

THE BIBLE ECHO

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ONE PENNY

GENERAL ARTICLES

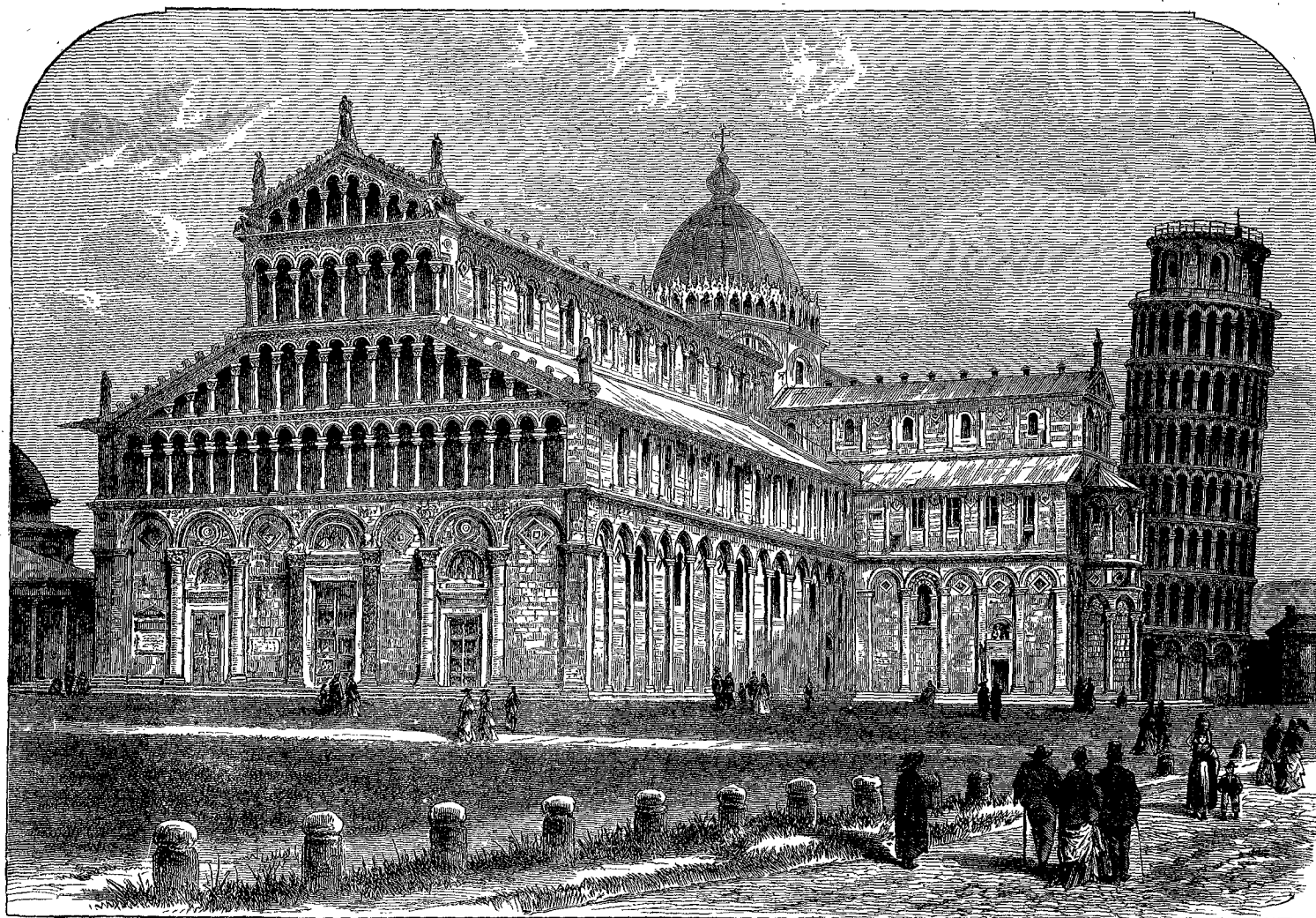
THE CAMPANILE.

In Pisa, one of the noted cities of Italy, there stands a unique monument of ancient architecture. It is built after the southern Romanesque design, and is known as the Camp-

ing stair in the wall. It was erected to serve as a belfry, and it stands in a square close to the cathedral. As shown in our picture it inclines to one side to quite a degree. A plumb line dropped from the top falls out sixteen feet from the base. The reason why the tower leans in this way is not known. Some suppose that an accidental subsidence of the earth

held at Pisa in 1409, Alexander V. being elected to the office in their room.

The leaning tower was erected about 1154 A. D., but no account of its building seems to have been preserved. Pisa itself is said to have been founded about six centuries before Christ. It was a flourishing city in the time of the Romans. The



The Cathedral and Leaning Tower of Pisa.

anile, or "Leaning Tower of Pisa." It rises in the form of a cylinder to the height of eight stories, each story being adorned with a round of columns. Six of these divisions contain thirty columns each, while the top one, which carries the bells, is smaller and has but twelve columns.

This building is all of white marble, and rises to a height of 188 feet. At the base its walls are thirteen feet thick. The ascent is made by a wind-

caused the foundation to give way, while others hold that the architect must have built it on this incline.

The Campanile is famous as the place from which Galileo made his observations on gravitation about 1635 A. D. The city in which it stands is known as the place where two rival popes, Benedict XIII. and Gregory XII., contended for the position of spiritual ruler. They were, however, both deposed at a council

population of the city is now about 50,000. It is surrounded by old walls and moats that date far back in history. Numerous gardens and cultivated fields lie within its borders, while the remains of many convents and old monasteries are found among its ruins.

The cathedral seen in this picture has a length of 311 feet. It is 252 feet across, and has a height of 109 feet inside. To the north of the cathedral

lies the Campo Santo—"the holy field." This is a burial place, and in its construction fifty-three shiploads of earth were brought over from Mount Calvary. The cathedral is decorated with designs by Michael Angelo and Cimabue.

"GO YE."

WHEN our ever-living Saviour passed away from earthly eyes.
Sounded forth this great commandment from the eager, opening skies—
"Go ye, go ye, teach all nations, boldly teach them and baptise."

So they went, those men anointed with a power from on high;
So they went to sneers and hunger, to the mob's vindictive cry;
Went to suffer racking tortures and triumphantly to die.

All their life was but one purpose, that the life of Christ should be
Spread abroad among earth's millions as the waters fill the sea.
So the heroes died, and, dying, left their task for you and me.

—Selected.

TRANSLATING THE BIBLE.

BY G. C. TENNEY.

The work of translating a book to another language without in the least changing the original meaning is almost, if not quite, a superhuman task. This is because the various languages are not in their powers of expression exact equivalents. There are expressions in the English which can not be intelligibly expressed in German, and vice versa.

But we have reason to believe that the translation of the Bible into our language has been accomplished with but very little, if any, injury to the original thought. The reasons we have for this conclusion are reinforced by the history of the work of translation. In 1611, under the reign of King James I, there was published a translation of the Bible so pure and clear that it at once superseded all previous attempts. Since that time it has been considered the authorised version. In 1870 it was proposed to revise this work, which had stood unchallenged for over 250 years. Two large companies of critical scholars were formed in England and the Continent, and two similar ones in America, for the work. The New Testament revision was published in 1881, and the Old in 1884. The result was awaited with most anxious interest throughout the world. Many manuscripts of the original had been found since 1611. Many facts had been discovered which it was supposed would have a bearing on the interpretation of the Scriptures. What the effect might be no one knew. Was our old Book to be shattered by the scrutiny and criticism of modern learning? Was the work of the agents of King James to be shown to be as faulty as much of his doings were? If that work should be shown to be defective and deceptive, what assurance could we have that any subsequent work might not be so?

So eager was the demand for the revision of the New Testament that many of the leading papers of America published the entire book in their columns on the morning of its first appearance. With what satisfac-

tion did the friends of the Bible perceive that their old Bible still lived! Instead of wearing the visage of an enemy, the new work took its stand side by side with the old to confirm and to strengthen it. After such a demonstration it would be a bold hand that would presume to disfigure the monument so evidently reared and preserved by divine power. The enemies of the Bible were discomfited by the unexpected agreement of sacred writ in both; while to the humble believer was conveyed the most undoubted conviction that his faith rests upon a Bible that is above criticism. For if the revisers of 1870-1884 could not base a criticism upon all their research, how shall some tyro in ancient language have the audacity to start up with a condemnation of our good old Book just as we and our fathers have read it.

Some learned and devout men have imagined that the solemn style in which the New Testament is couched is unsuited to our modern ears. They therefore decided to bring the book out in modern English. This is being done in what is known as the "Twentieth Century New Testament." It claims to be a translation from the Greek; and more than that, it undertakes to give to the original words and expressions the exact force and meaning which they conveyed there. Without assaying to condemn or commend this work, it may be stated that anything beyond a literal translation opens the door for human opinions and bias. To undertake to express the unexpressed thoughts of others leads at once beyond the bounds of simple translation into the field of uncertainty. Here there is no limit. While different modes of expression may aid in rendering the meaning plain and perspicuous, we cannot absolutely rely upon anything that goes beyond the literal, especially if it assumes to write between the lines.

The Twentieth Century version will doubtless let light into many obscure passages, but it cannot be substituted for the Bible that has stood the test of passing ages. So far as the habit of referring to various renderings of the Scripture has a tendency to undermine confidence in our recognised versions, it is to be deprecated, the only legitimate use for doing so being to shed additional light upon texts whose meaning may not be altogether evident.

BUILDING THE HOUSE.

BY E. A. D. GOODHART.

A pair of foolish sparrows built their nest in the gutters of an ancient brick building that was crumbling to decay. Little did they think that the rain would come and floods of water would destroy their work.

Reader, where are you building your house? Is it in the ruts of tradition and hoary customs of error, or on the sands of indifference? or is it founded on the Rock of Eternal Truth? Christ is the Truth, His word is truth, His law is truth. Is this the foundation of your house?

Christ says, "If ye love Me, keep My commandments," and His law says, "The seventh day is the Sabbath

of the Lord." He also says, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him to a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

We are living in the closing scenes of this world's history, and even now everything is being brought to the judgment test. Take heed to the foundation of your house, for nothing will pass that test unless it is built upon the Rock.

AFTER MANY DAYS.

THERE is a noble river making glad
The City of our God, Its waves find rest
Within that harbour where we fain would be;
Its springs lie deep within each human breast.
Cast thou thy treasures on these watery ways,
And thou shalt find them—after many days.
The vivid gladness of thy dewy morns,
The fresh expansion of thy lifetime's spring,
Thy slain ideals and thy buried hopes;
All these, and more, the forceful tides shall bring.
Cast thou thy treasures on these watery ways,
And thou shalt find them—after many days.

—A. K. L. Dickson.

WORKING WITH GOD.

BY MRS. E. G. WHITE.

The Lord compares Himself to a potter, and His people to clay. He seeks to mould and fashion His people according to His likeness. The lesson they are to learn is the lesson of submission. If they give heed to the Lord's instruction, surrendering self to the divine will, the hand of the Potter will produce a shapely vessel.

Again, the Lord compares Himself to a gardener, and His people to trees and plants. As a gardener straightens the trees which are growing crooked, so the Lord corrects His people. And they are to co-operate with the masterly, efficient hand which seeks to remedy that which is wrong in them. It is His desire that we shall serve Him with heart and soul and strength, not only for a hope of heaven, but that in unselfishness, purity, and holiness we may be a blessing to our fellow-men. We are not merely to be trees of righteousness. Christ said, "Herein is My Father glorified that ye bear much fruit."

But how common it is for defects to be looked upon as virtues. The clay refuses to be moulded; the tree refuses to be made straight. Thus deformity is brought into the growth. Tendencies to wrong mar the character. There is not seen the perfection which God desires every human being to reveal.

How natural it is for man to feel that it is his duty to correct others, when his own character-building reveals marked defects. Christ has warned us of this. He says, "Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again."

This world is a school in which human beings are receiving an education that will decide their eternal destiny. The youth should be carefully and judiciously trained; for the wrong habits formed in childhood and

youth often cling to the entire life-experience. May God help us to see the necessity of beginning right. Parents have a most important part to act in this matter. On them rests the responsibility of training their children for God, of helping their little ones to form characters which will gain for them an entrance to the courts above. In school, children are to be educated to obey the requirements of God's word. Parents and teachers are to be labourers together with God, working unitedly to help the youth to fit themselves for membership in the royal family.

Children are not to be left to grow as they will. As the gardener straightens the young trees in an orchard, so they are to be straightened. Their perversity is to be checked; for if this is not done, they will carry it with them into the religious life, and it will make them crooked church members. Parents who think there is no need of restraining their children, who allow them to shape their own character, will see in the future the sad result of this neglect. They will see that their failure to point out and correct defects has made it impossible for their children to enter heaven.

From generation to generation the neglect of parents is perpetuated. The evils uncorrected in a child are seen in the children and in the children's children. Parents, the sin you permit your child to cherish may result in the ruin of families to the third and fourth generation. To allow a child to grow up with evil tendencies uncorrected is a wrong which can never be undone. But to bring children up in the nurture and admonition of the Lord is to do a work that will yield fruit unto eternal righteousness.

Children should be taught to obey the command, "Honour thy father and thy mother." From their earliest years they should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and neatly. This education will be of the greatest value to them in after years.

Parents and children should become acquainted with one another. Together they should learn to fulfil their duty to God and to one another. The mother should not accept burdens in the church which compel her to neglect her children. The best church work in which a mother can engage is the training of her children. Let her be sure that in this work there are no dropped stitches. In no other way can a mother help the church more than by devoting her time to those who are dependent upon her for instruction. A well-disciplined, well-ordered family exerts a more powerful influence in favour of Christianity than all the sermons that can be preached.

Fathers and mothers, prize your privileges and improve your opportunities. Seek a character so consistent that sin will find no place in word or action. Walk wisely before your children, that when you bow in prayer, the Lord can hear and answer you. Let your words be seasoned with the grace of heaven. Let the Christlikeness of your words and actions be a sign to your children

that you walk with the Saviour. By holding fast to the promises of God and obeying His requirements, you may be evangelists in the home, ministers of grace to your children.

OPEN THE DOOR.

OPEN the door, let in the air;
The winds are sweet, and the flowers are fair.
Joy is abroad in the world to day;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the heart; let in
Sympathy sweet to stranger and kin,
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—Selected.

AIDS TO BEAUTY.

One day a charming woman of the world awakened to the fact that she was growing old. She looked unflinchingly in her mirror, and met the irrefutable evidence that she was growing a trifle stout, the visible effect of over-eating. She saw, furthermore, that unmistakable evidence of coming age—a double chin. She had the courage to inspect more closely, and found that her skin was growing positively coarse and full of pimples underneath the surface. She noted with dismay that a fine network of wrinkles—"crows' feet"—framed a pair of eyes that looked back at her from beneath two heavy lids. She commenced with her diet, and tabooed sweets, starchy foods, butter, pastry, and all meat excepting fowl and fresh fish. She took up physical culture, and just after a hot bath and a thorough rubbing down with a rough towel each night, gave herself a half-hour's exercise. She retired at exactly half-past nine, and slept the sleep of the just until half-past eight the next morning. The first thing after rising she would get into a hot bath, then under a cold shower-bath. Then, after another brisk rubbing down, she would get into light, warm underwear and a bath robe, drink a cup of chocolate, eat fruit—preferably acid fruit, and without sugar. Later she would dress and go for a brisk walk of two hours. In the afternoon she made or received calls or looked after a few of her erstwhile numerous duties. She banished tea, coffee, light wine, and all stimulating drinks from her table. For her face she used almond meal preferably to soap, and this she thoroughly rinsed off with cold water. Occasionally, after moistening her face with a few drops of rose-water, she dusted on a little prepared chalk. After three months of strict adherence to these self-imposed rules she awakened one day to find herself in possession of a smooth, clear skin, free from wrinkles and pimples, and a pair of bright eyes that looked out from a fairly young face.—*Woman's Life.*

Religious liberty means more than liberty for one's self or one's own church. It means liberty for every individual.

TALENTS.

BY G. B. STARR.

Our talents are all of divine origin, powers from God to be worked, improved, and cultivated, that He may be honoured in their very best use.

The talents comprise: (1.) original or acquired ability; (2.) mental faculties; (3.) speech; (4.) influence; (5.) time; (6.) health; (7.) strength; (8.) money; (9.) kindly impulses and affections, and (10.) gifts and endowments of the Holy Spirit. Ten in number.

All these may be improved, or left inactive to lose their power. No man ever created any one of his talents. "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7. Did we create our mental powers? Did we make the brain, that living "harp of a thousand strings"? Did we create the power to speak? to sing? to work? to get gain? Did we cause the day to spring forth that we might have life, and light and time? and the night in which to rest?

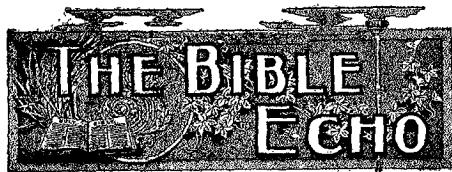
Health, the perfect action of all the bodily functions, did it originate with us? The heart's kindly impulses—from whence spring they? Manifestly all these are God's gifts to us. Loaned for a time now, and if well improved to be given to us as our eternal possession.

Jesus has kindly informed us that every man is expected to double his original loan of talents. Matt. 25: 14-30. If he started with five, he is expected to return with ten. If he began with two, he is expected to appear with four. Thus as we put to use entrusted gifts, God multiplies the trust.

The man who does his very best with two talents can be safely trusted to improve four, and so on. The man who fails with one, loses even that one. The development of all our powers is the first duty we owe to God and to our fellow men. "Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind." God gives the talents, the powers of mind; we form the character. But character is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticise ourselves closely, and allow not one unfavourable trait to remain uncorrected. Let no one say, I can not remedy my defects of character. If you come to that decision you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. Remember that you will never reach a higher standard than you yourself set.

Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. "God will accept only those who are determined to aim high." See Christ's Object Lessons, pp. 329-332.

Your hope of eternal salvation depends on what you find in Christ, not what He finds in you. He finds nothing but sin in you,—you can find your own full salvation in Him.



ROBERT HARE : : : : EDITOR.

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THE SABBATH A DELIGHT.

In the beginning the Creator planned for man's complete happiness. All things created in this world were created very good with the object of ministering to his requirements so that the life of God's representative on this earth might be a life of joy and pleasure, of blessing and of praise.

We read in the Septuagint Version of Gen. 2: 15 that God took the man that He had made and placed him in the garden of "delights to dress and keep it." Had man but remained in that garden, his long life would have been one ceaseless panorama of delights. Morning dew and evening twilight, noonday glories and the starlit splendours of night, would have ministered unceasingly to the joy of the man made in the image of God.

There are, however, but few of the delights that surrounded the life of that first man to be found in the life of his posterity to-day. Few and evil are the days of man's pilgrimage. Pain and sorrow and labour hamper all his steps and crowd both his waking and sleeping hours. The "garden of delights" appears but as a far off dream, both indistinct and unreal because of its distance.

It is necessary, then, that man should gather up and treasure every fragment of that Eden-life that still remains. Like the precious fragments of a broken diamond gathered and encased with gold, the remnants of that Paradise-vision should be enshrined with holy admiration and given an honoured place in the soul's temple for ever more.

Among the delights that God made for man, there was one that linked his life and memory with the power and worship of the Creator, who had bestowed every good and perfect gift, and that was the Sabbath. God had a special object in making the Sabbath; it was made for man, and it was therefore necessary to complete the full programme of delights that the Creator prepared for the being that He delighted to honour.

While man continued to enjoy the delights provided by God, the Sab-

bath, coming as the crowning delight, would constantly teach him, first, his dependence upon the Creator of all delights, and, second, his obligations to that God who had crowned the years with His goodness. Had man therefore continued to remember the Sabbath, the dark shadow of heathenism could never have been cast over our earth, for man could never have forgotten his God.

Notice, then, how the Lord wants to bring His people back to first principles. He would have them gather up the fragments of the Eden-life in anticipation of the Eden soon to come. In Isaiah 58: 12, 13, the Lord speaks of a work of restoration that is to be accomplished before His people can "ride upon the high places of the earth." One part of this work of reform is to "call the Sabbath a delight, the holy of the Lord, honourable."

The Sabbath is one of the delights that God has put in His plan, and however human ideas may vary from the divine purpose, God designed in making the Sabbath for man that it should forever be a delight to the sons of men.

The man who touches the Sabbath grudgingly can never find it "a delight." The man who is compelled to rest upon Sunday can by no possibility find anything of the Sabbath there, for no man ever yet got up early enough on the first day of the week to find the Sabbath. In the days of Christ the Sabbath was past when the first day of the week appeared (Mark 16: 1, 2), and so it is now.

It is only the man who willingly, eagerly, gladly and earnestly accepts the Sabbath as the gift of God who will find it to be "a delight." But such it must be to all who will take it from God's own hand in God's own way. It is a remnant of the Eden-life, a garland from the "garden of delights," that God wants to put into your life and mine.

Men who reject the new covenant that God would make with His people by writing His law in their hearts, sometimes wax wrath as they denounce the law that they are pleased to call a "Jewish rag," and the Sabbath that they are pleased to call a "yoke of bondage." Yet for all that, the law is perfect, holy, just and good, and the Sabbath is "a delight," for God Himself has told us to call it by that blessed name.

GOD'S KINGDOM IN THIS WORLD.—
No. 4.THE GATHERING OF ISRAEL TO THEIR
OWN LAND.

BY A. T. ROBINSON.

The restoration of Israel to their own land is a doctrine clearly taught in the Scriptures. There is no subject, however, upon which there is a wider misapprehension of truth than there is upon this one. The idea prevails in the minds of many people that God has made certain promises to the Israelitish nation which He has not yet fulfilled, and which He is bound to fulfil by taking the Jews, who are now scattered in different portions of the earth, and gathering them back to

old Jerusalem, there to re-establish David's throne and kingdom.

It is the purpose of this article to show that every promise which the Lord ever made to the Jews as a nation concerning their restoration to the literal land of Canaan was completely fulfilled to them, as a nation, forty-two years this side of the latest Old Testament utterance concerning such a restoration. Just before the death of Joshua, about five hundred years after God had made the promises to Abraham and his seed, that servant of God bears the following testimony to God's faithfulness.

And the Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that He swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.

And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Josh. 21: 43-45; 23: 14.

This is unimpeachable testimony that at the end of 494 years the Lord had faithfully performed all that He had promised to Israel.

Under the decree of Cyrus, at the termination of the seventy years' captivity, we find that 49,697 of the Jews returned to Jerusalem at that time. And, be it noted, that royal proclamation made ample provision for every one who called himself a Jew or an Israelite in all the realm of Cyrus, which embraced the whole world, to at once return to his own land. The Lord even moved upon the heart of that heathen king to provide that those who might be too poor to move to their own land should be helped to do so. God's providence opened the door as wide as it ever could be opened for every person in the whole world who belonged to the nation of Israel to hasten his footsteps toward the promised land. Beyond this point the Lord never goes. He always leaves His people free to choose or refuse the offers of His love and mercy.

Seventeen years later, B. C. 519, the work having been hindered by their enemies, Darius Hystaspes issued another decree (Ezra 6) enjoining that the work of rebuilding Jerusalem be carried forward. Unbelief on the part of God's people caused the difficulties in their way to appear greater than His power to meet and overcome them, and the work was again brought to a standstill. Sixty-two years later still, B. C. 457, the final decree, issued by Artaxerxes (Ezra 7: 11-26), resulted in the completion of the work of rebuilding and restoration, as fully as the Lord could move upon His people to respond to the provision made for such restoration. Turning now to Nehemiah 7: 73 we read as follows: "So the priests, and the Levites, and the porters and the singers, and some of the people (all who would), and the Nethinims, and ALL ISRAEL, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities." This was twelve years after the decree of Artaxerxes,

which would be the year B. C. 445. The latest prophecy concerning the return of the Jews to the literal land of Canaan was given in B. C. 487. See the last chapters of Zechariah.

B. C. 487, latest prophecy concerning the restoration.

B. C. 445, all Israel fully restored.—42 years later than the latest prophecy concerning the restoration.

THE TEN LOST TRIBES.

No more sublime nonsense was ever made to do service in the cause of blinding the minds of men to the great and solemn events connected with the soon return of our Lord Jesus Christ in the clouds of heaven, than the notion, invented by some fertile brain, that sometime, somewhere, somehow, nobody can tell just when, how, or where, the ten tribes, the kingdom of Israel, got lost, strayed, or stolen, never to be found again until these last days were reached, when, lo and behold, it is discovered that the people of England are the lineal descendants of Ephraim, and the United States those of Manasseh. We inquire, in all seriousness, where were they lost? Certainly if they had been in existence anywhere on this planet they would have been found by the decrees issued by the three Persian monarchs, Cyrus, Darius, and Artaxerxes. Had they gone off on an excursion to that popular place described by the poet: "Beyond the bounds of time and space; the saint's secure abode?"

The claim is put forward in this ingenious Anglo-Israel theory, that all tribal distinction was lost with the ten tribes. As late as B. C. 270, Ptolemy Philadelphus, king of Egypt, sent a royal greeting to Eleazar the high priest, at Jerusalem, in which he made reference to the fact that a great number of the Jews, who had formerly been carried there as captives, still remained in his kingdom. After stating that he had set free above a hundred thousand of them who had been slaves, paying a ransom to their masters out of his own revenues, he continues, "And as I am desirous to do what will be grateful to these, and to all the other Jews in the habitable earth, I have determined to procure an interpretation of your law, and to have it translated out of Hebrew into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of a good character, who are now elders in age, and six in number, out of every tribe. These, by their age, must be skilful in the laws; and of abilities to make an accurate interpretation of them. And when this shall be finished, I shall think that I have done a work glorious to myself."

Did Eleazar send back word to the Egyptian king that, as all tribal distinction of his people had been lost, it would be impossible for him to comply with his request, at least so far as choosing six men from each tribe was concerned?—No, the high priest had evidently not learned of the Anglo-Israelite theory; he had not learned the fact that ten of the tribes had been lost; in fact, he knew that nothing of the kind had happened, for in his lengthy communication, replying to the letter received from Ptolemy, after noticing various

points in the letter, he adds, "We have also chosen six elders out of every tribe, whom we have sent and the law with them. It will be thy part, out of thy piety and justice, to send back the law when it hath been translated; and to return those to us that bring it in safety. Farewell."

Those seventy-two men went to the city of Alexandria, and, it is said, in seventy-two days made their translation of the Scriptures. Thus originated what is known as the Septuagint Version.

At the time of the birth of the Saviour it is said, "There was one Anna, a prophetess, the daughter of

Phanuel, of the tribe of Aser." The Holy Spirit, who indited this statement, must have been ignorant of this latter-day wisdom which has discovered that no tribal distinction has been known for nobody knows how many hundred years before the birth of Christ.

In the eleventh chapter of Romans, Paul presents Israel as a tree with twelve branches, the natural branches of which, representing national Israel, having been broken off, the spiritual Israel was grafted in, in their stead. The twelve branches must have been in existence in order to be broken off.

(To be Continued.)



AN AGE OF BIG THINGS.

In this age of the infinitely great, trusts and dollars and syndicates and fortunes rule men. Notice a paragraph from the "Argus" of Jan. 4 on this point:—

This is an age of big things and amongst the biggest promise to be the fortunes of the millionaires. All the tabled wealth of the plutocrats or history shrinks to microscopic size when set against the dazzling background of some modern fortunes. The American papers, for example, report that Mr. Rockefeller's dividend in the Standard Oil Company for the year 1901 is 19,200,000 dol., or very nearly £4,000,000! Now, £4,000,000 is itself a tolerable income, upon which a modest man, with a reasonable amount of self-denial, ought to be able to subsist decently enough. It amounts, roughly, to about £11,000 per day, Sundays included, or over £450 for each waking or sleeping hour, or more than £7 per minute. Mr. Rockefeller, with this income, can go to bed at ten o'clock and get up at seven with the pleasing consciousness that while he has been sound asleep a golden shower of more than 4,000 sovereigns has fallen upon his pillow.

Centuries ago the prophet wrote of the treasures heaped together "in the last days." James 5:1-7. Into this picture James cast three important features—the rich heaping their treasures together, the poor crying for bread, and the servants of God waiting patiently for the second coming of Christ, the great event then so near.

O yes, this is an age of big things. We have ocean boats of 20,000 tons burden, buildings twenty-eight stories high, guns fifty feet long, armies that number millions of men, gigantic trusts that control world-wide interests, colossal fortunes that stagger the mind with their proportions, and last of all we have great boasters who boast very great things. But all these great things belong to the last days—the climax of human history.

There is no doubt that chronic alcoholism is largely responsible for the increase of insanity. A recent report of the London Asylums Committee states that out of nine hundred and fifty-eight lunatics admitted to one asylum during the year, two hundred and seventeen were the results of drink. A table of averages for the

various British asylums, covering a period of five years, shows that at least one-fifth of all the patients became incarcerated through intemperance.

IS IT PROPHETIC?

The following singular statement we take from one of the Melbourne daily papers:—

The original copy of the declaration of American independence is no more. The stirring text and signatures of the members of the Continental Congress (says the Washington correspondent of the "New York Sun") have faded away. The precious document preserved in the Cabinet in the State department library is now practically nothing more than a large sheet of parchment. Part of the words "Declaration of Independence," which were written in large letters, are decipherable, but not a signature is visible to the naked eye. One hardly discernible stroke of John Hancock's pen is all that remains of the bold and vigorous autograph, which he purposely made large so as to show the British Government that he had no fear of being known. The declaration is preserved in a narrow drawer, glass covered, which slides in a steel safe with heavy double doors, locked by a combination. After its removal to the State department from Independence Hall in Philadelphia, where the National Congress held its session on 4th July, 1776, the declaration was placed in a glass case and exposed to the view of visitors. Owing to the strong light to which it was subjected it began to fade, and it was removed to the case in which it is now preserved. This was several years ago. The fading continued, however, until now the noted document is nothing more apparently than a mere blank sheet of paper.

More than one hundred years have now passed since that "Declaration of Independence" set forth the just principles of government and religious liberty in the words, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Later on the constitution brought into existence through this declaration affirmed, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The principles of equal rights and of religious liberty so strongly laid in the making of that Republic are now

being set aside and trampled upon by the very nation that owes to them her greatness.

A few years ago the voice of Congress declared America to be "a Christian nation," and in keeping with that declaration she has undertaken to enact and enforce religious laws. Though the declaration of independence gives to all equal rights, and the constitution assures to all religious liberty, yet during last year there were 496 persons arrested in New York City alone for violating her Sunday laws.

The fact set forth in the quotation from the "New York Sun," relative to the fading of the declaration of independence, appears to be almost prophetic. That nation is now on the march toward monarchy, and the religious liberty granted by her constitution and enjoyed so long by her people, is now a thing of the past. Congress has become like most of the other Parliaments of the world to-day, a theatre for religious schemers.

America is joining hands with Rome in her religious enforcements, and it may yet be declared that the principles once set forth by that faded declaration of independence never existed.

WANTED—MEN!

There is a question of more than national interest brought to view in an editorial paragraph found in the "Age" of January 7. It runs thus:—

Can it be possible that England is breeding a race of starvelings too puny to fight her battles? The question at first sight sounds ridiculous, especially after the testimony for courage and stamina which Lord Roberts has given to Tommy Atkins for his deeds in South Africa. And yet Earl Grey, in a letter to the London "Times," says the Manchester recruiting returns show that of 11,000 men who volunteered for service in South Africa, 8,000 were rejected as unfit to carry a rifle on the veldt. Now, Earl Grey is not a man given to panic. Still he confesses that the facts, as revealed to him, are enough to "keep him awake at night, for they mean that, if existing conditions are allowed to continue for a generation or two unchecked and unchanged, our successors will not be able to bear the burden of Empire." It seems that even of the 3,000 Manchester applicants who were ultimately passed as fit to join the army, only 1,200 came up to the recognised standard of what a soldier ought to be.

The reason given by Earl Grey for the deterioration of the race thus brought to view, is as follows:—

(1) That the population reared in the sunless slums of our smoke-enveloped cities, unless reinforced by marriage with men and women born and reared in God's fresh air, deteriorate quickly to such an extent that the third generation is either sterile, or at best capable of giving birth to an infirm and rickety posterity.

(2) That the human reservoirs in the country, on which the towns depend for the maintenance of their stamina and vigour, are daily growing lower, and before long, unless present tendencies are changed, will become absolutely dry.

God planned that the men who lived after the flood should spread abroad and populate the earth, but they wished to gather in cities and make a name for themselves. This brought in confusion, and the same desire for concentration is working ill to the inhabitants of cities to-day. No doubt the immorality of city life adds its quota to the deterioration of

its people as well as the unhealthy conditions found in the slums.

The picture is a sad one. In this thing as well as in all else, the wages of sin, against nature's law, is death.

HONEST WORK.

It is interesting to note that while factory legislation is being introduced in many parts of the world, there is also another kind of legislation that undertakes to control the operations of the worker. Trade's unionism proposes to limit the amount of work performed, while factory legislation undertakes to limit the hours of labour.

From an article in the "Age" of January 3, by a London correspondent we take the following item:—

The conditions of work in the building trade are taken as an instance of the worst effects of trades unionism, and if the qualifying circumstances mentioned above are borne in mind, one can without prejudice to the true principles of unionism, quote some of the examples and arguments used. It is said that whereas twenty years ago a bricklayer would lay his 1,000 bricks a day, when on ordinary work, a maximum of 400 a day is now the recognised limit for the private contractor, and 330 a day in contracts performed for the London County Council and other public bodies. The average cost of labour in brick work has increased from £3 to £6 a rod, and a plain wall, which could have been put up ten years ago for from £12 to £14, now costs from £20 to £22. . . . Men of all degrees of skill are paid by time, and they are told by their unions that they must not do more than a certain amount of work per day. There is no concealment of this policy, as may be seen from the following extract, taken from the instructions on a bricklayer's labourer's card:—

Rule 5. You are strictly cautioned not to out-step good rules by doing double the work you are required, and causing others to do the same in order to gain a smile from your master. Such foolhardy and deceitful actions leave a great number of good members out of employment the year round. Certain individuals have been guilty, who will be expelled if they do not refrain.

Two incidents bearing on this point were recently reported by a journeyman joiner to the London "Times":—

"The next shop I enter, believe me, Sir, I am not allowed to work one hour before I am approached and asked if I intend to work all day long at this 'racket.' To this inquiry I reply by asking whether I was not doing sufficient, and I am quickly told 'Yes; too much by one half.' Here I am called a 'fool' and a 'pacemaker,' and pressure is brought to bear with a view to limiting my output, the chief cause of this being 'that if I continue to assert my individuality the boss would expect all the men in the shop to do the same.' I need not say that my stay in this shop was of short duration. I enter another shop, and at the close of my first day's labour I am surrounded by my fellow-workmen and told again that I was a fool for doing so much in one day, and that the job I had done should at least have lasted me three days. It could be bought in any town in England for a paltry 16/-, and yet to the mind of a knowing unionist it ought to have lasted me three days, and for which my master must have paid in wages alone £1 os. 3."

It is hard to tell just where all this will stop. Between factory legislation that will not allow willing men to work because they cannot command the fixed rate of wages and this union legislation that prohibits a man from doing more than a stipulated amount of work, it seems as though honest industry had almost served its day. What it will come to does not just yet appear, but of this we are sure, that whatever prohibits a man from doing an honest day's work is not of God.

Work is a God-given blessing, and we are admonished by the prophet to do it with our "might." Eccl. 9:10. God would have man put heart and soul and strength into his labour, not as a slave, nor yet as an hireling, but as a servant of the Most High. Paul tells us that if a man "will not work, neither should he eat," but when a man is willing to work, and has work to do, and yet will not be allowed to do it, the situation is perplexing indeed.

It will readily be seen that we are approaching that time when labour and capital will come upon evil days. We are nearing a crisis; the struggle of the century is just before us. Honesty is fast disappearing from the walks of men on the one hand, while the rod of oppression is lifted on the other. "Justice is fallen in the streets, and equity cannot enter." It is time for the child of God to look up, knowing that his "redemption draweth nigh."

SOME THINGS WE OPPOSE, AND WHY.

We are not opposed to the Sabbath, but we are opposed to Sabbath legislation.

We oppose no person's right to rest one day in seven, but we do oppose the idea that any person should be compelled to rest whether he wishes to or not.

We do not oppose granting any person the privilege of resting on the day he believes to be the Sabbath, but we oppose making one man's privilege another man's duty.

We are opposed to compelling people to work when they wish to rest, but we are also opposed to compelling people to rest when they wish to work. There is no law in this country compelling any person to work when he does not want to, and there should be no law compelling anyone to rest when he wants to work.

We believe that every person should obey the dictates of his own conscience, therefore we are opposed to making the conscience of one person the rule of conduct for another.

We are not opposed to any church nor to any state, but we are opposed to any union between church and state.

We are not opposed to any persons or any organisations which are labouring to secure much needed reforms in society, but we are opposed to that phase of the work of many otherwise excellent and praiseworthy organisations which has as its object the employment of the power of law where God has authorised only the employment of the power of love.

We oppose Sabbath legislation because the use of force in religion is contrary to the gospel, contrary to conscience, and against the welfare of both church and state.

We believe in reform, but we believe moral reform must come by the quickening of conscience, not through the machinery of civil government.

We are opposed to attempts at reform by legislation, because such efforts ignore and often override

conscience, and because they set up the law of man in the place of the law of God.

We are not opposed to law, but we are opposed to any act by which any man or set of men assume the prerogatives of God.

We desire the moral and spiritual reformation of society, but we say the appeal must be made not to law, but to conscience: not to the legislature, but to the throne of the Most High. —*Sentinel of Christian Liberty.*

THAT INVISIBLE POLICEMAN.

The noted authoress, Miss Marie Corelli, recently lectured to an audience of over 2,000 people in the London Music Hall, on "The Vanishing Gift." A paragraph from her lecture we copy from the Adelaide "Advertiser" of Dec. 30:—

She explained that by the title of her lecture, "The Vanishing Gift," she meant imagination, that wonderful spiritual faculty which was the source of all great creative work in art and literature. Some called it inspiration, and others divine fire; but whatever it was there was good reason to think and fear that it was dwindling down, and disappearing altogether from the world of to-day. The reason was not far to seek. We lived in an age of ceaseless unrest and agitation, and seemed to be always under the control of an invisible policeman commanding us to "move on." If we could picture a twentieth century Satan appearing before the Almighty under the circumstances described by Job, the reply given to the question, "Whence Comest Thou?" would suit not only his, but our condition. We were always going to and fro over the world, and wandering up and down. In this way the foundations of home life, once such a noble and

fruitful part of our national strength, were being shaken and disorganised. We had no time for anything, but moved on like tramps at the bidding of invisible policemen. After referring to cycles, motor cars, and the prospective scorching through air with airships, Miss Corelli said there was something almost grotesque in this desire for swift movement. There was something pathetic as well. It was as if the present period of the world's civilisation felt itself growing old, and was striving to get as much as possible out of the little time of its existence left. The most notable signs of this condition were:—(1) A craving for unceasing excitement; and (2) a disinclination to think.

There is but a "little time of its existence left," and into this little time the revelations of centuries must be compressed. Home life and religious life must suffer, still men will run to and fro at the promptings of the "invisible policeman."

This world-characteristic of unrest surely marks the time of the end. The prophet pictured a time when many should run to and fro, and knowledge would be increased, and that time he calls the "time of the end." Dan. 12:4. While the anxious hurry thus brought in robs the world of its peace, it should protest to the man of God that he has come to the "latter days."

MISSIONARY READING CIRCLE.

Lesson 12. Jan. 19-25, 1902.

Revelation 6:5-11.

"Thoughts on Revelation," pages 405-413.

Questions.

1. How many seals had John seen opened?
2. How much time is included under the third seal?

3. What condition of the church is indicated by the black horse?

4. What brought about this condition?

5. What is indicated by the balances in the hand of the rider of the horse?

6. From what place does the prophet hear a voice?

7. What is said?

8. What do the oil and wine represent?

9. Who manifested an especial interest in the opening of the seals, and invited John to behold the first four?

10. What period of time is covered by the fourth seal?

11. What was the condition of the church during that time?

12. When the fifth seal was opened, what did John see?

13. Was the altar in heaven or on earth where the martyrs were slain?

14. Then where were their souls?

15. What are they represented as saying?

16. Can lifeless objects call for revenge? Gen. 4:10.

17. Has the world, as well as God, given the martyrs white robes of character?

Not by the application of civil law to the outward conduct, but by implanting divine principles in the heart does Christianity keep men from sinning.

Enforced Sabbath keeping is a tribute to the god of force and a denial of the God of love.

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Government returns show that there are 521,612 milch cows in Victoria.

A kind deed done for a person in need is worth more than a thousand promises for some future time.

The world's production of gold in 1900 is set down at 12,427,287 oz. The silver out-put for the same period reached 178,796, 796 oz.

During the past year the large sum of £2,000,000 was remitted by the troops in South Africa to their relations in the United Kingdom and the colonies.

The vital statistics for November in Melbourne and suburbs show that there were 962 births, of which 91 were illegitimate. The deaths numbered 525, so that the births exceeded deaths by 437.

Ten years ago in America the Japanese numbered but 2,039; they now number 24,300. At the same time in the Hawaiian Islands they numbered 13,120, but now they number 61,111 in that part of the world.

An Egyptian mummy, that said to be the daughter of one of the Pharaohs, about 1333 B.C. realised nine guineas in a London auction room. The pair of breeches worn by George II. at the battle of Dettingen sold for ten guineas.

The individual or the church that seeks to gain power over men by legislation gives abundant evidence that they do not carry the power of a living Christ within, for had they this power they would not attempt to obtain another power.

Not long ago school teachers to the number of 500, of whom 130 were women, sailed from San Francisco bound for the Philippines to take up school work among the people there. These teachers were all in the employ of the American Government.

A number of British and American capitalists have undertaken to erect an enormous seven-story block of buildings on the American plan in the Strand. It will cost over £2,000,000, occupy 125,000 square feet, contain 6,000 rooms, and be the largest business structure in the world.

Women on the Continent are fast falling into the smoking habit. Among the higher classes indulgence in the narcotic has become almost universal. Russian ladies who inhabit the capital are largely responsible for the growing taste for tobacco among the grande dames of Paris.

Mr. Andrew Carnegie tells the world, in a letter largely quoted in the London press, that wealth will not secure happiness, and that for himself, if Wagner and Shakspeare "the two mountain peaks of music and literature," were taken out of his life he would be poor indeed.

An authority points out that during 1900 Great Britain imported 5,500,000 eggs every day during the year, or, in other words, £15,259 worth daily. Add to this the home supply, estimated at 2,100,000,000 annually, and one will appreciate the enormous daily consumption of eggs in Great Britain—no less than 11,300,000.

A gift in support of the rifle shooting movement has been made by Mr. William Waldorf Astor, the well-known American millionaire, who, however, became a naturalised British subject in 1889. Mr. Astor has donated the sum of £10,000 with the object of encouraging the establishment of civilian rifle clubs in Great Britain.

One of the last additions to Queen Victoria's library at Windsor was the book written by Henry VIII., defending the Seven Sacraments of the Church, the historic work which gained for him the title "Defender of the Faith." This special book was King Henry's own copy, and contains two examples of his autograph.

The gold circlet or ring is emblematical of eternity, and for that reason from time immemorial has always played a prominent part in wedded love, symbolising the love that should endure without end, that should encircle the pair with a constant halo of everlasting faithfulness and affection, never to be broken but by death.

There are few outside of the Muscovite empire, and comparatively few inside, who are at all familiar with the Russian Army. Out of a population of 129,000,000, Russia has an army, in peace time, of 860,000, which in war time is more than quadrupled, and brought up to a fighting force of 3,500,000, which means, in popular parlance, that one Russian soldier fights for every 37 civilians.

When Gladstone was asked the secret of his vigorous health, he said: "There was once a road leading out of London on which more horses died than on any other, and an inquiry revealed the fact that it was perfectly level. Consequently, the animals in travelling over it used only one set of muscles. Continuous employment of the same physical power on the same lines results in physical exhaustion."

Signor Marconi, the eminent electrician and inventor, is increasing the facilities for carrying out his experiments in wireless telegraphy across the Atlantic Ocean. He is doubling the power of his electrical sending and receiving station at the Lizard, in Southern Cornwall, and is establishing stations on Cape Breton Island, north-east of Nova Scotia, and at Cape Cod, the peninsular on the coast of Massachusetts, United States of America.

A Pekin telegram states that an imperial edict has been issued in China which dedicates a temple in Pekin to the memory of the late Li Hung Chang. Hitherto such honours as the dedication of temples have been restricted to distinguished Manchus, so that the posthumous recognition of Li Hung Chang is the more noteworthy. The Dowager Empress of China recently announced her intention of erecting a memorial arch to Li Hung Chang in his native village, and at the same time conferred upon his eldest son the rank of marquis.

The experiments of Mr. Marconi, with a view to arranging for the transmission of wireless messages across the Atlantic from England to America, are being continued with vigour. The young inventor recently stated that he believed it would be possible, if powerful stations were erected, to establish communication for commercial purposes across the Atlantic within four months. Mr. Marconi was at the time experimenting in Newfoundland, but the Anglo-American Telegraph Company of London, which has a monopoly of telegraphic communication in that island, prohibited him from making further trials.

Among the ghastly curiosities of all big Chinese cities, are the coffin shops which usually herd together in special quarters, and are apt to use portions of the streets for their lumber yards. In these are seen the great cumbersome coffins which Chinese custom demands, at times ten and twelve feet in length, and of all grades and prices. As a body may remain for months or years unburied, waiting for the decision of the geomancers as to an auspicious place and date of interment, the coffins are very carefully constructed, and being lacquered with the celebrated Ningpo varnish are impermeable both to air and moisture.

Statistics compiled by the Scotch Fishery Board show that "during the midsummer herring fishing on the east coast of Scotland, including the most north-eastern county of England, and the Orkney and Shetland Islands, a fishing which lasts barely sixteen weeks, some 930,000,000 herrings were landed. Of the total catch some 1,020,000 barrels have been cured for export, and therefore it may be assumed that one-third has been kept for home consumption, the other two-thirds going to the Continent and America. Says the London "Express," "If the 930,000,000 herrings were placed head to tail in a line they would cover the diameter of the earth at the equator eleven times."

Sir William Broadbent, the well-known physician, is agitating vigorously for the abatement of the smoke nuisance in London, which is the chief cause of the stifling yellow fogs that visit the city in November and December. He says that every fog is the death warrant of scores of persons suffering from bronchitis and heart disease. The acids in fog also do great damage to public buildings and statues. Some portions of St. Paul's Cathedral are encrusted with soot to a thickness of two inches. During the recent dense fogs experiments were carried out by Sir W. Thistleton Dyer, director of the Kew Gardens, which showed that the solid matter deposited within a week averaged six tons to the square mile, and that most of its constituents were positively poisonous.

The "France Militaire" publishes statistics showing that cases of suicide are very frequent in the French army, more so, perhaps, than in any other European force. Among every 1,000 deaths in the army from all causes, no less than an average of 50 (in 1896 exactly 50, and in 1897 51) are caused by self-destruction; while of every 100,000 men on the rolls of the army no less than an average of 27 commit suicide every year. Among the colonial troops the number is even higher.

Many people have good ideas for making rough guesses at measurement. The average walking stick, for instance, is a yard; and three inches is the common length of a folded pen-knife. For obtaining very small measurements coins are useful. By piling up half-crowns one can obtain any length in sixteenths of an inch, as the half-crown piece is exactly one-sixteenth of an inch thick. The halfpenny, despised in change, is a good workable coin of measurement, for its diameter is precisely one inch. The diameter of a penny is one and three-sixteenth inches, a half-crown is one and a quarter inches, a sixpence is three-quarters of an inch, and a shilling is fifteen-sixteenths of an inch.

It is not generally known, perhaps, that Her Majesty the Queen has become one of the keenest of motorists. The new car, which has been built to her order by the City and Suburban Electric Carriage Company, is a magnificent vehicle. It is known as the Electric Victrolite, and, as its title indicates, it is driven by electricity. It provides seating accommodation for two persons, and is beautifully upholstered in dark green morocco, lined with dark green cloth. The colour of the car panelling is rose madder lake, the remainder of the body being black, picked out with deep red lines. The carriage, which weighs 12 cwt., is fitted with 28 in. bicycle pattern wheels, and is not only noiseless, but there is practically an absence of vibration. The capacity of the battery is forty miles with one charge, and a speed of twenty miles an hour can be attained. Her Majesty has expressed her great satisfaction with the car, and is delighted with the ease and simplicity of control and manipulation. From a perusal of the builders' catalogue, such a vehicle could not be duplicated under a cost of £400.—*Cassell's Magazine*.

Personals.

On Jan. 7 the Echo Brass Band spent a pleasant evening at the home of Mr. W. D. Salisbury, Manager of the Echo Publishing Company, at Alphington. A programme of music was given in the garden, and as the evening was delightfully fine, the outing proved enjoyable indeed.

Wanted, by a boy sixteen years of age, employment with Sabbath-keepers. Used to a farm, and also to work in a country store. Address, Hugh Mosely, 23 Gordon Street, Petersham, Sydney.

Obituary.

Hubbard. Died at North Fitzroy, Melbourne, Jan. 5, Stephen Hubbard, aged 82 years. For several years Bro. Hubbard had been blind, and he longed for the new creation to come in, when the blind eyes shall be opened. Four sons and a daughter remain to mourn the loss of an aged parent. We laid him away in the Williams-town Cemetery to await the call of the Life-Giver.

R. HARE.

For Sale. House, five rooms, kitchen, bathroom, pantry, 8½ acres land, fenced and pailed, water frontage, opposite school, well stocked, every convenience, for full particulars write W. Gregg, Cooranbong, N. S. Wales.

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