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PATAGONIA AND THE PATAGONIANS.

PATAGONIA, at the southern extremity of South America, was, by a treaty formed Oct. 22, 1881, divided between Chili and the

scenery is of the most beautiful and picturesque description.

Patagonia east of the Andes is for the most part a region of vast steppe-like plains. Unlike the pampas of the Argentine Republic, with which it is conterminous on the north, it rises in a succession of abrupt steps, or terraces, about three hundred feet at a time, and is covered, not with soft, stoneless soil, but with an enormous bed of shingle, which, instead of luxuriant grass, supports, where it is not absolutely bare,

plains is one of sterility and desolation.

As the Andes are approached, a great change is observed in the whole condition of the country. Vegetation becomes luxuriant, majestic trees combined with jungle-like underwood clothing the ravines and hillsides, and with the richer plant life, animal life grows more abundant and varied. Fruit trees planted by the Jesuits in the neighbourhood of Lake Nahuel-Huapi have spread into vast natural orchards, which furnish the local tribes with food and wine, and have



A PATAGONIAN ENCAMPMENT.

Argentine Republic, the boundary being the unexplored watershed of the Andes.

The Chilian portion is chiefly remarkable for the multitude of its rugged and irregular islands and peninsulas, separated by intricate channels and fjords, into which the country has been cut up by the combined action of glacier and sea. In some portions the

only a thin clothing of coarse and often thorny brushwood and herbage. So peculiar is this, the largest tract of shingle in the world, that geologists have generally characterised it simply as the Patagonian formation. While there are limited tracts with finer soil and richer vegetation, especially in the river valleys, the general aspect of the

given rise to the designation Manzaneros, or apple-folk, by which they are distinguished.

The early explorers described the inhabitants of the Patagonian plains as a race of giants; but more accurate observation has shown that the men do not, as a rule, exceed five feet eleven inches in height. But they are a fine athletic race, with remarkably

broad shoulders and thick, muscular limbs. Ethnographers have been puzzled to account for this remarkable physical development, in view of the rigorous climate and the unsanitary habits of the people; but the main explanation of the puzzle can no doubt be found in the result of a thorough and merciless system of artificial selection, practiced for a long series of generations. When the babe is about three weeks old, it is submitted to the inspection of the sachem of the tribe, who (unless his judgment is biased by a bribe) decides its fitness to survive by a code of traditional rules, according to which, in about seven cases out of ten, the little waif is "sentenced to live." Misshapen and puny infants, and often the children of weak mothers or of parents overburdened with progeny, are taken to the nearest ravine, and abandoned to the beasts of the wilderness.

The head of the Patagonian is long, broad, and flat, and the forehead low, with the hair growing within an inch of the bare eyebrows. Though they have wide mouths and thick lips, this fault is redeemed by their beautiful white teeth, which never fall out even in old age. They all have small hands and feet, and D'Orbigny says that of all the savages he saw, they have the finest shapes. In colour the Patagonians closely resemble the mulatto.

The chief garment is the *manuhé*, a wide, square mantle, eight feet long and nearly as broad, which they wear after the fashion of the ancient Greeks and Romans, with one end hanging down to the earth. Their hair, which is seldom cut, is partly kept in place by a leather thong or piece of ribbon tied around the forehead. The women plait their hair, and adorn it with ornaments of glass and copper.

The Patagonians are nomads. They are divided into tribes, or villages, each consisting of thirty or forty families. Their rude *toldos*, or tents, are covered with leather, which is double in some cases, making the tent almost as weather-proof as a log cabin.

The Patagonians persistently resist Christianising and civilising influences.

MAN is "altogether gone out of the way;" his very righteousnesses are as filthy rags; from the soul of the foot to the head there is no soundness in him, but wounds and bruises and putrefying sores; and yet the LORD JESUS CHRIST died in order that He might save such a being as this. He invites man to come and give to Him all that man has,—his sins, his weakness, his folly, his utter worthlessness,—and He offers the exceeding riches of his grace,—wisdom and righteousness and sanctification and redemption. All this man may have if he will only submit to God's will and believe in CHRIST. Wondrous exchange!—Righteousness for sin, cleansing for filth, wisdom for folly, freedom for slavery, victory for defeat, riches for poverty, life for death, happiness for misery, and all forevermore. To all CHRIST says, Come. Sinner, will you not yield to such a Master? Will you not believe One who died to prove his love, and whose works prove his power?—*Signs of the Times.*

PEACE.

PEACE, perfect peace, in this dark world of sin!
The blood of Jesus whispers peace within.

Peace, perfect peace, with thronging duties pressed!
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrow surging round!
On Jesus' bosom naught but calm is found

Peace, perfect peace, with loved ones far away!
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future here unknown!
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours!
Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon will cease,
And Jesus call to heaven's perfect peace.

—Bickersteth.

General Articles.

THE PLAN OF SALVATION THE SAME IN ALL AGES.

MRS. E. G. WHITE.

WHEN the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and blessedness of a world redeemed, out-measured even the anguish of the Prince of life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men." And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden when God said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the Head with his specious temptations, the human family would be lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ should bruise the serpent under his feet.

Not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, through the sacrifice of Christ, not only man, but his dominion, was to be redeemed. Because of the merits of Christ, all that man lost through sin was to be restored. The time would come when there should be no more curse, but the throne of God should be in the earth renewed, and his servants should serve Him. The promise would be fulfilled, "The righteous shall inherit the land, and dwell therein forever."

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government will be manifested before the universe, the charge of Satan against God refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirements. In attacking the law, he thought to

overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation, the precepts of the law were to be proved perfect and immutable, that at last one tide of glory and love might go up throughout the universe, ascribing glory and honour and praise to Him that sitteth upon the throne, and to the Lamb forever and ever.

The inhabitants of all worlds will be convinced of the justice of the law in the overthrow of rebellion and the irradiation of sin. When man, beguiled by Satan's power, disobeyed the divine law, God could not, even to save the lost race, change that law. God is love, and to change the law would be to deny Himself, to overthrow those principles with which are bound up the good of the universe. The working out of the plan of salvation reveals not only to men, but to angels, the character of God, and through the ages of eternity the malignant character of sin will be understood by the cost to the Father and the Son of the redemption of a rebel race. In Christ, the Lamb slain from the foundation of the world, all worlds will behold the marks of the curse, and angels as well as men will ascribe honour and glory to the Redeemer, through whom they are all made secure from apostasy. The efficiency of the cross guards the redeemed race from the danger of a second fall. The life and death of Christ effectually unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels, unto Him in bonds of indissoluble union. Through the plan of salvation the justice and mercy of God are fully vindicated, and to all eternity rebellion will never again arise, affliction never again touch the universe of God.

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marvelled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent victim slain by his own hand, he beheld the fruits of sin,—the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confessing his sin, relies upon the merits of the "Lamb of God, which taketh away the sin of the world."

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation living before the advent of Christ, as it is in our day. Patriarchs, prophets, and martyrs from righteous Abel, looked forward to a coming Saviour, and they showed their faith in Him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system ceased.

The Son of God is the centre of the great plan of redemption, which covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other; for there is none other name

under heaven given among men whereby we must be saved." Christ is the substance, or body, which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ, the typical system was done away; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honourable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. We look forward to an entrance into Eden, which Adam lost. Those who lived before the coming of Christ, looked forward by faith to his coming; but what had to be grasped by faith by them, is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honour of his Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation, bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father's "appointed heir of all things, by whom also He made the worlds." He was the "brightness of his glory, and the express image of his person." And He upheld "all things by the word of his power." He possessed divine excellence and greatness; and it pleased the Father that in Him all fulness should dwell. Christ exchanged the throne of light and glory which He had with the Father, counting it not a thing to be desired to be equal with God while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression, that man might escape eternal death.

"PREACH THE WORD."

G. B. STARR.

THE command of Jesus to all his ministers is, "Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." To teach the things that Jesus taught, the minister must diligently study his teaching. To be assured of his presence with their ministry, these themes, and these only, are to be presented.

The unrest on the part of both ministers and people for new themes,—for the introduction into the pulpit of the subjects of science, of the political situation, of numerous other topics,—gives evidence of dissatisfaction with the subjects chosen by the Royal Minister to help the people of the present day.

But did He not know what the people needed? He who made the world, and was Himself the Author of all science, could have opened its richest treasures to man, had this been for their eternal interest. But no, He taught that now is the day of salvation; now is the time for men to be rescued from death, to

bring to them eternal life, in which the rich treasures of science can be studied with their Author as the instructor, with no uncertainties as to their conclusions. But he who attempts to fathom in the present the themes specially reserved for future study, will lose the sweet satisfaction of ever knowing the heights and depths of the riches of wisdom he desires. Now is the time to learn "what to do to be saved"—to learn how our unrighteousness may be exchanged for the righteousness of Christ, and He be made unto us "wisdom, righteousness, sanctification, and redemption."

Life, life, eternal life! How may it be obtained? This is the all-important question for the present hour. The gospel answers the question. Then let the Bible be studied and preached.

MILLENNIUM.—No. 2.

S. MCCULLAGH.

THE hope of the universal salvation of all men on the face of the earth, to be brought about by the millennium, has become a general topic amongst all classes, religious and otherwise. Now, because multitudes believe a certain theory, and contemplate its accomplishment in their lives, *that* by no means ensures the consummation of the longed-for event. Upon every point touching man's salvation, the Word of God has spoken freely, and by the Word only can we know God's plans concerning the millennium and its associated events.

Visions of earth's closing scenes have been multiplied to the prophets of the Most High. The world's Redeemer, while here in the flesh, outlined with wonderful minuteness the harvest and the end of the world. With one universal wail of woe do all the prophets that have spoken in the name of the Lord upon this subject echo the sentiment of Jeremiah: "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled, suddenly are my tents spoiled, and my curtains in a moment." Jer. 4:19, 20. Instead of the millennium being ushered in by a closing age of tranquillity, like a peaceful flowing river giving its waters unto an unbounded sea of calm repose, there shall be "upon the earth distress of nations with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. "Peace, peace, is the dream of philosophy; but war is the experience of men." There is not the faintest sign amongst the nations of a growing tendency towards peace, but, on the contrary, they are putting forth every possible effort to prepare for war. With the serpent-eye of envy they are watching each other for ill; and one sentence of a challenging nature thrown into the arena of diplomacy by any one of the leading powers, might precipitate such a conflict as this world has never yet witnessed.

The earth, groaning beneath the curse of sin, is to be convulsed with nature's forces now leaping to be let loose for that occasion. Says the prophet, "The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nah. 1:3.

The majority of mankind will be showing the utmost contempt for the law of the Eternal; and as it was in the days of Noah before the

flood, so shall it be at the coming of the Lord; "for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:2-5.

While all these things are in full swing, the Son of man will come in the clouds of heaven with power and great glory; and this will be the beginning of the millennium.

The binding of Satan, as witnessed in holy vision by the apostle John, now takes place. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."

Rev. 20:1, 2. This figurative description of the *circumstances* that will chain the prince of darkness during the millennium, is wonderfully graphic. Could anything better illustrate the events that will bind Satan than this portrayal by the pen of inspiration? What are the events?—At the second coming of Christ in the glory of his majesty, the righteous dead will be raised in immortality, glory, and power, "in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It was for this trumpet call to life that Job said he would lie quietly in the grave, and then he would answer. Job. 14:14, 15. As the voice of the Son of God peals through the earth and penetrates the graves, even to the depths of the mighty ocean, the righteous of every age come forth to life, and they, with the righteous upon the earth that have not gone into the grave by death, will be caught up to meet the Lord in the air, "and so shall we ever be with the Lord." Now the glorious Saviour beholds in this mighty company of the saved, so great that no man can number them, the result of the travail of his soul, and is satisfied. He ascends with the redeemed of the Lord to those mansions in heaven which He has prepared for those that love Him. While here, He said, "In my Father's house are many mansions; . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." By taking the saints to heaven when He comes, Jesus places them beyond the reach of Satan's temptations and powers. *The wicked* that are living upon the earth when Jesus comes, are not left here to be converted. Their day of grace is ended. Mercy no longer lifts its sweet voice for them; but they are destroyed in their sins, their terrors, and their fears. "The heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

Now commences the millennium, when this earth shall have absolute rest for one thousand years. The saints have gone to heaven with their Lord and Master, the wicked are all dead; consequently both classes are placed beyond the reach of Satan's influence. Then he is chained to this earth by these circumstances. Of this

very time the prophet says, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and *all the cities thereof were broken down at the presence of the Lord*, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate." Jer. 4:23-27.

"The bottomless pit," then, to which Satan is confined for a thousand years, is this earth completely devoid of every soul, desolated, and without light. What a just punishment! The investigator of all sin, chained in this planet of darkness to stumble over the bodies of the slain, can meditate for a thousand years over the work of his rebellion.

ABIDING IN JESUS.

G. T. WILSON.

CHRIST says to the sinner who is weary with his load of sin and strife, "Come unto Me, . . . and I will give you rest." "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28-30. It is one thing to come to Jesus to find rest, but quite another thing to leave the burden there and carry away the rest. It is only when the load is all left with the great Burden-bearer, that we get real rest of soul. We must leave there all our sorrow and trouble and anxiety as to what will be done with our sins, and, resigning ourselves to God and his dear Son, just bear away a song of praise to Him who has forgiven us all our transgressions, and clothed us in his own precious robe of righteousness. Christ has said, "Come unto Me," but He does not intend that we should come and go away again. So He says, "Come unto Me;" "Abide in Me." That is, abide in Me, and I will abide in you. This He has promised to do; do we believe it?

How can we learn of Jesus—of his meek and lowly spirit—unless we abide in Him? But how shall we learn to abide in the Saviour? He has said on this point, "If a man love Me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 14:23; 15:7. There must be submission on our part to all that God says: "Submit yourselves therefore to God." James 4:7. This must be daily on our part, according to what the Master said. He has plainly declared, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23. This daily crucifixion on the cross of self-denial, means death to self; but as we die to self, it gives room for Christ to appear in our lives.

There is a beautiful lesson for us in the parable of the vine, by which we may learn how to abide in Jesus. He says, "I am the true vine, and my Father is the husbandman." And to his followers He says, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine ye are the branches." John 15:1, 4, 5. The branch cannot bear fruit of itself; it must be connected with the vine. Now let us notice the process of budding, or grafting, the branch

into the vine. In this case it is contrary to nature. The branch is taken from a sour, degenerate, worthless vine, and grafted into a strong and healthy vine which bears most excellent fruit. The little branch must be entirely separated from the mother vine, and submit to the husbandman, who trims and fits it to its new place in the true vine. A cut is made in the vine to receive the helpless branch, and it is fitted into the gash, bark to bark, sap to sap; and when the connection is made complete, then a new life begins in the little branch, as the juice of the strong vine flows into it, and buds and leaves appear upon it. But mark you! It must abide in the vine to grow or bear fruit. The branch does not—cannot—force itself to grow. It has no power to do this; but it just abides in the vine, and there it grows without any effort on its part. There is needed a mixture of sunshine and shower to bring the fruit to full perfection, and the gardener watches well that no extra growths of the branch shall hinder its fruitfulness. So every branch which bears fruit, He purges that it may bring forth more fruit. Christ has said, "He that abideth in Me, and I in him, the same bringeth forth much fruit; for *without Me ye can do nothing*." John 15:5.

Then let us abide in Jesus, blessed Jesus; for in Him all fulness dwells. In this way only shall we be strong, and glorify our True Vine, who bears us, by the fruit we bear. Have we yet come to Him? Are we abiding in Him? If we are, we know what rest and peace and growth mean. "And hereby we know that He abideth in us by the Spirit which He hath given us." 1 John 3:24.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at his coming." 1 John 2:28.

Napier, New Zealand.

THE ORIGIN OF THE SABBATH.

W. COVERT.

IN a previous article it has been shown that Christ created all things in six days. In this article we wish to notice that He who created all things in six days also rested on the seventh day, from the work of creation; and as Christ created all things, He rested from the work of creating them. It follows, therefore, that the Sabbath rest from creation is the Sabbath of Christ, and should be observed as much with reference to Christ as it is with reference to the Father. In referring to this thought, Christ said, "The Son of Man is Lord also of the Sabbath." Mark 2:28.

But physical rest alone does not meet the requirement of Sabbatic observance. There is something more precious in it than refraining from labour on that day. The Maker of the Sabbath day "blessed the seventh day, and sanctified it; because that in it He had rested from all his work which God created and made." Gen. 2:3. The day was made holy by the blessing which Christ connected with it, or placed upon it. To bless primarily signifies to make happy.

The reader should notice that the blessing and the sanctification of the day are separate acts which relate to the same day, and that both things are done to the day *because* of the enjoyment experienced by the Creator on the rest-day. But wherein was the joy of the Creator experienced? In Ex. 31:17 we read, "In six days the Lord made heaven and earth, and on

the seventh day He rested, and was refreshed." Of course the Creator was not physically tired; He did not cease work that He might recuperate expended vitality; but the thought is that He delighted in his works.

It is the especial presence of Christ in the day that makes it holy. To show that God's presence does make holy, we will cite a few incidents in which the proposition is illustrated. Notice Ex. 3:2-5. Moses saw the burning bush, and was drawn near to behold it. Then the Lord told him to take off his shoes, because the ground upon which he was standing was holy ground. Certainly God's presence had made the place holy. Again, when Joshua was called to stand before the Captain of the Lord's host, he also was told that the ground was holy upon which he stood. Josh. 5:15. In both instances it seems to have been the presence of Jesus that made the place holy. Continuing the thought still, we cite the reader to Isa. 58:13, where the Sabbath is called by the Lord "my holy day" and "the holy of the Lord." It was made holy by the blessing put upon it by the Creator, because of the delight taken in contemplating his works in a finished creation. But in the scripture quoted above, that holiness is recognised three thousand four hundred years later than creation; we therefore conclude that it is yet the Lord's holy day. Thus we see that the blessing was made permanent in the day.

But it was necessary that, as man was to use the day made holy for him (for the Sabbath was made for man, Mark 2:27), he should be instructed as to how he should keep it holy therefore the day was set apart for a holy or religious use. The setting apart of the day for that purpose is what is meant where it is said that the Lord sanctified it. In order to sanctify it, it was necessary to teach man concerning its sacredness, and to appoint its observance as a Sabbath for him.

The sanctification of the Sabbath enabled man to understand its signification, nature, and obligation. This could not be done without enjoining its observance upon him. It will be seen that man was blessed before the Sabbath was blessed. Gen. 1:28. To bless a man is to make him happy. Man was made happy in possessing the good things that were given him in creation. The blessing in this matter is something that is quite real; so also must the blessing in the Sabbath day be something real.

Notice also that the Sabbath is a sign of a finished creation. It was not given until creation was complete, and man was made happy in the enjoyment of these blessings. Then the Sabbath was given to man as a memorial of these blessings. His Creator desires him to especially remember what the Lord is to him, and therefore He gives to man the Sabbath as a memorial of Himself. When He was asked by Moses at the burning bush what he should call his name, the reply was, "I AM THAT I AM."

Christ is to man the Creator. So the Sabbath was given to man with Christ's own presence in it. "Hallow my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20. Also the reason assigned for the existence of the Sabbath, as stated in the commandment, is, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it" Ex. 20:11. Thus it is seen that the Sabbath was given to man as a memorial of what the

Lord is to man. This precious thought is made exceedingly precious to the one who observes the Sabbath, because he finds the sacred presence of the Lord in the day. By this presence the Lord blends the delight that He takes in his own works with the delight that man takes in what the Lord has done for him. For this reason man can call the Sabbath a delight, the holy of the Lord. He will not find his own pleasure on this day; but he finds the pleasure of the Lord instead of his own, which is far better.

WORLD'S COLUMBIAN EXPOSITION, CHICAGO.

THE formal opening of the Fair took place on May 1, but full accounts have just been received by the mail from America. On that morning the people gathered by thousands and tens of thousands, and filled the great court in front of the Administration Building. There were present, besides Americans and Europeans, Arabs, Chinese, Turks, Japanese, and East Indians, also a deputation of American aborigines from the Wild West Show in "their best war bonnets and brightest paint."

At the close of the addresses, President Cleveland touched the button that was to start the machinery. This was not a mere signal; no other hand was required to open the great throat of the engines in Machinery Hall. An instant before all had been quiet; but now the scene was transformed as if by magic. The bunting on every building was unfurled, and hundreds of flags and streamers unfolded their colours; the great golden figure of the Republic, until then a chrysalis amply draped in canvas, shone forth in all its radiant loveliness. Cannon thundered a salute, steam craft in harbour and basin shrieked triumphant blasts; chimes rang from the minarets, and one mighty shout arose from the three hundred thousand people. The Fair was open.

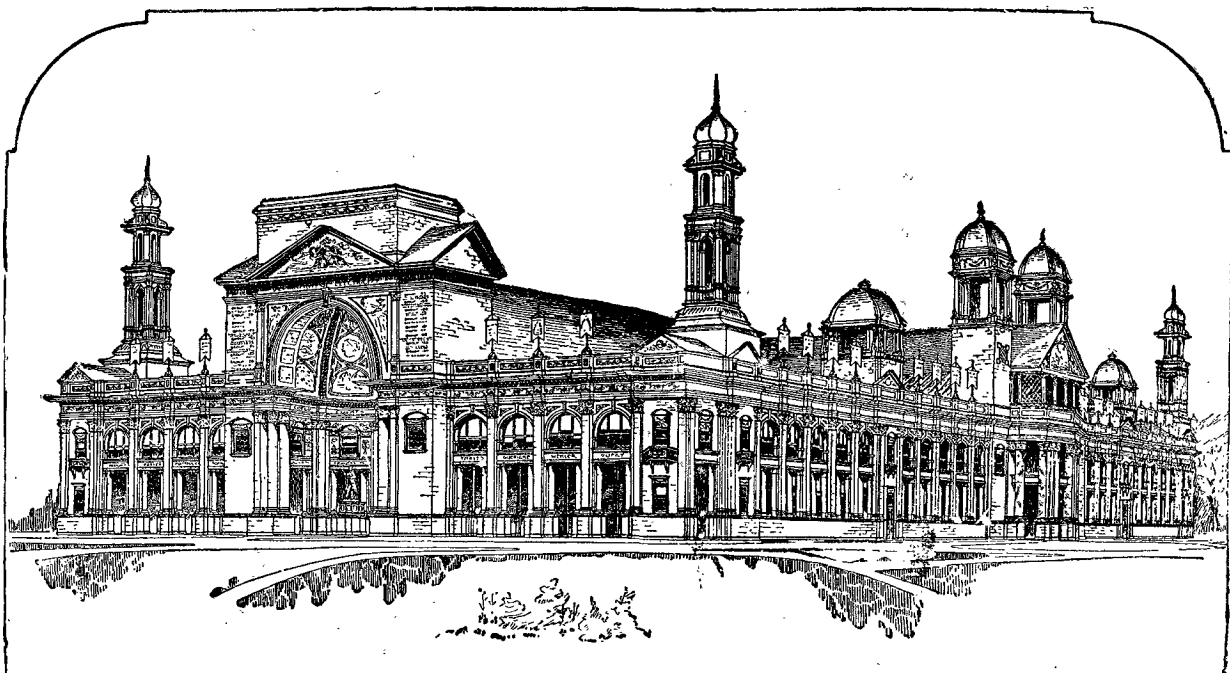
adorned by statuary. Thus what were once but straggling, desolate marshes have been changed to delightful waterways. These wind in and out beneath arched bridges, enclosing lovely little islets where willows sway and lilies bloom, and offering passage to pleasure craft of all kinds from the gondolas of Venice to the natty electric launches of the nineteenth century.

This union of lake and shore being thus con-

this group are also phonographs of several kinds.

Of much interest is the historical group, where will be on exhibition many primitive-looking electrical machines, batteries, insulators, etc., of earlier inventors, such as Franklin, Faraday, Davy, Morse and others.

But the displays which will prove most popular will undoubtedly be the splendid out-



Electrical Building.

summated, it remained to beautify the grounds with green lawns, shrubbery, flower-gardens, and broad serpentine walks. Lily ponds lie over against rose-gardens—a wilderness of flowers, kept fresh and green by the soft-falling spray from a hundred little fountains.

In the midst of these charming environments rise the buildings of the Exposition,—in themselves a city of stately and beautiful palaces. One of the largest of these is devoted exclusively to electrical exhibits. The exhibits are divided into numerous groups and sub-groups. One of the most unique of these contains Mr. Edison's new kinetograph, by means of which sights and scenes are electrically

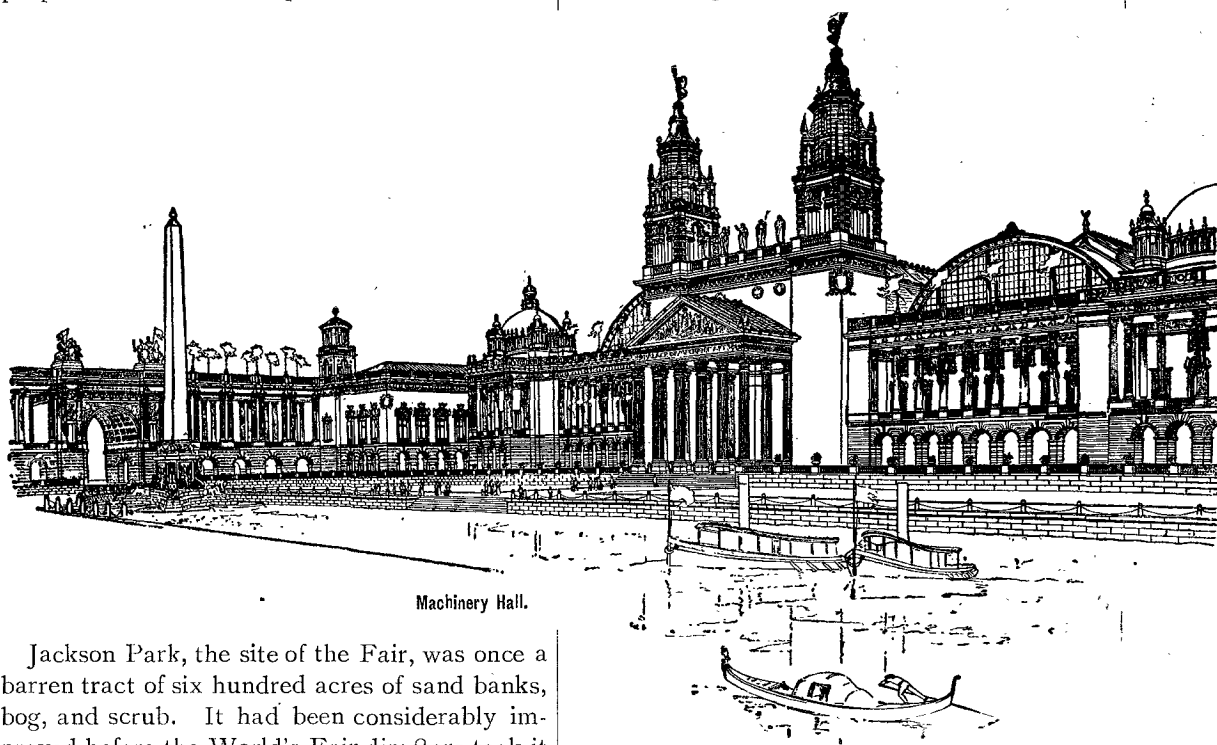
of-door effects at night; the lofty-spraying electrical fountains, the thousands of arc-lights and the search-lights, throwing enormous shafts of brilliant white slowly over the grounds, lighting up first one building, then another.

There are not far from eight thousand arc-lamps, each of two thousand candle-power, and about a hundred and thirty thousand incandescent bulbs of sixteen candle-power. Arc-lights as powerful even as eight thousand candles each are exhibited; and in contrast to them tiny incandescent bulbs set among the foliage of trees or amidst flowers, of only a sixteenth of one candle-power, faintly glowing in the dark like fire-flies.

Grand effects are produced by the powerful search-lights on the highest towers. There are two of these on the Electricity Building. By many experts the devices for manipulating these lights are considered the most marvellous pieces of electric mechanism yet produced. By a delicate switch machinery, the operator can throw the light to any altitude, at any angle he may desire. In the purely ornamental uses of electricity, the two great electric fountains near the central court are the most gorgeous exhibition of their kind ever attempted.

Another feature of the electrical exhibit is the electric launches that ply on the lagoons and along the canals. Scores of the pleasure boats and yachts in the harbour, near the long pier, are also equipped with electric motors and storage batteries; and a number of torpedo boats will occasionally give practical demonstration of the uses of electricity in naval warfare.

GIVING to God is no loss; it is putting your substance in the best bank.



Machinery Hall.

Jackson Park, the site of the Fair, was once a barren tract of six hundred acres of sand banks, bog, and scrub. It had been considerably improved before the World's Fair directors took it in hand. But they cut away the dunes and irregular knolls. They formed the scattered bogs into a series of graceful little lagoons, connected with each other and the great lake outside by canals walled with mason work and

photographed, if such an expression may be used, and revealed to the eye of spectators at a distance. In short, the kinetograph will transmit a picture of the face of a distant friend, while the telephone transmits his words. In

The Home Circle.

CONSTANCY.

A TORRENT sweeps adown the mountain brow,
With foam and flash and roar;
Anon its strength is spent—where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows,
All the long summer on its mission goes.
Better the steady flow; the torrent's dash
Soon leaves its rent track dry;
The light we love is not the lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.
The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
When love ennobles all.
The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

—Selected.

WOMEN OF THE BIBLE—XLV.

The Mother of Belshazzar.

A. M.

It was in the days of the Jews' captivity in Babylon that Belshazzar made a great feast to a thousand of his lords; and while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar, his grandfather, had taken out of the temple which was at Jerusalem, that the king, his princes, his wives, and his concubines might drink in them. They drank wine, and praised the gods of gold, of silver, of brass, of iron, of wood, and of stone. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers; . . . but they could not read the writing, nor make known to the king the interpretation thereof.

"Now the queen by reason of the words of the king and his lords, came into the banquet house; and the queen spake and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods, and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar . . . made master of the magicians, astrologers, Chaldeans, and soothsayers. Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, . . . now let Daniel be called, and he will show the interpretation. Then was Daniel brought in before the king. And the king spake, and said unto Daniel, Art thou that Daniel which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? . . . I have heard of thee, that thou canst make interpretations and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

"Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy

rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom and majesty, and glory, and honour. . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses, and they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified; then was the part of the hand sent from Him, and this writing was written: . . . MENE, MENE, TEKEL, UPHARSIN." This is the interpretation:—

"MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting.

PERES: Thy kingdom is divided, and given to the Medes and Persians."

"In that night was Belshazzar the king of the Chaldeans slain; and Darius the Median took the kingdom."

The third and fourth chapters of Daniel should be read with the portion we have just been reading, as they narrate the events referred to by the queen, and will enable the reader to better understand the merciful dealings of God with these idolatrous kings, which are recorded for our instruction. The actions of these kings represent that class in Christian lands, who, by forgetting God, serve other gods, the work of their own hands, or creatures of their own fancy, anything and everything that controls the mind and affections. Immorality and impiety, vice and profanity, strengthen and advance each other; and what are many of the songs used at modern feasts better than the praises sung by the heathen to their gods? We may be ready to condemn Belshazzar for his folly in not heading the terrible punishment that fell on Nebuchadnezzar for his sins; but what will equal our folly who have the long list of warnings throughout the Scriptures, should we neglect to do the works of God, the first of which is "to believe on Him whom God hath sent," that we may be purged from dead works to serve the living God? Where the faith of Christ Jesus is not the foundation, there is no good work. But to those who take such expressions as sin, guilt, wrath, condemnation, judgment, in their natural and literal sense, a judicial acquittal from a legal charge in consequence of believing God's testimony to the work of the substitute, will be recognised as that without which the sinner is not in a position to do good works. This was well understood by the writer of the 116 psalm: "I believed, therefore have I spoken; I was greatly afflicted. . . . What shall I render unto the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord. . . . I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord." Verses 10, 12, 13, 17.

Our Saviour instituted the ordinance of "bread and wine" to keep before us this fundamental truth, that without the shedding of blood there was no remission of sin. These are his words, "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This

is my body which is given for you; this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20. We read also, "There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." 1 John 5:8. What is the water? "Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word." Eph. 5:25, 26. "Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. Our Saviour put these two things before us: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. If we would escape the condemnation of the wicked, we must have these three to witness for us and in us,—the blood that was shed for us; the water, or Word of God by which we are born again ("the words that I speak unto you, they are spirit, and they are life." John 6:63); and the Holy Spirit to witness with our spirit to these facts; and to take of the things of Christ and reveal them unto us, that our communion may be with the Father, Son, and Holy Ghost.

The mother of Belshazzar was able to direct her guilty, trembling son to one in whom the blood, the water, and the Spirit witnessed, but it was too late; the prophet's words and his godly life were ignored by Belshazzar. Now Daniel is ordained of God to give the message of judgment upon him. Thus will it be with all who reject the counsels of God. Soon the grace of faith will pass away forever, and men and women will see what they refused to believe,—that all who are out of Christ will be consumed by the wrath of God.

"God so loved the world,
That He gave his only begotten Son,
That whosoever believeth in Him
Should not perish, but have everlasting life."

THE IRON WOLF.

"I CONDUCTED the services two months ago," said a clergyman, "at the funeral of one of my parishioners. He had been a farmer. Forty years ago, as a young man, he commenced work for himself and his young wife with one hundred acres of land, and he ended with one hundred. He was a skilled, industrious workingman, but he laid by no money in bank. I understood the reason, as I listened to the comments of his neighbours and friends.

"It was always a warm, hospitable, house," said one. 'The poor man was never turned away from that door.'

"His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers; all lead useful, happy, and full lives."

"Said another neighbour, 'Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on, not of a miser who had heaped dollar on dollar, but of a servant of God, who had helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

"On my way home from the funeral, I stopped

at the farm of another parishioner, who said to me, in a shrill, rasping tone,—

“So poor Gould is dead? He left a poor account. Not a penny more than he got from his father. Now I started with nothing, and look there!” pointing to his broad fields. “I own down to the creek! D’ye know why? When I started to keep house, I brought this into it the first thing,” taking an iron savings-bank in the shape of a wolf out of the closet. “Every penny I could save went into its jaws.

“It’s surprising how many pennies you can save when you’ve a purpose. My purpose was to die worth a hundred thousand dollars. Other folks ate meat; we ate molasses. Other men dressed their wives in merinoes; mine wore prints. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, or sick people, or paupers, or books, and”—he concluded triumphantly—“and now I own to the creek, and that land with the fields yonder and the stock in my barns are worth one hundred thousand dollars. Do you see?” and on the thin, hard lips was a wretched attempt to laugh.

“The house was bare and comfortless; his wife, worn out by work, had long ago crept into her grave; of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in his kitchen; one son had taken to drink, having no other resource, and died in prison; the other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

“Yesterday I buried this man,” continued the clergyman. “Neither neighbour nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all, he had now only earth enough to cover his decaying body.

“Economy for a noble purpose,” added the good old clergyman, “is a virtue; but in the houses of some of our farmers it is avarice, and like a wolf, devours intelligence, religion, hope, and life itself.”—*Selected.*

THE SWALLOW DICÆUM.

E. J. B.

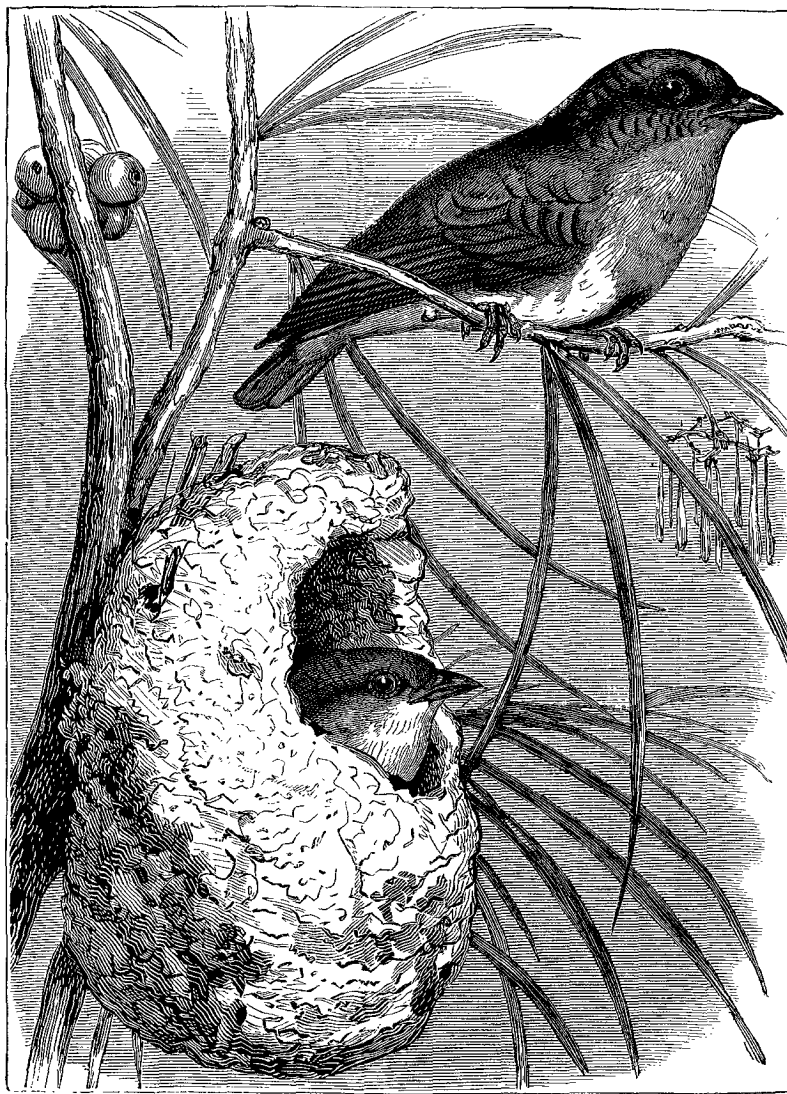
THE Swallow Dicæum is an Australian bird. He is small, but very pretty, fairly glowing with brilliant colours; the whole of the upper part being a “deep, glossy blue-black; the throat, breast, and under tail-coverts of a fiery scarlet; and the abdomen pure white.” The little creature has a very sweet note, but so low that it can scarcely be heard from the tops of the tall trees, where the bird loves to live. It is seldom seen on the ground, but flits with quick, sharp, darting movements among the upper branches.

You see in the picture that its nest is a very conspicuous object. Notice how it is fastened to the branch that supports it. Nests that are suspended in this way are called pensile, or hanging nests. This is how Mr. Wood describes the nest of this bird:—

“The nest of the Swallow Dicæum is as pretty as its architect. In colour it is nearly pure white, being made of the cotton-like down which accompanies and protects the seeds of many plants, and this material is so artfully woven that the nest almost looks as if it were made from a piece of very white cloth. It is always purse-like in form, though its shape is slightly variable, and is suspended by the upper portion to the twigs at the very summit of the tree. Generally it hangs its nest upon a parasitic plant called loranthus; but it often selects the Casuarinæ, or the delicate twigs of the myall, or weeping acacia, for that purpose.”

On an average, five eggs are laid in this pretty bird home in the tree-tops. They are delicate little eggs about three quarters of an

human nature, and indicate imperfect home training and coarseness of moral fibre. These manifestations are not in themselves pathological, and need the same kind of vigorous home treatment that other serious faults require, and should be classed with laziness, lying, disorder, want of conscientiousness, and other forms of spiritual dishonesty. Sharp, prompt punishment will alter completely the domestic horizon, and change from vinegar to peaches and cream the mental attitude of a child afflicted with this particular kind of “nervousness,” which is really wilfulness and lack of desire to be self-controlled. For this state of things parents are responsible, and the physician powerless except in the way of friendly advice.—*Selected.*



ACCORDING to Warden Brush, of Sing Sing penitentiary, who has had more experience with criminals than almost any other man in America, the most prolific source of crime is not rum or idleness, but disobedience to parents, and lack of parental control. He says that the scorn of the law which leads to prison begins with the scorn of the parent; that the weakness of the child is bred of the weakness of the parent in failing to compel obedience and respect. When the child is permitted to say “I will” and “I won’t,” he has learned to despise authority, and to travel the road that leads to the penitentiary.

This is worthy of the most serious consideration by both parents and children. The one great lesson which God wishes all people to learn is submission to proper authority. He who has learned none of this lesson in childhood is sure to make trouble for himself and others in every relation of life.—*Selected.*

A WONDERFUL CAVE.

SOME workmen employed in a quarry at Taverny, a village in the forest of Montmorency, France, while excavating a block of gypsum recently, came upon a cavern the existence of which had never been suspected. There is an underground gallery about a third of a

mile in length and nearly two hundred feet below the surface, hewn out of the solid gypsum; while at the extreme end of this gallery is a small opening two and one-half feet in height and about the same distance in width. It is causing considerable interest in scientific circles.—*Montreal Star.*

It is calculated that the Bible has now been translated into so many tongues that it is accessible to fully 1,000,000,000 souls. There are still, however, some 2,700 languages and dialects into which it has yet to be rendered, and nearly 500,000,000 persons who cannot be directly reached by its means.

THE time has come when the church must put on her beautiful garment, even the righteousness of Christ. And if the sisters dress plainly, it will be a protection for their purity. Even the infidel Gibbon said that dressing like the world excited the wicked passions of men.

inch long, and a little less than half an inch wide, greyish white in colour, thickly powdered with small brown specks.

The Dicæum is very fond of the loranthus, the parasitic plant on which he frequently hangs his nest, and is often seen flitting about its branches. This plant bears viscid or sticky berries, and naturalists are not quite certain whether the little creature eats the berries, or the insects that such berries would attract; but as insects are his natural food, no doubt it is insects that he is after.

THE point to consider is, What are nervous girls? Sometimes this recognition is easy, sometimes not. The caprices and brutalities of spoiled children and self-indulgent women, poetically described as “nervousness,” growing out of ill-temper and stolid disregard for others, are in no sense characteristic of nervous weakness or nervous disease. Such vices—not confined to women and girls—are common to

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, July 15, 1893.

THROUGH AMERICA.

THE United States and Australia are essentially of the same area, and not altogether dissimilar in contour. Years ago, before the western portion of the former country was much known, those who studied the current maps learned of a Great American desert, an undefined and unknown region, said to be the abode of desolation, uninhabitable and unexplorable.

But as the lines of civilisation were extended westward, and later when the Pacific Coast became a populous region and extended its boundaries eastward, this famous desert took up a migratory existence, and was located sometimes in one place, at other times in other places. And when the dread region was pierced and traversed by numerous lines of railway, the mythical desert found no place of existence, and with the exception of barren or alkali patches, it is no more. Will it be thus with Australia? There are some indications of such a tendency, though our faith hardly claims an entire redemption of our vast interior regions.

Shortly after the American war, or a quarter of a century ago, two companies, aided by liberal grants of lands and government guarantees, undertook the then colossal task of building a railway from the Missouri River on the western bounds of settlement, to San Francisco on the Pacific. The distance was two thousand miles, nearly, through a wild waste of plain and mountain. One company constructed from the east, and the other from the west, with a tacit understanding that their lines were to terminate at the point of meeting. With such an incentive, construction was pushed with the utmost vigour, in order to secure as much of the distance as possible. When the meeting occurred, the lines did not exactly join, and each party continued to build until the lines were paralleled to a long distance and a dispute started which the Government had to settle.

Since that time, other companies have built lines until there are not less than half a dozen railways "across the plains." The journey at first occupied seven days, but now may be done in half that time. Two classes of sleeping carriages are run, and a camp life is generally carried on in the second or tourist carriages, which are provided with stoves for heating and cooking, toilet rooms, etc.

Some of the routes pass through the grandest scenery in crossing the Rocky and Sierra Nevada Mountains. Cape Horn, for instance, is a precipice on a mountain face 3000 feet high, down which the startled passenger looks perpendicularly to a river

bed, which looks like a thread in the valley below. Forty-five miles of almost continuous snow sheds is a feature of one of the roads. And from the deep snows of the mountain tops the train toward California rapidly descends, so that in two hours snow and winter give place to smiling verdure, to blossoming flowers, and yellow laden orange and lemon trees.

Midway on this long journey, in a large fertile valley enclosed by lofty mountains, is the home of Mormonism. About half a century ago, Brigham Young and his followers toiled with bullock teams across plain and mountain to this quiet valley, started a city, and laid the foundations of their famous temple, which was forty years in building. Salt Lake City, the capital, and headquarters of the system, is a beautiful city lying at the feet of the Waratah Mountains. Its streets are straight and regular, one hundred and fifty feet in width, and usually bordered on each side by beautiful shade trees and a living stream of pure water direct from the mountains. Separated from the outside world, this hot-bed of an enormous system of iniquity flourished and became strong, numerically and financially. Its agents went abroad to gather in converts among the credulous, and ignorance, polygamy, and priestcraft flourished and waxed great.

But with the advent of railways, light broke in, and civilisation soon entered an emphatic protest against this blot on its new dominion. The general Government heard the appeal; and after much discussion, Congress adopted some very restrictive measures, making their polygamy an offence punishable by imprisonment and loss of citizenship. Their church property was much of it confiscated, and "Gentiles" sat in all places of authority. Under these circumstances, the situation became uncomfortable; and at last polygamy was formally renounced, and abandoned by many, so that the hand of the civil power has in some measure relinquished its grip. What the result will be may not be presaged; but the virus of sin has not yet been eliminated from the system, and though many have undoubtedly been able to see the truth, others cherish the flesh-pots of former days.

The object of our coming west at this time is to attend some camp-meetings. We have now passed through the general meeting for California, held at Oakland, just across the bay from San Francisco. To one unaccustomed to the sight, there is at first a novelty in beholding such a meeting. Here are three hundred and fifty white tents of different sizes laid out in streets, and inhabited by about fourteen hundred people. There is a pavilion 150x100 feet seated for the large meetings, and others for special meetings, also a grocery and a restaurant. Everything is in perfect order. A carefully prepared programme is strictly followed, and no confusion or distraction is permitted. Services commence at 5:30 A. M., and with necessary intermissions continue till 9 P. M., and in half an hour thereafter everything is perfectly quiet until morning.

The spiritual interests of this meeting have

been very marked. The blessing of GOD has come into the camp in a large degree. Many hearts have been given to Him, and freedom in CHRIST is the happy portion of hundreds of believers.

It has been our privilege to meet here many old-time friends, and quite a number from Australia and New Zealand.

The work is receiving a new and unwonted impetus from the light and blessing of GOD that is coming to his people.

NOTES OF TRAVEL.

PALESTINE.

TO THOSE who discard the fictitious, and seek only the genuine, the walls of Jerusalem encircle but few objects of real interest. The temple area on Mount Moriah is identified beyond doubt; but the temple is gone, and Mohammedan mosques now stand in its place. The cry of the muezzin, as three times a day he calls the hour, grates harshly on the ears of Christians, who realise that they stand on ground that has been made sacred by the visible presence of GOD. The stables of Solomon, beneath the southeast corner of the temple area, where it was built up from the valley, are still intact. On the north side the temple wall is still for a short distance a part of the original, and the great stones bear the marks of Titus's battering rams. Here is the famous wailing place of the Jews, where they come to pour out with tears and bitter lamentations their national calamities and private griefs. Friday is the most popular day for this demonstration. The weeping becomes in many cases hysterical, while they caress the cold stones. The men read the 74th psalm, and repeat portions of Solomon's prayer at the dedication of the temple. Altogether, it is a pathetic scene; but the thought of the dark veil that is over their hearts is that which awakens the most pity. How gladly would JESUS, the light of the world, come into those desolate hearts if the door were but opened.

Outside the walls, the devout visitor will find objects of greater interest. He will doubtless take the road to Bethany, and descend to the Kidron valley, which is most of the year the bed of a dry creek. Just beyond is a stone wall enclosing perhaps a quarter of an acre of ground. It is Gethsemane. There are four or five very old olive trees protected by an iron fence, and the place is cared for by a gardener. There is but little room for doubt as to its being the real spot of the ancient garden; but the transformations wrought by the workmen detract from the solemn impressions that it would give in its original form. The Mount of Olives, too, which we begin to climb as we leave the garden, is pretty well covered with modern buildings of the Greek Church. The church of the Ascension, on the summit, has a high tower, from which a very large scope of the country may be viewed. Bethany lies beyond the mountain, and is best reached by the road to Jericho. It has a very ancient look, and must ever possess a great interest to the Christian visitor. The valley of Jehoshaphat, into which the Kidron runs, is full of interesting relics. There is

Absalom's pillar (2 Sam. 18:18), said on good authority to be the original structure; a little further on, the tombs of Zacharias and St. James; then Siloam, and a little further still it is joined by the valley of Hinnom. North of the city, and near the Damascus gate, is a place of special interest. It is called the Grotto of Jeremiah, or the Place of the Skull. It is a mound thirty or forty feet in height, in the face of which is a small cavern. It is now thought by most reliable authorities that this is the site of the crucifixion. To me it seems in every way probable. And fortunately it is not covered by a church, because the prevailing churches hold the place of the church of the Holy Sepulchre to be the site of the crucifixion. Continuing on the road to Damascus, we find the ash hills of the temple, veritable relics of Judah's greatness. Further on are the tombs of Judah's kings, interesting both in their structure and their associations.

Seven miles southwest of Jerusalem is the very old town of Bethlehem, the place of our SAVIOUR'S birth, and an object of interest. Its streets are narrow, tortuous, and filthy. Here is the Church of the Nativity, built, it is said, on the site of the ancient stable or kahn. It is the rival of the Church of the Sepulchre for imposition. Outside, it is a very plain-looking building, resembling an immense warehouse. Inside, it is elegant, and is divided between several sects, all of whom own jointly the place of the birth, which is down winding stairs in a damp cavern. There are the sacred relics. But the presence of Mohammedan soldiers is necessary to prevent the Christians (?) who worship here from murdering one another in their angry strife for possession. They do not always prevent it either.

A horseback trip to Jericho, the Jordan, and the Dead Sea occupied three days. The weather was delightful, and the scenes of interest. We passed along the deep valley of the brook Cherith, where Elijah was concealed, over the site of old Jericho, and visited the fount of Elisha. 2 Kings 2:19-22. Verily the waters are sweet to this day, and yet it is not far from the bitter Dead Sea. Quite a large stream gushes forth from the foot of the hills. Modern Jericho is ancient Gilgal. The Jordan was disappointing, being too muddy to approach with safety, and the waters turbid. The whole country is desolate, except that in the Jordan valley a shrub grows on which large herds of camels feed.

The return journey from Jerusalem to Jaffa was by carriage; and we passed Emmaus, Kirjath-jearim, the valley of Ajalon, Timnath, and other places of historical interest. The ride through the hill country is decidedly romantic, though desolation sits everywhere. "Ichabod" is written over the whole land; its glory quickly vanished when the blessing of God was withdrawn. His presence can change the desert to a paradise. Peace, happiness, attend the blessing of God, even to the darkest land or the most desolate heart; but destitution and death prevail where God is not.

At Jaffa we found those who had been several days waiting for the waves to subside so that they could embark; but I was fortunate in getting on board a French steamer the next day, and then bade adieu to the land once the joy of the whole earth, now desolate and afflicted. I failed to connect with my steamer at Port Said, so continued to Alexandria, and there took steamer to Naples.

THE OPEN DOOR.—NO. 2.

SELF-RIGHTEOUSNESS V. CHRIST'S RIGHTEOUSNESS.

S. N. H.

SOME of the simplest truths are the most difficult for the human heart to believe; for spiritual things are spiritually discerned, because the carnal mind is enmity against God. If it is CHRIST'S righteousness that makes us acceptable in God's sight, it cannot be man's righteousness; for if it be of grace, then it is no more of works. "Otherwise, grace is no more grace. But if it be of works, then it is no more grace; otherwise, work is no more work."

There is a natural feeling in the human heart that it contains some inherent righteousness of its own. This is what stood in the way of the Jews accepting CHRIST. They were blinded because they trusted in their own righteousness. They had a zeal for God, but it was not according to knowledge. They felt that God had committed to them the lively oracles, and had made them the depositories of divine truth. Were they not, therefore, better than others? Because they thought they were, they were ignorant of God's righteousness; and therefore they went about to establish their own righteousness, and did not submit themselves unto the righteousness of God.

If any one could boast of advantages in this respect, the apostle Paul might have done so. Of himself he says, "If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Phil. 3:4-6. And this was not all; for he says further of himself that his manner of life from his youth was "after the most straitest sect of our religion." And twenty-four years after his conversion, he made the following confession, "Men and brethren, I have lived in all good conscience before God until this day." He was a Jew, born in Tarsus, and taught at the feet of Gamaliel according to the perfect manner of the law.

Putting these things together, we have before us an exemplary man. 1. A young aspiring man, who from his early youth was taught "according to the perfect manner of the law of the fathers;" 2. He was zealous, even to the persecution of those who opposed his faith; 3. His entire life was one of devotion to the faith of his fathers; 4. He could appeal to his brethren that he had lived "in all good conscience before God

until this day;" 5. What was more, he had lived in strict accordance with the letter of the law; and 6. He had been known among all the Jews from his youth as a religious man.

If any man could boast of his own righteousness, the apostle Paul could; for there was but one thing in which it seemed he had come short. He felt within himself that he "ought to do many things contrary to the name of Jesus of Nazareth." Men oftentimes reason the same way concerning themselves at the present day. They have lived what is considered a good moral life. They have held positions of trust and honour. Speaking after the manner of the world, they have never been found guilty of sins that are so common at the present day. And when they have come to embrace the truth, they have felt that they were in some sense superior to those who had been brought up under more unfavourable circumstances; for they had never been guilty of lying, stealing, committing adultery, drinking, etc., etc., and therefore were they not better? Did not God look upon them with greater favour than the more unfortunate, because of these things? For all such we recommend a careful consideration of the conclusion the apostle Paul came to when considering the apparent advantages which he had over his fellow-men. He acknowledged that those things were gain to him; but he plainly states, "But what things were gain to me, those I counted loss for CHRIST. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of CHRIST JESUS my LORD; for whom I have suffered the loss of all things, and do count them but dung that I may win CHRIST." There was an excellency in the knowledge of CHRIST so far above and beyond anything he could look back upon in his life, that he counted all those advantages but loss.

The position of the tribe of Benjamin was not inferior to the other tribes. The prophecy of Jacob concerning Benjamin was one of victory. "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Gen. 49:27. He came of a good family, and yet every one of these advantages was really a disadvantage, not because he had tried to be an upright man, but because it gave Satan an opportunity to tempt Paul all through his life with the feeling that the sacrifice was too great. The publicans and harlots had nothing to boast of; they had no righteousness to maintain; and therefore the LORD said of them that they would go into the kingdom of God before those proud Pharisees. With many this same spirit exists at the present day. They may have come of a respectable family, and their lives may have been characterised by many things that were commendable of themselves; but when they look upon these advantages as making them better in God's sight, they stand in direct opposition to the righteousness of JESUS CHRIST. If we have had advantages above others, they should lead us to be more humble, and God holds us more

responsible than those who have not had such advantages. Therefore in this respect to exalt ourselves or to entertain the feeling in our own heart of any degree of superiority over others, places us in God's sight in a proportionately worse condition. For God sees not as man sees. CHRIST came to seek and save those that are lost. He did not come to call the righteous but sinners to repentance. He came to heal the broken hearted; and if one does not realise his lost condition, but has a sense of holiness, this is obnoxious in God's sight.

The faithful Witness describes the position of the remnant. They are miserable, poor, blind, and naked, and know it not. Therefore they are counseled to buy gold tried in the fire, that they may be rich, and white raiment, that the shame of their nakedness do not appear. It is because of this condition of things that Satan has the advantage, and can accuse us before the Father. But when we realise that God's Word is true; that we have nothing to bring of ourselves; and that we are, as the apostle describes himself, the chief of sinners, the command is given, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." Zech. 3:4, 5.

There is no righteousness like CHRIST'S righteousness, and no clothing like the garment of salvation.

WHAT CHRIST TAUGHT RESPECTING CHURCH AND STATE.

A. G. DANIELLS.

THE separation between church and state which CHRIST enjoined, was a proper one. It was a friendly separation. He did not oppose civil government. On the contrary, He sustained it. In attempting to entangle Him in his teaching respecting the church and the state, his enemies asked, "Is it lawful to give tribute to Cæsar or not?" His prompt and emphatic reply was, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:15-22.

Cæsar, being the emperor of the world, here represents civil government. In this statement CHRIST recognised the rights of civil government; and his command is to render to the government its just dues. He Himself did this. All through his life He complied with the just requirements of the state.

But this statement of CHRIST does more than to recognise that civil government has rights; it limits its rights. He says, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Everything does not belong to Cæsar. Some things belong to God alone. We are to render to each his own. God does not ask man to render to Him that which belongs to Cæsar, and He forbids our rendering to Cæsar that which is his. Civil government does not stand in the place of God. It is not

the custodian of the things of God. To it has never been given the right to receive from man that which belongs to God. Hence the things of God cannot be rendered to Him through the government—they must go direct. Therefore render to *civil government* the things that belong to civil government, and to *God* the things that belong to God.

The things that belong to civil government are civil duties, those duties which citizens owe to one another. Every citizen possesses certain natural rights, such as life, liberty, honour, chastity, and the acquirement of property. No other citizen nor any number of citizens can justly interfere with these rights. To do so would be uncivil. It is the province of civil government to promote civility, and so to protect every citizen in the enjoyment of his rights. Hence every citizen must render to the government the civility that belongs to it.

The things that belong to God are religious or moral duties. Religion is defined to be, "The recognition of God as an object of worship, love, and obedience." It is "man's personal relation of faith and obedience to God."

By comparing these definitions of religion with those of civility, it will not be difficult to see the distinction between civility and religion. *Civility pertains to citizens in their relations to their fellow-citizens. Religion pertains to man's personal relation of faith and obedience to God.* Therefore civil duties are the things that man must render to civil government, and religious duties are the things that he must render to God. And as CHRIST forbids rendering to civil government what belongs to God, and as religion is what belongs to God, it is very evident that civil government cannot of right have anything to do with religion.

None but the Eternal God can define man's relation to Himself; God alone can measure the fulness of man's religious obligations; He alone can determine true obedience and render suitable rewards. And surely none but God can know the degree of guilt attached to him who falls short, and decide the amount of punishment he should receive. Now if the state can neither define religious duties, determine true obedience, measure the guilt of the disobedient, nor reward either party,—if the state is incompetent to do these things, it certainly cannot enjoin religion on any of its subjects.

Nor is this all. The state cannot *teach religion*. It is not ordained for that purpose. It has not the credentials for such work. It has never received the commission nor the necessary power. That work is committed to the family and to the church. It was to that end that the church was established. It was to the church, not the state, that CHRIST said, "Go ye therefore, and teach all nations." And He adds, "Lo I am with you always, even unto the end of the world." In another place He told them that He would be with them by his Holy Spirit. This, He said, would give them the assistance and power they needed to teach religion to good effect. He then enjoined them

thus, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49.

That civil governments are ordained of God, and that they are ordained for the protection of the life, liberty, prosperity, and temporal well-being of man, is certainly the teaching of the Bible. Writing to the Christians at Rome, who were suffering bitter persecutions for their religion, Paul said, "The powers that be are ordained of God." And to show for what they are ordained he said, "For this cause pay ye tribute also; for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

The powers that be, that is, civil governments, are ordained of God. Government is the orderly arrangement of society. It is the regulation, the control, of society by the administration of laws. Without government, society would be in a state of confusion, of anarchy. But God, the author of society, is not a God of confusion. "Order is heaven's first law." And to secure order among all the peoples of the earth, God has instituted civil government; hence it is ordained of God. It is not the form of the government that is ordained of God, but "*the genius of government itself.*"

But that civil government is ordained *only* for the promotion of civil matters, and that it has *nothing whatever to do with religion*, is certain from the example of Christians at Rome, and of Paul himself. They were commanded by the powers that be, that is, the Roman Government, to renounce their new religion and to honour the religion and gods of the state. This they refused to do. They acknowledged the divine authority of the government, but they knew just how far that authority extended. They knew that it had no right to invade the sacred precincts of the conscience. The government was usurping the place of God when it entered the domain of religion. And on that ground the Christians took their stand. True, it cost them their lives. But the rights of conscience, religious liberty, total separation of religion and the government,—all these were dearer to them than life itself.

Their cause was right, and the right triumphed in the end. And so it must ever be; "for right is right, since God is God, and right the day must win."

THE RESURRECTION OF CHRIST.

E. J. WAGGONER.

TAKEN as a simple matter of history, there is nothing better attested than the fact of the resurrection of CHRIST. It was well known to all the people who lived at that time, and was a matter of common report. When Paul stood before Festus and King Agrippa, and spoke of the resurrection of CHRIST, Festus tried to make light of the matter; but the apostle replied that he was not mad, but spoke forth the words of truth and soberness, and then added: "For the king knoweth of these things, before whom

also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Acts 26:26.

The Jews never disbelieved that JESUS had risen from the dead after the crucifixion. This is shown by their action after the resurrection. An angel had come down from heaven, and had rolled the stone away from the sepulchre. Before the dazzling light of his countenance, the guards had fallen to the earth as dead men. Then JESUS came forth, and met his disciples, who went to tell the rest of the brethren. "Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." Matt. 28:11-14.

Who that knew anything about Roman discipline would ever believe such a story as that? What Roman soldier would ever dare acknowledge that he had slept on guard, if it were really so? The story was absurd on the face of it; for although in spite of the sure death that always follows detection, a single soldier sometimes sleeps on guard, it is not possible that an entire guard should fall asleep at the same time. But the story which the Roman guard was bribed to tell was its own best refutation. For the very fact that they were not put to death, although they told that they had slept while on guard, and had allowed their charge to be stolen from them, is evidence that nobody really believed the story. The very means used to discredit the resurrection, established the truth of it.

IMPORTANCE OF THE RESURRECTION.

To bear witness of the resurrection of CHRIST was the one work of the apostles and their co-workers. This appears more fully than anywhere else in the account of Paul's case, which Festus gave to Agrippa. After telling about the desire of the Jews to have judgment against Paul, and of his own demand that they appear against him in a regular manner, he said that when the accusers came, "They brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive." Acts 25:18, 19. That was the sum of the whole matter. The Jews said that JESUS was dead, and Paul affirmed that He was alive. To the mind of the heathen ruler it seemed a most foolish, trifling controversy. What difference did it make to him or to anybody else, whether JESUS were alive or dead?

Ah, the heathen ruler did not know that that simple question was the greatest thing in the world; that on it hung everything, even the destiny of the whole world. For as the apostles and disciples preached, they did not speak of the resurrection of JESUS as

a mere fact of history, but they dwelt upon the results of that event. That which angered the rulers of the Jews was that they "preached through JESUS the resurrection from the dead." Acts 4:2. Without the resurrection of JESUS, there could be no life for man. The apostle Paul puts the matter thus: "Now if CHRIST be preached that He rose from the dead, how say some among you that there is no resurrection from the dead? But if there be no resurrection of the dead, then is CHRIST not risen; and if CHRIST be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of GOD; because we have testified of GOD that He raised up CHRIST; whom He raised not up, if so be that the dead rise not; for if the dead rise not, then is not CHRIST raised; and if CHRIST be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in CHRIST are perished. If in this life only we have hope in CHRIST, we are of all men most miserable. But now is CHRIST risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15:12-20. All our hope comes from the resurrection of JESUS CHRIST. So the apostle Peter blesses GOD that He has "begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead." 1 Peter 1:3.

Notice that in the discourse of Paul concerning the resurrection, he says not only that if CHRIST be not risen those who have fallen asleep in Him are perished, but that "ye are yet in your sins." The resurrection of JESUS assures the resurrection of men from the dead, only because it brings the forgiveness of sins. The hope of the resurrection is simply the hope that comes from righteousness received through faith in CHRIST, "who was delivered for our offences, and was raised again for our justification." Rom. 4:25. The apostle Peter connects the "lively hope" to which GOD has begotten us by the resurrection of JESUS CHRIST from the dead, with the fact that we are "kept by the power of GOD through faith unto salvation."

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 4.—Sabbath, July 22, 1893.

LOOKING FOR CHRIST.

1. Review questions:—

(a.) What three points in the work of redemption have we considered?

(b.) How and when will the work of redemption be completed?

(c.) Give three texts that speak of the restored dominion.

2. When did Peter say the restoration of all things would take place? Acts 3:20, 21.

3. Who does he say has spoken of this time? Verse 21, last clause.

4. What promise was made to Abraham? Gen. 17:7, 8.

5. Who are heirs of this promise made to Abraham? Heb. 11:9.

6. Did they receive the promise while they were living? Verse 13.

7. For what did they look? Verses 10, 16.

8. To what time did Job look for final deliverance? Job 19:25-27.

9. What was revealed to Balaam when he was seeking to prophesy against Israel? Num. 24:17, 19.

10. What does the psalmist say about the coming of the Lord? Ps. 50:3-6; 97:3-6; 37:10, 11, 29.

11. What warning is given by Zephaniah? Zeph. 2:3.

12. Why were they commanded to seek the Lord? Verses 1, 2.

13. To what point in the plan of redemption did all the prophets look, and why?

14. What did Jesus say his people should do after they saw certain signs in the heavens? Luke 21:28.

15. What does Paul say of the coming of the Lord? Heb. 9:28.

16. Why should the Bible writers say so much about the coming of the Lord, when He would not come for so many hundred years after they wrote?

17. What admonition did Jesus leave for his people? Mark 13:35-37.

18. What effect should this theme have on all believers? 1 Thess. 4:18.

19. How can we comfort one another? Heb. 10:25.

Lesson 5.—Sabbath, July 29, 1893.

THE COMING OF CHRIST WILL BE PERSONAL AND LITERAL.

1. Review questions:—

(a.) When will the restoration of all things take place?

(b.) How many prophets have spoken of this time?

(c.) Name three prophets who have written on the subject, and repeat a text from each on that subject.

2. What does Paul say of the manner of Christ's coming? 1 Thess. 5:2.

3. To whom will He come as a thief? Verse 3.

4. What is said of the brethren? Verse 4.

5. How many will see Him when He comes? Rev. 1:7.

6. What is said of the ascension of Jesus? Acts 1:9.

7. Who appeared to the disciples as they were looking after Him? Verse 10.

8. What did they say of the manner of his return? Verse 11.

9. What was the last thing seen when He ascended? Verse 9.

10. What will be the first thing that will be seen when He returns? Matt. 24:30.

11. Will the righteous know Him when He appears? Isa. 25:9.

12. Will the wicked know Him? Rev. 6:14-17.

13. What will be heard at that time? 1 Thess. 4:16.

14. What will that voice say to the righteous? Isa. 26:20, 21.

15. How will the wicked feel, and what will they do at that time? Isa. 2:10, 17-20.

16. Could all these scriptures be fulfilled if Christ should appear in secret, so that all the wicked and a portion of the righteous would know nothing about it?

17. What is He to bring with Him? Rev. 22:12.

18. Will the reward be literal?

19. What will be the appearance of the Lord when He comes? Luke 21:27.

From the Field.

LIVE for something, be not idle ;
Look about thee for employ !
Sit not down to idle dreaming ;
Labour is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay ;
Life for thee hath many duties—
Active, be, then, while you may.

KELLYVILLE, N. S. W.

UPON returning from Conference in January, I found Bro. R. Hare had held two Bible-readings at Kellyville, a fruit-growing district on one of the old coach-roads to Windsor. The country was beautiful. The people were so homely, and so anxious to hear more of Jesus and his wonderful power, that our hearts went out after them, and the prospect for tent work seemed good. We secured a suitable site for the tent, which we reared up on Feb. 8, and began services on Friday, Feb. 10. The attendance was very good for a country place, and all seemed to want more of the truth. On Sunday we preached upon the Sabbath, and a lively interest was manifested.

The Lord gave considerable freedom in speaking upon personal practical godliness, and his converting power rested on our meetings on several occasions. A number embraced Christ who had never made any profession of Him before. Their darling pipe was discarded at once, and they were glad to offer the Lord their bodies, a living temple for his Spirit to dwell in. But the good news that men were turning to God, did not avert the dislike of the enemies of the truth, and they began to oppose that which had brought light, love, and blessing to some of their neighbours' homes. But still the good work went on, and one Sunday afternoon, in the beautiful Australian bush, surrounded by overhanging rocks, with the dome of heaven above, thirteen souls were buried in baptism, and rose to walk, not in their own, but in Jesus' strength.

And now the question came, What shall we do for a place to hold our meetings in? There is no hall available. The answer came, We must move out by faith, and build a little church; and so last Sabbath we dedicated our new house of worship, which is 28x18 feet, with its ceiling 14 feet 6 inches high, and is bright, comfortable, and beautifully situated amidst the orange trees and passion fruit vines. Elders A. G. Daniells and A. S. Hickox were present. Eld. Hare opened the service. Elder A. S. Hickox read 2 Chron. 6 as a Scripture lesson. Elder A. G. Daniells preached an impressive and telling sermon, after which the writer offered the dedicatory prayer. Words of thankfulness to our Heavenly Father closed the meeting, and all felt that the Lord had heard us, and would grace that home with his own presence. In the afternoon a good meeting was held, at which Elders Hare, A. S. Hickox, and the writer spoke words of courage, and we all felt it good to be present.

On Sunday the little place was all alive with carts and buggies full of brethren and sisters from Parramatta and Sydney and suburbs. A brother who runs the coach from Parramatta to Kellyville, and now runs on Sunday instead of Sabbath, had provided an extra coach; and although it had been wet most of the night, all the coaches were crowded with the lovers of the truth, who met to rejoice

together over the work which the Lord had done. A meeting was held at one o'clock, when the building was well packed by a delighted audience, who often gave expression to their thankfulness and admiration. Elder Daniells preached an earnest sermon, and at the conclusion an appeal was made, and in fifteen minutes £35 was pledged; a collection was made which realised £3. Several testimonies full of hope and courage in the Lord were given, some of our oldest Sabbath-keepers in New South Wales improving the time. Four o'clock, the time to close, came far too soon, and the coaches left together after the singing of that beautiful hymn, "God be with you, till we meet again." As this hymn of prayer rose to heaven, our hearts went up to God in gratitude, and in earnest longing to live nearer to Him than ever before.

The writer preached in the evening, and £2 more was realised, making a total of £40 for the day, and about £35 had been previously pledged. The land for the church was given by Brn. H. and W. Firth, and all the labour was the work of willing hands. The material to build and the chairs cost £90, so another £20 will enable us to meet every claim upon us.

We have been here over four months. The work is the Lord's, and it is marvellous in our eyes. We feel overcome at the merciful way God has dealt with us, and ask the prayers of all who love the Lord, on our behalf and for our company here.

DAVID STEED.

NOTES FROM NEW ZEALAND.

WHILE there is such a pressing call for gospel workers in this field, it is certainly encouraging to see so many leaving the shores to gain an education in the Australasian Bible School, with the design of fitting themselves for the work of the Lord. It seems impossible to place too high an estimate on the value of godly, scriptural instruction as a preparation for the greatest and most delicate work committed to mortal man. New Zealand has an eternal interest at stake to faithfully come up to the help of the Lord in sustaining our school, which has been established in the providence of God for the development of workers.

I am now holding meetings in Ormondville and Makotuku. Before coming here, the Anglican minister preached half a dozen sermons against our work, and also wrote a pamphlet, in which he endeavours to show that over eighteen hundred years ago the law of ten commandments was literally completed and ended. After the pamphlet was reviewed, this professed minister of Christ, occupying the same hall in which I hold services, told a crowded audience that a mother could ill-use her children to such an extent that the physician's services would be required, yet the ten commandments would not condemn her. Again, a man could half kill his fellow-men; yet that law could not touch him. He spoke so desperately in this strain that mothers of large families were constrained to request him, right in the meeting, not to tell such fearful things in the hearing of their children! I asked him at the close of his speech, what would be the feelings of his conscience on Sunday, when he would repeat each of those commandments to his congregation, and hear their response, "Lord, have mercy upon us, and incline our hearts to keep this law," to which he gave no reply.

He further intimated that it was quite right when our brethren in America were imprisoned

for their obedience to God. Said he, "They ought to obey the law of the land," intimating strongly that God's law should be a secondary consideration; thus echoing the sentiment that put Christ to death, that martyred Paul and other saints of the Most High, and which Luther and the Christian German princes so nobly combated. When men oppose the truth of God, they are driven to take fearful positions.

There is a fair interest to hear on the important truths for these days, and already some have decided to obey. S. McCULLAGH.

HAMBURG.

HAMBURG, one of the largest of the free cities of Germany, has a beautiful situation upon the Elbe. It is quite an ancient place, being first mentioned as far back as 811 A. D. in the reign of Frederick I., who granted his people free navigation of the Elbe from the city to the sea. The then small fishermen's town, situated about ninety miles from the mouth of the river, grew so rapidly that it soon became one of the leading cities in Germany. At that time the dukes and knights lived by robbery, under the guise of what they termed "the right of private warfare." The Hansa—a corporation of seventy-seven united free cities—was instituted for the protection of the merchants' caravans while travelling with goods from one place to another. This corporation grew so strong that they not only declared war against Denmark and Norway, but were victorious twice. Catholicism was preached by Ansgarius, and a church for this worship was erected. But free thought and liberty have always been well supported by the people of Hamburg; and when the light of the Reformation began to dawn, the people gladly adopted the Lutheran doctrines, and in 1529 the churches were freely opened to the preaching of the gospel. Ever since, Hamburg has remained a champion of Protestantism.

The commerce of Hamburg has been developed by its energetic merchants, who have made it the second city of Germany, and the first seaport on the continent of Europe. Its population numbers about 600,000, whilst about two hundred thousand emigrants pass through the city every year. The Elbheight, near the harbour, commands one of the finest views, embracing the Elbe with its numerous islands, forests of masts, with gaily coloured sails, and the cities of Hamburg and Altona.

The charitable institutions of the city are many and well endowed, among which the most important are almshouses and a Jewish Hospital. The general hospital has accommodation for eighteen hundred patients, and there is another in connection with the sailors' home.

Until the Hamburg mission was established, there was no permanent centre on German soil for our work in that empire. The work at large shows encouraging growth. There is a church of one hundred members in Hamburg as the result of quiet labour in connection with the training school and city mission. Yet what is this in comparison with the demand of the people? In all Germany there are only two or three ordained ministers, three Bible-workers, and twelve canvassers, presenting the truth for our time. In the German Empire, the harvest is great, but the labourers are few. In Hamburg, at the present time, only one out of every hundred attends a place of worship; so the non-church going population there number above 500,000. There is also a power at work in Germany which attempts to explain away all the

supernatural in the Bible. Instead of the rich ripe fruit of the tree of life, a large part of the German people of to-day have only Dead-sea apples, which though pleasant to the sight, are bitter to the taste,—only dust and ashes!

The fields are indeed white unto harvest.

“Labourers wanted! The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply,
Who is wanted, Lord? Is it I?”

ROSE GOODEY.

OUR WORK IN HAMBURG.

THE observance of the Sabbath is by no means a new thing in Germany. It is said that during the introduction of Christianity, the Dark Ages, and the Reformation, there were some who kept the Sabbath. At different times several remarkable cases have occurred; among others we might mention the well-known name of the noble Count Zinzendorf, the founder of that eminently missionary people, the Moravians.

In later times, 1860, one man began the observance of the Sabbath, and soon after forty others united with him. These were wholly unacquainted with our people or work, and it was not until 1874 that they were visited by any of our labourers. Apart from a brief effort at this time, no further work of this character was done until 1889. All this time these brethren remained faithful to their convictions, and showed their interest in the truth by contributing something like £400 for the advancement of the work.

The work of selling publications in this country was begun by our people in 1888, and during the following year a mission was opened in Hamburg. This resulted, by the autumn of the same year, in the organisation of a church in that city. The good work has been going on until this church alone now numbers about one hundred and twenty-five Sabbath-keepers. This church forms the centre for the work in the German field. Here the depository is located, and from this point an extensive line of missionary enterprise is carried on. A number of secretaries located here, are engaged in the German, Russian, Hungarian, and Polish work, both through correspondence and through the circulation of literature. A training school is also established and well under way, where colporters and Bible-workers are educated for important fields of labour. Already, we understand, the demand for instruction is greater than can well be met with the present limits of accommodation.

Realising that Hamburg is a city of 800,000 inhabitants, probably the most important commercial and maritime city on the Continent, and that it is a point from which a vast population can be reached—a population of something like 200,000,000—it becomes apparent that it is destined to become a most important centre for the diffusion of the truth for this time. May God bless the work in Hamburg.

W. L. H. BAKER.

FROM HONOLULU.

MANY of the readers of the ECHO are personally acquainted with Bro. and Sr. W. H. B. Miller, who left Melbourne for Oakland, California, last April, and will be glad to know that they reached Honolulu on May 5, “safe, sound, and happy.” The following is an extract from a letter from Bro. Miller, written from the flowery isle on May 25:—

“We have spent three very enjoyable Sabbath with the little church here. The gracious Spirit has been present with us, and has blessed our communion together. About a dozen brethren and sisters usually attend, and all take part in the meetings. A missionary meeting is held every Tuesday evening, at which readings are given from the *Home Missionary*, and papers are wrapped and addressed to the other islands, not without fervent prayer that God will bless the printed word of truth. A Bible-reading is given every Sunday evening, and private readings are frequently held by some of the brethren. One brother used to print a little paper containing present truth in the Hawaiian tongue. Nearly the whole of Daniel and the Revelation has been translated, but means are needed to print. It seems a pity that the work should be delayed, because the natives are very intelligent, and appreciate literature in their own tongue very much. Several Hawaiians already rejoice in the truth.

“This is indeed a lovely spot; the foliage and flowers and fields are beautiful, and the mountains grand. We are enjoying our short stay thoroughly. We have seen almost all the points of interest, and now we are ready to go on, and get to work and settle down.”

News Summary.

It is stated that 70 per cent. of the people of Ceylon live by agriculture.

Another fanatical outbreak against the missionaries has occurred in China.

Nearly two hundred lives have been lost by a colliery disaster in Yorkshire, England.

Some 67-ton guns recently turned out at the Royal Gun Factory at Woolwich cost £10,668 each.

Mashonaland has a white population of 1,490, of whom over 800 belong to the local police force.

The Pope has undertaken to found several colleges for the natives and to appoint native priests in British India.

It is stated that ten thousand persons have been drowned, and an immense area devastated, by floods in China.

Mecca in Arabia has been suffering from a very severe epidemic of cholera. In one day 455 deaths were reported.

The revenue of Queensland for the past year was £3,446,000; this is £78,000 less than the revenue for the previous year.

The petitions already presented to the House of Commons against the Home Rule Bill contain over a million signatures.

In consequence of the closing of the union iron and steel factories in the United States, 35,000 men have been thrown out of employment.

Fifty-three per cent. of the lunatics in the asylums of Bengal are there solely as the result of using hashish, a preparation of Indian hemp.

Greece is uneasy under the rule of its Danish king. Plots against his life have been discovered, and he is considering the advisability of abdicating.

The success of his Army Bill scheme in the recent elections has encouraged Emperor William to formulate plans for the increased efficiency of the German navy.

By means of the great telescope of the Lick Observatory, California, it has been ascertained that the surface of the sun is covered with immense volcanoes.

The aim in the retrenchment policy of the Victorian Government is to save about £500,000 per annum in the public service expenditure. The scheme embraces reductions in the salaries of Ministers and members of Parliament, and a decrease of £3,000 in the Governor's salary, making it £7,000.

The British and Foreign Bible Society has issued 4,049,756 copies of Bibles, Testaments, and portions of the Scripture, from the London depot during the past year.

The presents to the Princess May of Teck on the occasion of her marriage with the Duke of York were valued at a quarter of a million sterling, and filled twenty vans.

The Belgian expedition in Central Africa has gained a decisive victory over the Arab slavers, and has driven them out of the Congo country with great slaughter.

There has been serious rioting on the part of students in Paris. The military were called out to subdue the disturbances; several persons were killed, and many wounded.

The tithe of the Church in Wales amounts to £304,429 a year. As many as 410 benefices out of a total of 987 belong to private patrons not affected by the Suspensory Bill.

The Protestant Alliance has issued a protest against the precedence given by the Lord Mayor to the Pope in placing his name before that of the Queen at a banquet at the Mansion House.

The elections for the new German Reichstag are now over, and the returns show a majority of thirty-three in favour of the Army Bill. This means, not disarmament, but increased military tension in Europe.

It is said that there are five printing presses in Iceland, and that ten newspapers and eight magazines are published. If this is so, the Icelanders must be as a class about the most literary people in the world.

Dr. Nansen, a descendant of the old Norse Vikings, sailed on his arctic expedition on June 24. He is in command of the *Fram*, a vessel especially prepared to stand the rigors and hardships to be encountered in that high latitude.

Quill toothpicks came first of all from France. The largest factory in the world is near Paris, where several million quills are dealt with yearly. The factory started to make quill pens; but when these went out of general use, it was converted into a toothpick mill.

In consequence of the serious fall in the price of silver, some of the mines in Colorado, U. S. A., have been closed, throwing 150,000 men out of work. Nearly all the silver mines in Chili are closing, the Indo-China trade is paralysed, and some of the mines at Broken Hill, N. S. W., are closing.

The revenue earned by the Victorian Railways for the past year is £2,933,412, a decrease of £171,709 as compared with the revenue for the previous year; but a saving of £300,000 has been made in the working expenses, so that while last year there was a loss of £171,000, this year there is a surplus of £130,000.

The world has been thrilled with the news of the naval disaster in the Mediterranean, which resulted in the loss of the *Victoria* with nearly four hundred of her officers and marines. In the colonies peculiar interest is felt in the death of Admiral Tryon, as he was for some time commander-in-chief of the Australian station.

It is stated that during the past two years in Bengal the percentage of cases of lunacy due to “ganja,” a most insidious drug, was no less than 53 per cent. of admissions “where the cause of the disease could be traced.” The special cultivation of Indian hemp, and the preparation of “ganja,” is carried on under Government license, the amount produced averaging 600,000 lbs. annually.

A young student, who was recently murdered by two of his companions in a wood in the neighbourhood of St. Petersburg, is said to have been “executed” by his fellow-students for leaving the society of which he was a member. There is reason to believe that a great many secret societies have lately been formed amongst the students and educated classes of Russia. The frequent suicides amongst Russian students are attributed to the fact that these unfortunate young men belong to secret societies, which sentence their members to self-destruction in the event of their not carrying out the duties expected of them.

Health & Temperance.

A SAFE PRESCRIPTION.

MY pallid friend, is your pulse beating low?
Does the red wine of life too sluggishly flow?
Set it spinning through every tingling vein
By outdoor work, till you feel once again
Like giving a cheery school-boy shout;
Get out!

Are you morbid, and, like the owl in the tree,
Do you gloomily hoot at what you can't see?
Perhaps now, instead of being so wise,
You are only looking through jaundiced eyes;
Perhaps you are bilious, or getting too stout;
Get out!

Out in the air, where fresh breezes blow
Away all the cobwebs that sometimes grow
In the brains of those who turn from the light
To all gloomy thoughts instead of the bright,
Contend with such foes, and put them to rout;
Get out!

—*Medical and Surgical Reporter.*

MEDICAL DIETETICS.

Vegetables.—Vegetables are objectionable in some diseases and morbid conditions; first, on account of the large amount of woody matter which they contain, which renders them difficult of digestion and liable to produce irritation of the membranes in different parts of the alimentary canal; second, on account of the large proportion of starch which most of them contain in the form which is more difficult of digestion than the starch grains. The cases in which they should be wholly interdicted, or restricted to a very small amount, are, painful and flatulent dyspepsia, many cases of acid dyspepsia, gastric ulcer, cancer of the stomach, dilatation of the stomach, and painful hiccough. Vegetables containing a large portion of starch must also be interdicted in diabetes. In very obstinate and long-standing torpidity of the liver it is wise for the patient to refrain for some time from the use of coarse and starchy vegetables, as potatoes, also from grains composed chiefly of starch, as rice, and starchy preparations, such as sago, farina, etc.

In a large share of the diseased conditions of the stomach it is necessary for the patient to abstain from the use of vegetables in conjunction with fruits or meats. They may be taken alone or with grains when they may not be tolerated with other classes of food.

The free use of vegetables is especially indicated in constipation of the bowels, in scurvy, and in many cases in which patients have for a long time been deprived of them.

Grains.—Grains, when properly prepared, are almost always well received by the system in disease as well as in health. About the only condition in which they may not be taken is diabetes melitis, in which they are objectionable on account of the large proportion of starch which they contain. Even in this disease, however, grains deprived of their starchy constituents are among the most essential articles of food.

The free use of grains is especially indicated in neurasthenia, nervous debility, anemia, consumption, and constipation. The object of their use in these cases is twofold: first, to supply an abundance of nitrogenous elements and nutritive salts in a condition in which they can be easily assimilated, as in consumption and all diseases characterised by exhaustion of the nervous system; second, to supply the necessary degree of bulk in the digestive organs, and enable the stomach and bowels to perform

their functions properly, as in constipation, a very frequent cause of which is the use of too concentrated food.

Fruits.—Fruits afford a very small proportion of nutriment, and are yet very useful in various diseased conditions as additions to other foods. About the only conditions in which their use must be interdicted are acid and flatulent dyspepsia, and sweet fruits in diabetes. Fruits, especially apples and lemons, are particularly useful as curatives of biliousness and constipation. The use of grapes in typhoid fever has been very highly extolled; to such an extent, in fact, that in some places this disease has been treated by what was termed a grape cure, which consists in confining the patient almost exclusively to the use of grapes. Grapes have also been used in relieving other diseases. The idea that fruit should not be used in bowel diseases is an unfortunate error, as many people have been led to abstain from the use of this wholesome article of food in cholera times, and during the "heated term," when bowel diseases are most common. There is plenty of evidence to show any one that good ripe fruit is one of the most efficacious preventives of bowel diseases of all kinds, and that the use of such fruits as grapes without the seeds, ripe apples, and the other better kinds of fruit, is of value as a means of curing some forms of bowel trouble. Many fruits, particularly apples, and those fruits containing a considerable proportion of water, seem to increase the activity of the kidneys, and hence are useful when those organs are functionally inactive.

Sugar.—There are no conditions of the system for which sugar is to be especially recommended, since it is always eaten in abundance in the form of starch, which, it is well known, is wholly converted into sugar in the system. There are, however, numerous conditions in which its use is very injurious and should be wholly interdicted. Some of the most important of these are diabetes, gall-stones, acid and flatulent dyspepsia, and also inactivity of the liver, and that very common morbid condition known as biliousness.

Salt.—Whatever may be the relation of salt to the system in health, there is the best of evidence to show that in some diseases, at least, its use should be restricted as much as possible, and in some cases discontinued altogether. This is particularly true of gout and inflammation of the kidneys. Persons who are liable to attacks of gout, often find themselves entirely free from their painful enemy when abstaining wholly from salt, but suffer a relapse immediately when chloride of sodium or any other of the sodium salts is taken into the system. To restrict its use is almost as useful in rheumatism as in gout. In diabetes, when the tendency of the patient is always to drink more water than is best for him, and when the blood is already rendered too thick or of too high specific gravity by the excessive quantities of sugar in it, a limited use of salt is evidently indicated.

Condiments.—After what has been said of the use of condiments in health, we need scarcely add that their use should be wholly interdicted in disease. They are responsible for a large number of diseases, and there is no diseased condition which is not increased by their employment.

Drinks.—The amount of fluid received into the system is a very important matter in many diseases. In some forms of dyspepsia the use of dry food and almost total abstinence from drinks, especially near the time of meals, is

absolutely essential to recovery. In many cases of organic disease of the heart, fluids are tolerated only in very small quantities at a time, and scarcely at all in connection with food. It should also be remarked that in cases of dilatation of the stomach the less fluid taken with the food the better, as there is such an inactive state of the absorbent vessels of the mucous membrane of the stomach in this condition that fluids are retained a long time.

With these few exceptions, drinks may be properly used with great advantage in nearly all diseases, particularly in those which require increased elimination; hence they are especially indicated in all types and varieties of fevers, in cases of defective nutrition, in inflammation of the liver, inactivity of the liver, biliousness, acute and chronic diseases of the kidneys, constipation of the bowels, inactivity of the skin, rheumatism, gout, and cholera. In the latter disease the copious drinking of cold water has been found to be one of the most efficacious of all known remedies, as the absorbents of the intestinal tract in this disease will scarcely act at all. Fluids taken pass rapidly through the stomach and intestinal tract, thus washing out the bowels, carrying away the poisonous elements of disease, and aiding nature in her efforts to effect a cure.

Abstinence from Food.—All physicians recognise the fact that in many diseases, especially those of an acute character accompanied with fever, the use of food should be restricted, to a considerable degree. By entire abstinence from food for one or two days, together with active eliminative treatment, many febrile diseases may be checked at the outset. In bowel diseases caused by taking indigestible food, total abstinence from food for a day or two, or the use of a very small quantity of light food once or twice a day, is particularly advantageous. Attacks of asthma, when occurring in persons addicted to high living, may often be promptly cut short by prohibiting any but the very lightest articles of food for a day or two.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

WHERE LAWLESSNESS ORIGINATES.

A LAW-AND-ORDER league in a suburb of New York has been severely criticised by some of its former supporters because it has confined its operations chiefly to the suppression of saloon lawlessness. It should proceed against other forms of lawlessness, it was said, and not make of itself simply an anti-saloon organisation. The suburb has been greatly afflicted for several years with incendiarism, and it was suggested that the league had better take up this subject. A few weeks ago a gang of incendiaries were apprehended, and it was found that the leader was a saloon-keeper who was arrested and convicted last year by the league for selling without a license. The man's saloon had been the headquarters of the "fire bugs," and here their operations were planned. The incident is suggestive as showing that the saloon, in one capacity or another, figures in almost every kind of crime. It is at the bottom of ninety per cent. of the disorders which law-and-order leagues and other societies of the kind have to contend with. To strike at the saloon is to strike at the root of the tree of vice and crime. The stone that kills a saloon is a stone that kills not two birds, but a whole flock of birds.—*Christian at Work.*

Publishers' Department.

PUBLIC SERVICES.

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

Place and Address of Meetings.	Time of Meeting.	
	School.	Church.
ADELAIDE—Bible Christian Chapel, Young St.	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	8 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church Street, Camperdown	3 p.m.	10:45 a.m.

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- London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.
- New Zealand.—Tract Society, Banks Terrace, Wellington.
- Sydney.—Australian Tract Society, 2 Cook Street, Glebe Point, Sydney.
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COMMENCEMENT OF SABBATH.

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- NEW ZEALAND: July 21, 4.55; July 28, 5.2.
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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.

READ the articles on Hamburg in the department "From the Field," and notice how wide-reaching are the waves of influence that go out from this important centre. It has been decided that the Sabbath-school contributions for the last six months of 1893 shall be devoted to this mission, as the work there is greatly crippled for want of suitable facilities.

A NEW work, "The Gospel in Creation," by E. J. Waggoner, has just been received from the Pacific Press Publishing Company, London. It is a book of 176 pages, neatly printed, and illustrated. The book is designed, as its title indicates, to show that the same divine power that brought the worlds into existence was manifested in the work of redemption. In it, profit and attractiveness are combined in an unusual degree.

THE REMOVAL OF ELDER TENNEY.

NUMEROUS and rapid changes have taken place in the Australian Conference during the last two years. Labourers have been transferred from one part of our large Conference territory to another; additional labourers, sent out by the General Conference, have come to unite in the work; and several of those stationed here for a number of years have been recalled; also a number of our Australian brethren and sisters have gone to the United States to spend two or three years at one of our colleges there, or in gaining an experience at one of our publishing houses or at the Sanitarium. Some of these moves have been hastened by unforeseen circumstances, and have been a surprise to our brethren in various places.

None of these changes, however, were so unexpected, or occasioned so much surprise, as will the

announcement that Elder G. C. Tenney has been advised by the General Conference Committee to remain in the United States to assist the President of the Conference as editorial secretary, and that in compliance with this advice he will remove his family to Battle Creek, Michigan, which is the headquarters of our denominational work.

Those who have observed the progress of our work in various lands, and have carefully noted the broadening of our educational and missionary enterprises, will be prepared to understand that as fast as labourers are developed in our schools and older Conferences, by education and experience, they are hurried away to some mission field; and thus there is a great dearth of labourers in the Conferences nearest our educational centres. A recent number of the *Review and Herald* contained a notice of twenty-seven of our people sailing from New York during a period of six weeks. These go to Great Britain, Scandinavia, Russia, Germany, and South Africa, and there are many more to follow. In fact, the demands for labourers are so numerous and so imperative that the Mission Board are constrained to send abroad those who are really needed at home.

The position of the Executive Committee of the General Conference at this time is similar to that of the old farmer who has raised and educated a large family of children, who one by one have left the old home to make new ones for themselves; and after the youngest has gone, the father finds it necessary to send for one of the older sons to come back and help him manage the farm.

The members of the General Conference Committee have a multitude of cares, and the President has a sevenfold burden of responsibilities, perplexities, and labours. He cannot carry them alone; and in response to the advice that he choose two or three men to assist him in the work, he has chosen Elder Tenney to act as editorial secretary and assistant in general labour.

For some time Elder Tenney hesitated, seeking to know his duty, and then expressed his willingness to work wherever his brethren thought best. For five years he had laboured in Australia as preacher, editor, and manager of the publishing house; his home, his family, and many dear friends were here. He had gone to the Conference with the full expectation of returning to Melbourne by November, 1893, and all his fellow-labourers were expecting him to bring back much encouragement and counsel to them. Yet he saw that Elder Olsen was overburdened with a load of cares which he could help to carry, and, believing it the voice of duty, responded to the call.

At first we could not consent to this plan, and telegraphed from New Zealand our opinion that Elder Tenney should be permitted to come back to Australia according to the original plan. But after reading later letters from Elder Olsen, showing the magnitude of the work laid out for him to do, and explaining how Elder Tenney, with whom he had been associated in labour twenty years ago, could help him as hardly any other one could; also letters from Dr. Kellogg urging the importance of our consenting to the transfer of Elder Tenney to the American field, we felt that it would be unpardonable selfishness to insist upon his return. We believe that for the work to which he is called, he has a special aptitude, and that the General Conference will send us able men to carry forward the work in Australia.

June 23, Mrs. Tenney received a cable message from her husband to come to Battle Creek by way of San Francisco, and in accordance with this has taken passage for herself and two children on the *Monowai*, which sails from Sydney July 10. We pray that they may have a prosperous journey, and a happy reunion with relatives and friends in the States.

W. C. WHITE.

THE quarterly meeting of the Melbourne S. D. A. church was celebrated Sabbath, July 1. There was a large attendance of members, several being present from a distance. Bro. Starr conducted the morning service, and spoke with great freedom and power from Isa. 60:1-3. In the afternoon six persons were buried with their Lord in the watery grave, rising to

walk in newness of life. In the social meeting which followed, nearly all took part. The ordinances, representing the suffering and death of the world's Redeemer, were then engaged in, and both in this ceremony and the social meeting preceding, the Lord came especially near to bless his people.

The meeting was continued until after the close of the Sabbath, when several items of business claimed consideration. First on the list was the application of Bro. and Sr. Tenney for letters of commendation to the church at Battle Creek, Michigan, U. S. A. In moving the granting of their request, the church clerk read the following resolution presented by the Melbourne church:—

WHEREAS, Elder G. C. Tenney, for five years pastor of this church, a leading labourer in the Australian Conference, and an earnest worker in our Sabbath-school, has been selected by the Mission Board to labour with and assist the leading brethren at the heart of our work in America, and will not return to us as expected, therefore—

Resolved, That we, both church and Sabbath-school, express our regret at his removal, and our best wishes for his welfare and the success of the work in which he is engaged; also—

Resolved, That we extend to Sister Tenney our well wishes, and express our hearty appreciation of her efforts in both the church and the Sabbath-school, and hope that she may have a prosperous homeward journey; and should we fail to meet again before the work closes, that we may all meet in that place where partings shall be unknown.

Brn. White, Ballingall, Muckersy, Faulkhead, and J. Hellier spoke to the resolution, which was carried unanimously by a standing vote of the congregation.

It was decided that in future, immediately after the close of each quarterly Sabbath, a business meeting be held, when tithes may be paid, and any necessary business presented.

The quarterly meeting proved a source of great strength and encouragement to the people of God; it seemed to them like the experience of travellers meeting a stream in the desert, who, after taking a deep drink and an enjoyable rest, moved forward.

J. H. WOODS, Clerk.

CONFERENCE FUNDS AND PROGRESS.

THERE is an immediate and direct connection between the prosperity of conference work, and the state of the conference treasury. Often the question of employing an additional labourer is considered by the committee, and is dismissed because there is not money to meet the necessities of another worker.

"Bring all the tithes into the storehouse," is an injunction that should not be forgotten. If you do not know who the treasurer is in the church where you reside, make inquiry. If you are isolated, and can more readily send direct to the Conference Treasurer, remember that the treasurer this year is Echo Publishing Co., North Fitzroy, Victoria.

W. C. WHITE.

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