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TENT LIFE IN PALESTINE.

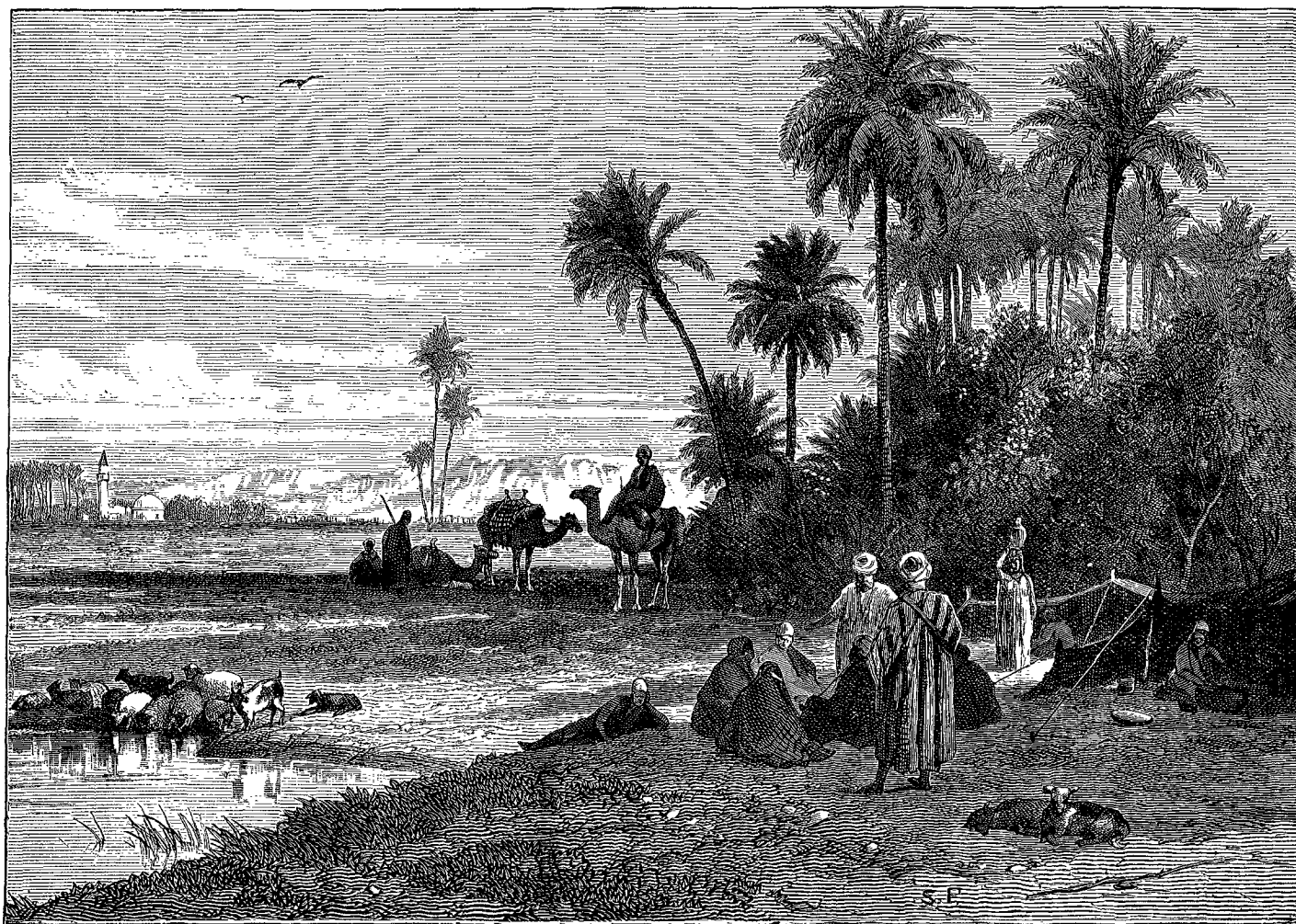
WHAT a charm there is in tent life on the hills and plains of Palestine! It presents such a contrast to the staid routine, alike of labour and

was greeted when he visited the Philistine lords at Gerar, or bargained for the field of Machpelah at Hebron. We roam through these hallowed scenes all the day; and when evening comes, we select some grassy spot beside bubbling fountain or old well. We dismount; and then, as if by magic, horses are picketted, tents are pitched, fires are kindled, and all got ready in true gypsy style—in patriarchal style, I should say—for thus the old patriarchs lived and travelled through these very hills and plains.

The sun goes down in a blaze of glory; the

THE TESTING TIME.

TRAVELLERS tell us of a tree in tropical countries the inner parts of which are sometimes eaten out by ants, while the bark and leaves remain apparently as fresh as ever; and it is not till the tornado comes and sweeps it down that its weakness is discovered. But the storm did not make the tree weak; it only revealed how weak it was, and its feebleness was the result of the gnawing of insects through a long course of time. In like manner, if we let our characters be honeycombed by constant neglect



TENT LIFE IN PALESTINE.

recreation in our island home, to the rapidity and regularity of rail and hotel, that one can scarcely think himself in the same world. Every spot on which we tread is holy. Every ruin we pass by has a place in history. Every mountain and vale the eye roams over has a story written in the oldest and best of books. All we see belongs to, and illustrates, the past. The costumes of the people, the implements of husbandry, the houses, the tents, are all such as were familiar to Abraham; and the salutations are the very same with which Abraham

brief twilight declines to a faint purple streak along the western horizon; the stars come out like crystal lamps hung to the black vault of heaven, or it may be the moon sheds her clear silvery light on the landscape, making it look like a sepia-sketch by some master hand. Dusky figures now group themselves in a circle round the watch-fire, and we retire to our tents to write up our journals, or read again with new interest the story of the places we have visited during the day.—*J. L. Porter, A.M., in Giant Cities of Bashan.*

of common duty, or by daily indulgence in secret sin, or by habitual yielding to some temptation, we cannot expect anything else than ruin when the testing hour shall come.—*The Sunlight.*

I see not a step before me,
And I would not if I could;
For I know that to those whom Jesus loves,
There can happen only good.

—Selected

HIS THOUGHTS.

THERE was a time when no wild thyme
Grew anywhere;
When no sweet flower
Held up its face toward the shower;
When rocks were bare.

Who thought first of the thyme; of all the stars that shine
Amid the grass—
White stars, and pink, and blue,
And yellow flower-stars too—
On every pass?

Who could have ever thought, or ever, ever brought
Such bright, fair things
To grow beneath our feet—
Pure bells and cups so sweet—
Fairer than birds' bright wings?

Our Father planned them out; each one He thought about,
And, as they grow,
We see his thought anew;
The form He chose, the hue,
Though strewn so low.

And if, however sad, we grow more glad
When flower-cups lie
Beneath our feet, it is because we see
His thought for you and me
In going by.

—Geo. K'ingle.

General Articles.

HOW OUR ETERNAL DESTINY IS DECIDED.

MRS. E. G. WHITE.

WE have but one probation in which to form character, and our destiny depends upon the manner of character we form. Those who on earth have formed characters that through the grace of Christ bear the heavenly mould, will be ripened, through the gracious influence of the Holy Spirit, for the eternal reward. They become partakers of the divine nature, having escaped the corruption that is in the world through lust. It is a realisation of the fact that our characters are Christlike, that calls forth the song of praise and thanksgiving to God and to the Lamb. Those who appreciate the goodness, mercy, and love of Christ, and by beholding Him become changed into his image, will be partakers of eternal life. The attributes of their character are like those of Christ, and they cannot fail of the rest that remains for the people of God.

But those who have developed a character after the Satanic order would not be at home in heaven. The sinful, selfish, passionate accuser and criticiser would be miserable in heaven; and even in the councils of the court of God, because of his lack of wisdom, he would reveal his uncourteous, unsympathising, harsh disposition. If he were placed upon the very loftiest pinnacle, and held supremacy in angelic councils, he would still want to be in a higher position, and even covet the throne of God. There would be no happiness for such a man in heaven. He could not practice evil thinking, evil speaking, be boisterous, critical, and condemnatory, amid the peaceful hosts of the redeemed. Could such a one enter heaven, he would find that he had brought his untamable, unmanageable self along, and heaven itself could not afford him relief from his innate disposition. Heaven begins in the soul, and as heavenly-mindedness increases, Christ is more and more appreciated, and finally becomes the Chiefest among ten

thousand, the One altogether lovely. But as Satan is allowed to control the mind, his attributes become a part of the character of the one whom he controls, and the sinner exercises himself unto more and more ungodliness.

If we would see heaven, we must have heaven below. We must have a heaven to go to heaven in. We must have heaven in our families, through Christ continually approaching unto God. Christ is the great centre of attraction, and the child of God, hid in Christ, meets with God, and is lost in the divine being. Prayer is the life of the soul; it is feeding on Christ; it is turning our faces fully toward the Sun of Righteousness. As we turn our faces toward Him, He turns his face toward us. He longs to give us divine grace; and as we draw nigh to God with full assurance of faith, our spiritual conceptions are quickened. We do not then walk in blindness, bemoaning our spiritual barrenness; for by diligent, prayerful searching of the Word of God, we apply his rich promises unto our souls. Angels draw close to our side, and the enemy, with his manifold devices, is driven back.

Prayer is the strength of the soul, and yet this exercise has been sadly neglected. By simple, earnest, contrite prayer, heavenly mindedness is greatly increased. No other means of grace can be substituted and healthiness of the soul be preserved. Prayer brings the soul into immediate contact with the well-spring of life, and strengthens and refreshes us, and energises our religious experience; for we live by faith, seeing Him who is invisible. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as it is deemed convenient, and you lose your connection with God. The Christian life becomes dry, and the spiritual faculties have no vitality. The religious experience lacks health and vigour. There is a growing tendency to substitute the writings and sayings of men for the Word of God.

It is because of a neglect of prayer and of searching the Bible that the multitudes accept men-made theories, vain philosophies, or the flashing speculations of the human mind. God never designed that the soul should be nourished with the traditions and speculations of human invention. The imagination must plume for a higher flight than human ability can originate; for the mind must ascend to the Source of all wisdom. Souls all about us are starving for the bread of life, famishing for the living water, clear as crystal, that flows from the throne of God and of the Lamb. But the bread of life is denied these poor souls, and even from the pulpits discourses on science and vain philosophy are substituted for the Word of God. It is the Word of God that is as pure provender, thoroughly winnowed from all the chaff of human uncertainties and suppositions.

It is the grace of God alone which can vitalise and refresh the soul. The precious sure word of prophecy reveals to him who is a searcher for truth, the riches of the grace

of Christ. The Word of God is a spiritual granary, from whence the soul may receive that which will nourish its life. In perusing the Word of God we find doctrines, precepts, promises, admonitions, exhortations, and words of encouragement, that will meet the case of emergency in every human mind. Here the man of God may be thoroughly furnished unto all good works; for, "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and a faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And without controversy, great is the mystery of godliness."

This instruction is vital, and may be considered with profit. We are to rely upon the Word of God, and not upon the assertions or speculations of human philosophy. The soul is to be nourished by the pure, undiluted Word of God; and by persevering search, the Bible student will find a "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Then the language of the heart will be, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

THE SABBATH IN THE GOSPEL AGE.—No. 5.

WITH THE DISCIPLES.

R. HARE.

THUS far we have followed the Sabbath in successive steps from "creation to the cross." Like the mountain stream—sometimes hidden under the forest shade, then gleaming in the sunlight; sometimes rolling in its silent depths, then lifting up its voice in echo to the swell of ocean beyond—the Sabbath has come down through the years, sometimes hidden, sometimes forgotten, but still moving on in its solemn grandeur, keeping pace with the march of time as it measures all the history of man.

In his opposition to the Sabbath, Satan first endeavoured to have it trampled under foot that it might be forgotten. When this plan did not succeed, the Sabbath was

loaded with restrictions, and thus made a burden—as in the days of Christ—that men might learn to despise it. And when this failed, his next effort was to bring a rival into the field, that by this means man might more easily forget to honour the Sabbath. But why should that chief of the fallen angels hold such hatred toward the Sabbath? This will be easily answered when we remember that Christ was the Creator—the one to whom God said, “Let us make man,” and of whom it is written, “And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands.” Heb. 1:10. The Sabbath thus becomes the memorial of Christ’s creative power. Since the rebellion in heaven, it has been Satan’s studied plan to hide Christ from the eyes of humanity, and, whether by having it forgotten, despised, or exchanged for a rival, he would have that ever-returning memorial of the glory and power with which God has invested the Son, erased from the memory and history of man. But God has set his hand to preserve the Sabbath, and thus we find it in the gospel age.

We left the sorrowing disciples resting on “the Sabbath day according to the commandment.” Behind them stood the cross, before them were the conflicts, persecutions, and trials of the age wherein Christianity must grapple with the powers of darkness. The testimony, now sealed by the blood of the Son of God, must henceforth remain unchanged. Nothing now can be added, nothing taken away.

In the New Testament record we have a history that covers the first sixty-five years of the church as established by Christ, and instructed by the Holy Spirit—the Comforter that was to come. In these years we must expect to find all the changes introduced whereby God would disconnect his people from the rejected sons of Israel. The pioneers of the cross went forth under the divine commission, “Go ye therefore, and teach all nations, . . . teaching them to observe all things, whatsoever I have commanded you.” Matt. 28:19, 20. But was the institution of a rival to the Sabbath part of that commission? If so, the disciples failed to teach the nations its observance; for during the first sixty-five years of gospel history, no rival to the Sabbath appears. The great Teacher had clearly, and with definite plan, pointed out to his disciples that the time of apostasy would come, when the “love of many would wax cold.” The days of persecution were set before them as bringing in a destruction so tremendous that unless they were shortened, “no flesh should be saved.” Then with prophetic finger He pointed them to the destruction of their own beloved city, when not one stone would be left upon another. But forty years were to pass before the standard of the Roman would be seen upon its battlements. For these eventful years that should intervene between that prophecy and the destruction of their city, Christ dictated a prayer: “Pray ye that your flight be not in the winter, neither on the Sabbath day.” Matt. 24:20. Would

it be possible that his followers could forget the Sabbath, while for forty years, and in view of that awful destruction, they were to pray that their flight might not be upon the sacred day?

Jerusalem fell at last. The standard of the desolator waved upon her walls, and the sacrilegious tread of the Romans defiled her temples; but the followers of Christ were not swallowed up in that overthrow. They had prayed, and taught others to pray, that their flight might not be upon the Sabbath; and when at last they went forth from that doomed city, it was not upon that hallowed day. It would not have been possible for Christ to have given them a stronger evidence of Sabbath sacredness than He did in thus uniting it with their prayers. Could they forget to pray?—Not while the prophetic finger pointed to the coming eclipse of their nation’s glory! Could they forget the Sabbath?—Not while it was associated with their prayers!

Five times in connection with the cross, and nine times after the cross, do we read of the Sabbath being recognised by the disciples and the great Gentile apostle. It was not necessary that these gospel workers should give additional commands respecting the Sabbath. God had spoken; it was theirs to obey, and this they did.

In A. D. 98, when the beloved disciple took his pen to close the inspired record, and end the first century of church history, by writing his gospel, he mentions the Sabbath eleven times, and declares that “on the same day was the Sabbath.” John 5:9. It could not, then, have been upon another day. But before another century passes, we are to find a rival rising to contend for the honour of the Sabbath.

In writing to the Galatian church, Paul speaks of them observing “days, and months, and times, and years.” Gal. 4:10. By some it has been supposed that the days here spoken of had reference to the Sabbath. This could not be; for Paul himself observed the Sabbath (Acts 17:2), and believed the law which says, “The seventh day is the Sabbath of the Lord thy God.” Acts 24:14. The Galatians were not converts from Judaism, but, as seen by the eighth verse, they had a short time before been heathen idolaters. Paul is here chiding them for going back again to the beggarly elements to which they were *once* in bondage. Some of these Galatians had been sun-worshippers—the most widespread form of idolatry existing at that time—and had the *dies solis* (day of the sun) as their holiday. To this and kindred days Paul is referring.

Paul is again writing to the Colossian church, and refers to sabbaths and feast days “which were a shadow.” Col. 2:16, 17. These were the annual sabbaths given to Israel in connection with the typical service of the earthly sanctuary. They were known distinctively as *her sabbaths* (Hosea 2:11), and they were all “beside the Sabbaths of the Lord thy God.” Lev. 23:38.

In the book of Revelation John speaks of the “Lord’s day,” and some have thoughtlessly concluded that this must be the first

day of the week. But what day has the Lord claimed? “The seventh day is the Sabbath of the Lord thy God.” Of which day is Christ the Lord?—“The Son of man is Lord also of the Sabbath day.” Therefore the Lord’s day must be the seventh day. No other thought could ever have entered the apostle’s mind; for it was after this that he wrote, “On the same day was the Sabbath.”

As we leave the days of the apostles, it would be well for us to remember that the Sabbath is mentioned fifty-nine times in the New Testament. It is associated with all its original requirements and holiness, and is never once said to have lost its binding power. The first day of the week is mentioned but eight times, and never as possessing any sanctity or holiness of any kind. Four times it is spoken of as the day which follows the Sabbath, and it is recommended by Paul as the day on which to sum up and see how the Lord has prospered us in order to lay by a portion for the Lord’s work. In the words of Sir Wm. Domville: “Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321.”

TRANSFIGURATION SORROW.

Do you know how the pearl is formed? A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion, and by degrees rounds off all sharp angles, moulds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as part of its life, and when it dies, yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest, or suffering—a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long perpetual pain and poison. Others, recognising the trial as Heaven-sent, and, therefore, not to be escaped, accept it—not with joy, indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that day by day enables them to carry it more easily. It even becomes the source of an inward development, the growth of grace which at the last proves to be the crowning, adorning attribute of their character—the especial quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Selected.*

THE CHURCH.

EARLY APOSTASY; THE FALLING AWAY.

G. B. STARR.

In the true church, every member unites with every other member in loving, obeying, and exalting the head, Jesus Christ. Apostles, prophets, ministers, teachers, elders, deacons, and people all unite in proclaiming Jesus Christ to the world as their Saviour, and all agree in presenting themselves as brethren, sinners, redeemed equally and solely by his grace, and called by the head to perform certain offices for the benefit of the body, of which they are a part.

John the Baptist directed men away from himself to "one mightier," who was before him, and whose shoe's latchet he was unworthy to stoop down and unloose. The apostles, in the Gospels, Epistles, or Revelation, all have one theme, "Jesus Christ, and Him crucified," risen, and to return again a mighty, loving Saviour, priest, and king. And the Spirit of God unites in this work, not speaking of Himself, but taking the things of Christ and showing them to us. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I that He shall take of mine and shall show it unto you." John 16:13-15. But in the apostasy all is changed; *self*, humanity, is exalted, and human effort commended and trusted in as a means of salvation, and Jesus and the gospel lost sight of.

This apostasy began to arise in the days of the apostles. Paul warns the church at Thessalonica that there should "come a falling away," and "that man of sin be revealed, the son of perdition," who would exalt HIMSELF above "all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not that when I was with you I told you these things?" 2 Thess. 2:1-6, R. V. Then both in his preaching and his writing the apostle had told the believers what was coming. At his last council held with the elders of the churches of Asia Minor at Miletus (see Acts 20:17, 18), Paul warns them upon this same point, and assures them that the trouble will arise from among themselves; that men holding the office of elder "will speak perverse things, to draw away disciples after *them*." They will make *themselves* the centre of attraction instead of Christ, and draw away disciples after *themselves*. Peter presents the same warning: "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by rea-

son of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2, R. V.

John also speaks of the same in his Epistles and the Revelation (see 1 John 2:18-24; 4:1-6, and Rev. 2:12-15, 20), and in his third Epistle verses 9, 10, he mentions by name Diotrephes as one who loved to have the preeminence among them, who had worked to counteract the influence of letters John, as the apostle of Christ, had written to the church, and disfellowshipped from the church persons who held with the apostles, and refused to follow him in exalting *himself* to the preeminence among them.

Daniel the prophet had also long before told of this same man of sin that was to arise. He says, I beheld, "in this horn were eyes like the eyes of a man, and a mouth speaking great things," "whose look was more stout than his fellows." "Yea, HE MAGNIFIED HIMSELF," and "he shall magnify HIMSELF in his heart." Dan. 7:8, 20; 8:11, 25. This is the very spirit of Satan himself, whose "heart was lifted up" (Eze. 28:17), and who aspired to positions above those given him by God, who said, "I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:14. When cast out of heaven, he decides to set up his throne upon this earth, and succeeds in establishing among men "the synagogue of Satan," to which synagogue he himself will doubtless come in person before the appearing of Jesus Christ. See 2 Thess. 2:8-10.

The early apostasy, as we have seen, made its appearance in the first century. Jewish converts were slow to give up their traditions received from their fathers; and in like manner many of the heathen converts who were received into the church, brought with them their old philosophy and superstitions, and a fondness for the rites and ceremonies of their idolatrous worship. Long-established opinions and old habits are slowly given up, and unless the love of the truth as it is in Jesus is fully cherished, will not be given up at all. Some of the elders of the early church "in order to facilitate the conversion of the heathen," they said, let down the standard of the simplicity of the truth, and tolerated in the new converts practices and opinions inconsistent with the gospel. From these sources heathen doctrines and practices were soon not only tolerated but adopted by the churches to please their increasing pagan membership, who complained of the simple forms of Christian worship, and demanded more ceremony, more pomp, larger and more costly places of worship. "The Christians were pronounced atheists," says Mosheim, "because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist; for unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites which would strike the senses of the people, so that they could maintain that they really had all those things of which they were charged with being destitute." And so

rites and ceremonies were introduced and multiplied, and those rites introduced which were agreeable to the people. At Alexandria, Egyptian rites and ceremonies were adopted, at Ephesus, probably Grecian, and at Rome, where in the Pantheon all the gods of all the conquered nations were represented, all the various forms could be selected from, until, as Mosheim says again, "At the end of the second century, within a little more than one hundred and fifty years after the first preaching of the gospel, it is obvious to remark the changes already introduced into the Christian church. Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterwards so entirely overran the church . . . were already beginning to take root. Ministerial *parity*, which had undoubtedly existed under the ministry of the apostles, was now beginning to yield to the encroachments of ambition, and that distinction of grades began to be established that ended in the Papal Hierarchy."

CHRIST'S LEADERSHIP.

T. WHITTLE.

WHEN a number of people unite to carry out some undertaking, whether small or great, there are two conditions that are essential to success. One is a capable leader, and the other is a willingness to be led on the part of those co-operating with him. The more fully the demands of these two conditions are met, the more complete the success of the undertaking. Any disregard of these principles brings failure, and many noble plans have been frustrated by one or both of them being absent.

As in the natural world, so in the spiritual world. In setting forth the plan of salvation, the Bible recognises this, and we find that many admonitions and directions are given relative to the part the Christian is called upon to sustain. None need walk in darkness; but the neglect to study prayerfully and follow carefully their Leader's directions has brought sorrow and failure into the lives of many. These disasters have not always been attributed to their true cause, and the plan of salvation has been pronounced inefficient, and God's wisdom and power have been impeached. There are thousands to-day who are morally blind upon this point, and judge that the Christian religion is a failure, because so many who profess it are failures, ignoring the vital point, that God co-operates with man conditionally; God leads, man follows; but in many instances these relations would seem to be reversed, and the result has been reproach to the name of Christ, on whom the onus of the failure has often been thrown.

The attitude required by God on the part of his people, and the relation He sustains to them, is beautifully expressed in Ps. 32:8, last clause: "I will guide thee with Mine eye." In this passage all the conditions that insure success of the highest order are both expressed or implied. There are various kinds of leaders. Some lead by sheer force of will, by an arbitrary exercise of power, and history presents some sad

pictures of human cruelty and tyranny perpetrated by leaders upon their oftentimes helpless followers. Success may attend them, perhaps in a large measure, judged from a certain standpoint, but at what a sacrifice of liberty, confidence, and mutual respect. All the highest and best instincts of the heart have been crushed out, and hatred and revenge have taken their place.

What a contrast to all this is presented in the leadership brought to view in the passage just referred to: "I will guide thee with Mine eye." It expresses mutual confidence and love. It conveys the idea of such a complete understanding between two parties that a look is sufficient to inform and control. Such an order of things as this is of heavenly origin, and is never seen on earth, unless it be in a Christian home or community, where the Spirit of Christ reigns supreme. This is the kind of relationship that God would have sustained between Himself and his people, and in it lie the germs of all those blessings so freely promised in his Word. Let all who name the name of Christ see to it that they faithfully sustain their part in this relationship, and one great stumbling-block will be removed from before the world, and our God will be glorified.

WEIGHING MORAL WORTH.

GLADLY, sadly over the earth,
Angels are weighing moral worth,
In the golden balance of heaven above,
Weighing the tried gold, faith and love,
Weighing the dross and the worthless tin,
Weighing, weighing the heart within.

Gladly, sadly, noting each day
The feet that walk in the narrow way,
That take the pathway of self-denial
Proving true unto God in trial;
Or marking the feet that in sin have trod,
Lovers of pleasure more than God.

Beautiful faces bend above,
Offering ever the gold of love,
Offering raiment white from stain,
Washed in the blood of a Saviour slain;
Offering eye-salve that we may see
The things of God and eternity.

And ever a voice pleads low and nigh,
"Turn ye, turn ye, why will ye die?
Why spend your treasure for tin and dross?
Look to the Sacrifice nailed to the cross.
Heaven's best treasure given that thou
Mightst wear an immortal crown on thy brow."

"Buy ye the gold." The heavenly voice
Still proclaims 'tis the day of choice.
The worthless pleasure that passes away,
The glorious treasure lasting for aye,
Which will be ours, as over the earth
Angels are weighing moral worth?

THE INDWELLING OF CHRIST.

J. O. CORLISS.

THE acknowledgment of Christ is the reception of Him in the heart. When He who is the power of God, is enthroned in man, the power is there also, but to be used only by his direction, and under his absolute control. God's power cannot be had for any other purpose than to carry out the will of Him whose power it is. So if man has that power operate in him, it will be when his will has been yielded in subjection to the will of God, through the abiding presence of Christ.

The reception of Christ is therefore the all-important point to be gained, rather than an ostentatious display of power. This accomplished, the desire for power will no longer be in mind. That will be left for God to manifest as He wills. The great question to settle first, is, "Am I the Lord's?" If so, then He can take care of his own, by using his power in our behalf as *He wills*, even as He uses it through Christ in the plan of salvation as *He wills*. The great need, therefore, in every case, is to have Christ *actually* dwelling within. The process by which this is done, is stated by the Saviour Himself: "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." John 14:23. Whoever accepts this promise just as it is given, and fulfils the conditions it enjoins, becomes the house—the dwelling-place—of God, and Christ, as his Son, is made head over the house, to control and guide its affairs at all times. Heb. 3:6. This requires the presentation of the body as a living sacrifice to God, that He may transform it into a holy habitation for Himself, wherein He may both will and do according to his good pleasure. Rom. 12:1, 2; Phil. 2:13.

He who submits to have Christ come in to rule over his heart and mind, accepts an infinite legacy. He has more than simply the *name* of belonging to Christ. Christ is his, in fact, with all he possesses. Is Christ the Son of God? He who has Christ is also a son. 1 John 3:2. Is Christ one with the Father? John 10:30. So is he who has the indwelling Christ. John 17:23. God recognises the call, "Father," from all such, because in every case it is the cry of his own beloved Son, who by his Spirit calls from the heart of an adopted child. Gal. 4:6.

Every supplication of this kind is sure to meet a response from the throne of God. Had Christ, when on earth, demanded twelve legions of angels, they would have been forthcoming. Matt. 26:53. Will any request from Him now pass unheeded?—Impossible. When a petition is indited by the Spirit of Christ dwelling within a human heart, that petition is sure to be answered. It cannot be otherwise; for the very purpose of giving the Spirit of Christ to dwell with men is that it may make intercession for them, and so cause the prayers of their longing hearts to lodge in heaven.

It ought to be counted by all a boundless privilege to be permitted to give their bodies to God as his house—the temple of the Holy Spirit—and have them thus controlled by the Son of God—Jesus Christ. This done, the Lord keeps his own house from all intruders, and so from all defilement. But as confidence in his word is the condition upon which He condescends to make our bodies his house, so the holding fast that confidence is the assurance of his continued abode there. This condition must be met whether one walks in sunshine or shadow—whether he *feels it or not*. In this way, and this alone, one may hold the *rejoicing of his hope firm* unto the end.

Christ dwells in the heart by faith. Eph. 3:17. Hence when faith gives way to doubt, Christ is thereby expelled, the light of life is removed, and darkness reigns instead. In this condition fellowship with Christ cannot exist. To retain Christ by faith is to have complete fellowship with Him. 1 John 1:5-7. Thus constant communion is enjoyed, and every petition from a longing heart meets a response in heaven. John 15:7. It is thus seen that the prayer of the petitioner is heard for the sake of Him who dwells within, dictating the request, and so power is bestowed, that Christ may use it in behalf of the house in which He dwells. The use of the *name* of Jesus in prayer is, therefore, an acknowledgment to God that his Son is recognised as a dweller in the heart, and that the blessings asked are expected *for his sake alone* who does dwell there. Then selfish requests will not be made, but everything asked will be for the glory of the heavenly Guest within. So, in granting what is asked, the Father is glorified in Christ, rather than in the house in which He dwells. John 14:13.

But a mere *desire or want expressed*, does not meet the required condition, since that may be done without the exercise of the will. The use of the will implies action. God *acted* his will toward men by sending Jesus Christ as a sacrifice of his everlasting covenant in their behalf. Whoever receives benefit from that expressed will must also *act* his will in fulfilling the conditions it imposes on all. The first demand upon the will of man in this matter is thus stated by the Saviour: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt 11:28. In responding to this invitation, the will of the individual must act in accordance with the will of God as expressed in the tender words of solicitude toward him. To simply *want* to come will not meet the case, since one may want a thing and never receive it. But when one says, "I *will* have it," then every energy bends in that direction. Nothing will be too dear to give up in order that the will may be carried out. So when one wills to have just what God wills for him, he is justified in making everything yield to the carrying out of that will, because it is God's will. This makes man a co-worker with God, and as long as he sustains that relation, nothing is impossible to him, from the fact that his will is in perfect accord with God's will. In this case self knows no desire aside from those expressed by God. Self is reckoned "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Consequently every member of the body, instead of being controlled by sin, is *yielded to God* as his instrument of righteousness. Rom. 6:11-13. Then God works in the individual both to will and to do of his good pleasure, which is always right. Phil. 2:13.

LET everything go for Christ, and do not let Christ go for anything. On every promise of the world we may stamp, "Vanity," but on every promise of Christ, "Verity."—*Selected.*

The Home Circle.

TWO LITTLE HANDS.

ONCE on a summer day divine,
Two little hands fell into mine;
How pink they were! how frail and fine!
Each one a crumpled velvet ball,
So soft and so absurdly small,
Ah, me! to hold within them all
Life's tangled and mysterious skein,
The mingled threads of joy and pain,
Whose hidden ends we seek in vain.

Oh! fast the years have fled away;
Two little hands, at work or play,
Still bide with me the livelong day;
Now on some wilful mischief bent,
And now to loving service lent,
Now folded—sleepy and content—
The dimpled fingers curled, like those
Sweet jealous leaves that cling and close
About the red heart of a rose.

I kiss them with a passionate sigh;
The quick fears spring, I scarce know why,
In thinking of the by and by!
How will they build, these little hands?—
Upon the treacherous, sifting sands,
Or where the Rock Eternal stands?
And will they fashion, strong and true,
The work that they shall find to do?
Dear little hands, if I but knew!

Could I but see the veiled fate,
Behind your barred and hidden gate!
Yet trusting *this*, my love must wait!
Oh! when perplexed no more by these
Tear-blinded ways, my wanderings cease
In the sweet valleys of His peace,
Beyond the darksome heavenly sign,
Some clew, however faint and fine,
Shall guide these little hands to mine!

—Selected.

WOMEN OF THE BIBLE.—NO. 50.

Mary the Mother of Jesus.

A. M.

OF the many recorded facts concerning women in the Old Testament Scripture, none is of more importance to a *correct* understanding of the introduction of sin into our nature than the history of Eve, the mother of our race.

The New Testament opens with the facts connected with the birth of our Lord Jesus Christ, in the plainest language, to *prevent* any misunderstanding on this *all-important* subject; so that we may discern the supernatural in the birth of our Lord, which is consistent with his divine nature. It is just here that Satan tries most to turn our minds from the truth, that we may *doubt* the divinity of our Lord Jesus as the Saviour of mankind. We are first informed that Mary was a descendant of the royal house of David; and that the angel Gabriel was sent from God into a city of Galilee, named Nazareth; to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her, and said, Hail! thou that art highly favoured, the Lord is with thee; blessed art thou among women! And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

"Then said Mary unto the angel, *How shall*

this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. . . . And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her." Luke 1:26-39.

Notice, Mary did not doubt the angel's message; she simply inquired the manner of its accomplishment, and Gabriel brought these mysteries down to her understanding.

Then Mary arose and went into the hill country with haste into a city of Judea, to the house of Zacharias and Elizabeth her cousin.

And Mary said in answer to Elizabeth's greeting:—

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For He hath looked upon the low estate of his handmaiden;
For behold, from henceforth all generations shall call me
blessed.

For He that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations,
On them that fear Him.
He hath showed strength with his arm;
He hath scattered the proud in the imagination of their
hearts.

He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry He hath filled with good things;
And the rich He hath sent empty away.
He hath holpen Israel his servant,
That He might remember mercy
(As He spake unto our fathers.)
Toward Abraham and his seed forever."

From this song of praise we know that the Spirit of God had enlightened Mary's mind to see in herself the fulfilment of that wonderful prophecy spoken by Isaiah more than nine hundred and fifty years before: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23. But this high privilege was mingled with anguish. Mary was betrothed to an honourable man, and though he may have believed her concerning this wonderful thing, *how* others would receive it greatly troubled his mind until the Lord revealed to him the meaning of this miracle. "The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, *before they came together* she was found with child by the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was *minded to put her away privily*. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for He shall save his people from their sins. . . . Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her firstborn son; and he called his name Jesus." Matt. 1:18-25. "Now all this was done fulfilling the prophecy which was spoken of the Lord by the prophet, Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel—God with us."

We can imagine the great comfort this prophecy gave to Joseph and Mary and to all who loved them. It removed every shadow of doubt from the faithful Jewish mind concerning the supernatural conception of Mary. In due

time Joseph went from the city of Nazareth into Judea "unto the city of David, which is called Bethlehem (because he was of the house and lineage of David); to be taxed with Mary his espoused wife. . . . And while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." This lowly maiden was not recognised by the multitude as the one through whom the Redeemer should come; but the Lord made it known to those who would receive it, even to the shepherds keeping watch over their flock by night. "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, *a Saviour, which is Christ the Lord*. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

'Glory to God in the highest,
And on earth peace,
Goodwill toward men.'"

And when the angels had gone away from them into heaven, "the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, *they made known abroad* the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. *And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.*" Luke 2:4-20.

And from that day forward all who have believed the message of the angels have done as the shepherds—they have looked into these things, and found it as it was told them; and they have joined in the same work—they make known abroad the *saying that was told them concerning this child*. Of whom it is written, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Yet many who profess to believe in Jesus ignore these records of his supernatural birth and divine nature, because their human reason cannot comprehend it. Such persons forget that these things are to be received by faith in what God has said about them; then they will be spiritually discerned, so that we can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. For which our Lord prayed, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." John 17:24.

(To be continued.)

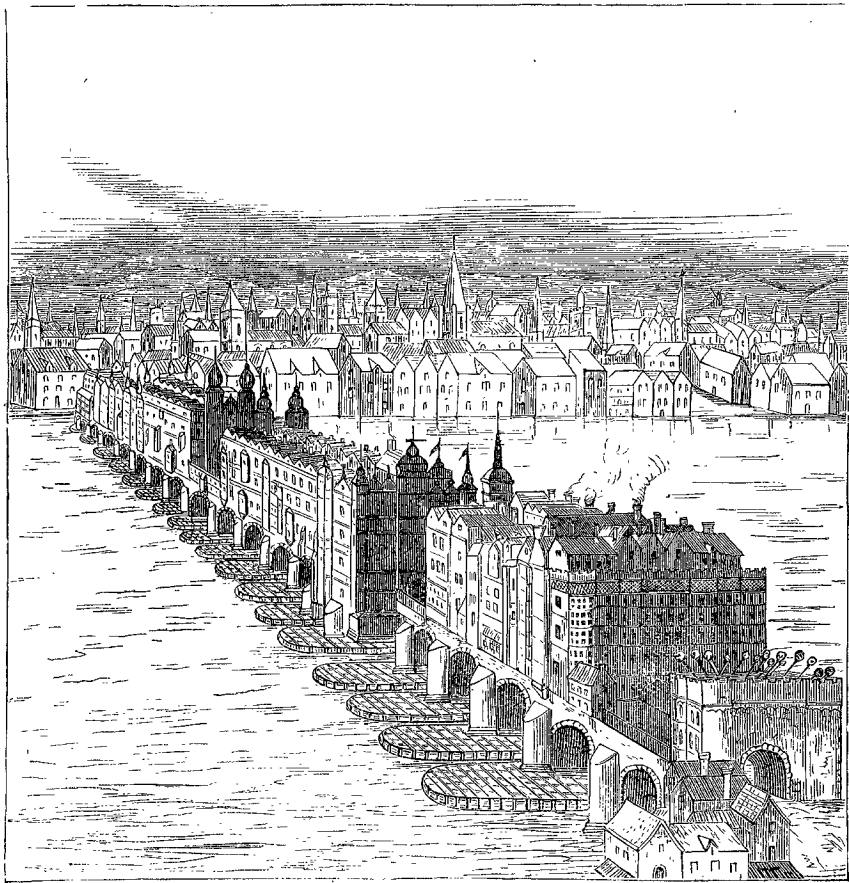
WHEN we are ready to perish, God is ready to save.

Useful and Curious.

LONDON BRIDGE.

JOHN S. REEKIE.

FOR over a thousand years London Bridge has been one of the most famous of England's public monuments. The Thames at London is



OLD LONDON BRIDGE.

now crossed by over a dozen magnificent bridges; but it is not yet a century and a half since London Bridge afforded the only passage from one bank of the river to the other, and the only entrance into the town from the south, as it had done for about eight centuries.

There appears to have been no bridge over the Thames in the year 993, when Aulaf, or Olave, of Norway, with a numerous fleet, sailed up the river as far as Staines; but this expedition was perhaps the occasion of the building of the bridge. There was a battle of London Bridge in 1008 between the Danes and the Norwegians. The Danes were defeated finally, and the bridge taken. The first bridge was therefore built between these dates, and was of wood.

In the year 1091, London Bridge was swept away by a very high tide, and it has since been almost destroyed by fire at least five times. In 1136, it was burned to the water's edge. The first stone bridge was begun in 1176, and completed in 1209. Three years later, it was greatly damaged by fire, and for sixty-eight years lay in a ruined condition. After having been rebuilt, it was again injured by fire in 1633, when forty-three houses on the bridge were completely destroyed. Again at the time of the Great Fire of London, in 1666, all the houses that had been rebuilt upon the bridge were destroyed. The last fire occurred in 1725, when it is said sixty houses located upon the bridge were destroyed. It will be seen from one of the accompanying cuts that it was very thickly covered with houses.

Pennant gives a description of the bridge. "I well remember," he says, "the old street on London Bridge, narrow, darksome, and dan-

gerous from the multitude of carriages. Frequent arches of strong timber crossed the street from the tops of the houses to keep them together, and from falling into the river. Nothing but use could preserve the repose of the inmates, who soon grew deaf to the noise of falling waters, to clamours of watermen, or the frequent shrieks of drowning wretches." "The houses," he says, "overhung the bridge on both

sides in a most 'terrific' manner in most places, and hid the arches so that nothing was to be seen but the rude piers." The widest part of the street was not more than twenty feet, and in places it narrowed down to twelve. Most of the houses were occupied by haberdashers, pin-and-needle makers, and the like. In the sixteenth century, this street ranked with St. Paul's Churchyard and Paternoster Row. Publishing houses were there too. One went by the name of "The Three Bibles,"

another "The Angels."

In the year 1754, it was resolved to pull down the houses, but to leave the old bridge standing, which was done, and for sixty years it was patched and repatched until in 1822 an act of Parliament was passed to build a new bridge. The first pile for the first coffer-dam was driven

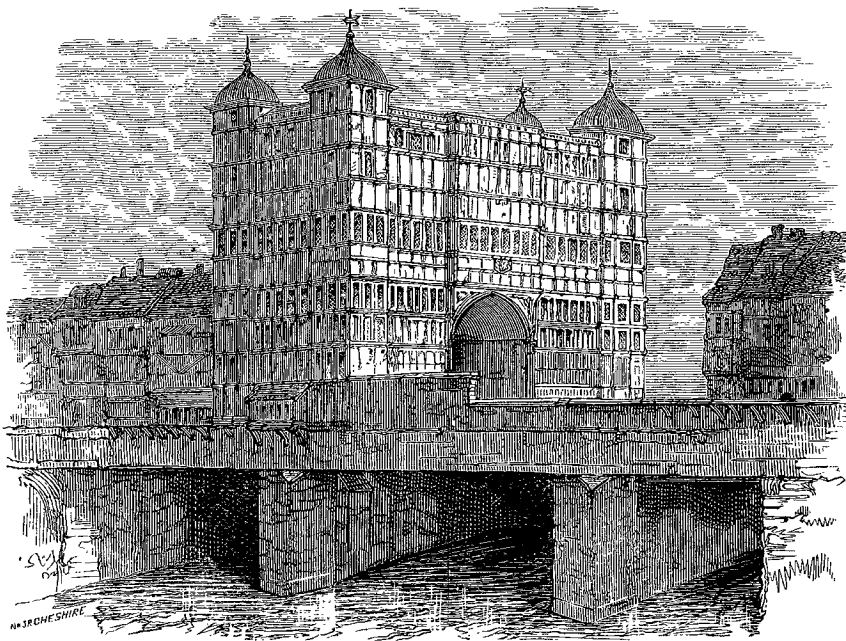
DISTANCES OF CELESTIAL SPACE.

SIR ROBERT BELL, the English astronomer, has been giving a popular series of lectures in London, in which he has endeavoured to bring within the comprehension of his hearers some practical idea of enormous space. Referring to the fact that the stars that we see, apart from the planets of our solar system, are suns, he said that the nearest star to the earth was Alpha Centauri, which was only visible in the southern heavens. Now, to say that this was 2,000,000,000,000,000 miles away, gives only a confused idea of distances, as half or quarter of this sum would seem quite as great in the aggregate as this appears, because the unit of distance is too small easily to popularise the broad conception. To say that the star in question is quite 200,000 times as far away from the earth as the sun, is equally incomprehensible. Some other and larger yardsticks must be used when these tremendous spaces are measured off.

Sir Robert Bell takes as a unit the distance that electricity can travel in a second of time, that is, 180,000 miles, or *seven times around the earth*. While the electric current, under proper conditions, could reach the moon in a little more than a *second*, and could arrive at the sun in about *eight minutes*, it would require fully *three years* of time to traverse the distance between the earth and the nearest of the stars. But beyond these are other stars or suns so far off that the distance between the earth and Alpha Centauri seems insignificant in comparison. Some idea of the immensity of the universe can be formed by realising that a speed that would carry one from the earth to the moon in a second, would need to be maintained for *thousands of years* to reach some of the stars that we see each clear night above our heads.

"When I consider the heavens, what is man that Thou art mindful of him?"—*The Armory*.

THE beautiful tree, the kuara, which signifies "the sun," is the production of the south and south-west parts of Abyssinia. Its flowers and fruit, in colour, are equal to the coral. Its fruit is a real bean, with a black spot in the



PALACE OF NONESUCH ON LONDON BRIDGE.

on Monday, March 15, 1824, and the finished bridge was opened by King William the Fourth on August 1, 1831. The cost of the bridge, which is the bridge that stands to-day, and its approaches, was not much short of two million pounds."

middle of it, which is enclosed in a rough capsule, of a woody nature, very tough and hard. From Africa it passed to India, and it is said that it there came to be the weight of precious stones, and so gold and diamonds are spoken of as so many carats fine, or so many carats in weight.

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, October 1, 1893.

THE BLIND MAN OF JOHN IX.

S. N. H.

"WHO did sin, this man or his parents, that he was born blind?" asked the disciples concerning one that was blind from his birth. "JESUS answered, Neither hath this man sinned, nor his parents; but that the works of GOD should be made manifest in him." It is not every one that GOD can trust with affliction; neither is affliction always simply for our individual salvation. Such conclusions are unworthy to be attributed to the character of Him who sees the end from the beginning and works for the good of all his created intelligences. The condition of this man was not a judgment on account of the sins of any one. From the beginning of the creation, GOD had a definite purpose in his being born blind. He would illustrate principles that would test men's hearts, "that the works of GOD should be made manifest," and He thereby be glorified. "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world." It is CHRIST that "lighteneth every man that cometh into the world." "In Him was life, and the life was the light of men." "For if while we were enemies we were reconciled to GOD by the death of his Son, much more, being reconciled, we shall be saved by his life." The works which CHRIST did while upon the earth were the light, and these works were given CHRIST to do when the plan of salvation was laid, before the foundation of the world, between the Father and the Son. This man had not sinned, neither had his parents sinned, that caused this unfortunate condition. But he was born in this condition, that GOD might reveal his power, to his name's glory.

The Saviour "spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, sent). He went his way therefore, and washed, and came seeing." It was thus that this case became a matter of publicity. "The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he." This settled the question with his neighbours that he was the man. "Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called JESUS made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight. Then

said they unto him, Where is He? He said, I know not." He, with others, had heard the name of JESUS, but knew nothing of the theory of saving faith; yet he had exercised saving faith by going to the pool and washing, as he was told. As this case was noised abroad, it became more and more interesting.

Next: "Again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see." Then there arose a controversy as to whether he had been blind, and as to whether a sinner could perform such miracles. They asked the man who aforetime was blind what he thought of the one that had opened his eyes, and "he said, He is a prophet." This they would not acknowledge, so they called his parents, and were told, "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not. He is of age; ask him; he shall speak for himself." The parents were afraid of being turned out of the church; for the Pharisees had already agreed that if any man confessed CHRIST, he should be expelled. They therefore turned the matter over to the son, who was ready to tell all he knew about it, as he had already done. So "again called they the man that was blind, and said unto him, Give GOD the praise; we know that this man is a sinner." Wonderful conclusion! A short argument, which they supposed would end the controversy, and one characteristic of a Pharisaical bigot.

But the controversy did not cease, neither did their consciences rest; for there were some things the man who was born blind knew. He was not versed in the question of theology as to who CHRIST was, or as to whether He was a sinner or not, but this one thing he did know, that whereas he was blind, he now saw. His decided testimony as to having received his sight was an argument which they could not well meet; neither could they let it rest. So they called him again, and said to him, "What did He to thee? How opened He thine eyes?" Every time he related his experience he became more bold in his assertions, and yet he knew JESUS only as an individual, one who had directed him in the receiving of his sight. A little genuine Christian experience is of more value, and will carry more conviction to the heart, than many a fine-spun theory. At this time he could not appreciate the blindness of the Pharisees in not discerning the hand of Providence in what he had received. "Now we know that GOD heareth not sinners," he said; "but if any man be a worshipper of GOD, and doeth his will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of GOD, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. JESUS heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of GOD? He answered and said, who is He, LORD, that I might be-

lieve on Him? And JESUS said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, LORD, I believe. And he worshipped Him."

In the above history we have a very interesting case. It illustrates what Pharisaical bigotry will do. Prejudice is like a corked bottle, which can receive nothing, neither can anything come out of it. This narrative places before us one who had a personal experience in obeying CHRIST in contrast with those whose religion was only a hypocritical garb. It also contrasts those who appreciate the life and light of heaven, with much that passes for religion. It is an interesting case; for it was designed by GOD from the beginning, to make manifest what was in men's hearts, and lead to a decision some who had not before taken their stand for or against CHRIST. And further, it was an interesting case, because it was simply the WORKS of CHRIST which brought all of this about. "CHRIST came into the world to save sinners," his life was that which accomplished it. The fallen condition of humanity is not of heavenly origin. Human nature, when destitute of the power of the grace of CHRIST, is on the down grade. Satan has so moulded it that it is in direct opposition to the grace of GOD. To live the Christian religion before others, to do others good, will carry a power with it that will develop that which is in the hearts of the children of men. It is "a savour of life unto life or of death unto death." This of itself will lead men to unite their hearts in the service of GOD, or reject "the counsel of GOD against themselves," although we cannot see how, or to what extent, hearts are affected thereby.

The Saviour then made the following application of the lesson here given: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? JESUS said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

Men by nature cannot discern the truth of GOD. "The natural man receiveth not the things of the Spirit of GOD; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Word of GOD is our standard; the life of CHRIST is our pattern. Every act He ever did upon earth contains in it a lesson of importance to us. The principles taught are to be seen in our lives. We are to be babes in CHRIST, and like them receive by revelation from Him who spake as man never spake. The divine Word, as seen in the life of CHRIST, pours light into the most darkened understanding, and that light makes the most cultivated feel their inefficiency and sinfulness. Self-sufficiency brings blindness over souls, so they are in the market for Satan to purchase them at a very cheap price. "Ye have sold yourselves for a thing of naught," is the language of the Scriptures.

Great privileges and blessings are ours. We may, if we realise our own blindness and poverty, secure the most valuable heavenly treasures. The soul that refuses to see, and to listen to the voice of conscience, which speaks mercy, can soon listen to the most earnest appeals without an emotion stirring the soul. When CHRIST comes into the heart, the change will be so marked that we shall exclaim, "Whereas I was blind, now I see." All are born blind; but CHRIST came to restore our sight. But as long as we say we see, our sin remaineth. Self-righteousness is Satan's stronghold.

EVOLUTION AND THE GOSPEL.

WHAT IS MAN?

E. J. WAGGONER.

"AND GOD said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So GOD created man in his own image, in the image of GOD created He him; male and female created He them." Gen. 1:26, 27. "And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Ps. 8:5. The Revision has it, "Thou hast made him but little lower than GOD." That is what the LORD says; what does evolution say? Read the following:—

"Nature husbands all it gains. A momentum won is never lost. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal which in some mysterious way has played a part in the pedigree of the human race, which may itself long since have disappeared from off the earth, but is now and forever built into the inmost being of man. These lower animals, each in its successive stage, have stopped short in their development; man has gone on."

Why this contradiction should occur in evolution; why the dog and the monkey should not go on developing into men, and finally into gods, the evolutionists do not explain. But read further:—

"The single cell, the first definite stage which the human embryo attains, is still the adult form of countless millions both of animals and plants. Just as in modern America the millionaire's mansion—the evolved form—is surrounded by labourers' cottages,—the simple form—so in nature, living side by side with the many-celled higher animals, is an immense democracy of unicellular artisans. These simple cells are perfect living things. The earth, the water, and the air teem with them everywhere. They move, they eat, they reproduce their like. But one thing they do not do—they do not rise. These organisms have, as it were, stopped short in the ascent of life. And long as evolution has worked upon the

earth, the vast numerical majority of plants and animals are still at this low stage of being. So minute are some of these forms, that if their one-roomed huts were arranged in a row, it would take twelve thousand to form a street a single inch in length. . . . Yet as there was a period in human history when none but cave-dwellers lived in Europe, so there was a time when the highest forms of life upon the globe were these microscopic beings. It is a general scientific fact, however, that over the graves of these myriad aspirants the animal man has risen."

If there were any such thing as the evolution of which the Professor speaks, then these microscopic beings would in turn become men, just the same as those others did in the ages past. The acknowledged fact that the microscopic forms "do not rise," should be sufficient to show the baselessness of the whole evolution fabric. Indeed, Professor Drummond, for all his positiveness in regard to evolution, admits that "part of this embryological argument is at present founded on analogy," and still further that "evolution is after all a vision." It is a creature of the imagination. The Professor says that "no one asks more of evolution at present than permission to use it as a working theory. Without some hypothesis, no work can ever be done." But the work that is done with this hypothesis is only evil. A fact is surely more valuable for working than an hypothesis: and the Bible furnishes us with facts, with which righteousness may be worked.

THE ORIGIN OF EVIL.

The Bible says that "by one man sin entered into the world, and death by sin." Rom. 5:12. What does evolution say?

Let it be remembered that the argument is that man has in his structure the characteristics of all the lower animals out of which he has been evolved. Contrary to the common supposition, however, Professor Drummond says that "it is not to be supposed that man is descended from an existing ape." In fact, the Professor is impartial in his distribution of honours, and gives all the animals a chance. The fishes come in also, the fact that in man there is a connection between the ear and the throat being evidence to his mind that man has brought the remnants of gills as a legacy from his fish ancestors. With this statement the reader can understand what follows on the problem of evil:—

"If man inherits the gill slits of a shark, is it unscientific to expect that he will also inherit the spirit of a shark? . . . If man inherits the head of a tiger or a bear, shall not some blood of the tiger or the bear run in his veins? and if the temptation is to let these loose in his family life, are the means for helping him to check it a thing of laughter? . . . It is not to be supposed that his animal past has left nothing more in man than material relics. A father leaves his son his money, his home, his business, his material likeness, it may be, and physical constitution. But these are nothing. His chief legacy is his mind and soul. What mind and soul, what disposition and nature,

an animal has, that also it has partly left in man."

Does the reader detect any lack of harmony between this statement and that of the Scripture? The Bible tells us that the serpent, "which is the devil and Satan," beguiled Eve, and that she induced Adam to partake of the forbidden fruit. Adam was not deceived, therefore his was the greater sin. Thus "by one man sin entered into the world." But evolution, according to the latest and best exposition, tells us that sin came into the world of human beings through all the lower animals. Which will the reader accept?

Do you think that this is not a very serious matter, after all? Then consider the further statement that "the problem really is not how sin came into the world, but how to get it out," and the statement that if science can even in part diagnose the disease, that is a step toward removing it. "If we saw how vestiges disappeared in the animal world, that knowledge might accelerate the disappearance of evil."

Thus we see that the gospel is wholly ignored as a means of salvation. The disappearance of evil becomes simply a matter of training and education and environment. But the Bible tells us that JESUS CHRIST has been set forth for the remission—the sending away—of sin. It is by faith, and not simply by education and training. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. It is not possible for a man to be an evolutionist, and at the same time believe the Bible. The very name contradicts the Bible narrative of the fall of man, and thereby denies the necessity of the gospel. Our views on evolution will doubtless be thought very antiquated. That may be the case; we shall not stop to dispute it, but simply to ask a candid decision of the question as to whether evolution does not contradict the Bible.

THE CHARGE AGAINST EVOLUTION.

The charge is this: that it is one of the devil's means of undermining the gospel, or rather to undermine the sense of need of the gospel on the part of men. The only result of its teaching must be an increase of wickedness. And this danger is augmented by the fact that so many men in high position in the church have taken up with it.

How does it tend to evil? In this way: As noted above, it teaches that everything naturally tends to rise. It teaches that the perfection which is sure to be seen at the last, exists in every man; so that everything in man is really good, and that evil is only undeveloped good. Therefore there cannot possibly be any incentive on the part of those who are consistent in their belief of evolution, to lay hold of the gospel of CHRIST.

Moreover, evolution, if true, would do away with the possibility of any judgment day, or of any punishment for sin. For just as the jelly-fish is not to blame for being a jelly-fish, and the undeveloped cell is not to blame for being only a cell, so, if evolution were true, the man who is all deformed by evil habits is not to be held responsible for

them. This is the direct teaching of Spiritualism, which is only evolution under another name.

Evolution, by directly contradicting the Bible, lessens its hold upon men; indeed it cuts them entirely loose from it. Thus they have no safeguard against sin; for the Word of God hidden in the heart is the only protection against sin. The record of the fall of man, as given in the Bible, being declared untrue, the necessity for the sacrifice of CHRIST is also denied, and thus the entire gospel is cast away as a myth. The Bible teaches that the gospel is the power of God unto salvation, to every one that believes; but evolution teaches that it itself is the power of nature unto salvation of every one, whether he believes or not.

It virtually teaches that whatever is, is right. Evolution being the law of nature, and all the good that can ever be developed in man being in him all the time, it follows, as Spiritualists tell us, that all a man has to do is to follow the inclinations of his own heart. But "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. Therefore the man who with all his heart believes in the theory of evolution will act out all the evil that Satan can suggest to him. Surely "he that trusteth his own heart is a fool."

THE CAMP-MEETINGS AND THEIR LESSONS.

FOR many years it has been the custom in America to hold in each Conference one or more camp-meetings, where from one to two weeks could be spent in seeking God and considering the wants of his cause. God has repeatedly testified his approval of this custom by the blessings He has poured out upon his people and by the good results that have followed these meetings. Before Elder O. A. Olsen, the President of the General Conference, left America to attend important meetings in Europe, many of the early camp-meetings for 1893 had been held, and the following extract from an article by him on the general character and results of these meetings will be of interest:—

One noticeable feature of encouragement was the presence and earnestness of a very large number of young people. In fact, this class seems to be coming more and more under the influence of the truth. They received the word with readiness of mind, the unconverted were willing subjects of labour, and many of them earnestly inquired the way of truth and salvation; and those who have been longer in the way were anxious to become fitted for places of usefulness, so that their strength and lives might be devoted to the Master's service.

Now a few words as to the character of the blessings conferred upon those meetings. It would seem that the greatest blessing that could come to an unconverted person would be a sense of his lost condition and a

knowledge of a sin-pardoning Saviour. To a child of God nothing could be more precious than a knowledge of his Father's will. When these come to people as temporary impressions, they are not profitable. Only as living, settled facts, accepted and appropriated in heart and life, can they avail anything. These blessings prevailed on our camp grounds. CHRIST was lifted up as the sinner's friend. They were constantly invited to come to Him. As they came, they were taught to receive Him fully and intelligently. There was at no time any undue excitement; but each day of each meeting sinners and backsliders gave their hearts to God, and took hold of his covenant of grace.

Then in regard to a knowledge of God's will to be conferred upon his people. The LORD has promised this. It consists in an answer to the question, "LORD, what wilt Thou have me to do?" When every soul receives an answer to this question, with a supply of grace to enable him to perform it, that will be the climax of earthly blessings. It is probably too much to say that every one received all he desired of this gift. But we know many were seeking it, and many found it. Some found the answer in their own families and churches; others found it in different lines of work. Some learned that their work was to clear their own gardens; others felt constrained to go to foreign fields.

Now this is a very encouraging omen to see consecrated men and women seeking a place in the work of God. It should be encouraged, but in the selection of the work there should be much caution used. Do not miss an obvious present duty for an uncertain distant one.

It was truly encouraging to see so many ready to give themselves to the work. We were also gratified at the liberality manifested in the donations to foreign mission work. This help will be greatly appreciated by our Foreign Mission Board. But in regard to this we have to say that the end is not yet. The calls are still coming in. The work is rapidly expanding, and urgent demands for immediate action are pressing on this side and on that. We rejoice that this is so; it betokens the end; but we must be faithful now as the stewards of our Master's goods. So let the means flow in.

Another feature of the meetings deserving especial mention, is the fact that at each of them one or more persons was ordained to the ministry. In all, there were fourteen brethren set apart to this sacred work. This is of itself a matter of genuine encouragement. May God grant that these may become fruitful workers in the cause; and may the LORD of the harvest send forth many more.

Altogether, we look back upon these meetings with grateful feelings to God, who is so ready to bless his people. Surely the time has come for us as a church to awake and put on strength, to put on the beautiful garments of CHRIST's character, that God may through us glorify Himself before the world, and accomplish in us his holy will in publishing and exhibiting to the world the

righteous principles of his law and character, and thus prepare his people for what is soon coming on the world.

The more we realise the truth, the more we see of God's wonderful love and goodness. As the truths of our message are more fully preached as they are in CHRIST, they have a new power to convert the soul. This increased power is being felt among us; and as we draw nearer to God, we shall experience still greater power with God and with men.

PRACTICAL WISDOM.

"THE children of this world are in their generation wiser than the children of light." Luke 16:8. Nothing could better illustrate the truth of this expression than the training of the athlete. For every athletic contest, whether it be a football game, a rowing contest, a wrestling match, or a prize fight, the contestants recognise the necessity of earnest preparation. With a persistent continuance in a self-denying drill worthy of a better cause, the man who may be but a drunken loafer at other times, will maintain a strict abstemious diet for weeks at a time, that he may be fitted to contend for the mastery over his opponent. He will place himself under the absolute control of the most skilful trainer, who not only orders his exercise and his rest, but also his meat and drink, and if need be his raiment. He not only throws off every artificial weight that might be a hindrance, regardless of etiquette or fashion, but he seeks to reduce his superfluous flesh, that he may not be unnecessarily hindered. Whether he eat, or drink, or sleep, or run, or walk, or labour, or converse, he does all with special reference to winning the contest before him.

An incident is told of a well-known "champion," whose appetite for drinking and gormandising is ordinarily uncontrollable, that shows how much he appreciated the necessity of self-denial when training for a fight. On one occasion when some companions called upon him, his trainer allowed him to take a glass of beer with them. Even with the appetite thus whetted, on the glass being filled again and raised in his hand, and he looked at the trainer for a nod of approval, the latter merely shook his head, and down went the glass on the table, the tempting draught untouched. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25. Shall we, then, who run the race for eternal life, be less earnest, less self-denying, less obedient to our Preceptor, than he who contends for the gold that rusts and the empty applause of earth's lowest rabble? God forbid!—*Signs of the Times.*

BEWARE of the vain, captious spirit, which takes bits of truth, twists them, strains them, perverts them, and then in wild passion would, if it could, murder those who hold the whole truth in the love of it.—*S. S. World.*

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 2.—Sabbath, October 7, 1893.

THE GREAT SALVATION. 1 PETER 1:10-16.

Review questions:—

- (a) What does faith do for us?
- (b) What is the character of the joy which it gives?
- (c) What graces are connected with this faith?
- (d) What is its end?

I. *What the Prophets Revealed.* Verses 10-12.

1. Who before us inquired diligently of this salvation?
2. Of what did they prophesy?
3. Does this mean that the prophets did not know of God's salvation and grace? See note 1.
4. Why did they search their own writings?
5. To what did the Spirit through their writings testify?
6. What did God reveal in answer to their inquiries?
7. What other beings desire to look into these things?

II. *Practical Applications.* Verses 13-16.

1. In view of what God has thus revealed, what should we do? See note 2.
2. Like whom should we act?
3. Against what are we admonished?
4. After whom should we be fashioned?
5. How is it possible for us to be holy? See note 3.

NOTES.

1. HAVE INQUIRED.—The holy men of old certainly knew the salvation of Christ personally. See Gen. 49:18; Ex. 15:2; Ps. 9:14; 51:12. In fact, the whole inspired psalmody of Israel breathes of the salvation of God, both present and future. Yet they did not understand the plan of salvation in its fuller development, as did and do those of the Christian era. This is expressly declared in the scripture (1 Peter 1:12), in the prophets themselves (Dan. 12:4, 9), by Christ (Matt. 13:16, 17), by the apostles (Rom. 16:25, 26; Eph. 3:5); but this understanding was not necessary, for God by his Spirit spoke through them things which they did not know nor understand. They were the instruments; it was the *Spirit of Christ* which was in them that testified, not the prophets themselves. The Spirit of God knows the mind and thoughts of God (1 Cor. 2:11), and therefore it was necessary that the Spirit of God must give the words which should convey the thoughts of God to future generations. 2 Sam. 23:2; see also 1 Cor. 2:13; 2 Tim. 3:16; 2 Peter 1:2.

2. The Revised Version gives a thought in the rendering of this verse which ought to be considered in its study; it reads: "Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is being brought [marginal, Greek] unto you at the revelation of Jesus Christ." Note, the "girding" is not a single act, but a constant work, a binding up with the truth of God (Eph. 6:14), as that truth is constantly revealed in the onward path of the Christian. Phil. 3:15, 16. And note also that this grace is not all future, but is constantly flowing from a full fountain to which we have access by faith (Rom. 5:2), as Christ is revealed to us more and more in his Word; for to the faithful Christian student of the Word is constantly revealed new manifestations of the glory of the Master (2 Cor. 4:6), which will increase from glory to glory (2 Cor. 3:18), until the day of the revealing of the glory of his presence (2 Thess. 1:7, 10; 2:8), when his people shall be made like Him. Phil. 3:20, 21; 1 John 3:2.

3. BE YE HOLY.—The Revised Version puts the expression both as a command and declaration: "Like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." See Lev. 19:2. God commands impossibilities for us of ourselves. He says, "Be ye holy;" but of ourselves we have no holiness about us. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6); but He who called us is holy, and as He called us in our uncleanness to holiness (1 Thess. 4:7; Eph. 1:4), Christ sanctified or made holy Himself that we might be holy (John 17:19), and to those who submit to Him, He cleanses from all their pollution and gives a new heart and new spirit (Eze. 36:25-27), created in righteousness and true holiness (Eph. 4:24); and being made free from the power of sin, we have, by God's grace, fruit unto holiness, and the end everlasting life (Rom. 6:22), so the expression, "Ye shall be holy; for I am holy," is a pledge of God's holiness and power that, if we will but submit to Him, we shall be established unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ. 1 Thess. 3:13. Our part is to submit to God's plan, to yield to his holy conditions; God, by the Spirit of holiness and his word, does the work.

Lesson 3.—Sabbath, October 14, 1893.

BOUGHT WITH A PRICE.—1 PETER 1:17-25.

Review questions:—

- (a) How should we be fashioned?
- (b) Who alone can thus transform us?
- (c) Upon what conditions will He do it?

I. *Our Redemption.* Verses 17-21.

1. What characteristic is here given of God?
2. According to what does He judge?
3. In view of this how should we live?
4. From what has God redeemed us? See note 1.
5. With what price did He redeem us?
6. How long has this sacrifice been effectual?
7. When was He manifest?
8. Why is He thus manifested?

II. *The Living Word.* Verses 22-25.

1. How had their souls been purified? See note 2.
2. What feeling toward the brethren did this produce?
3. That we may grow and be confirmed in that love, what injunction did He give?
4. Through what were they begotten?
5. What is the character of this word?
6. How is the word contrasted with mortal man?
7. From what scripture is this contrast quoted?
8. What is this living word declared to be?

NOTES.

1. CONVERSATION.—This word, found in verse 15 of the last lesson, and verse 18 of this (see also chapter 2:12; 3:1, 2), means the whole course of conduct, manner of life, behaviour. See the Revised Version. This is what conversation meant in English, when the Bible was translated, and is so used now in some instances, but in most cases is applied to common talking among persons. Let the student understand that, while it is not confined to speech, it includes that as a part of the "manner of life." From the vain worldly manner of life God has redeemed us to a new manner of life, even his own.

2. PURIFIED IN OBEYING THE TRUTH.—This text is a parallel to Acts 15:9, "purifying their hearts by faith." The faith is faith in the cleansing, purifying Word (John 15:3); the obedience is the obedience of faith (Rom. 16:26) to the word or truth of the gospel. The cleansing power in the Word is the Spirit of God. Compare with 1 Peter 1:2 and 2 Thess. 3:13.

Lesson 4.—Sabbath, October 21, 1893.

THE CHIEF CORNER-STONE. 1 PETER 2:1-8.

Review questions:—

- (a) By faith in what are we purified?
- (b) By what are we begotten?
- (c) What is its character?
- (d) What is this word?

I. *Feeding on the Word.* Verses 1-3.

1. What do those begotten of God's word and born of his Spirit put away?
2. For what are they to long? and why?
3. Who will thus desire to feed upon God's word?

II. *Built on Christ.* Verses 4-8.

1. What is the condition of stones as regards life? See note 1.
2. To what is Christ the Lord likened?
3. How was He regarded by men?
4. How did God regard Him?
5. As Christ is the elect, living stone of God, what are those who are Christ's?
6. Into what are we, as lively (living) stones, built? See note 2.
7. What precious assurance does He quote from Isaiah?
8. How is Christ, the corner-stone, regarded by believers?
9. To whom does He prove a stone of stumbling and a rock of offense?
10. Why do these two classes regard Him so differently?

NOTES.

LIVELY STONES.—Better, "living stones." The child of God is ever represented by something which has life, and implies action. He is the soldier on duty (Eph. 6:13), the contender in the games (1 Cor. 9:24), the pilgrim traveller (Heb. 11:13), a living branch of the True Vine (John 15:5); he is to grow (Eph. 4:15), to walk (Eph. 4:1), to run (Heb. 12:1), to fight the fight of faith (1 Tim. 6:12), to watch, to work, etc., etc.; and when an inanimate object like a stone, is taken to represent the Christian, that object is given life. This life comes from Christ, the living Rock, on which believers as stones are builded, receiving life from the foundation, Christ. 1 Cor. 3:11; Gal. 2:20. They thus become welded or grown to the rock connected with the one life. The object of this building is said to be to offer up spiritual sacrifices acceptable to God. All that makes anything acceptable to God is that Christ shall be in it, and if Christ is in us, and we in Him, the praises and prayers of his people, the sacrifices for his sake, their labours of love, in fact, the very life, are all acceptable in the Beloved. See Hosea 14:1, 2; Mal. 1:11; Rom. 12:1; Heb. 13:15, 16.

2. To the believer Christ is the precious foundation. To the unbeliever, or disobedient (for the terms are synonymous, see Revised Version) He is a stone of stumbling. The same sun and rain which ripen and develop the wheat, also ripen and develop the tares and weeds. The latter class stumble because they will not obey; they do not wish to do God's will. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Hosea 14:9. The earnest student of prophecy will find added interest in this lesson by a diligent study of Isa. 28:14-22. This scripture has especial force in the last days. When God's judgments sweep away the refuge of lies, and the house builded on the sand is overthrown, blessed indeed will those be who have "dugged deep," and laid their foundation on the Rock Christ Jesus. Luke 6:47-49, Revised Version.

WHAT are friends to me if I dare not proclaim my honest convictions in their presence?—They are as many masters to one slave.

From the Field.

CALL THEM IN.

R. HARE.

FAR out in the darkness they wander,
And out on the mountains they fall,
The souls of my precious redemption—
Then who will echo the call?—
“Come back! Come back to the Father’s house!
There is light and room for all.”

Far off from the path of safety,
And far from the mansions blest,
These souls of mine still wander,
But vainly seeking rest!
Who’ll call them in? The feast is spread,
And day is in the west.

Sad hearts are tired and lonely,
And filled with the grief of sin,
I’m coming soon to the banquet!
My child, will you call them in?
Oh! linger not for a brighter day,
But hasten these souls to win.

I paid the ransom for them—
Paid it in drops of blood,
In hours of lonely watching
Through midnight’s solitude,
In Calvary’s shame and bitterest death—
Will you call them back to God?

Dear Lord, my heart would answer
The call of thy pleading care;
I’ll go to the souls in darkness,
And point to the mansions fair.
I’ll go, if only the smile of thy face
Will lighten the shadows there.

BIBLE STUDIES IN THE PRAHRAN TOWN HALL, MELBOURNE.

FOR some weeks, as the people have passed the Prahran Town Hall facing Chapel Street, their eyes have been attracted by a neatly executed announcement to the effect that a series of Bible studies were being conducted within every Sunday evening by George B. Starr of the Australasian Bible School. As we have paused on the street, we have seen many an interested face lifted to read the notice. The meetings have been announced to a large circle of friends by means of invitation cards. The Australasian Bible School Missionary Society have zealously distributed these notices to the readers of the *Messenger* and to others, and from the first an encouraging response to the effort has been seen in the large audiences that have assembled.

The Town Hall is certainly an attractive building, and the audience room, with good gallery and lights, does not disappoint one upon entering. As we enter the hall for the first time, we see above the door and over the platform Scripture texts in tinted letters, that give a hint of what shall be preached,—the glorious gospel of our Lord and Saviour Jesus Christ. “By grace are ye saved,” is one, and “The entrance of thy words giveth light,” another. Grouped on the platform about the organ are the singers, and upon the speaker’s table a bouquet of beautiful lilies or other flowers that add their lesson or suggestion to the spoken word.

As the people, young and old, troop down Chapel Street to attend their various services, many who have not heard before of the meetings, ask what is meant by the crowds going into the Town Hall, and on being informed, they drop in also. All is order and quiet within, as is befitting the service of Him who sitteth in

his holy temple. At a quarter to seven, the song-service begins, and the choir render several beautiful hymns in so effective a manner that the audience is in hushed attention. With well-rendered solo, quartette, or duet, many a beautiful truth has been impressed on the heart by the music and words of some appropriate selection.

For the first few weeks the subjects covered the thought of the “Gospel in Creation.” The subjects, while being exceedingly attractive, were at the same time full of comfort, and served to inspire in the hearts of all love for Him who is our Creator and Redeemer. The wonders of nature were proved to be lovely parables by which God speaks to the hearts of his children. Christ as Creator, by whom the worlds were made, and by whose word they hold together, was glorified before the people, and as our Redeemer, by whose word we are regenerated, or recreated to serve God, He was presented as one who was able also to keep us from falling, and to present us faultless before the throne of his glory with exceeding joy.

History and prophecy were also compared, and the verity of the eternal Word made manifest. For several evenings the subject of man’s nature and destiny was treated, and the very root of Spiritualism was exposed in the doctrine first propounded by Satan in the garden of Eden, when he persuaded the woman that the penalty for disobedience to God did not mean death, saying, “Thou shalt not surely die.” In Prahran, Spiritualism has found favourable quarters, and one medium is said to earn £70 a week by charging a trifling admission fee to her seances. To have a private sitting with her, it is necessary to make an appointment for months ahead. The interest in this subject was very marked, and, judging from the rustling of leaves as many turned from scripture to scripture, the people were eager to learn what the Word of God has to say about Spiritualism. The speaker handled the matter with tact and delicacy, and yet in a conclusive and effective manner. “Higher Criticism” was the subject of one evening’s study, and the danger of handling God’s Word in a presumptive way was clearly pointed out. Higher Criticism, like Spiritualism and kindred errors, was shown to be not the product of progress in this wonderful nineteenth century, but simply a revival of old theories, doctrines, and sorceries.

The interest of the people in these themes is great, and those who attend the Prahran Town Hall meetings express themselves as greatly interested and profited. Several Bible-readings have been the result of this interest, and were there more workers ready for this kind of work, a much larger interest could be controlled.

It is certainly a good sowing time in Prahran. The field is as good as could be found. The people, judging from their earnest, intelligent faces, are as promising subjects for truth as one could meet. But the old cry is in our hearts, “The harvest is great, but the labourers are few.”

The meetings are to continue for some weeks to come. The subjects to be presented are to be of the most intense interest, and upon the way they are received by the people, depends the eternal destiny of souls. In view of the need of God’s convicting, converting Spirit to attend his Word, we would ask the prayers of God’s people. “Pray ye therefore the Lord of the harvest, that He may send forth labourers into the harvest.”

F. B.

ACROSS THE PACIFIC.

UNDER this heading, Sister Anna L. Ingels, in one of our American papers, gives an account of her voyage across the Pacific, and of her arrival in Sydney, and entering upon her work there. The following is a brief extract:—

“Little occurred to break the monotony of the voyage. We saw a great many flying fish in the torrid zone. Some were no larger than butterflies, while others were a foot in length. We also saw great balls of sparkling phosphorus in the water, as it was stirred by our ship’s prow, or glistened in its wake. Some of the sunsets were most beautiful. Almost did it appear that the glories of heaven were shining through, so dazzling was the brightness, while at other times the shades and tints were exquisitely delicate, presenting a great variety of hues. As I witnessed these scenes, and beheld the myriads of stars shining in all their splendour, I was led to realise as never before that ‘the heavens declare the glory of God, and the firmament sheweth his handiwork.’

“Most of our fellow-voyagers were of a worldly class, and were much given to wine drinking and to novel reading. Some opportunity was afforded to sow seeds of truth. We were especially interested in an elderly gentleman, who was a freethinker, and with whom we had frequent conversations upon the subject of religion. He had been reared a Catholic, and having been led to see the inconsistencies of their belief, and their evil practices, and supposing other adherents to Christianity to be as false as they, he had renounced all. A few days before we landed, he asked, with the tears coursing down his cheeks, how he might come to Christ. He was directed to that Word which is able to build him up and to give him an inheritance among all them which are sanctified. ‘Steps to Christ,’ was loaned to him, and used in other instances to good advantage. I thank God for this little work. It seems to me that too much could not be said in its praise. It is so admirably adapted for use in missionary work, and contains rich gems of thought for all.

“My impressions of this country as a missionary field are most favourable. Of the middle classes, of which a large proportion of these cities are composed, there are large numbers of intelligent, temperate looking people, who seem ready for the third angel’s message. Individuals are accepting the truth here from time to time under the most interesting circumstances. Although there has never been a series of meetings held in this city, we have a church organisation, with a membership of sixty-seven. There are wide-open doors for missionary work in its various phases as carried on in the home field, and, as far as I am able to judge, efforts put forth here are attended with greater results. The canvassing work has been greatly prospered. Many have become interested in the truth, and a goodly number have taken their stand for it, through this means alone. A large field has been opened for missionary correspondence with those living in localities far removed from the centres of our work, and who cannot be reached, at the present time, in any other way. What little has been done in this line has met with most encouraging results. I feel truly thankful, and account it the greatest privilege, to be permitted to labour in this country. To this field the words of our Saviour are most applicable, ‘The harvest truly is plenteous, but the labourers are few.’”

GREAT BRITAIN.

THE work here is onward. We see much to encourage us. The circulation of the *Present Truth* is steadily increasing from week to week. Two years ago now we were printing about two thousand eight hundred copies, but now the demand is for about seven thousand copies. Its sale by different members of our churches is becoming a very interesting question. Some of our sisters, with all their other duties, find time to sell as many as twelve dozen among their neighbours. There are persons who are rejoicing in the truth here in the city from the results of this kind of work, and not only so, but it proves of great benefit to those who thus labour.

We hear excellent reports of our publications from various sources. A lady coming recently from South Africa became very much interested in "Great Controversy," a copy of which she saw on the steamer. On reaching her home in London, she purchased a copy, and then a little later desired all the writings of Sister White. A few weeks ago a young man came into Plymouth from California. On board the ship he found a copy of the "History of the Sabbath," which he read on the voyage, and became convinced of the truth. Reaching Plymouth, he obtained a copy of the *Present Truth*, and so obtained our London address. He has since made up his mind to follow the Lord Jesus Christ, and is now rejoicing in the truth.

We have now secured a most excellent place in Paternoster Row on the ground floor for our city office. The shop has a good glass front, where our books can be well displayed to the passing thousands.

Much interest is taken by the brethren and sisters in this country in the question of our new buildings here in London, and many are studying to see how they can get means to help it along. Some are gathering up old keepsakes, and turning them into cash; some are seeing what they have in their houses that is unnecessary, and are converting these things into money to give to the work. The only one of our brethren in England who owns a horse, has decided to sell it and buy a cheaper one, and thereby be enabled to denote a few pounds toward the buildings in London. Others have sold their old jewellery, and several pounds have been obtained from this source. The gratifying thing about all this is that no pressure has been brought to bear on any, but this movement has resulted from the influence of the Spirit of God upon the hearts of our people here. One brother recently remarked to me that when he thought of the sacrifices that our people in America had made to bring the truth to us here, it was the most reasonable thing in the world that we should do all in our power to help in the work now, however little that might be.

We have in view two or three locations for a building; one of these is a most desirable one, and we wait the arrival of Elder Olsen before closing a bargain for the ground. This ground would, if similarly located in an American city of any considerable size, cost not less than sixteen or eighteen hundred pounds; but here it can be secured on a lease of about fifty years, for about sixty pounds per year. Of course it is very much better for us not to have to put so much money into a lot on which to build.

Brethren Farnsworth and Hope are holding a tent-meeting in Belfast, Ireland. They report a fair interest; but the unsettled state of the people on account of the "home rule" measure now before Parliament is not conducive to a

candid consideration of the truth on the part of a good many.

Last Sabbath thirty were baptised at Bath by Elder Washburn, in the Baptist chapel, and there are several more to follow a little later. The Lord has given victory to his truth there, for which we all praise his name, and the light is already beginning to shine from the believers in that church to other hearts in different parts of the kingdom.

D. A. ROBINSON.

NOTES FROM THE FIELD.

TWELVE new members have been added to the church in Cleveland, Ohio. The city mission there will soon occupy its new mission house, as the building is nearly completed.

G. B. THOMPSON and wife, who have been sent to labour in South Africa in accordance with action taken at the late General Conference, reached Cape Town on June 23.

A SISTER residing at Lewistown, Ohio, U. S. A., has been holding Bible-readings with her neighbours, and as a result, seven persons have been baptised, and a church of twelve members has been organised.

MEETINGS are reported from Green Top, Mountain Grove, and Bonne Terre, Missouri. At the first-named place twenty-seven have commenced the observance of the Sabbath, at the second place twelve, and at the third, five.

MRS. CLARA E. T. HANKINS, wife of Elder I. J. Hankins, one of our ministers in South Africa, died at Claremont on June 8, aged 34 years. Sister Hankins had spent over five years in Africa, having accompanied her husband to that field in 1888.

THE second school year of Union College, situated in Lincoln, Nebraska, closed on June 26. During the year the enrolment in the College has been 607; but another school of a primary character numbered about 230 students, making upwards of eight hundred students who, during the year, have been receiving instruction from our own teachers.

As this was only the second year of the College, there was no graduating class; but the term closed with an interesting entertainment given by the literary societies of the institution.

No special revival meetings were held; but there was a reviving, converting spirit in the school all the time. Almost every week one or more of the students took a stand for Christ, and during the year a hundred were baptised. Three missionary societies were run, one by the English section of the school, one by the Scandinavian, and one by the German. These societies took about five hundred copies of our periodicals, which they distributed, with much other literature.

THERE is a difference between innocence and character, either good or bad. Innocence is, in some sense, the absence of character. If I have a blank book, with every page white and clean, unless the language is made to refer exclusively to the mechanical execution of the book, it cannot be said to be either a good or bad book. It is innocent. As I write in it day by day, it assumes character, and becomes good or bad, according as I write in it good or bad things.—*Fifield.*

News Summary.

Several fatal cases of cholera have occurred in England.

In England and Wales nearly £4,000,000 sterling per annum is spent in education.

The entire revenue of all the Protestant missions of the world is computed at £2,450,000.

In London there are 90,000 paupers of whom 60,000 are able-bodied and capable of working.

It is said that the Indian Government will shortly issue Treasury bills to the amount of £5,000,000.

Thomas Spurgeon, son of C. H. Spurgeon, now occupies the pulpit so long filled by his illustrious father.

In the Empire of Queen Victoria there are a continent, a thousand lakes, two thousand rivers, and ten thousand islands.

Henry Godson, a man residing in Sydney, recently shot two of his children, and completed the tragedy by committing suicide.

A plot to kill the Emperor Francis Joseph of Austria has just been discovered and defeated. The plot was instigated by Roumanian priests.

It has been decided to hold a Universal Exhibition at Rome in 1895—the twenty-fifth anniversary of the entry of the Italian troops into Rome.

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

A telegraphic cable is about to be laid between Queensland and New Caledonia. This will be the first section of the line from Australia to Canada.

In the serious civil war now raging in Brazil, the fortunes of the rebels are decidedly in the ascendant. They hope soon to possess the entire Brazilian seaboard.

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

Out of twenty-eight millions received by the railway companies of the United Kingdom for passenger receipts in 1890, nearly twenty million pounds was for third-class passengers.

England has granted a subsidy of £200,000 towards the construction of a railroad to Bechuanaland, west of the Transvaal. The railway will be important for strategic and trade purposes.

No less than sixty detectives were thought necessary to the preservation of the German Emperor's life on the occasion of his recent visit to Alsace. Truly monarchical power is not an unmixed blessing.

A daring train robbery has taken place in the United States between New York and Chicago. The thieves blew the safe open with dynamite, and took £50,000,000. The entire band have been captured.

Prof. Elisha Gray, one of the inventors of the telephone, has invented an instrument which may supersede it. It is called the "Telantograph," and is already in actual use in Chicago. Two instruments are required, one for transmitting and the other for receiving a message. A man can sit at the transmitter, take an ordinary pencil, write a note to a friend, and simultaneously with his writing another pencil at the other end exactly reproduces the message. Not only are the words transmitted, but an exact facsimile of the handwriting is produced. If the sender does not wish to keep a copy of his message, it is not necessary to make any marks in writing; tracing the letters on the paper with a pointed stick will do equally well. By this means sketches of persons or places, outline maps, etc., can be sent by telegraph. It is not necessary that anybody should be present at the instrument to receive a message. If a man's business is out of his office, any message will be recorded as well as if he were present, and will be ready for his inspection when he returns. The whole thing is done in silence, and any one who can write can use the instrument. The advantages of the telantograph over the telephone are obvious.

Health & Temperance.

LOST AND FOUND.*

FANNIE BOLTON.

Who was it reeling down the street?
A man, a young man? O give not
The title to that wreck complete;
Nay, not a man, a drunken sot.
Slouched hat fell o'er his brow, drawn low
In lines of weariness and pain;
His very mien was marked with woe,
With youth's good years all spent in vain.

He muttered madly as he went,
"Go to the devil, no one cares."
His young life hateful ere 'twas spent,
And no loved voice to whisper prayers;
Till as he reeled along, near by
A man (O, give the word full due),
A man, a brother, claimed his eye,
And looked with love, and pity too.

He stood not off with leer of scorn,
With look of horror and disgust;
But came, and on the man forlorn
Laid hand of love, as one who must,
Like Him who laid his hand upon
The sufferer, leper, sinner low,
And healed and loved, and sought and won,
And made the vilest white as snow.

"Poor fellow," spake a tender voice,
"Poor Jim, and are you full of woe?
O, why not make good hearts rejoice,
And sign the pledge? I want you to."
Jim looked in wonder at his friend;
Who was it that addressed him so?
He was a man mankind commends,
Who loved the lost, however low;

A man who watched with pitying eyes
Those who take steps in paths of sin,
And sends up prayers beyond the skies
While seeking still the lost to win;
A man who followed Jesus' steps,
And laid his hand upon the lost,
And never left the heart bereft
Until redeemed, whate'er the cost.

Jim shook his head, and roughly curst,
"Long as I live, I'll drink," he said.
"Drink I will have, if not a crust,
Until I'm numbered with the dead.
And no one cares! O, no one cares!"
"Ah Jim, I care. Come, friend, cheer up;
By Heaven's help and brother's prayers,
Come sign the pledge, and leave the cup.

"You're young; your manhood yet regain,
Your vision of unblemished years.
O, break the drunkard's awful chain,
It only binds in ruth and tears,
And come, and look from hope's fair mount,
Once more toward life and heaven, Jim.
Give me your hand, and let men count,
We yet shall make a man of him."

O, love more strong than death and hell!
Stronger than drink and passion's art!
The living touch was close, and fell
Not on his arm, but on his heart.
Tears 'gan the drunkard's eyes to brim,
And chase each other from their ledge,
His friend looked down in love on him,
Yes, he would come and sign the pledge.

The Temperance hall was full that night,
The gospel fell upon men's ears;
But one man sat with rum-bleared sight,
And heavy, drunken, half-sealed ears,
Yet, when the invitation came,
"Who'll sign the pledge?" he found his feet,
And ruffians hooted out his name,
From where they sat behind his seat.

Jim's coat was buttoned to his throat
To hide the shirtless breast below;
His face was marred by drunken bloat,
His eyes were dim with looks of woe.
He clenched his fist with angry cry,
"What are you laughing at, you beast?
I'll find, and show you by and by,
That I'm as good as you at least."

Then tremblingly he signed his name,
And blew a breath of empty joy,
Hoping to sign away his shame.
O poor, poor, lost, yet love-sought boy!
Let him not boast that putteth on
The armour, as one boasts at last
When fighting's o'er and victory's won,
And triumph all secured and fast.

All night he wrestled with the foe,
Next morning sought his bench of toil,
With every nerve a quivering so
He could not hold his iron file;
And sudd'ly it began to crawl,
Crawl in his hand as serpent thing;
He flung it down, and then its coil
Rolled toward him with sharp fang to sting.

Horror made all his hair on end,
His flesh was creeping with a chill.
O, for the voice of God or friend!
For wavered all his steadfast will.
His master laughed a scornful laugh,
"You keep the pledge! not you, not you;
Bah! there's not stuff in you by half
To do the thing you've promised to."

O for some friend! The devil's host
Seems drawing near. He hears his name
Whispered among the damned and lost,
And sees before him naught but shame.
Pledge! can he keep the pledge he gave?—
No never, all his brain's on fire,
There is no power from woe to save;
Drink is his being's whole desire.

Then when he wavered came a friend.
"How are you? I am Lawyer B.
I saw you sign a pledge to mend,
Keep up brave heart, 'tis victory."
He clasped his hand in warm embrace.
"God bless you! Come and visit me.
Happy to see you at my place
At any time," said Lawyer B.

"Happy to see me? Me?" said Jim,
When Lawyer B. had crossed the sill.
"Keep up brave heart, and God bless him?
O God, I will, I will, I will."
He wrestled night and day until
He staggered pallid in the light.
Ten days of fighting with a will,
And still a battle yet to fight.

No food, no sleep, no cheering voice,
Save angels', wrestling for his soul.
And yet in heaven how they rejoice,
That still he shuns the damning bowl!
And last, triumphant in the war,
Weak, and yet strong in Jesus' might,
The angels added one more star,
To him who'd set his footsteps right.

Then came to Jim dread hatred for
The awful traffic and its bowls.
He vowed he'd wage a life-long war
To snatch from hell, lost, drink-bound souls.
And thousands heard him, and to-day,
He being dead, yet speaketh; for
His armies march, and will not stay
Till victory crowns their noble war.

O brothers, mothers, sisters, wives,
Boys, girls, come on, come one and all.
Join in the battle for men's lives,
And help to make the traffic fall.
Reach out your hands in help to those
Who've lost their manhood in the bowl;
God speed the right, Christ heal men's woes,
And save for heaven each blood-bought soul.

WHY DO OUR TEETH DECAY?

You will not lose your teeth if you will keep them clean. Clean teeth don't decay. Look at that man's front teeth; see how white and clean they are. How long do you think it would take that front flat white surface to decay if kept as clean as it is now? Never, you say. You are right. Now let me ask you another question, How long would it take the surface between the teeth to decay if kept equally clean? I answer for you, It would not decay in a hundred years. I will show you as many white blackbirds as you will show me clean white teeth beginning to decay. It is, I think, a physical impossibility.

All there is of this business is simply this: *Keep your teeth clean and they won't decay.*

How shall they be kept clean?—Of course with a toothbrush, says someone. Yes, a toothbrush is a good thing, but one good toothpick is worth an armful of toothbrushes. The toothbrush does well in keeping the flat sides of the teeth clean, but on those flat surfaces the food does not stick, and so there is but little tendency to decay.

The mouth is a warm place, nearly a hun-

dred degrees by the thermometer. It is rarely so warm as that in the shade in this climate, and yet in our warmest summer weather a piece of meat begins to decay in twenty-four hours. If we eat meat to-day for dinner, the little pieces which find their way between our teeth will be exposed to the heat of the mouth, and begin to decompose before to-morrow noon. If these particles of food are left between our teeth and allowed to decompose, ought we to be surprised that the teeth and gums should suffer? I am rather astonished that they do not take on disease even earlier. Now a toothbrush will not go between the teeth and remove those bits of food. *The toothpick is the great preserver of our teeth.* The brush helps the teeth to look white, but the means of preservation must be something which goes between the teeth and removes the particles of food which find their way there when we eat.

On rising from the table, use a goose-quill toothpick thoroughly, and, if practicable, rinse the mouth, so as to remove such particles as the toothpick may have left behind.

On lying down at night, use a toothbrush, broad and soft, with pulverized soap and prepared chalk. Do the same thing on rising in the morning.

As often as you discover any tartar about the necks of your teeth, go to a dentist, have the tartar carefully and thoroughly removed, and then scour away with your brush and the above dentifrice, which, by the way, the nearest druggist will prepare for you.

Parents, see that your children attend to their teeth. How they will mourn over their loss! Ah, what would I not give to restore some which I lost before I knew what I am telling you!

So complete is the protection afforded by cleanliness that a cavity in a tooth, if excavated and kept clean, will not decay any further. I once knew a young lady whose front teeth were badly decayed. Two or three of them were mere shells. Coming into possession of a fortune, her friends urged attention to her teeth as befitting her new surroundings. She had a particular dislike of small points and masses of gold shining out when she spoke or laughed. She came to consult me, and I advised the thorough removal of the decayed matter by a dentist, and the use of a syringe with warm water after each meal, to keep the cavities clean. It was more than twenty years ago that this young woman's teeth were excavated by the dentist. She has kept those cavities clean. I cannot see that in these years the teeth are changed. I never saw gold plugging preserve the teeth so perfectly. I firmly believe if the teeth were skinned—deprived of their enamel—and were kept clean, even the naked bone would not decay.

The dentist is a most useful member of society, and should be visited frequently with reference to the possibility of any new points of decay.—*Selected.*

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* Inscribed gratefully to Mr. Tennyson Smith, the valiant temperance worker.

with each other are far more agreeable to most people than a single spacious chamber furnished with a double bed. The objections to the latter are enhanced in summer, when the habit of a daily nap is, wisely, generally observed.—*Congregationalist*.

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

Melbourne, Victoria, October 1, 1893.

CONTENTS OF THIS NUMBER.

POETRY.

His Thoughts	...	...	...	...	305
Weighing Moral Worth	...	...	...	...	309
Two Little Hands	...	...	...	...	310
Call Them In	...	...	...	...	316
Lost and Found	...	...	...	...	318

GENERAL ARTICLES.

Tent-life in Palestine	...	...	...	...	305
The Testing Time	...	...	...	...	305
How Our Eternal Destiny is Decided	...	...	...	...	306
The Sabbath in the Gospel Age.—No. 5	...	...	...	...	306
Transfiguration Sorrow	...	...	...	...	307
The Church	...	...	...	...	308
Christ as Leader	...	...	...	...	309
The Indwelling Christ	...	...	...	...	309

THE HOME CIRCLE.

Mary the Mother of Jesus	310
--------------------------	-----	-----	-----	-----	-----

USEFUL AND CURIOUS.

London Bridge	...	...	...	...	311
Distances of Celestial Space	...	...	...	...	311

EDITORIAL.

The Blind Man of John 9	...	...	...	...	312
Evolution and the Gospel	...	...	...	...	313
The Camp-Meetings and Their Lessons	...	...	...	...	314
Practical Wisdom	...	...	...	...	314

BIBLE STUDENT.

Sabbath-school Lessons	315
------------------------	-----	-----	-----	-----	-----

FROM THE FIELD.

The Bible Studies in the Prahran Town Hall	...	...	...	...	316
Across the Pacific	...	...	...	...	316
Great Britain	...	...	...	...	316
Notes From the Field	...	...	...	...	317

NEWS SUMMARY

...	317
-----	-----	-----	-----	-----	-----

HEALTH AND TEMPERANCE.

Why Do Our Teeth Decay?	318
-------------------------	-----	-----	-----	-----	-----

PUBLISHERS' DEPARTMENT

...	319
-----	-----	-----	-----	-----	-----

EDITORIAL NOTES

...	320
-----	-----	-----	-----	-----	-----

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.

Do NOT forget that Sabbath, October 7, is the regular day for holding the church quarterly meetings.

TWO MORE have commenced keeping the Sabbath at Kellyville, N. S. W.

A LADY in New South Wales who for two years or more has been a subscriber to the ECHO, has just sent a post-office order for twenty-one shillings, to pay for the ECHO, and also for a bound volume of the papers, for the current year. She says, "I am pleased with the ECHO, and greatly enjoy the information it contains."

TO DEAL successfully with the youthful mind, so as to counteract all the defects and draw out and develop all the good qualities, and at the same time guard against taking from the child his own originality, is one of the nicest pieces of work ever undertaken by mortal man. Unless he has more than human wisdom, he will be unable to do it.

One writer says that a proper education is not obtained short of a restoration in man of the lost image of his Creator; and to this we presume Christian parents will readily agree. For this reason it is necessary to patiently counteract the defects resulting from certain influences in early life. Parents are not always prepared to do this work carefully, and sometimes have not the time if they had the preparation. Such individuals usually prize very highly a properly conducted school.

At the birth of Alexander the Great, history records that Philip of Macedon said, he thanked God, not so much for a son, as for giving him that son in a period of the world's history when he could have Aristotle (the greatest of all heathen philosophers) to educate him; so great was the value he placed upon what he considered to be a proper education.

I think we might learn a lesson at least from this circumstance. We may change the statement

somewhat, and get a view equally as valuable. We ought to feel thankful to God that He has given us children at such a period of the world's history, when they can be educated to labour in carrying the most important message of truth this world ever knew; and instead of being thankful that some great man lived at the time to serve as educator, we can feel thankful that God has given us a great truth, with the power of his Spirit and the light of his Word. These are the agencies sufficiently powerful to work that reformation by which the lost image of our Creator can be restored.

It is the work of the true educator to open the avenues of the mind for the introduction of these powerful agencies, and he is only the instrument through which works the greatest Teacher the world ever knew, Christ Jesus.

We should also be extremely grateful to God for giving us schools where his presence is the moulding influence. If our youth yield to such a spirit, it will fully develop all that is good; it will take none of their originality, except sin; and it will implant within their souls the image of our lovely Redeemer.

Alexander the Great said he had his father to thank for his being, but Aristotle for making him what he was. It is our privilege to thank God through Jesus Christ, both for being and for making us to be all that He would have us.

L. J. R.

CAMP-MEETING FOR AUSTRALIA.

EACH year since the organisation of our Conference in Australia, we have talked more or less of holding the annual sessions of the Conference, Tract Society, and Sabbath-school Association in camp-meeting; but hitherto the officers of the Conference have not seen their way clear to carry out such a plan with success. When the time came to make the necessary arrangements, so many difficulties presented themselves that it was each time thought advisable to abandon the proposal until some future time.

We are glad to announce to our people that the time has come when the Executive Committee of the Conference see their way clear to carry out the wishes of so many to hold a camp-meeting. This we believe will be welcome news to our brethren and sisters throughout the Conference. The Committee have decided to hold the camp-meeting in or near Melbourne, from Dec. 29 to Jan. 9, 1894. This may be preceded one week by a "Workers' Meeting," and followed by an important council meeting of one week. But of these we shall speak later.

A religious camp-meeting of the kind we propose to hold may be something of a novelty in Australia; but it is not so in some other parts of the world. Seventh-day Adventists and some other bodies have held such meetings for many years in America, and more recently in some countries of Europe.

THE CAMP GROUND.

We usually succeed in securing a good location near a large city, so that the public may attend the evening and Sunday services. Having secured a good site, we proceed to lay out the "camp" in proper and orderly shape. A central square is measured off for the large pavilion, or tent, in which the principal services are to be held. From this square the ground is laid out in blocks, with streets crossing each other in different ways according to the position of the ground. Along these streets are erected neat white tents for those who are to attend the camp-meeting. The tents can be floored and furnished with more or less furniture, curtains, etc., to suit the persons who occupy them.

In different parts of the "camp" will be placed large tents for special meetings, such as young people's meetings, district prayer-meetings, etc. Near the entrance to the camp will be a reception tent properly furnished. The reception committee will be here, entertaining ladies and gentlemen and newspaper reporters who may come from the city to learn of our work. In another part of the ground will be a dining tent, where meals will be served at the proper hours for those who wish them. This expense is always made very reasonable.

THE MEETINGS.

Having all who come from a distance to attend the meetings located on the ground, we are able to get in more services, and to make the annual meetings much more profitable, than can be done when the people are scattered in different parts of the city. A programme usually runs something like this:—

5:30 A.M., rising bell; 6 A.M., social and young people's meeting in the large tents; 7:30 A.M., breakfast; 8:30 A.M., family prayers; 9:45 A.M., Bible study; 11 A.M., business meeting; 1 P.M., dinner; 3 P.M., address; 4:30 P.M., meeting of committees; 7:30 P.M., preaching.

In a future issue we shall probably print the programme to be followed at our Melbourne camp-meeting. The meetings, though numerous, will be varied and adapted to the wants of all who attend. The expense required to attend will be considerable, and the amount of instruction to be imparted by those who lead the meetings will be so great that we cannot afford to waste a single hour. We will in a future issue of the ECHO outline the subjects that we are planning to present, and the victories we are expecting to gain, at this important meeting. Our time to fit ourselves for heaven and to work for our fellow-men is very short.

PUBLIC LABOURERS.

It is expected that all the ministers of our Conference will take part in the work necessary to make this meeting a success. Sister White and her son, Elder W. C. White, are planning to return to Australia shortly, and expect to be with us. We have just received word from Elder O. A. Olsen, President of the General Conference, that he expects to sail from Cape Town for Australia Nov. 4, in order to attend this meeting. It has been arranged that Elders R. C. Porter and W. A. Colcord shall sail from America for Australia Nov. 10, to make this their field of labour. Elder M. C. Israel of New Zealand expects to be with us, and possibly others will come whom we have not mentioned. It will thus be seen that provision has been made for an efficient corps of instructors to attend this meeting. And if the Holy Spirit works through them as it has in the past, and as we fully believe it will, we shall have the best meeting we have ever held in this country.

This will be a rare occasion—one which we may not have again for years, and we truly hope that but few of our people will be denied the privilege of being present. Shall we not all begin to prepare now? We cannot at this writing give full information respecting the expenses that will be connected with the attendance, but shall do so soon. Committees are now at work to obtain the best rates possible for travelling, to secure a good location, and to provide tents either for sale or to rent, as parties may wish. As soon as these arrangements are perfected, we shall communicate the same to all our churches, so that they may know how to plan.

Brethren, the message of the third angel is beginning to swell into the "loud cry." Our Heavenly Father is preparing for his people a great feast, Who will be there?

A. G. DANIELLS.

STEPS TO CHRIST.

THIS valuable little book sells readily, and is received with great favour. A gentleman residing at St. Arnaud, Victoria, who had ordered two copies, writes:—

"I received the two books to-day, and am much pleased with their contents. I want some more as soon as you can send them to me, leatherette covers only. I enclose you cheque for twenty shillings. Send me as many copies as the money will pay for after deducting carriage by passenger train."

The Dean of Melbourne writes:—

"I have to thank you for the beautiful little book called 'Steps to Christ,' which you were so kind as to send me. It is admirably suited to arouse the careless or to direct and comfort the anxious. Believe me, with much respect, faithfully your obliged,

"H. B. MACARTNEY."

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