kingdom that await those who love Him, will resound in every village and hamlet of this verdant isle.

JEHOVAH'S REST.

FANNIE BOLTON.

IN all the fair creation's grace,
From shining sun to starry flower,
We see the glory of His face
Who brought forth all by infinite power;
But not alone his majesty
In heaven's and earth's creations shine,
But Calvary's love and mystery
In every star and flower have sign.

When first the worlds were framed of old,
Untried the vast creation stood:
Its grace before its Author rolled,
And He pronounced it "very good."
And in its unmarred, infinite grace,
He truly rested; for He saw
The love of Christ at Calvary's place,
Establishing his holy law.

Athwart the glorious universe,
Athwart the splendour of his throne,
He saw the shadow of the curse
In awful woe come darkening down.
He saw cruel sin his glory dim,
As for a moment, in the sight
Of cherubim and seraphim,
And break at length in cloudless light.

He saw to sin's occasion cruel
His infinite love triumphant rise,
Unfolding fair and beautiful
Before the hosts of earth and skies;
And that which came to dim his love
Before his creatures, served to show,
As background dark, the brightness of
His love, that faltered not at woe.

His tender heart was bound with thorn
Woven by our lost, rebel race.
As faithful shepherd for his own,
He crossed the rocky, desolate place.
With love forgetful of all pain,
He reached to lift the fallen up;
He bore our crimson sin and stain,
And drained to dregs our bitter cup.

And as God saw, the day had rest;
Love rested in unfathomed love.
The Father in the Son was blest,
The Son in God; and, hallowed of
The days of earth, they set apart
The holy hours wherein they stood
The Father and the Son, one heart,
Beholding all as "very good."

Beholding not the face alone
Of nature and of man and heaven,
But that great, high, uplifted throne
From which no pillar could be riven,
Since God had proved its right to be
By saving man from evil's curse,
And showing forth love's mystery
Before a wondering universe.

O rest of God, rest infinite!
That pierced the shadow of the curse,
Thy seat is in the cross whose light
Illumines all the universe.
In Christ all things at last shall be
One, in a union naught can mar,
And age on age of harmony
Roll on with not a note to jar.

This rest Thou givest us to see,
To taste in blessed Sabbath days,
When we behold thy mystery,
And on thy vast creation gaze;
And when we rest in faith of this
From doubt and questioning, O Lord,
Our groping fingers touch the key
That gives thy day its perfect chord.

Creation's day, Redemption's gem,
Memorial of Christ's work and cross,
Prophetic of that mighty hymn
We'll sing triumphant over loss,
O Sabbath rest, shall we not say,
"Honourable thou, our soul's delight,
Emblem of heaven's eternal day,
Of God's unfathomed love and might?"

TRUE submission to God demands that we submit to be cleansed, to be regenerated; to suffer, to do whatever God has for us.

General Articles.

THE CHARACTER OF GOD VINDICATED.

MRS. E. G. WHITE.

GOD in his wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law. Therefore it must be demonstrated before the inhabitants of heaven as well as of all the worlds, that God's government was just, his law perfect. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effect upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and his law is bound up the well being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

The same spirit that prompted rebellion in heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God, and promise men liberty through transgression of its precepts. Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves, and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprove, as if he were the sole cause of difficulty. From the days of righteous Abel to our own time, such is the spirit that is displayed toward those who dare to condemn sin.

By the same misrepresentation of the character of God as he had practiced in heaven, causing Him to be regarded as severe and tryannical, Satan induced man to sin. But the Eternal One Himself proclaims his character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." In the banishment of Satan from heaven, God declared his justice, and maintained the honour of his throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of his love by yielding up his only begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in nowise chargeable upon the government of God.

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, his compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested by the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, "I will that they also, whom Thou hast given Me, be with Me where I am." Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship Him." Not a stain rested upon Jesus. His humiliation ended, his sacrifice completed, there was given unto Him a name that is above every name.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit in which he ruled the children of men who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven.

But it was not merely to accomplish the redemption of man that Christ came to earth to suffer and to die. He came to "magnify the law" and to "make it honourable." The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, "that through death He might destroy him that had the power of death, that is, the devil." Lucifer's desire for self-exaltation had led him to say, "I will exalt my throne above the stars of God. . . . I will be like the Most High." God declares, "I will bring thee to ashes upon the earth, . . . and never shalt thou be any more." Eze. 28:18, 19. When "the day cometh that shall burn as an oven," "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonour to God, will now vindicate his love and establish his honour before a universe of beings who delight to do his will, and in whose heart is his law. The Word of God declares, "Affliction shall not rise up the second time." Nahum 1:9. The law of God which Satan has reproached as a yoke of bondage, will be honoured as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him

whose character has been fully manifested before them as fathomless love and infinite wisdom.

THE SABBATH FROM CREATION TO THE CROSS.—No. 4.

AT THE CROSS.

R. HARE.

ISRAEL went out a ransomed people from under the cruel power of their Egyptian oppressor. In the land of promise, where the Messiah should come, they were to enjoy perfect liberty, that they might live in perfect obedience to the will of their great Deliverer. But as their faithful leaders fell one by one, and the memory of God's deliverance faded away, apostasy registered itself upon the history of Israel. Idolatry, with its debasing forms and ceremonies, took the place of the pure and holy worship required by the God of heaven. The worship of Baal, the sun-god, played a large part in the overthrow of this people; for they had forgotten the name of Jehovah for Baal. Jer. 23:27.

Then, as in every apostasy, the Sabbath was trampled under foot, but not without protest. The prophet is at last commissioned to bear a warning that if they would not cease to desecrate the Sabbath, a fire would be kindled in the gates of Jerusalem that should never be quenched. Jer. 17:24, 27. That fire was kindled. The beloved city was laid in ruins, and its inhabitants were carried into exile, until for seventy years the land had "enjoyed her Sabbaths." 2 Chron. 36:16, 21. By the rivers of Babylon the captive exiles sit down to weep; while in deep repentance they learn that disobedience and rebellion are but poor weapons when in conflict with the Word of God. Command is finally given by Artaxerxes, the Persian monarch, that the captives return to the land of their fathers. With glad hearts they retrace their steps to find a resting-place, if only among the ruins of their beloved city. Clad in armour and with sword in hand, through long morning watch and midnight vigil they labour to repair the walls and set up the gates that were destroyed with fire because Israel trespassed upon the rest-day of the Creator. The city was finally restored, and the zealous leaders determine that never again shall those walls be humbled in the dust because of Sabbath desecration. Neh. 13:17-22.

It is from this point in the history of Israel, that we find introduced those fabled and burdensome restrictions by which the Jewish leaders condemned the "Lord of the Sabbath" as He walked among men. The Sabbath was to be called a delight; but under the traditional restrictions thrown around it by the Rabbis it had become a burden. The sick must not be restored on the Sabbath; the diseased must not be cured; in fact, all works of mercy in regard to humanity were forbidden by the traditional edicts with which Pharisaic presumption had surrounded the Sabbath.

Here we can see something of how Satan works. Formerly he had induced Israel to violate the Sabbath, and this caused their ruin. Now that they had returned from captivity, under false views of protecting the Sabbath they heaped restrictions upon it. By this means the Sabbath was made a burden, and its blessing lost. Satan was equally pleased in having its blessing turned into a burden—almost a curse.

This is how it stood when the Man of

Nazareth walked the streets of Jerusalem. As Lord of the Sabbath, He must loose those heavy burdens put into the Sabbath by the mind of man, and restore to the sacred day its spirit of mercy. Seventeen times, in connection with his discourses and his miracles, is the Sabbath brought prominently to view. He proclaimed Himself "Lord of the Sabbath," and to the rulers, who had bound heavy burdens, He protested that God required mercy and not sacrifice. So the withered hand is restored; the demon spirit cast out of the man in the synagogue at Nazareth; Peter's mother-in-law is relieved of the burning fever; the impotent man who has been lying for thirty-eight years by the pool of Bethesda, is commanded to rise and walk; the blind eyes are opened; the man suffering with dropsy is healed; and the woman bowed by a spirit of infirmity for eighteen years is loosed, all on the Sabbath day. Were any of these miracles violations of the Sabbath law?—No! for they were all works of mercy. The Sabbath law commands, "Six days shalt thou labour and do *all thy work*." But he who is called upon to perform deeds of mercy, though like the priest in the ancient sanctuary his task may be twice that of other days, is found guiltless, because it is the *Lord's work*. These miracles were, however, violations of the Jewish traditions, and because of this the Pharisees sought how they might put Him to death.

The life of Christ is God's commentary on his holy law. In that life we have a living representation of the law that was written on stone. Christ was often accused of breaking the Sabbath; but He refuted the charge, declaring, "It is lawful [according to law] to do well on the Sabbath day." Nothing He ever did was contrary to that law which He had proclaimed from Sinai. When his wilderness temptation ended, we read that He went to Nazareth, where He had been brought up; and "as his custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. Here He had lived for over twenty years, first as a school-boy, then as a workman at his father's bench, and finally as a teacher in the synagogue; but during all this time it was his custom to attend the house of prayer on the Sabbath. This was not because He could not gather a congregation at any other time; for the thronging multitudes always pressed his foot-steps.

We follow Him through the eventful years that mark his earthly ministry. Never before had a life so grand and full of power been revealed to mortals. Earth could not endure that witness against its sin; and now the end has come. Cruel hands take the "Prince of Life," and with indignant scorn stretch his pierced limbs on the cross that stands between earth and heaven. Creation trembles and hides in blackness, as she waits to hear the dying cry of her Lord. Slowly the darkened sun nears the western horizon—"the hour has come," and lo! He dies! Loving hands loosen those pierced and stiffened limbs from that grasp of death. Tenderly the winding sheet is folded over that torn brow and those silent lips. Then slowly, and with bowed heads, the weeping followers bear that broken body to its new tomb.

Every hope has faded now! "They thought it was He that should have redeemed Israel;" but now He is dead! What can they do—those heart-broken associates—for one they loved so well? Life they cannot recall; but they may embalm his body, and thus preserve

from decay the form and features of love. Eagerly they hasten to prepare spices and ointments, lest the defacing hand of decay should mar those features. But as they prepare, lo! the Sabbath has come; "for that day was the preparation, and the Sabbath drew on." Will they continue that labour of love, or must they leave the body of their Lord to mortify in the tomb till the Sabbath is past?

The disciples had often heard the Master discourse about the Sabbath. They had heard Him declare that He was "Lord of the Sabbath;" and when He claimed that divine relation to the hallowed day, they knew that He was Lord to protect and defend that sacred institution. And although his wounded body now slumbered in the tomb, they refrained from anointing or embalming that which they loved most upon earth, so that they might rest on the "Sabbath day according to the commandment." Luke 23:56. The world's Redeemer rested also, as He had done four thousand years before, on the Sabbath day.

Reader, do you recognise the Man of Calvary as "Lord of the Sabbath"? When the blood-drops fell from his wounded hands and pierced side, the "new covenant" in his blood was sealed. No man could henceforth add to, or take away from, its divine requirements. Gal. 3:15. His work under the new covenant is to put that holy law into the minds of his people, and to write it—not on tables of stone—but on the fleshly tables of their hearts. Heb. 8:8, 10.

The Sabbath is part of that law, and is the very first requirement brought to view under the new covenant, as it was the first obligation placed upon man under the old. The Saviour dies. The covenant is sealed with his blood, and under that new covenant the disciples rest on the Sabbath day according to the commandment. Is that law written upon your heart? Not the law of the "man of sin," who declares that the first day of the week is the Sabbath, but the law of the ever-living Father, who proclaims, "The seventh day is the Sabbath of the Lord thy God."

Have you been sealed under this "new covenant"? If so, it will be your greatest delight to obey the law of God; for then it will be with you as it was with Christ—"Thy law is within my heart." Ps. 40:8. The carnal mind is ever in rebellion against that holy law (Rom. 8:7); but "this is the love of God, that we keep his commandments."

The long Sabbath rest for God's people will soon begin. Already the dial-shadows across the centuries point to the eventide. The Lord of the Sabbath will soon return to take with Him a ransomed nation, "having his Father's name written in their foreheads," to worship in that lofty temple where God shows Himself face to face.

Thy holy Sabbath, Lord,
We ever hail with joy.
Blest be its hallowed hours, when praise
Our hearts and tongues employ,
Foretaste of endless rest
In temple courts above,
Where we shall meet to see thy face,
And worship in thy love.

Is it not a shame that we are always afraid of Christ, whereas there never was in heaven or earth a more loving, familiar, or milder man, in words, works, and demeanour, especially toward poor, sorrowful, and tormented consciences? Hence the prophet Jeremiah prays, saying, "O Lord, grant that we be not afraid of Thee."

THE CHURCH.

THE CONFERENCE IN THE EARLY CHURCH.

G. B. STARR.

IN the early church, delegates from all the churches formed a council, or conference. These delegates were selected by the churches, and by virtue of letters of commendation from them represented the churches in the conference; thus the united vote of these delegates represented the united voice of the churches. These delegates were expected to receive information and experience at the conference, which they were to carry back to their church; and the Holy Spirit met with these delegates, and gave them light and instruction by which the church was benefited on their return. See Acts 15:25-32. Men elected to fill positions in the conference, such as president, secretary, etc., held the office to which they were called, and exercised the authority delegated to them. Ministers chosen by the conference were called to labour among all the churches, or to go to special fields as directed by the conference.

In Acts 15:1-4 we have the first record of delegates chosen to such a conference. These were chosen by the church at Antioch. They determined that Paul and Barnabas and certain others of them should go to Jerusalem to consider the question of circumcision. We learn from Gal. 2:3 that Titus, a Greek, was one of the delegates. Letters of commendation given to representatives chosen to a special work, are mentioned in 1 Cor. 16:3: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem." See also 2 Cor. 3:1. And in 2 Cor. 8:18, 19: "And we have sent with him [Titus] the brother whose praise is in the gospel throughout all the churches; and not that only, but who are also chosen of the churches to travel with us with this grace." The grace mentioned is the grace of giving of their means to the advancement of the work of God. It will thus be seen that the early church considered the keeping up of the tithes and offerings of sufficient importance to employ men to devote all their time and talents to the presentation of this one subject to all the churches.

The apostle James appears to have filled the office of chairman, or president, at the first conference. See Acts 15:13-21. He summed up the arguments of the various speakers, and recommended a course of action at the conference, which the conference thought best to follow very closely; and it pleased the conference to select men of experience together with Judas and Silas, who were prophets, to accompany Paul and Barnabas on their way to Antioch and Syria and Cilicia. It was also agreed at this meeting between the apostles James, Cephas, and John, and Paul and Barnabas, what fields of labour they should work in (Gal. 2:8, 9), Paul and Barnabas being recommended to continue labour for the Gentiles, while the others laboured especially for the Jews.

These leading men treated each other as brethren and fellow-servants of Christ. They preached not themselves, but Christ Jesus the Lord, disclaiming any praise or honour. Their position is stated clearly in their writings: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So, then, neither is he that planteth anything, neither he

that watereth; but God that giveth the increase." 1 Cor. 3:5-7.

Peter did not assume a position above the other apostles; but he called Paul his "beloved brother Paul," and accepted the rebuke given by him at Antioch, where he failed to exalt the truth and maintain by his actions his own opinion expressed at the conference at Jerusalem, and also the opinion of the conference. His fallibility was thus clearly exhibited, and the record of it is a standing rebuke to the church that claims infallibility for him.

The articles on "The Church" thus far presented, give an idea of the character and design of the church of Christ in the world, and of its organisation and workings in apostolic times; in short, of the mould it received from the apostles and their immediate followers. In the next article some of the causes that led to a departure from this primitive simplicity, and prepared the way for the introduction of the great apostasy, will be considered.

THE SACRAMENT OF BASIN AND TOWEL.

THE idea of another sacrament being announced almost takes one's breath away; all the more so when the announcement comes from the bosom of so orthodox a communion as the Free Church of Scotland. But to see how beautifully and tenderly the rite is described is to be taken out of the region of sensational novelties into the region of searching and sublime spiritual truth. What else indeed could we expect from anything written by Walter C. Smith, D.D., whom every one thinks of first as poet, and only a long way after as theologian?

"There were two sacramental acts," he says in the *Expositor*, "performed that night, when Jesus gathered his disciples in 'the upper chamber' at Jerusalem; for the washing of their feet was, as truly as the breaking of bread, 'an outward and visible sign, of an inward and invisible grace.' But the one has fallen out of use, while the other remains."

After tracing with fine spiritual fancy the symbolism of the narrative, Dr. Smith arrives at the conclusion that "What our Lord specially meant to teach his disciples was, that if there was anything by which they could aid and comfort their fellow-pilgrims on earth, no matter how displeasing, even how revolting it might be to their natural sensibilities, they must gird themselves to do it, even as He had done. Nothing must be too humble for their love, nothing so distasteful that they would not put their hand to it, if thereby they might anywise lessen the miseries of men? Are there diseases that have to be nursed and tended? Are there wounds that have to be cleansed and bound up? Are there impurities in the homes of the poor that are sapping the health of the people? And do you somehow shrink from coming in contact with such things? Does not our Lord's example here tell us that love must overcome that distaste, and that if in any way we can help to heal or comfort our brethren, we must take the basin and towel, and do the humblest service that is needed? . . . That, I reckon, was the prime lesson of this sacramental rite. But surely it also meant to teach us that we too, like our Lord, must not be anxious to spy out, or to point out, the frailties and errors of his people, but always to wash them out."

"It is somewhat curious that the rite of baptism which Jesus never practised, but left to be

done by his disciples, has maintained its place in the church along with the other sacrament of communion, while this of washing the feet, which He not only did Himself, but expressly enjoined them also to practice, has practically disappeared except as a kind of show-function, or a counsel of perfection, in one branch of his church." All the more reason, he urges, that its spiritual teaching should be observed. Happily, he adds, "of late years there has been a revival of it; at least on one side of its ministry. The tender hand of loving service is now readily tending the sick and the poor, and is not withheld even from the humblest task, neither does it shrink from that which is most trying to our natural sensibilities. Very beautiful it is to me to see so much of the youth and hope of Christendom consecrating itself to this lowly ministry, taking the basin and towel, as it were, from the hand of the Master to wash his soiled and foot-sore pilgrims. But the other side of this symbol—the charity that is not eager to spy out, or to point out the disciples' faults and shortcomings, but seeks only to remove these blemishes, that is not so common, though it be quite as beautiful in its way."

THE EVERLASTING HOME OF THE REDEEMED.—No. 2.

S. McCULLAGH.

WHEN Lot selfishly chose the best country, and "pitched his tent toward Sodom," Abraham moved to Canaan, and while there the Lord encouraged him by giving him a vision of the future inheritance of the saved, which taught Abraham that there was a far "better country" for the godly than that rich place which Lot chose. The Lord said to the great Hebrew, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for *all the land which thou seest, to thee will I give it, and to thy seed forever.*" Gen. 13:14, 15. This promise has generally been accepted as referring to the land of Palestine, which the natural descendants of Abraham occupied so long; but it embraces infinitely more, as further revelations show.

By the spirit of prophecy Paul says that this promise to Abraham implied that the *whole world*, and not merely the land of Canaan, would be given to Abraham and his spiritual descendants. Rom. 4:13. The martyr Stephen says of God's promise to give Abraham the land, that "He gave him none inheritance in it, no, not so much as to set his foot on." Acts 7:5. That promise has yet to be fulfilled, and it will be when the earth made new is restored to the redeemed of the Lord. By faith Abraham embraced this truth: "for he looked for a city which hath foundations, whose builder and maker is God." Of Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Sarah, it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Heb. 11:13-15.

The country which these worthies sought by faith to possess *forever* was none other than the earth made new, which God told Isaiah He would create for his people: "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Isa. 65:17. It was "the kingdom and dominion and the greatness of the kingdom

under the whole heaven," which Daniel saw, in prospect, given to the people of the saints of the Most High. Dan. 7:27. And that is the very place which Jesus referred to when He said, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

It was a blessed privilege granted the beloved John on the barren isle of Patmos, to behold, in sacred vision, this future inheritance of the saints. He says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

In the wonderful plan of redemption, not only man is to be made a new creature, but the earth is to be made new again for his eternal abode, and the same power that creates within the defiled and fallen creature a new and clean heart, will also purify the earth of all its corruption and curse. In all this great work "we see Jesus," the mighty Restorer, in righteousness breaking the power of the arch-enemy, that He might redeem us unto God. He is the Prince of Life, who will impart to his followers the "life of never-ending, happy, happy rest, sweet rest." He it is who seals the believer with "that Holy Spirit of promise, which is the earnest of our inheritance *until the redemption of the purchased possession*, unto the praise of his glory." Eph. 1:13, 14. And when Eden is restored to man redeemed, the whole universe will join in the song of redemption, in ascribing, "blessing, and honour, and glory, and power," "unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

The blessedness of the new life in Christ Jesus here is simply the precursor of that life which the saints shall possess eternally through the resurrection of the dead, in that home beyond the grave and its power, where the redeemed will delight themselves in abundance of peace.

Once more the dominion of the earth will be restored, not only to Adam, but to the saved of every age. When the fires of purification shall have devoured the wicked, and all the works of man, with every mark of the curse, shall have been burned up, the Lord will bring from the ashes the new earth, wherein the righteous shall dwell; and then all the redeemed from every age will be presented with their eternal inheritance, and shall hear the words of God addressed to them, "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, *and over all the earth.*" Gen. 1:26.

CLEAN DEEDS.

"LOVE not in tongue, but in deed. Obey not in word only, but in deed. By true fruits—works, deeds—ye shall know them."

"Honour is purchased by deeds we do;

Honour is not won until some honourable deed is done."

Socrates says, "Such as thy words are, such will thy affections be esteemed; and such will be thy deeds as thy affections, and such thy life as thy deeds." Deeds, then, are things more alive, more potent for good or ill, more lasting, more effective on character, than aught else. A man may talk; but if he be not a doer of things, he is not much. This is an age of talk. There is much talk of many things, and much that does not tell, that has no effect. But deeds do tell. The best preaching our ministers can do is good deeds. The greatest thing we can do for any good cause is to work for it. Not that we must not talk for it, but that our effort must not stop with talk. Deeds

form character; deeds make up a full life; deeds will be rewarded in eternity. Deeds cannot be undone. What is done is done. Would you not have a thing so? then you must not do it. Deeds make our abiding, present life, and they will determine our future life.

Bailey says:—

"We live in deeds, not years; in thoughts, not breaths; In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives, Who thinks most, feels the noblest, acts the best."

"The proof of the pudding is in the eating."

The proof of all thoughts, all words, is the deeds. Then if the deed be wrong, how great is that wrong! It is known and read of all men. If we should think twice before speaking, how earnestly ought we to ponder our intended deeds?

Again: how much one deed mars a character, a life. Could some men put away forever from their memories and from the knowledge of the world one deed, how they could rise. But it is done, and, yielding to its influence on character, they give way to others. Shall we shape our deeds, or shall they shape us? Shall we make the deeds what we want them, or shall they make us? George Eliot says, "Our deeds determine us as much as we determine our deeds." But there is a time when we can be our masters. Shall we take advantage of it, and make every deed determine us to better deeds?—*Short Talks.*

RESPONSIBILITY FOR BELIEF.

It is often said that a man is not responsible for his religious beliefs, because they are not under his control. The answer to this is, that a man's beliefs are under his control in the same sense that his actions are. A man's beliefs will influence his conduct; but the converse of the proposition is equally true, that his conduct will shape his beliefs. Nothing is more common than for men to make their convictions bend to their practices. Instead of making their convictions square with the law of God, they stretch the law to conform to their inclinations.

Here is a young man, for example, who has been piously brought up. Among other duties he has been taught to remember the Sabbath day to keep it holy, to abstain upon that day from secular pursuits, and dedicate its hours to God and the soul. Through the influence of wrong associations, or irreligious surroundings, he is led to disregard the strict observance of the day. Finally the conviction is reached that the fourth commandment has been repealed, and that the observance of the Sabbath as a day of rest and worship is obsolete.

Now, it is obvious that this young man's beliefs or opinions in regard to the Sabbath are founded upon his practices. He has not first asked, "What is the law of God upon this subject?" but he has chosen to pursue a certain course of conduct, and then adopted principles to correspond with it. The only use he has made of his reasoning faculties has been to reconcile his beliefs with his inclinations.

To do as we please, and then convince ourselves that what we please to do is right, is one thing; but to lay down the law, and compel our feet to walk in that line, is a very different and much harder thing. "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."—*Selected.*

The Home Circle.

IN THE GLOOM.

I WAS sitting alone in the twilight,
With spirits troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting,
In the endless need of repair;

But my thoughts were about the building,
The work some day to be tried,
And that only the gold and the silver,
And the precious stones should abide;

And, remembering my own poor efforts,
The wretched work I had done,
And even when trying most truly,
The meagre success I had won;

"It is nothing but wood, hay, and stubble,"
I said, "it will all be burned,
This useless fruit of the talents,
One day to be returned.

"And I have so longed to serve Him,
And sometimes I *know* I have tried;
But I am sure when He sees such a building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions,
That sometimes makes us so wise.

Dear child! she wanted to help me,
I know 'twas the best she could do;
But oh! what a botch she had made,
The gray mis-matching the blue;

And yet—can you understand it?—
With a tender smile and a tear,
With a half-compassionate yearning,
I felt her grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew his meaning,
So full of compassion and love,
And my faith came back to its refuge,
Like a glad returning dove;

For I thought when the Master Builder,
Comes down his temple to view,
To see what rents must be mended,
And what must be builded anew;

Perhaps as He looks o'er the building,
He will bring my work to light,
And seeing the bungle and marring,
And how far it all is from right,

He will feel as I felt for my darling,
And will say as I said for her,
"Dear child! she wanted to help me,
And love for me was the spur.

And for the real love that is in it,
The work shall seem perfect as mine;
And because it was willing service,
I will crown it with plaudit divine."

And then in the deepening twilight,
I seemed to be clasping a hand,
And to feel a great love constraining me,
Stronger than any command;

Then I knew by the thrill of sweetness
T'was the hand of the blessed One,
Which would tenderly guide and hold me
Till all the labour was done.

So my thoughts are nevermore gloomy,
My path is no longer dim,
But my heart is strong and restful,
And my eyes are unto Him.—*Selected.*

"THE Lord is my strength and song, and is become my salvation."

WOMEN OF THE BIBLE.—NO. 49.

The Scriptural Model Woman.

A. M.

THIS study of the divine standard of "a woman that feareth the Lord" seems most appropriate in closing the Old Testament lessons on the "Women of the Bible." Through the goodness of God we have the record of their experience, that we may shun their follies and mistakes, and escape the evil wrought in themselves and their posterity. Also that we may be encouraged to imitate the good and virtuous; and for this purpose we have set before us in that most instructive portion of Holy Writ, the Proverbs, a perfect pattern, which we have failed to see in our previous lessons. May the blessing of God rest upon every reader, and especially the young, that they may seek the Lord Jesus more earnestly each day to attain this perfect character.

"Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her.

So that he shall have no need of spoil.

She will do him good, and not evil,

All the days of her life."

Do the tears start at this? Does the heart grow faint? Listen! Jesus speaks, "Neither do I condemn thee; go, and sin no more." John 8:11. By obedience we may have these precious promises: "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." 1 John 1:9. Thus every accusing word or thought that Satan or creature can bring is met by the assurance that God alone can give: "The blood of Jesus Christ cleanseth us from all sin."

"She seeketh wool and flax, and worketh willing with her hands—

She is like the merchants' ships;

She bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household,

And a portion to her maidens.

She considereth a field, and buyeth it;

With the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength,

And strengtheneth her arms.

She perceiveth that her merchandise is good;

Her candle goeth not out by night."

From these verses we learn the secret of this perfect character. She has been feeding with her household on heavenly food from "afar." She has considered a field and bought it, and obtained the "pearl of great price." Her loins are girt about with truth, she has taken the armour provided by God that she may be able to resist all the fiery darts of the tempter. Eph. 6:10-19.

She perceives that "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. Her candle, "the light of life," shines forth constantly in joy and sorrow; her faith falters not; she follows on to know the Lord in his unfolding Word, and daily providence. Matt. 5:14-16.

"She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor;

Yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household;

For all her household are clothed with double garments.

She maketh herself coverings of tapestry;

Her clothing is silk and purple. . . .

She looketh well to the ways of her household, And eateth not the bread of idleness."

"Her husband is known in the gates,

When he sitteth among the elders of the land. . . .

She openeth her mouth with wisdom;

And in her tongue is the law of kindness. . . .

Her children arise up, and call her blessed;

Her husband also, and he praiseth her."

In these verses we see a woman of wealth and position, most industrious in planning and making all that is needed for the comfort and well-being of her family, looking well to all the ways of her household, with time and thought to assist her husband in his business affairs, and ready at all times to help the poor and needy; but incomplete would the character be without this crowning grace: "*She openeth her mouth with wisdom; and in her tongue is the law of kindness.*" This has begotten her blessing and praise from her children and husband. And to her husband honour: "He is known in the gate." And this is her reward: "Give her of the fruit of her hands, and let her own works praise her in the gates." "Strength and honour are her clothing; and she shall rejoice in time to come." "Many daughters have done virtuously, but thou excellest them all."

What a contrast is this to the ideal many form of a pleasant life and good time, which means to have nothing to do with the cares of a household or earning a living, but to get up late, and have some one to wait upon them; to spend all they can get upon themselves, and shut their eyes to the wants of others except as it will suit their own purpose; and to be petted and indulged in every whim and fancy. This false ideal has brought disappointment and discontent to many young hearts and embittered all their lives; but when we place it beside the beautiful life spread before us in this portion of God's Word, we see how mean and contemptible such a life would be—worse than useless here and final loss hereafter. We may not possess wealth, position, or beauty; yet we may all strive to shape our characters to this divine pattern with every hope of success. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

THE TAJ MAHAL.

P. T. MAGAN.

IN the Indian city of Agra on the Jumna River is situated this building, which is equalled by no other upon earth. It is at one end of a noble court-yard, the depth of which is 450 feet. The whole is surrounded by a red sandstone wall, adorned with arcades, and pierced by four gateways. The principal entrance is elaborately carved, and on it are many inscriptions from the Koran. Twenty-six marble cupolas ornament its summit. A long paved pathway leads up to the Taj. On either side of this avenue are trees of gigantic proportions, with lovely foliage, and flowers of varied hue spring up on every side.

The Taj is raised on a platform of red sandstone, measuring 964 feet by 329 feet, one side of which is washed by the Jumna. Two mosques occupy the east and west sides; they are of red sandstone, inlaid with white marble, with marble domes. That to the east was built as a *jawab*, or answer, to the other, in order to preserve the symmetry of the group. From this platform rises a superb terrace of white marble, 313 feet square, in the centre of which stands the beautiful pile itself. At each angle is a lofty minaret of exquisite proportions, built of white marble, surrounded by a light, graceful cupola, supported on eight pillars. They are about 150 feet in height, and a beautiful view is gained from the top, which is reached by a spiral staircase.

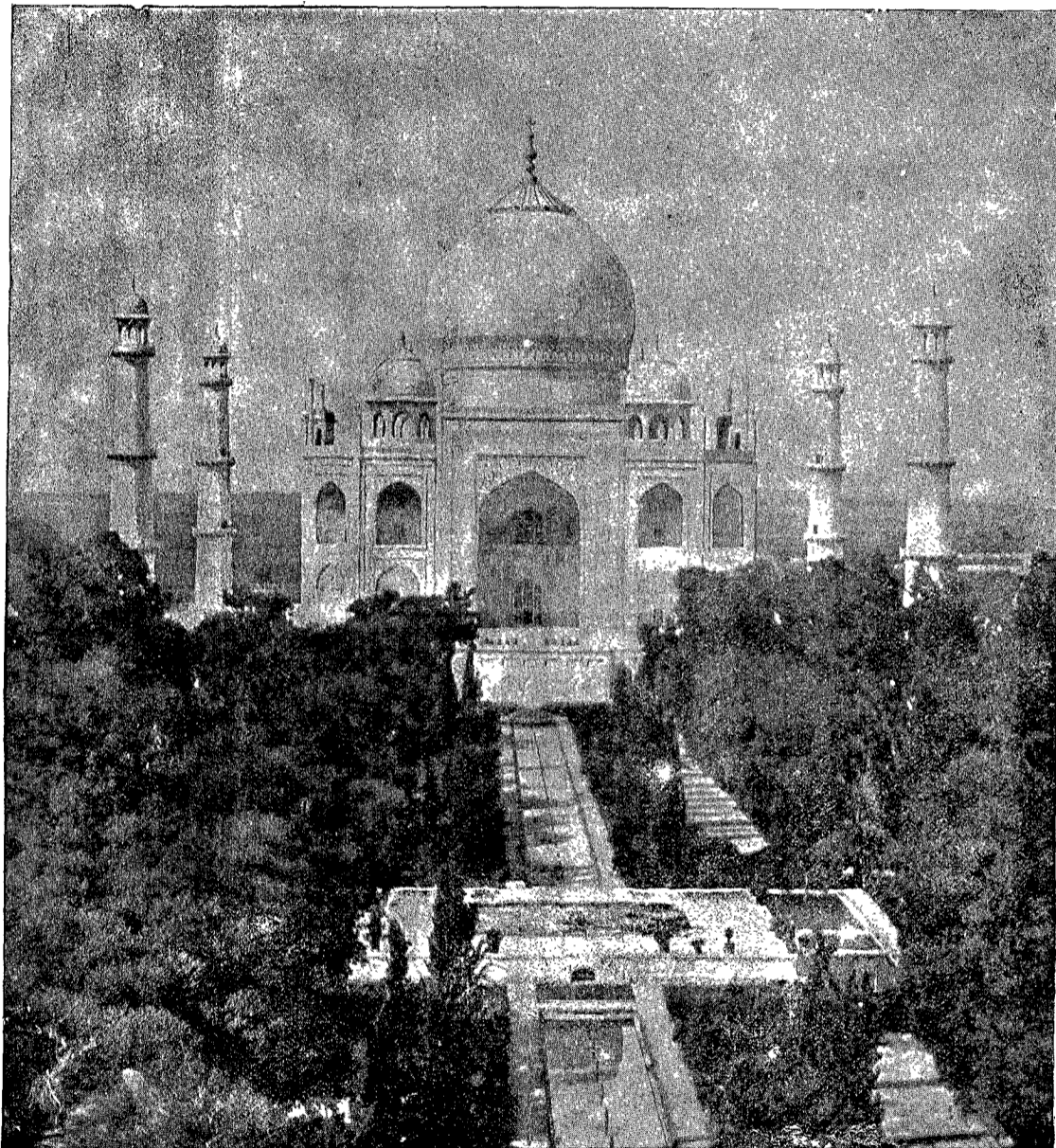
The plan of the Taj is that of an irregular octagon, the sides facing the four cardinal points, which contain the entrances, and are

about 130 feet long. The roof is about 70 feet from the terrace, and each angle is surmounted by a slender minaret. From the centre springs the marble dome, 70 feet in diameter, and rising to a height of 120 feet; it is surmounted by a gilt crescent, about 260 feet from the ground level. The whole is of the finest Jeypore marble, highly polished, and retaining its pure white colour, as when it was first quarried.

"On each side," to quote from Bayard Taylor, "there is a grand entrance, formed by a single pointed arch, rising nearly to the cornice, and two smaller arches, one above the other, on either side. Every part, even the basement, the dome, and the upper galleries of the minarets, is inlaid in ornamental designs in marble

ing placed in the grand hall above. This is a lofty rotunda, lighted both from above and below by screens of marble and jasper, and ornamented with a wainscoting of sculptured tablets representing flowers. The tombs are sarcophagi of the purest marble, exquisitely inlaid with blood-stone, agate, carnelian, lapis-lazuli, and other precious stones, and surrounded with an octagonal screen six feet high, in the open tracery of which lilies, irises, and other flowers are interwrought with the most ornamental designs. It is of marble covered with precious stones."

The dome of the Taj contains an echo more sweet, more pure, and more prolonged than that of the baptistery of Pisa, the finest in Europe.



THE TAJ MAHAL.

of different colours, principally a pale brown, and a bluish violet variety. Great as the dimensions of the Taj are, it is as elaborately finished as one of those Chinese caskets of ebony, which are now so common in Europe. Before entering the central hall, we descend to the vault where the beautiful Mumtaza Mahal is buried. A sloping passage, whose walls and floor have been so polished by the hands and feet of thousands that you must walk carefully to avoid sliding down, conducts to a spacious vaulted chamber. There is no light but that which enters at the door, and this falls directly upon the tomb of the queen in the centre. Shah Jehan, whose ashes are covered by a similar cenotaph, raised somewhat above hers, sleeps by her side. Frequently the Mohammedans fill the vault with the odours of rose and jasmine and sandal wood, the precious attars of which are sprinkled on the tomb. These were the true tombs, the monuments for display be-

A single musical note uttered by the voice floats and soars overhead in a long and charming undulation, fading away so slowly that one seems to hear it after it is silent,—as you see, or seem to see, a lark that you have been watching, as it is swallowed up in the blue vault of heaven. The responses that would come from above in the pauses of the song must resemble the harmonies of the angels in paradise.

The Taj was built by Shah Jehan as the tomb of his favourite wife, Begam Mumtaza Mahal, hence the name,—Taj. It was commenced in 1630, and it is said to have taken seventeen years to complete it, and that its cost was £3,000,000. One writer has said that there were 20,000 workmen engaged in its erection for twenty-two years.

The black marble came from a place called Charkoh, and cost £6 a square yard; the crystal from China, at a cost of about £38 per

square yard; jasper from Punjab; carnelian from Bagdad; torquoises from the far-off plains of Thibet; lapis-lazuli from the island of Ceylon, at a cost of about £78 a square yard; coral from Arabia and the Red Sea; and amethysts from Persia. There are in the inlaying of the flowers many other stones used, which have no longer a name in our language.

TAKING OFFENSE.

SIR ROGER DE COVERLEY, in his walks about London, once had occasion to inquire which was the way to St. Anne's Lane; upon which the person he spoke to, instead of answering his question, called him a "young Popish cur," and asked him who had made Anne a saint? The boy, being in some confusion, inquired of the next he met which was the way to Anne's Lane; but he was called a "prick-eared cur" for his pains, and instead of being shown the way, was told Anne had been saint before he was born, and would be one after he was hanged. Upon this he inquired no more, but, going into every lane, asked "what they called it."

Thus railed the kindly Addison at persons who not only take offense but seem to court it, as if a sensitive-plant, shrinking from every touch and making the passer by feel guilty for his unwitting contact, should grow rankst along the highway and crowd the haunts of men.

Every word is capable of degradation, and in recent years "sensitive" has met its fate. It no longer expresses the poetic sensibility of a Keats or a Raphael; to the thinking person it signifies rather ignorance, selfishness, and conceit. These are strong terms; but the malady is very grievous.

"We can make ourselves miserable to any extent with *perhapses*," writes Ruskin; and *perhapses* are the principal diet of the people who take offense.—Lucy Elliot Kellior.

"YOU WON'T MISS IT."

IN one of the provinces of the Dominion of Canada, there lives a blacksmith who has a little daughter of whom he is very fond. The child was persuading him to let her have what she wished, and he promised.

"Let me look over all your money at night when you come home, and take out all the five-cent pieces for myself and put them into my money-box. You won't miss them!"

He promised to let her do this for a year, and kept his promise. Sometimes there were one or two "half-dimes," sometimes there were none; but all that could be found were stored in the box, and he did not miss them.

In the middle of the year, the church-warden came around to collect subscriptions for the minister's stipend and other church expenses. The blacksmith complained of the hard times, and thought he could not do much. He was reminded that he had paid nothing for his pew in church, and should therefore give liberally towards the expenses of the church, since he should not offer to the Lord his God of that which cost him nothing. After some demur, he gave one dollar and a half [about 6s.] as his year's subscription for religious purposes.

At the end of the year his little daughter counted the money in her box, and it proved to be nearly twenty-seven dollars [about £5 8s.] He had not missed it. If he had regularly put by God's share of his earnings, he would not have missed it in this world, and would have his reward laid up in the next.—Selected.

The Bible Echo.

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

GEO. C. TENNEY,

Editor;

S. N. HASKELL, Contributing Editor.

MISS E. J. BURNHAM,

Assistant,

Melbourne, Victoria, September 15, 1893.

NOTES OF TRAVEL.

AT Basle, Switzerland, we found ourselves at home again among dear friends who extended a warm welcome. Here is located our Central European publishing house. The building was erected in 1884. In the basement are the presses and foundry; on the first floor, the meeting hall and offices, folding room, etc.; on the second floor are the editorial offices, type room, and bindery; on the third floor are some rooms for the accommodation of families and workers. Work is done here in French, German, Spanish, Italian, and other languages.

Here, for the first time in thirteen weeks, I met with those who observe the true Sabbath. But time was pressing, and after three or four days I passed on through Paris. I had designed stopping in this city; but the severity of the weather rendered it undesirable, and as all the time at my disposal was exhausted, no stop was made. Leaving Switzerland early Monday morning, we encountered through the day a regular northern blizzard of snow and wind. The carriages were not heated, and the only medium of artificial warmth was flasks of warm water, which soon cooled. I could speak no French, and no one could speak anything else. The train was delayed two hours by snow, and in Paris I barely made connections for Dieppe, whence I was to cross the Channel. Early in the morning the shores of old England greeted our sight for the first time. In France and Switzerland the ground was covered with a deep coat of snow, but here green meadows greeted the eyes. The railway journey from New Haven to Victoria Station was pleasantly made, and here again I was greeted by a dear friend in the person of Dr. Waggoner, editor of *Present Truth*. During the next three days it was a privilege to meet several of the friends in the city of London. The days were dark, foggy, and unpleasant, and offered no inducement to sight-seeing, which was postponed to a subsequent visit. The evenings were pleasantly spent in meetings with the church.

It is very gratifying to be able to report that the outlook for the work in London and the United Kingdom is much brighter than at any previous time. Large additions to the force of workers and means for erecting buildings are to be provided, and it is designed to make London, what it should be,

one of the important centres of our work.

In company with Bro. Ertzenberger, of Switzerland, I embarked at Liverpool for New York on the 21st of January. This was mid-winter; and the weather had been exceedingly rough so far through the season, and it did not fail to maintain its record on this trip. Our ship was the Cunard *Etruria*, one of the staunchest and fastest, and we weathered the gales without damage.

New York harbour extended a chilly reception to us, and for thirty-six hours we lay within hearing of the land, embanked in fog so dense that it was dangerous to move. But warm-hearted friends awaited us on shore, and on Tuesday evening, Jan. 31, we joined with our brethren in their worship at the Tabernacle in Battle Creek, Michigan, U. S. A.



S. D. A. PUBLISHING HOUSE, BASLE, SWITZERLAND.

This point completed the circuit of the world for me. During the passage, a pause had been made long enough to establish heart and home at the half-way station in Australia. Nor has any spot appeared which will quite fill the place that the home in the South fills, though it was a joy to meet the friends of the past, and greet new ones.

Through all our ways the kind hand of Providence has guided and protected, and this portion of the journey of twenty thousand miles by sea and land was finished with a deep sense of gratitude to GOD, who watches even the sparrow's fall.

THE CHRISTIAN RELIGION.

S. N. H.

THE work of the Christian is to exalt CHRIST. To exalt Him is to vindicate his character. This is done by our testimony in words and conduct. "I, if I be lifted up, will draw all unto Me." It is CHRIST that is to be lifted up, and it is CHRIST that does

the drawing. Self is to die. Selfish interests are to perish. In CHRIST, and in Him alone, is the saving power. To believe in CHRIST is not simply to believe on his name as a theory, but to take into our hearts his life and character. He will admit of no rival. It is when the heart is broken because of its helplessness, that we can lift up CHRIST. The great apostle says, "Let this mind be in you which was also in CHRIST JESUS." We are not, by our own ideas and ways, to hinder Him from coming in and dwelling in our hearts. He will come in if we will let Him. We too often trust in a theory. We have become so interested in some lesson that we have learned, that we feel that if a person is converted to it, he will be saved. But this is a mistake. You may inquire, Is not a correct theory important?—Most certainly

it is; but salvation is in CHRIST, and not in the theory of Him.

To hear and receive the Word of GOD as his word, is to receive CHRIST; for CHRIST is the Word. The Word itself is to be received, not as the word of men, but as the Word of GOD. "In the beginning was the Word, and the Word was with GOD, and the Word was GOD." "He was in the world, and the world was made by Him, and the world knew Him not." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

The perfection of the Word of GOD, of all He ever spoke to mankind, was exemplified in CHRIST's life; for CHRIST was the Word, and the Word was CHRIST. The two cannot be separated. It is impossible to love the person of CHRIST, and not to love his Word. There was nothing in the life of CHRIST that was not in his Word; neither was there anything in the Word but what could be seen in the life of CHRIST. "That which

was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son JESUS CHRIST." Here the Word is identical with CHRIST, and He with the Father. He who receives the Word, receives CHRIST, and such a person has fellowship with the Father. Then as that Word is exemplified in our life, we exalt CHRIST. The more closely we follow his steps, the more we exalt Him. He went about doing good; then should not we? In this there is power, because the power is in the life of CHRIST, or, in other words, in CHRIST Himself. Here is salvation. It is

faith that so appropriates to our own hearts these principles that they will be seen in our life. No faith can save that does not do this. While faith grasps CHRIST as a Saviour, it must grasp Him in such a way that the practical part of his life will be seen in us. This is the Christian religion.

The heart first receives CHRIST, He is then seen in the life; all this may be before even a theory of Him is known. But says one, How is this? Let us see how it is illustrated in CHRIST's life. CHRIST came to the pool of Bethesda. In its five porches "lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years. When JESUS saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. JESUS saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath." John 5.

The whole of this story can be read with profit; for it reveals the life of CHRIST. Let us notice a few of the interesting points: 1. The man had been in that case for thirty and eight years, and his only hope was to be healed when the water was troubled by an angel. 2. There was no one to help him. Others had friends, so while he was coming down, they would get in before him; therefore he was friendless, and his case was a hopeless one. 3. The Saviour did not ask him to believe on Him at all. He was needy, and that was the only plea. It was his pitiable condition that drew upon the Saviour's sympathy. 4. He was healed without even knowing that it was CHRIST, and it was that that recommended CHRIST to him. The man even forgot that it was the Sabbath, and so in direct opposition to the Jewish idea of labour (which was wholly wrong), he carried his bed on the Sabbath day. "It is the Sabbath day, it is not lawful for thee to carry thy bed," cried the astonished Pharisees. "He answered them, He that made me whole, the same said unto me, Take up thy bed and walk." JESUS had so suddenly conveyed Himself away, that "he that was healed wist not who it was." 5. "Afterward JESUS findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee." It was this man's sins that had brought upon him his infirmity. But his sins were forgiven also; for "whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The same power that healed the diseased man also brought to him a pardon for his sins. 6. There can be no doubt but that in his heart he had repented of his sin,

though as to that there is nothing said; but the great truth is evidenced, the man was healed of his physical and spiritual malady without his even knowing CHRIST or asking for the blessing.

Here is a lesson for all who profess the name of CHRIST. It was not the theory of believing in CHRIST that brought such a treasure to this man. It should be the same with us, even us who believe on his name. Our lives should shine with CHRIST's righteousness. We may not be able to heal the sick, as the Saviour did; but there is salvation in a smile if it come from a heart full of the love of CHRIST, or in a word or an act. But these smiles, words, and acts, which are the expression of the righteousness of CHRIST, must be in the heart. They are placed there by the grace of CHRIST. Let these principles be cherished and cultivated, and they will grow to their own inherent power. For "so is the kingdom of God as if a man should cast seed into the ground; and should sleep and rise, night and day, and the seed should spring and grow, he knoweth not how." Yet this righteousness is received by an act of faith. This man had so sinned against CHRIST that he was diseased both morally and physically. It was in this state that he was reached by the loving heart of the Saviour. It is CHRIST who "justifieth the ungodly." "By their fruits ye shall know them." Not that fruits make men Christians, for then, like that of a Christmas tree, the fruit would be unnatural; but the fruits show that we are Christians, and we become so by accepting CHRIST.

It is thus with every principle of the law of God. CHRIST was an embodiment of his own holy law. "I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O LORD, Thou knowest. I have not hid thy righteousness in my heart; I have declared thy righteousness and thy salvation." This is the Christian religion in its purity. Here is an example to follow. We would in no sense be understood that it makes no difference what we believe; but we would impress the mind that in CHRIST is the truth of God. He alone can change the heart so that these truths are found in it. It is not infrequently the case that persons have them in the head, and not in the heart; to them the truth is theory, and they have no direct conviction of living it out in faithfulness and kindness, in ministering to the needy and suffering. Christianity is something that is practical. It passes the bounds of formality; it is touched by the ills of this life. To say that we believe when this change has not been wrought in the soul, is only a deception of the enemy. If selfishness is cast out, this very spirit will come in, and the struggle will be between self-interest and the purity of the heart. CHRIST will come in if we will let Him. Behold, He stands at the door and knocks! He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Will we let Him in?

EVOLUTION AND THE GOSPEL.

E. J. WAGGONER.

YEARS ago, when the subject of evolution began to be generally discussed, the prevailing idea was that it was wholly an infidel scheme in opposition to the Bible. Now, however, things have greatly changed, and we find that evolution is believed and defended by the greater number of religious teachers, and is regarded as an essential part of religion. Indeed, the minister who does not believe in evolution to some extent, is considered greatly behind the times. They feel that it would be dangerous to their reputation as scholars, if they should not agree with the men who have given their whole lives to the study of science.

Besides, it is claimed that no mere "layman" has any right to express an opinion on matters purely scientific. The lordly position is taken that the dictum of "scientists" ought to be received without question by common men. But as evolution has to deal with the very fundamental teachings of the Bible, that is the same as saying that none but a privileged class may form a just opinion on all matters of faith. This is the very spirit of the papacy, which will not allow that common people can decide matters of faith for themselves, but that they must accept the decision of their leaders. But this is a thing that GOD never designed that any man should do. No man on earth has a right to assume the control of another man's judgment and conscience, and no man has any right to allow another man to so control him.

"The head of every man is CHRIST." 1 Cor. 11:3. The promise of the new covenant is, They shall all "know Me, from the least to the greatest." Heb. 8:11. No man on earth is, or ever was, wise enough and good enough to stand in the place of CHRIST to any other man; and no man on earth is so poor and uneducated that he needs another man to stand between him and the LORD, to interpret the will of GOD to him.

When CHRIST was on earth, the "common people heard Him gladly," for the reason that they could understand Him. Even the children pressed around Him to catch the gracious words that came from his lips. Those same words are in the Scriptures. In them CHRIST is speaking to the humble, believing soul as clearly and as plainly as when He was in Judea. The Bible is the living Word of the living GOD. It is able to make a man "wise unto salvation;" to make him "perfect, thoroughly furnished unto all good works." And it reveals CHRIST, who is the "fulness of GOD." Therefore it is a complete revelation, and perfectly adapted to all time. It is inexhaustible.

Now while it is true that the ordinary man cannot follow the scientists through all the mazes of argument by which they reach their conclusions, and it is fortunate that he cannot, it is true that he can take those conclusions when they are stated in plain English, and by comparing them with the Bible can tell whether or not they are true. If this were not true, then there would be no other alternative but an infallible pope;

for it is evident that the people cannot trust every man who may want to teach them. Scientific teachers, like purely religious teachers, differ greatly, and so there must be an infallible teacher to decide among them. But the LORD has provided for this, not in the person of any man, but in the Holy Spirit, which is freely given to all who believe. Thus no man is left to follow blindly the dictum of some other man.

AUTHORITATIVE STATEMENTS OF EVOLUTION.

E. J. W.

IN the month of April, Professor Henry Drummond delivered a course of lectures in Boston, U. S. A., before the Lowell Institute of that city, taking the Evolution of Man as his subject. Those lectures were quite fully reported in the current numbers of the *British Weekly*, from which we shall quote. Professor Drummond is a religious teacher of prominence, and is also a teacher of science, so that in his utterances we have the latest and best theories of evolution from a religious point of view. Let the reader decide whether it is possible for a man to be a believer in the theory of evolution and a believer in the Bible at the same time.

The Professor began his first lecture by saying that he proposed to introduce his hearers to "a few of the more recent facts bearing upon the ascent of man." That when the evolutionist speaks of the "ascent of man," he refers to the man spiritually as well as physically, is shown by the following statement concerning man:—

"Should his pedigree prove to be related in undreamed-of ways to that of all other things in nature, 'all other things' have that to gain by the alliance, which philosophy and theology have often wished to dower them with, but could never lawfully do. Every step in the proof of the oneness in an evolutionary process of this divine humanity of ours, with all lower things in nature, is a step in the proof of the divinity of all lower things. If evolution can be proved to include man, the whole course of evolution, and the whole scheme of nature from that moment assume a new significance. The beginning must then be interpreted from the end, not the end from the beginning. All that is found in the product must be put into the process."

This is in direct contradiction of the Bible, which declares that "God hath made man upright; but they have sought out many inventions." Eccl. 7:29. These "inventions" are not the discoveries of good things, but the products of the "inventors of evil things" (Rom. 1:30), on which the LORD takes vengeance. Ps. 99:8. Evolution speaks of man as ascending; the Bible speaks of him as having fallen. Which is true? And remember that evolution is entirely independent of faith. It applies to all men and to all things alike. So that while the Bible teaches that men have fallen, and that only through faith in CHRIST can they rise, evolution teaches that man has never fallen, but has always been ascending.

Evolution, however, discounts the Bible entirely. If, as Professor Drummond says, "the beginning must be interpreted from the end, not the end from the beginning," then

the record of the creation and fall of man, as related in Genesis, is of no use to us. According to evolution, therefore, even as set forth by a professed Christian teacher, the Bible is not a guide to us, but is to be interpreted by human science. In that case, there would be really no need for the Bible, since the science which interpreted the Bible must be amply sufficient of itself, and the study of the Bible would become merely an unnecessary pastime.

Take the above statement, that "all that is found in the product must be put into the process," and put it with the following: "Men begin to see an undeviating ethical purpose in this material world, a tide that from eternity has never turned, making for perfectness. In that vast procession of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection, the moral nature recognises, in all its height and depth, the eternal claim upon itself." What do they teach? This, that man is his own saviour. Not only that, but that every man will be saved; evolution is universalism. Still more, they teach that everything that is in all men is good; for if there is from the beginning a steady tide working in all nature, making for perfectness, and all that is in the product must be put into the process, then it follows that perfectness has been in all men from the very beginning. That is just what evolution means,—an unfolding. Therefore all that the Bible says is evil in man, evolution says is only undeveloped good; and that is simply the teaching of Spiritualism. So evolution is Spiritualism. But let us note further.

Mr. Drummond says:—

"The supreme message of science to this age is that all nature is on the side of the man who tries to rise. Evolution, development, progress, are not only on her programme, these are her programmes. For all things are rising, all worlds, all planets, all stars and suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious. Darwin's great discovery, or the discovery which he brought into prominence, is the same as Galileo's—that the world moves. The Italian prophet said it moves from west to east; the English philosopher said it moves from low to high. And this is the latest and most splendid contribution of science to the faith of the world."

With the above, contrast the following declarations of men who spake as they were moved by the Holy Ghost: "Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Heb. 1:10-12.

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the

glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:20-22.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

Immediately after the last quotation from Professor Drummond, that of the discovery of evolution—the movement from low to high—come the following words: "The discovery of a second motion in the earth has come into the world of thought only in time to save the world from despair."

What does that mean? It can mean nothing but that the gospel, which has been in the world for ages, gives man no hope, but, on the contrary, has plunged the race into despair. The gospel provides a perfect salvation for all, if they will accept it; yet a professed Christian says that evolution, which means the salvation of all in spite of themselves, is the only thing that stands between man and despair. Can there be any doubt that evolution is only one manifestation of antichrist?

Which shall we take as a basis for our faith—the "latest contribution of science," or the Word of the LORD?

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 13.—Sabbath, September 23, 1893.

THE MILLENNIUM.—Continued.

1. Review questions:—

(a) What marks the beginning of the millennium?

(b) What important events are connected with Christ's second coming? See 1 Thess. 4:16, 17; 1 Cor. 15:51-53; John 14:1-3; Jer. 25:30-34.

(c) In what condition will the earth be left?
2. In what place is Satan to be bound? Rev. 20:1-3.

3. What will be the condition of the earth at that time? Jer. 4:23. See note 1.

4. How is he bound? See note 2.

5. During this time where are the saints? Rev. 20:6; John 14:1-3.

6. What are they doing? Rev. 20:4, 6.

7. Are the saints to have a part in the judgment work? 1 Cor. 6:2, 3; Ps. 149:5-9. See note 3.

8. What marks the ending of the thousand years? Rev. 20:5-7.

9. As soon as Satan is loosed, to whom does he go? Verse 8.

10. What is said of the character of Gog and Magog? Eze. 38:2; 39:1.

11. When are they to come forth? Eze. 38:8; Rev. 20:8.

12. Who will appear at that time? Zech. 14:4, 5; "Great Controversy," pp. 662, 663.

13. What comes to earth with Jesus and the saints? Rev. 21:2.

14. To what place do they come? Zech. 14:4.

15. When Satan sees them, what does he do? Rev. 20:9; Eze. 38:10-12.

16. Why does God permit them to come against his people? Verse 16.
17. What will the Lord do to them? Eze. 39:4-6; Rev. 20:9.
18. What effect will this fire have on the earth? 2 Peter 3:10.
19. What shall come forth from this ruin? Verse 13.
20. Who shall dwell on the new earth? Matt. 5:5; Isa. 35:4-10.
21. Then what prophecy will be fulfilled? Micah 4:8. See note 4.

NOTES.

1. "That the expression 'bottomless pit' represents the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth 'in the beginning,' the Bible record says that it 'was without form and void; and darkness was upon the face of the deep' (Gen. 1:2); the word here translated 'deep' is the same that in Rev. 20:1-3 is rendered 'bottomless pit.' Prophecy teaches that it will be brought back, partially, at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: 'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.'—*Great Controversy*, pp. 658, 659.
2. "Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound; there are none remaining upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin, which for so many centuries has been his sole delight."—*Id.*
3. "During the thousand years between the first and second resurrections, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. 1 Cor. 4:5. Daniel declares that when the Ancient of Days came, 'judgment was given to the saints of the Most High.' Dan. 7:22. At this time the righteous reign as kings and priests unto God."—*Id.*, pp. 660, 661.
4. "The time has come to which holy men have looked with longing, since the flaming sword barred the first pair from Eden, the time for 'the redemption of the purchased possession.' Micah 4:8. The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. Isa. 45:18. God's original purpose in the creation of the earth is fulfilled, as it is made the eternal abode of the redeemed. Ps. 37:29."—*Id.*, p. 674.

LESSONS ON THE FIRST EPISTLE OF PETER.

September 30 to November 30, 1893.

INTRODUCTORY NOTE.

The plan of these lessons will not be greatly different from that of the second quarter of 1893. The lesson scripture is sometimes divided, and the principal topic of the division named where it has seemed advisable. The main questions are suggestive of the study of the book proper. The principal and most profitable doctrines and truths suggested in the lesson are developed more fully in the notes, which will furnish every live teacher with

basis sufficient for as long a lesson as is desired. It is earnestly hoped that what has thus far been learned of the Word of God and the power of the Spirit in that Word will be brought into these lessons. There may be much worthy of criticism in the style of the lessons; but let the mind of the student be attent to the Word of God, with an earnest desire to hear, believe and do, and he will be richly rewarded in spiritual growth.

Lesson 1.—Sabbath, September 30, 1893.

THE CHRISTIAN'S HOPE.—1 PETER 1:1-9.

I. The Introduction. Verses 1, 2.

1. By whom was this epistle written, and to whom is it addressed? See note 1.
2. According to what are we elected or chosen?
3. Through, or in what, are we chosen? See note 2.
4. What is the benediction pronounced upon us?

II. The Living Hope; the Tried Faith. Verses 3-7.

1. For what does the apostle bless God?
2. According to what has the living hope been given?
3. Through what event does that hope come? See note 3.
4. Upon what does this hope lay hold?
5. How are those kept for whom this inheritance is reserved?
6. How do they obtain this power of God?
7. What does this faith lead them to do?
8. What sometimes causes seasons of heaviness?
9. Why are these temptations permitted? See note 4.
10. How does God regard this faith?
11. For what purpose is it tried?

III. Love and Joy. Verses 8, 9.

1. In whom does this faith and hope centre?
2. What has this faith put in the heart? See note 5.
3. What does this faith, hope, and love cause?
4. In what glorious event does faith culminate?

NOTES.

The expression in the first verse, "strangers scattered," is in the Revised Version "sojourners of the dispersion," and because of this expression thought by many to refer to Israel according to the flesh; but while believing Jews are doubtless included, it is very evident that the epistle is addressed, and comes with peculiar force, to Gentile believers. See chapter 2:10. As we proceed in the study of the epistle, it will be seen that while it has been a blessing to the church through all the past, it has special application and force in the last days. See chapter 1:13; 4:7, 12, 13, 17.

2. The elect of God primarily is Christ Himself (Isa. 42:1), and all those who are Christ's are therefore also the elect of God. They are chosen before the foundation of the world (Eph. 1:4) according to the fore-knowledge of God (1 Peter 1:2), chosen to be holy and without blame (Eph. 1:4), chosen to salvation (2 Thess. 2:13; 2 Tim. 2:10), chosen through the belief of the truth, the sanctification of the Spirit, and the sprinkling of the blood of Jesus (2 Thess. 2:13; 1 Peter 1:2).

3. Faith is based upon God's word. God says it; faith says it is so, and so it is. Hope is based on God's promise. The one all-embracing promise of God is that relating to the seed,

Jesus Christ. See Gen. 3:15; 13:16; 22:17, 18, and other passages. This hope centres in Christ, his death and resurrection. To this Paul refers as "the hope of the promise made of God unto our fathers." Acts 26:6. This hope included the resurrection of the dead (verse 8; 24:15); it was the "hope of Israel" (28:20); it is the hope of the Lord's coming (Titus 2:13), of eternal life (3:7), of salvation (1 Thess. 5:8), of the incorruptible inheritance (1 Peter 1:4); it is the hope of the gospel (Col 1:23), Christ our hope (1 Tim. 1:1), Christ in you the hope of glory (Col. 1:27). We are begotten again unto that hope by the word of the gospel (1 Peter 1:23; James 1:18); but that word of the gospel is the Living Word, our Lord Jesus Christ, who demonstrated his power over sin and death by his resurrection. Acts 2:24. This hope in Christ is therefore a "living hope," ever growing brighter, bigger, stronger, as we appropriate the living word.

4. TRIAL OF YOUR FAITH.—Every day brings its trials of faith, every temptation puts faith to the test; but to him who has genuine faith, there is never any more danger of faith's failing under the one test than another. It matters not how great the test; power awaits on faith sufficient for every need. It is not a matter of the strength of the person tempted, or the strength of the temptation brought; it is a matter of simple faith in Christ. Faith puts Christ in our place, and Christ is equally able to meet all the armies of Satan as one of his lowest minions. He who thus endures temptation proves in every trial that his faith is genuine, a precious experience indeed here, but more precious when found unto praise and glory and honour at the revelation of Jesus Christ.

5. LOVE.—Faith begets love by continually proving God to be what He is. The Christian therefore knows Christ, though having never seen Him. Faith has brought Him into the heart (Eph. 3:17), put Him into the life (Gal. 2:20), and proved Him to be love in all places, under all circumstances, and the soul loves Him with an ever-growing love. Again, the Spirit of God is given to those who ask in faith (Luke 11:9-13; Gal. 3:14), and to the sons of God (Gal. 4:6), and by that Spirit is the "love of God shed abroad in the heart." Rom. 5:5.

SAYS one, "If I keep the first day of the week, or any day, holy, will it not be just as acceptable in the sight of God as though I should keep the seventh day?"—No, my friend, it would not; for you could not do that. God has hallowed only one day of the seven, and that is the seventh day. He commands man to *keep* holy that which He has *made* holy. No act of ours can keep holy a day which is not already made holy; and surely it lies not in sinful man to make a day holy. The art of the alchemist has not yet been able to transmute base metals into gold. They appear like the precious metal for a little time, and so deceive some, but their lustre soon grows dim. They do not bear the test; so it is with false doctrines. They may be accepted by the good without a thought as to their genuineness; they are, by their associations, clothed with a seeming sanctity; but sooner or later, in "the fulness of time," they are tested. The covering is torn off, and their falsity revealed. We might still call the base metal gold, we might still call the false doctrine true, but this changes not their natures.

From the Field.

BEECHWORTH, VICTORIA.

AN opportunity was offered during the vacation between our school terms to visit the company of Sabbath-keepers in Beechworth, where we remained over Sabbath and Sunday, September 2 and 3. This is the home of Bro. and Sr. Philips and Sr. Matthews, who live about four miles out in the country. It is indeed a beautiful place. The quiet peace of the still forest, the verdant hillsides and valleys, and at this particular time, all smiling in the bright sunshine, presented a marked contrast to the great city, where we have been having so much rain.

We were pleased to find in this place some desire to know the truth. Quite an interest seems to prevail. On Sunday morning, at the baths, two were buried with their Lord in baptism. It was a simple though impressive ordinance, and we trust that they each arose from the watery grave to walk in newness of life. One, who is the mother of a large family, takes her stand all alone to keep the commandments, the Sabbath as well. In her former connections she was an active worker and an appreciated member; but when she told her chief officer that in compliance with the injunction to walk in the light she now felt it her duty to observe the Sabbath, objection was made. She said she only desired to keep the ten commandments, and, strange as it may seem, was told in response that in such a case, while she might be regarded as a Christian, she could no more be regarded as a soldier. In the afternoon we held a meeting at Bro. Philips's house, when about twenty-five of his neighbours came in to hear the word. May the Lord bless the influence of this dear family in this neighbourhood in bringing many souls to the knowledge of the truth as it is in Jesus.

W. L. H. BAKER.

AT REST.

SISTER SARAH BUSH ADAIR fell asleep in the truth at her home in Fitzroy, Melbourne, on Sabbath morning, Aug. 12, 1893, aged 62 years.

Sister Adair was one of the first who embraced the Sabbath and kindred truths in Australia, over seven years ago. She had received missionary publications from America before Elders Haskell, Corliss, Israel, and others reached the colonies, and had read them with much interest, and loaned them to others, who were influenced to take their stand with her among the first after the arrival of these brethren. She really loved the truth, and was faithful until death. During a most severe and painful illness of about six months, caused by cancer of the stomach, she was patient and resigned. She stated to those who visited her that the Lord had given her special grace for her trial, and prepared her mind for death; that He had enabled her to grasp the precious gift of the righteousness of Christ as her own, and that it removed every fear from her mind, and brought her most perfect peace. She expressed gratitude for the constant and untiring attention of her husband and family and members of the church. A short service was held at the house; then kind friends followed her to her resting-place in the Melbourne Cemetery, where she was laid to rest in the same grave with her daughter, who about one year since fell asleep with

bright hopes of awaking at the first resurrection.

A memorial service was held at the time of the regular service, Sabbath morning, Aug. 19, from the text: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8.

An interesting feature of the service was brief testimonies from some six or eight persons present who had known Sister Adair for many years, and who spoke definitely of her faith and love, of her earnest efforts to bring others to the knowledge of the truth, and of their love for her, and their confidence in her Christian experience. "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

G. B. STARR.

HIS HAND.

His hand was rough and his hand was hard,
For He wrought in wood, by Nazareth town;
With naught of worship, with no regard,
In the village street He went up and down.

His hand was rough; but its touch was light,
As it lay on the eyes of him born blind;
Or strake sick folk in its healing might,
And gave back joy to the hearts that pined.

His hand was hard; but they spiked it fast
To the splintering wood of the cursed tree:
And He hung in the sight of the world, at last,
In his shame. And the red blood trickled free.

—Selected.

FROM THE PITCAIRN.

It will perhaps be remembered that Elder Cady and wife of our little missionary vessel were left at Raiatea, where the opening for missionary work seemed most favourable. In a letter dated July 18, Dr. M. G. Kellogg gives the following brief sketch of the later movements of the *Pitcairn*:—

"We next went to Rurutu, which has 1,050 inhabitants, all natives except four. They have two native ministers, and one white missionary. We spent several days here; the people were much interested, and anxious for some of us to stay; they begged hard for me to stay.

"Our next stop was at Mangeia, five hundred miles west of Rurutu. This island has two thousand inhabitants. Here they begged for a teacher, the same as at the latter place. We have now been at Raratonga three days. This island and Mangeia belong to the Cook Group. The London Missionary Society operate here. I had a five hours' talk last night with the chief judge, a native, on the second coming of Christ. He was deeply interested, as were also several of his people. He much desires a teacher and a physician to locate here. There are six islands in this group and four in a neighbouring group, whose inhabitants—10,000 in all—keep their Sunday on the Sabbath. The judge said the Sabbath is the seventh day, but the pope changed it. He said the people in Tahiti used to keep the Sabbath, but the French colonists had changed it to the first day of the week. We certainly ought to occupy this field. There is but one white missionary in all these islands, but another will be here soon. The people all read and write. The London Missionary Society have

done much good; but they can only go to a certain height, and they have reached the top round of their ladder. I have my hands full of medical work when on shore. My heart aches for these people. They want help. Oh! where are the workers?"

NATIVES OF HONDURAS.

OUR work in Central America has so far been among English-speaking people only. Besides the Spanish-speaking people, which of themselves constitute a large field for work, there are also the native races, who have claims upon us. The following description of the natives of Honduras will be of timely interest:—

"The Caribs of British Honduras are a peculiar people, and, unlike other natives of the tropics, do not mingle with the whites, holding aloof, for that matter, from the other natives.

"Originally from Africa, they still maintain their tribal relations and singular customs. Physically they are a fine race, being coal-black and very muscular. Their language is harsh and guttural, its vocabulary consisting of only about seven hundred words. They can count up to three in their own tongue, and above that number count in French. It is almost impossible to learn their language. They are nomadic, and go from place to place along the coast. Some families have half a dozen homes in as many villages. Some of the young women are comparatively good looking, and all have a most graceful and erect carriage. They carry water-pitchers on their heads very skilfully.

"The women do all the work, and carry burdens on their backs that would crack the vertebrae of a strong white man. The men are idlers. The women have no standing in the family relations, and the wife does not eat with her husband, nor do any of the women with the men. They are as much at home in the water as on land, and the women paddle the dug-out canoes. The babies learn to swim almost before they can walk. As a race they are wonderfully cleanly, bathing several times a day, and when the morning's work is over, they are very neat in their scant attire.

"They are very filial, and when one goes fishing, the first fish caught is for the grandfather, the next for the father, and so on down until the fisherman comes to himself. They will not sell their fish to the whites or other natives, until their own families are supplied. In brief, they are one of the few races in the world who have refused to intermingle with other people.

"British Honduras is a crown colony, and of its thirty thousand population, about three hundred are whites, mainly English. The principal product is mahogany, and it will be years before the forests are exhausted. Great quantities of logwood are also shipped to Europe. We ship only bananas and plantains to the United States, shipping last year 728,000 bunches of bananas to New Orleans. The great problem with us is labour, and we import natives from the West Indies. We need immigration, and Sir Arthur Maloney, the governor, is a very progressive man, and is doing much to bring us to the notice of the world. We have no railroads beyond a tramway drawn by mules, penetrating the plantations for about six miles. There is not a telegraph instrument or line in the province, and only a short telephone line between government buildings. We have

no money of our own, but use the silver of surrounding republics, which is so depreciated that five dollars in American money is equal to eight dollars and sixty cents of the money in use."

AMONG THE WALDENSES.

DURING the first part of May, I spent nine days with our church at Torre Pellice, Italy. Although it has been three years since a minister has visited them, all have continued in the truth.

Torre Pellice is situated at the opening of two narrow valleys, most memorable in the history of the persecution of the Waldenses. Some of the brethren live in the town itself, while others live some distance up the valleys, making it difficult for them to attend all the meetings; yet gatherings were held every evening with the few in town and a number of outsiders. During the nine days spent here, fourteen meetings were held. The instruction given was gratefully received, and we trust will lead to good results.

From the outsiders who attended the meetings, one decided to obey. On beginning his work Sabbath morning, his conscience smote him, and he attended the meetings all day, with the result stated.

During the past autumn and winter, Bro. Geymet has laboured in the valleys, holding Bible-readings. A number have been brought to a knowledge of the truth, one having united with the church, and there is hope for others. The readings are sometimes held in stables, and often attended by twenty or more. At times considerable opposition was manifested, stones being thrown down the mountain at Bro. G., on his way home at night, but without harm.

At present there are nearly thirty thousand Waldenses in the valleys, extending some thirty miles along the frontier between France and northern Italy. The Waldenses have maintained their position in these valleys for more than six centuries, often against the bitterest persecutions from the Catholics.

As a people, they are no longer what they once were. Both morally and physically, they have degenerated; their opposition to the papacy is not as strong as in the past. But the Catholics have by no means ceased their warfare in the valleys; they have simply changed tactics, and are now accomplishing by missionary effort what was formerly attempted by force.

It is worthy of note that Waldenses and Catholics are uniting to secure what other countries aim at by a similar union,—a better observance of Sunday. As in other cities of Italy, a large market is held Sunday morning. It is found very convenient by the peasants living from one to three hours distant, to bring their weekly produce to market, make the needed purchases, and attend church, all in one trip. But, as might be expected, the market was more faithfully attended than the churches; hence the churches made an effort to break up the Sunday market. At first the more zealous of the Protestants tried it, but not being strong enough alone, they united with the Catholics to accomplish their end.

We were glad to meet a Bible colporteur, who had come from Genoa to attend these meetings. He was brought up a Catholic, but instead of attending confession, when sent,

played with the boys. Thus, to the age of eighteen, he had not heard the name of Jesus. This may seem surprising to some, but it is an illustration of the fact that the nearer we get to Rome, the darker it grows. By chance, this young man entered a Protestant church during service, and this finally led to his conversion. During the past two and one-half years, he has been engaged in selling the Scriptures among Catholics. There are fifty colporteurs in Italy engaged in this work, the average expense of maintaining a worker being £5 10s. per month; while his total sales at retail prices average from 18s. to £1 12s. per month.

The attention of the colporteur above mentioned was first called to the Sabbath by one who had heard a little of the truth through Bro. Geymet's work in Turin. Later some tracts fell into the colporteur's hands, which, studied with the Bible, convinced him of the truth, and he began to obey at once, though it was some time before he saw a Sabbath-keeper. Knowing only the Italian language, and as we have but few publications in this tongue, he is not yet fully acquainted with the truth, but so far as he has investigated, he is in full harmony. We trust that he will permit the Lord to lead him into all the truth, and finally into the work.

Three were baptised in the Angrogna, a torrent that once flowed red with the blood of the Catholic army, which, on its way to exterminate the remnant Waldenses who had fled to their securest valley, was surprised in a narrow pass by their intended prey, and themselves became the subjects of slaughter. With these three additions, our little church now numbers eleven.

We are encouraged to believe that the work will soon make some progress in Italy. Not only among the Waldenses, but also among the Catholics are honest hearts that would rejoice in the truth, if it was brought to their attention. It is our prayer that the Lord of the harvest may soon raise up workers for this field.

H. P. HOLSER.

CENTRAL AMERICA.

THE work is progressing encouragingly in the Bay Islands, and also in Belize, British Honduras. In the latter place very little has been made, as Elder Hutchins's time has been taken up in the Islands. From what he can learn, Bro. Hutchins believes that there is a large field for labour among English-speaking people on the mainland of Central America. In a recent letter he says:—

"The Mosquito coast south of here has been a place of interest to us for some time, and a place where there are a good many American and English people, and the only religious work that has yet been introduced there is that of the Moravians. It would be a good place and part of Central America to work, as there is regular steamship communication with the United States and other points. Bluefield is an English and American settlement, and it is there that the Moravians have their strongest hold.

"Where we have been thinking of going is to start at Truxillo, and visit the settlements all along the coast from there to Belize, and see what the openings are for the worker in any line. Many of the settlements have a good many English-speaking people, and no established churches, and we hear that some of the places are calling for some one to come."

News Summary.

The output of gold in South Australia last year was 38,974 ozs.

Apia, Samoa, where every third house is a grog-shop, has been called "the hell of the Pacific."

The recent serious riots in Bombay, India, are said to have resulted in part from political intrigue.

The cholera epidemic is spreading in Europe. Several cases are reported from the British Islands.

Large wheat harvests are being gathered in France, England, and America. Prices are dropping in consequence.

The Home Rule Bill passed the British House of Commons, but the House of Lords has summarily rejected it.

Emin Pasha and thirty of his escort have been killed and eaten by a cannibal tribe living on the Ituri, a branch of the Congo River.

A narrow gauge railway line is being commenced by a French company between Beyrout and Damascus. The line will be 87 miles in length.

The Russian Minister of Imperial Domains has in hand a plan for laying under cotton cultivation an area of nearly 1,000,000 acres in the neighbourhood of the Merv Oasis.

A vein of very rich gold-bearing quartz has been discovered near Creswick, this colony. A rich find of gold is reported from the Warburton Range, South Australia, also.

The Duke of Norfolk recently gave the pope two envelopes; one contained a cheque for over £40,000, a million francs, with the inscription, "To the Holy Father, from an English Catholic."

It is stated in military circles at St. Petersburg that the Russian Government will shortly reply to the adoption of the Army Bill in Germany by the formation of a 19th and 20th Army Corps.

It is said that 1,500 persons were killed by the recent terrible cyclone in the southeastern section of the United States, and 20,000 persons, chiefly negroes, have been reduced to a state of starvation.

Another conspiracy to murder the Czar has been discovered at Moscow, and eighty-five students and eight professors of the University, with five ladies of the nobility, have been arrested for complicity in it.

Riots of a serious character are occurring in the midland counties of England, the colliers on strike being driven to desperation by privation, and by the failure of their attempt to bring the mine owners to terms. Many of the rioters have been seriously wounded in their conflicts with the military.

A woman has just died in Runnymede, Victoria, who for the past twenty years has been masquerading in man's attire under the name of John Jorgensen. She was a Dane by birth, and had served in the Victorian Mounted Rifles, and, it is said, had been a soldier in the Franco-Prussian War of 1870.

The Makin baby-farming case, which has recently made so great a stir in Sydney, seems likely to be rivalled in interest and horror by a case that has just come to light in Melbourne. For some months past the daily papers have chronicled frequent cases of the finding of infants, either dead or abandoned, of whose parentage no trace could be found. Twenty-six such cases occurred during the year ending Sept. 1. On the 4th inst. a gentleman residing in Brunswick, while digging in his garden, found the body of a child that had apparently been buried there about three months. Two other bodies have since been found, and a Mrs. Thwaites, or Knorr, has been arrested in Sydney, the police having obtained evidence that points to her as the criminal. The woman is young, of pleasing appearance and manners, and is a loving mother to her own little ones. It is sad to think that a crime so fiendish as the one she is charged with, could find a place in her heart.

Health & Temperance.

SIMPLE REMEDIES FOR COMMON DISEASES.

Indigestion.—Proper food, eaten in proper quantity and at the proper time, ought to be properly digested. In rare cases only, it may not be. When it is discovered that an article of food is really injurious to digestion, discard it at once. Eat few kinds at a meal. Avoid eating fruits and vegetables together. Do not drink at meals. Eat slowly. Eat mostly dry food. Do not sleep soon after eating. If the stomach is slow in its action, hot fomentations and gentle kneading soon after eating will promote digestion. Salt and other condiments are often the cause of indigestion.

Sometimes oatmeal gruel, eaten with dry biscuits, will be retained and digested when nothing else will be. Other cases will not tolerate any kind of farinaceous food.

A young infant which is for any reason deprived of its natural food, and rejects everything else, will thrive upon a mixture of raw white of egg in water—the white of one egg to a half pint of tepid water. The water should not be hot enough to coagulate the egg. Thoroughly mix, and feed with a spoon.

Palpitation of the Heart.—This now common affection is in most cases due to indigestion, but not infrequently results from some disease of the heart or of the nerve-centres controlling it. When it results from indigestion, relief will be found by removal of the offending matters from the stomach. This may be best accomplished by copious draughts of hot water, the effects of which will be to either cause the stomach to contract, forcing its contents into the lesser portion of the alimentary canal, or to cause vomiting.

In cases of palpitation in which the difficulty is not dependent upon disordered digestion, and even in many cases of the latter class, the irregular action of the heart may be readily corrected by the application of cold over that region of the trunk. The application may be made in a variety of ways. A sponge dipped in cold water and applied to the chest is a very convenient means, but for continuous application a rubber bag filled with ice is more serviceable. It is important that the application should be made at the right point. To locate the heart, find the apex beat, which can usually be felt about two inches to the left of the sternum, just below the fifth rib. The application should not be made at this point, but from this point upward, covering a space about as large as the hand.

If the patient has had rheumatism, he should have his heart examined by a physician. A sudden attack of palpitation may often be relieved by warming the feet and limbs, and applying hot fomentations over the stomach and bowels.

Heart-Burn.—This unpleasant affection has nothing to do with the heart. It is the result of fermentation of the food, which produces irritating acids. These are thrown up into the mouth, producing a burning sensation. A few sips of hot or cold water will commonly give relief.

Sometimes a warm-water emetic is required. Soda and magnesia, which are so often used, are productive of a vast amount of mischief. They never cure, but increase the real disease,

and sometimes cause fatal injury to the stomach and intestines. A teaspoonful of wheat charcoal, taken immediately after a meal, is an excellent non-medicinal remedy for this uncomfortable derangement of digestion.

Headache may be caused either by an excess or a deficiency of blood in the brain. It is quite probable that headache is as frequently the result of a diminished blood supply as of an excess of blood. Headache due to excess of blood is usually accompanied by throbbing of the temples, flushed face, exhilarated pulse, and other indications of vascular excitement. Headache resulting from deficiency of blood is indicated by pallor, uneven pulse, and general symptoms of anæmia.

For relief of headache due to excess of blood in the brain, cold applications may be made to the head by means of ice bags, cloths wet with cold water, or the simple application of cold water to the head by means of a sponge or the hand. The hair should be well moistened, so that the cold water will come in contact with the scalp. The applications must be made continuously, otherwise the effect of the cold will be to increase rather than diminish the amount of blood in the brain. Derivative applications may be made to other parts of the body, especially if the circulation is defective in these parts, such as warm sitz baths or leg baths, massage to the legs and abdomen, or the application of the flesh brush to the whole surface of the body.

For anæmic headaches, warm applications should be made to the head, and the patient should swallow a quantity of hot water. Water may also be taken to advantage by enema. The water should be introduced into the bowels slowly, so that it can be retained. By the absorption of the water taken through the mouth or by enema, the amount of blood is so increased that the blood pressure in the brain is also augmented. The simple act of sitting in warm water seems to increase the blood flow to the brain, and often gives relief from a very distressing headache.

Sick and Nervous Headaches.—Very few people care to admit that they have sick headaches, so they call everything of the sort “nervous headaches.” Sick headaches have come to be significant of big dinners and gormandising. There is this difference between the two: a nervous headache is always a one-sided headache; at any rate it usually begins in one side, in the eye or forehead, but very frequently extends to the other side. It is usually caused by weak digestion and a bad stomach. In sick headache there is a mass of food in the stomach which has set up decay and fermentation, and has thus caused acute catarrh of the stomach. In both cases prevention is better than cure. For sick headache, stop overloading the stomach and eating improper food. For nervous headache, begin treatment as soon as you feel it coming on. Go to bed; shut yourself up in a dark room; drink plenty of hot water; keep yourself perfectly quiet and calm, letting nothing come near to disturb you. In a little while the impending attack will pass away.

Another Remedy for Headache.—It is something very curious that heat and cold may be used interchangeably with like effects. Extreme heat will destroy the skin; so will extreme cold. Hot applications are stimulating to the circulation, and for some kinds of headache will give immediate relief. If cold applications are more agreeable, then these are probably what are needed. In general, a throbbing headache,

with tenderness and soreness of the scalp, can best be relieved by hot applications. Where one is suffering with a bursting pain in the head, as if the brain had not room enough, it is best relieved by cold applications to the head, with heat to the spine and shoulders.—*J. H. Kellogg, M. D., in Household Monitor of Health.*

SECRET OF HEALTH.

Don't worry.

Don't hurry. “Too swift arrives as tardy as too slow.”

“Simplify!” “Simplify!” “Simplify!”

Don't overeat. Don't starve. “Let your moderation be known to all men.”

Court the fresh air day and night. “Oh, if you knew what was in the air!”

Sleep and rest abundantly. Sleep is nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. “A light heart lives long.”

Think only healthful thoughts. “As a man thinketh in his heart, so is he.”

“Seek peace and pursue it.”

“Work like a man, but don't be worked to death.”

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

“Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.”

Never despair. “Lost hope is a fatal disease.”

“If ye know these things, happy are ye if ye do them.”—*Laws of Life.*

THE use of intoxicating liquor as a beverage not only ruins a man mentally, and uses up his money, but makes him much more liable to disease when there is an epidemic. It is said that “the great fever which swept through London a hundred years ago was fatal only to drunkards, and that during the yellow fever, which was in New Orleans about twenty-five years ago, five thousand drinking men had it before it touched those who used nothing that will intoxicate. The same story may be told about cholera.”

Another fact is that a small amount of whisky given to a person who never drinks may save his life in time of sudden illness, when upon an habitual drunkard with the same illness it would have no effect. The only safe way is to resolve never to drink wine, beer, whisky, or any such thing, and keep the vow. It is evil, only evil, and that continually, when used as a beverage, “and whosoever is deceived thereby is not wise.”—*Selected.*

Two YOUNG men came into a merchant's store to get an advertisement on a large display card. The merchant asked them if any brewer had an advertisement on it, and when answered in the affirmative declined to associate with the brewers. The young men were asked if the brewers and barkeepers did not nearly always get rich. They answered, “Yes,” and were asked if the drinkers did not nearly always get poor. They were also asked if they did not know that most brewers and barkeepers died of liver trouble of some kind, to all of which they answered the merchant in the affirmative, and then left wiser by far than when they came to him.—*Southern Journal.*

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BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Temperance Hall, Rae Street, North Fitzroy	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
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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.

CIRCULAR letters will be sent out with this mail to the church elders, giving quite fully our plans for the future work of the Bible School. These letters are to be read during the next church service.

MEETINGS have been commenced in two places in New South Wales; at Balkham Hills by Bro. R. Hare, and at Castle Hill by Brn. D. Stead and A. Hickox. As is not at all unusual, a spirit of opposition has been developed at this early stage. Let God's people remember these labourers at the throne of grace.

THROUGH the kindness of Dr. M. G. Kellogg, a copy of the Fiji Times has been received at this Office, from which we learn that the Doctor was announced to give a temperance lecture in Suva on the evening of August 19. The paper also contains an interesting account of Niue, or Savage Island, an island situated about midway between the Samoan and Tongan groups, and which the Pitcairn had recently visited.

THE world over, there is a deep and increasing interest in Spiritualism, Theosophy, and other "occult" phenomena. The accession of Mr Stead, a widely-known London journalist, to the ranks of Spiritualists, has done much to stimulate the interest in these subjects. Psychical research societies are in operation in London and New York, and one has just been organised in Melbourne for the "purpose of applying the methods of rigorous scientific investigation" to "obscure phenomena of the mind and occult 'manifestations' of an indeterminate character," as one Melbourne paper puts it. It is not the ignorant and superstitious alone that are yielding to the fascination of the occult; several college professors are among the officers and members of the Melbourne society. The trend in this

direction is another illustration of Paul's words, that when men "knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

THE SUMMER SCHOOL.

WE are pleased to announce that already we have heard from a goodly number of students who will be in attendance at the Bible School during the summer term. We shall be much pleased to correspond with all who are thinking of attending. This will enable us to plan more carefully for our work, and also to serve you more successfully.

The management have decided to make the expenses for the summer term still lower than the rate published in our calendar.

Those students who attend the summer term alone, or any part thereof, will be charged 20s. per week for board, washing, and tuition. Day students will be charged 5s. per week for tuition. Students whose parents or guardians live in Melbourne will find it to their advantage in the line of expense to make their home outside of the school; but they would thus miss one of the most important parts of the school, which is the influence of the discipline of the home.

Those students who remain during the summer term and vacation (in all eighteen weeks) will be charged £14 10s.

If any further information is desired in regard to the details of the work, we shall be glad to correspond with any.

Address all such communications to L. J. Rousseau, Nos. 1-3 George's Terrace, St. Kilda Rd., Melbourne. L. J. R.

God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay, or shadow of the curse. It is transgression of God's law—the law of love—that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds that make the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green, all testify to the tender, fatherly care of our God, and to his desire to make his children happy.—Mrs. E. G. White.

THE POPE AND EUROPE.

IN McClure's Magazine for June, M. de Blowitz presents the following outline sketch of the work and influence of the pope in Europe, which is interesting because of its suggestiveness:—

"No one can have any idea of the life and movement which reigns in this voluntary prison which lies over against the Quirinal. Thither flow innumerable missives from every part of the world, and could I only tell some of them, it would be seen how long still is the arm extending from the shadow of St Peter's; how dreadful still are the lips that speak in the shadow of the Vatican. I should show the pope and his cardinals writing to the Emperor of Austria, directing him by counsel and advice, and sometimes almost by their orders. I should show Prince Bismarck continuing since his fall, to hold before the eyes of the pope glimpses of the more or less partial restoration of the papal power. I should show Leo XIII, now trying to unite, now to alienate, France and Russia, according as at the moment this or that policy seems to him most propitious for his cause, or the cause of peace. . . . I should show, also, all the leading politicians of France, whether in power or out, soliciting the support, the protection, the favour of Leo XIII, and the latter, working with astounding insight for the fusion, more and more complete, of the liberal monarchical party with the Republic."

THE AUSTRALASIAN BIBLE SCHOOL.

THE first term of the second year of this institution closed on Aug. 9; and the examinations that were held in connection showed that by nearly all of the students a good term's work had been done. The few days that intervened before the commencement of the second term were improved by many of the students in visiting places of interest in and around Melbourne, often in company with some of the teachers.

The second term of the current year opened on Sept. 4. The sixty students in attendance seem to have settled down to earnest work, and to have entered upon their studies with renewed energy and zeal. A good healthy moral influence pervades the school, and two of the students, children of Sabbath-keepers, have taken their stand for Christ. We hope much for the good influences that shall result from the work of this school year.

ONLY those Christians who have lived at too great a distance to attend the assembly of God's people can fully sympathise with those in a similar position, or appreciate the joy produced by a visit of one or more brethren. The writer has passed through that experience, and can therefore rejoice with those sisters at Broken Hill who have in the midst of so much worldliness endeavoured to keep the commandments of God and the faith of Jesus.

They have recently been cheered by a visit from two of our agents, and from all we hear this visit has been made a blessing both to residents and visitors, the sisters have been strengthened and cheered on the way, and have had the joy of seeing some of their children give themselves fully to the Saviour. In the agents we have the principle again illustrated that they who water others shall themselves be watered.

As a proof of increased life, they have ordered a club of Echos, also a quantity of pamphlets, etc. We pray that the little company will live close to the Saviour. They will then shine as a light in a dark place. Sinners will be saved, and God glorified.

Let our prayers ascend to heaven on behalf of these little companies. J. S.

WHEN Livingstone was in Africa, there was a chief named Sechéle, who accepted Christianity, and who was very devoted to the missionary. Of this chief Livingstone tells the following story:—

"Seeing me anxious that his people should believe the words of Christ, he once said, Do you imagine these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them; and if you like, I shall call my head men, and with our *litupa* (whips of rhinoceros hide) we will soon make them all believe together."

Let no one laugh at the simplicity of the African chief. He had grasped the great principle of the union of church and state. It was by such means that "the gospel" was sought to be propagated in the Middle Ages; it was by similar methods that the different nations of Europe became "Christian nations," thus it was that Cortez Christianised the Mexicans; and in that way the Czar of Russia is "converting" all the people of his dominions. Whoever thinks to advance Christianity by any political method whatever has ideas of Christianity in common with the African chief.—Present Truth.

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