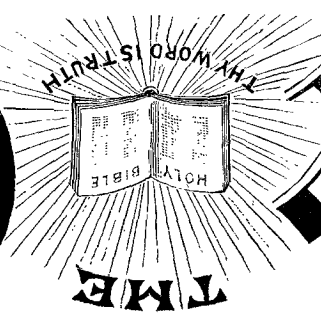


# The Illustrated Echo

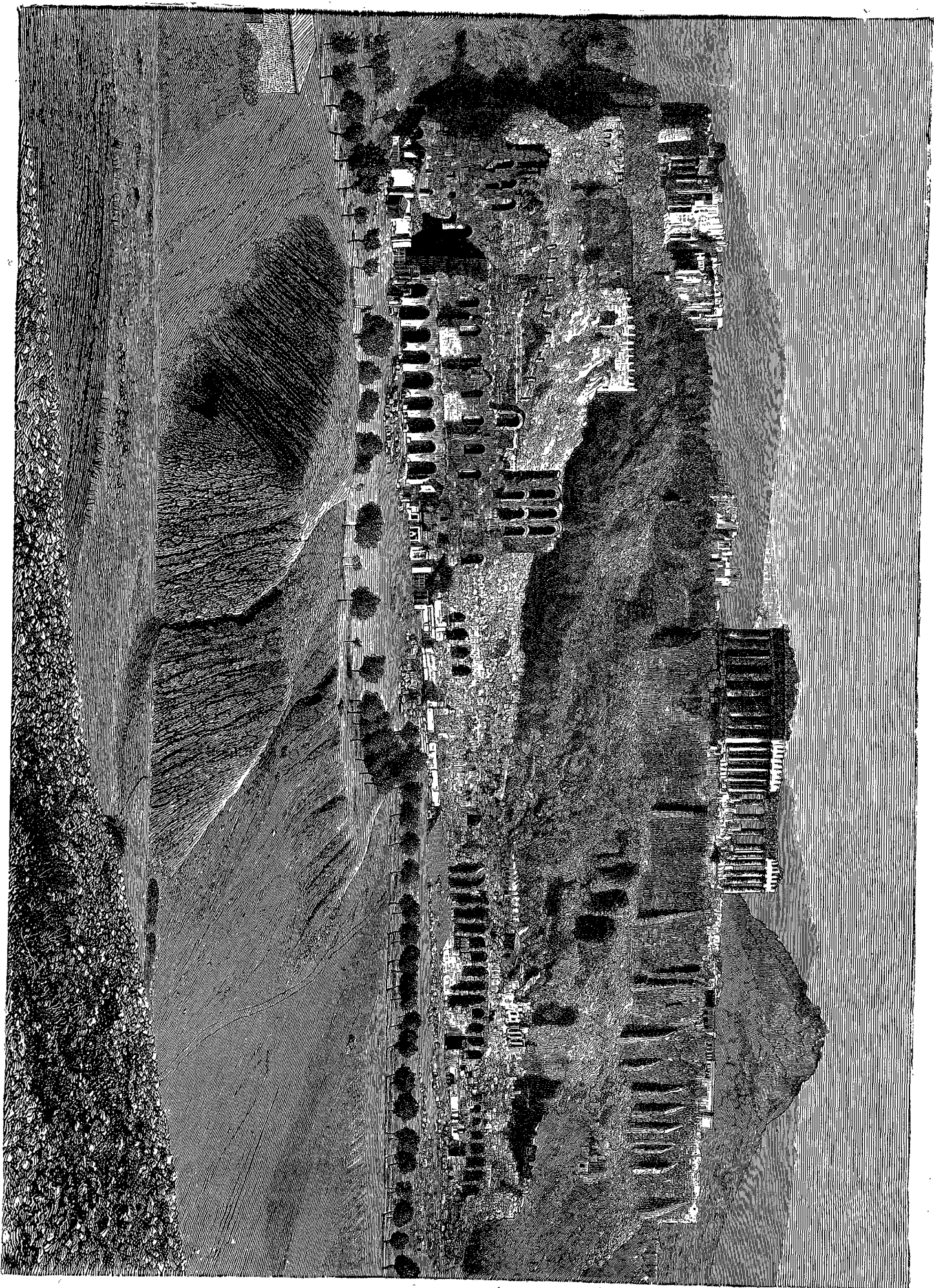


ILLUSTRATED.

VOLUME 8.

Melbourne, Victoria, January 15, 1893.

NUMBER 2.



THE RUINS OF ANCIENT ATHENS.

(See Article "Athens," p. 19.)

## THE NEW YEAR.

R. HARE.

WELCOME, glad new year, with thy spotless page,  
Welcome to sunny youth and hoary age;  
Glad voices greet thee from afar and near,  
And send thee joyous welcome, "Happy, glad new year."

It comes—the new year—with unlettered page,  
Folded like snowy wings, for youth and age;  
That page unfolds, and angel fingers fair  
All ready wait to trace thy record there.  
What shall it be, O thoughtless child of clay?  
How will the record run from day to day?  
Life-moments hasten; but each one must share  
Part in that register the angels bear.

What shall it be? Will love inspire,  
Through wakening hours, the soul's unborn desire,  
Till peace, and joy, and Christ-like thought for men,  
Fill all that record from the angel's pen?  
Then upward borne to realms of light at length,  
By swift-winged seraphs that excel in strength  
The page unfolds, chanting myriads hear  
In echoes sweet, "Another glad new year."  
Thus may it be.

But if alone self fills the heart,  
Angels will weep, and all of love depart;  
And the new page, unfolding, bear at last.  
"The summer's ended, harvest days are past."

Be thine the Christ-like love through passing years,  
The page unstained by sin, or sorrow's tears,  
The life made grand because a life of love,  
The new year like the endless year above.  
*Parramatta, January, 1893.*

## General Articles.

## THE SOURCE OF OUR STRENGTH.

MRS. E. G. WHITE.

An address delivered at the close of the Australian Bible School, Dec. 13, 1892.

I AM thankful that our school enterprise in Melbourne has proved so successful in its beginning. If we had had to carry it forward in our own strength, we should not have had so good results as are now seen at the close of the first term. But we have prayed earnestly that the blessing of God might rest upon the school, and we have been assured that angels of God were ministering unto both the teachers and the students. A larger number of students should have come to the school than have come; but those who have been willing to make the venture have done well. Will not the Lord bless those that place themselves in a position to receive light and knowledge? Surely He will look with favour upon those who are seeking to understand the sciences and his Word. "The fear of the Lord is the beginning of wisdom;" and as they are seeking to love and to fear God, will He not manifest his rich grace to them, as He did to Daniel?

Daniel was carried to Babylon, and was a captive in the king's court. Temptations and trials were upon every hand. He was allured on every side to follow the habits and customs of Babylon; but he knew that they were not at all after God's order. Study the history of Daniel. His part and that of his companions was to take their position in distinction from the Babylonians, who were indulging appetite, and who did not have the love and fear of God before them. No power or influence could sway these Hebrew youth from what they believed to be right. The king's table was set before them, provided with everything for the indulgence of appetite; but they had grace to adhere to the simple practices that they had been taught, and they would not indulge in wine or in the luxuries of the king's table.

They were in the courts of Babylon to be educated. The king was desirous that their talents should be developed. These captives

were placed on test for responsible positions in the courts of Babylon. They opened their minds to be taught of God, and closed their minds and hearts to every temptation and influence that would becloud the mind and corrupt the morals. And "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." The God of Israel is a mighty working agent, and He works in behalf of every one who seeks to know and do his will. There is light always coming from heaven to those who seek for light and knowledge. We may get out of the channel of light if we choose, and place ourselves under influences that will separate us from righteousness, and thus meet with a terrible loss. But those that place themselves where they can catch the rays of divine light as they come from heaven, from the throne of God, will have light. God will never deny Himself.

It was the God of heaven that gave Daniel and his fellows wisdom, so that they could stand true to principle before kings and nobles. When Nebuchadnezzar had set up the great golden image in the plain of Dura, he sent forth the herald to command all to bow down before it, declaring that those who should dare to disobey were to be cast into the fiery furnace. But the three Hebrew captives, Shadrach, Meshach, and Abed-nego, would not bow down; they said, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Heaven was very near to these faithful men; they were cast into the fiery furnace, but He in whom they had trusted did not forsake them. Nebuchadnezzar the king exclaimed in amazement, "Did we not cast three men bound into the midst of the fire?" "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." How did he know who the fourth was like? The captives had not kept their lips sealed; they had told the Babylonians of their God. Whenever they had an opportunity, they honoured God. They were not ashamed to give Him glory; and from the very description they had given, the king understood that the One with the three captives was the Son of God. "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Then they came forth from the midst of the fire, and it was found that not even the smell of fire had passed upon them.

When Daniel was cast into the den of lions because of his fidelity to God, the Lord sent his angel to deliver him; and He will deliver us if we put our trust in Him and obey Him. Heaven is very much nearer to us than we think. When we place ourselves in the right relation to God, angels of heaven are beside us. We are to hide in Jesus, and he that touches you, he that harms or distresses you, touches Christ; for Christ identifies his interest with that of his people. Christ suffers in the person of his saints. We must remember that the God of Daniel is our God, and that we can be faithful

under all circumstances. We can go to Him in confidence, and through his grace preserve our integrity.

The best recommendation you can carry with you of this school and its influence is a well-ordered life and a godly conversation. Wherever you may be, maintain the principles that you have been studying here. Wherever you go, carry on the good work of searching the Scriptures, and the Lord Jesus will always be at your right hand to help you. He is a merciful high priest pleading in your behalf. He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." By the Spirit the Father and the Son will come and make their abode with you. There is no excuse for wavering or sinning. But in order to be upright, you must keep all these rich and full promises in memory's hall. Clear the mind of all objectionable, foolish things; retain the precious truths that you have heard here. And "when the enemy shall come in like a flood," these precious, golden words of promise will come into your mind and strengthen your soul. "When the enemy shall come in like a flood" that would sweep you from the Rock, "the Spirit of the Lord shall lift up a standard against him." What is that standard? What weapon did Jesus present to the enemy in his temptation in the wilderness?—The Word of God. He said, "It is written."

Now, you are to remember what is written, and when the enemy comes, and tempts you to seek this or that place of amusement where you cannot take Jesus with you, just say firmly, "No, I cannot go there." Make up your mind, and know how to say "No" squarely. "When sinners entice thee, consent thou not." ✕

When you shall come to the school next term,—and you all need to come again,—if you have practiced what you have learned, you will come advanced in spiritual knowledge. You will advance in light if you walk in the light. Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." But those that walk in the light know just where they are going. They are going step by step by the side of Jesus in the direction of the home that is prepared for the righteous. They are keeping in view that better country; and as they walk toward the heavenly city, they have the heavenly agencies working in their behalf, that their steps may be sure, and that they may constantly advance in grace. You are not to be dwarfs, you are to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Then you will attain more and more unto the perfect stature, that it may be said by the heavenly host, "Ye are complete in Him." O, what an expression! And the Lord loves you as He loves his Son. Is not that wonderful?

When you go from this place, carry Jesus with you; and wherever you go, practice the truth, let your light shine, improve the talent lent you of God, and you may come back with a double talent. Why?—Because you have exercised the power you have. What makes the black-smith's arms strong?—It is wielding the heavy sledge.

Christ said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of waterspringing up into ever-

lasting life." The water given us of Christ is a living stream from which we may refresh others. There are many to whom you can talk about the precious things you have heard here. Do not let these truths leak out of your hearts, but see how much good you can do with them.

You do not know how many prayers have been offered for this school, how much anxiety we have felt about the first term, because the school is in its infancy. How thankful I am that you have availed yourselves of these opportunities. You are just prepared to make wise improvement of the second term, and it will be of double value to you because you have had the advantage of the first. Try to influence every one you can to come to school next term. God helping us, every one of us can be an agent for good. We expect that a good work will be done by our youth if they connect with God, and seek counsel of Him.

I thank God with heart and soul and voice that He has not disappointed our expectations in this term of school. Had we been disappointed, it would not have been because God was at fault, but because we ourselves had departed from his wisdom. But we have relied upon the God of Israel, and He has made successful our first efforts to educate the youth of this country for his work.

#### ATHENS.

H. P. HOLSER.

THE origin of Athens is veiled from the light of history. It was evidently a city of some note in the time of Solomon. "In the history of civilisation, Athens stands preeminent in the variety, and splendour, and permanency of her contributions to the progress of humanity. The great names that adorn her history, whether native or adopted, surpass in number and brilliancy those which have graced the annals of any other city. In statesmanship and war, in arts and eloquence, in practical skill and chastened taste, Athens still stands unrivalled among the cities of the European world."

The city is located inland about  $4\frac{1}{2}$  miles from the Saronic Gulf, in a plain five by twelve miles in extent. On arriving at Piræus, the port town, the traveller's attention is attracted by two prominent rocky heights rising abruptly from the plain. These are shown in the picture on the first page; the one in front, surmounted by ruins, is the world-renowned Acropolis; and the other, in the back-ground to the right, is called Mount Lycabettus. Modern Athens is located between these two hills. Were a line drawn from the ruins on the Acropolis to Mount Lycabettus, it would extend nearly over the centre of the city, and a little to the left of the royal palace.

The Acropolis is a precipitous limestone rock, rising nearly 300 feet above the city and 600 feet above sea-level. It was the centre of ancient Athens, and was surmounted by many of the world's master-pieces of art and architecture. The upper surface of the rock is about 400x1000 feet. The ruins on the summit, to the left, are the remains of the magnificent buildings composing the entrance. They were reached by several flights of marble stairs. Well-preserved portions of the gateway and many huge Ionic and Doric pillars are still standing. On passing these, one is confronted by a vast field of marble blocks and pillars lying about in confusion. The scene is most impressive; it makes one feel like lifting his hat; for before him are the remains of the world's noon-day of art. On every hand are traces of the location of altars and statues. At the

height of its glory, the Acropolis must have presented a veritable forest of images, altars, statues, and temples. The writer spent a whole day at this interesting point; but this time was scarcely sufficient to begin the study of these extensive and magnificent ruins.

The most prominent ruin on the Acropolis is the Parthenon, the masterpiece of all. It is the highest ruin seen in the picture, near the centre. It was dedicated to Athena, the chief goddess of Athens, of whom it contained a colossal image constructed entirely of ivory and gold. This remarkable statue was the masterpiece of Phidias, one of the greatest masters of Greece, and founder of the Attic school. The artistic work of the Parthenon was also executed under his direction; and all was constructed under the patronage of Pericles, about 453 B.C. The dimensions of the Parthenon are 104x250 feet. The outer portions are supported by 46 Doric pillars, 6 feet in diameter at the base, and 34 feet in height. Like all the buildings of the Acropolis, the entire structure is composed of fine white marble. Though standing over 2,300 years, nearly all the pillars are perpendicular and remarkably well preserved. To judge by their appearance, one would say that they had not stood one hundred years. When the Turks over-ran Greece, they erected a minaret from one corner of the Parthenon; remains of this are still seen. The low building near the right end of the picture, on the summit of the Acropolis, is a museum, constructed to preserve the works of art that remain. At the base of the Acropolis, on all sides, are interesting and remarkable ruins. Below, at the left in the picture, are seen the ruins of the Odéon of Herod Atticus, a kind of theatre in which poets and musicians presented their productions to the public for approval. It had seating capacity for 8,000. The roof of this building was destroyed by the Turks. From this point, ten minutes' walk to the southwest brings one to a cell cut in the rock, in the side of a hill, which is claimed to be the prison of Socrates.

The ruin to the right, nearly below the Parthenon, is the theatre of Bacchus, in open air, with seating capacity for 30,000. Between these two theatres were several sanctuaries and caves most sacred to the Athenian deities. Let us now return to the entrance of the Acropolis, at the left of the picture. From this point, passing 125 paces to the northwest, we reach a bare, limestone rock, rising a hundred feet above the city. This is Mars' Hill, or the Areopagus, where the ancients of the city met for counsel. There are no ruins on its summit, the only marks to be seen being smooth places hewn on the rock for the reception of altars. Just below is a level place, supposed to be the site of the ancient market where the apostle Paul disputed daily with the Athenians. Acts 17. From Mars' Hill, one could easily address a large crowd below. As the apostle walked among the altars on this summit, and noticed one dedicated to the unknown God, he at once proclaimed Him to the people. From Mars' Hill, one has a fine view of the Acropolis, which must still have had much of its original splendour when Paul was at Athens. As he viewed the unequalled riches and magnificence of the Acropolis, and the many monuments and temples of idolatry about him, we do not wonder that his heart was stirred at the idolatry of the Athenians.

Just below Mars' Hill are the ruins of a church dedicated to St. Dionysius, the alleged first convert of Athens. Acts 17:34. A short distance to the northwest stands the temple of

Theseus, the best-preserved specimen of ancient art found in all Greece. A few paces east of the Acropolis are the stately ruins of the temple of Jupiter Olympus, excepting the temple of Diana at Ephesus, the largest of ancient heathen temples. Sixteen huge pillars are still standing, on one of which a so-called pillar-saint, in the middle ages, took up his lofty abode. Day and night, summer and winter, he here remained, till death relieved him of his self-imposed hardships. As acts of devotion, the people brought him food, while many came to consult him as a prophet, or holy one endowed with special wisdom, thus in a measure perpetuating the idolatry to which the temple was first dedicated.

The population of Athens in the time of Pericles is estimated at 300,000. At present, counting the suburbs, it is 85,000. All about the Acropolis are many other ruins, which, for want of space, we cannot even mention. Most of the city has been built in recent years, and is quite modern in appearance. The only special attractions are the ancient ruins; but these are so remarkable, and associated with so much of ancient history, as to abundantly reward the visitor.

#### THE GOSPEL IN HEATHEN LANDS.

Fiji.

A. G. DANIELLS.

THE large group of islands on the Pacific Ocean bearing the name of Fiji was discovered in 1643 by Abel Tasman. So far as is known, it was not again visited by white men until 1772, when Captain Cook sailed amongst its islands. The next to call there was Captain Bligh, with the ship *Bounty*, in 1789. From this time the group was occasionally visited by ships, but no attempt was made to form settlements till nearly half a century later.

This group is one of the largest in the Southern Pacific, and at the time of discovery contained the largest population. There are no less than 225 islands, eighty of which are inhabited. It was estimated that when discovered there was a population of nearly 200,000. The two principal islands are Viti Levu and Vanua Levu. These islands are each about ninety miles in length, but the first mentioned is sixty miles in width, while the latter is but thirty. Nearly all the islands are surrounded with coral reefs, which make navigation difficult and dangerous. The principal islands are supposed to be of volcanic origin, while some appear to be coral mounds covered with earth. The larger islands are mountainous, some of the peaks rising 3000 and 4000 feet above the sea. Although situated in the tropics, the climate is said to be healthy and agreeable. The mean annual temperature is about eighty degrees, not as hot as might be expected.

The origin of the Fijians is involved in mystery; but their manners, customs, and their general character are well known. When discovered, they were fierce savages, filled with hatred and cruelty. The hand of every man was against every other man, and life was of little value. They were idolaters, polygamists, and cannibals; but these last three words, as expressive as they are of degradation, do not fully convey to the mind the deplorable state of the people. On this point an early missionary to Fiji forcibly remarks:—

"The portraiture given is but an imperfect sketch, and necessarily most imperfect in the most prominent features. The worst deformities, the foulest stains, disfiguring and blackening all the rest, are the very parts of Fijian nature, which, while the most strongly char-



acteristic, are such as may only be hurriedly mentioned, dimly hinted at, or passed by altogether in silence. The truth is just this, that within the many shores of this secluded group, every evil passion had grown up unchecked, and run riot in unheard-of abominations." "Constitutional vigour and mental force aided and fostered the development of every crime, until crime became inwrought into the very soul of the people, polluted every hearth, gave form to every social and political institution, and turned religious worship into orgies of surpassing horror. The savage of Fiji broke beyond the common limits of rapine and bloodshed, and, violating the elementary instincts of humanity, stood unrivalled as a disgrace to mankind."

Such was the state of the Fijians when the little band of Wesleyan missionaries in the Tonga Islands decided to plant the cross of Christ in Fiji. The task of Christianising a people so far removed from the moral image of their Maker, was, from a human standpoint, a hopeless one. But Jesus has declared that wherever Satan's throne is established, there shall his cross be planted. The missionaries had witnessed marvellous changes in Tonga, and they believed that God could transform the hearts of even the Fijians.

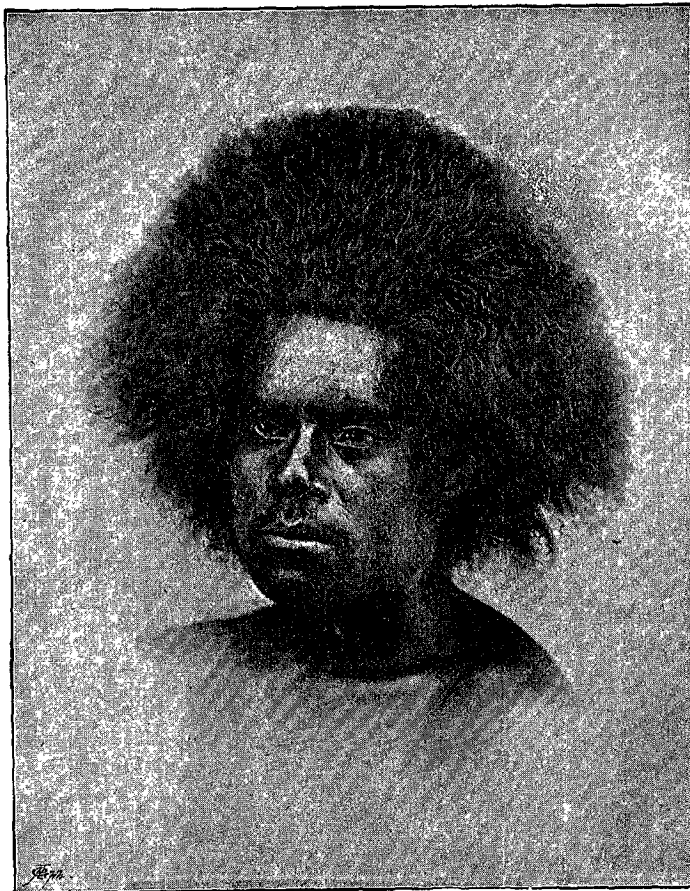
It was at a district meeting in December, 1834, that the Tonga missionaries decided to enter the "dark regions beyond." William Cross and David Cargill were the two ministers appointed to open the mission. It was ten months before an opportunity presented itself for them to leave for their new field. While waiting, they began to learn the language from Fijians who had come to Tonga and embraced the gospel. "An alphabet was fixed, and at the Tongan press a 'First Book' in Fijian, of four pages, was printed; a short catechism was prepared at the same time, and put into the printer's hands." The two missionaries with their families arrived at Lakemba, Fiji, October 12, 1835. King George of Tonga sent a present to the Lakemba king. He also sent a message "stating what benefits himself and his people had already derived from the presence and teaching of these men and their brethren." He urged the king to receive them kindly, and to see that they were justly treated by his people. The effect of such a message was excellent. The Fijian king welcomed the missionaries, gave them their choice of land for the location of the mission, and directed his subjects to assist in the erection of buildings.

As this part of Fiji is not far from the Tongan Islands, it is not difficult for canoe loads of natives to sail from one group to the other. This the Tongans had done, so that the missionaries found two or three hundred to whom they could preach in the Tongan language. This was a great assistance to them. They became Christians, and did all they could to induce the Fijians to renounce their sins. God can work by whom and through whom He sees fit. Missionaries were scarce; hence the Lord transformed the heathen and used them. One of the missionaries, James Calvert, gives such an excellent statement of these changes that I cannot forbear making a lengthy quotation. He says:—

"The distance is great indeed from the desperate, lawless, and vile course which these men held, to the high standard of morality which the New Testament teaches; yet Chris-

tianity elevated them to that standard, and thereby wrought a triumph which no drilling of mere moral culture could have achieved; it went deeper than any other system could have reached, exercising, as it did, a power which no other could command. It did more than reform these licentious savages. In changing their hearts, it wrought in them a new style of ideas, a new class of motives. In the breast of the relentless warrior, the treacherous savage, the wily, suspicious heathen, it set up a quick and active charity, giving birth to strange emotions never felt before,—the emotions of sympathy and love for those whom they had hitherto known only as the sharers or the objects of their crime. They felt impelled to spread, as they could, the knowledge of that truth which had been the means of thus completely renewing them.

"Most hearty and zealous were many of these



A NATIVE OF FIJI.

early Tongan Christians in carrying out, in every possible way, the spread of Scriptural holiness through the land. They were constant and laborious in schools, and useful as class-leaders and exhorters. Denying themselves, and taking up their cross, they followed Christ diligently, striving hard to do something to repair the mischief they had effected by their past wickedness. Their services were invaluable, and it cannot be doubted that they were supplied by the Lord to meet the peculiar exigency of this difficult mission. No better pioneers could have been found. They sailed with their chiefs to many islands, and had influence with men high in power. They were not hindered by the fears to which the Fijian converts were liable, and boldly professed Christianity. Their position was independent, and they held family prayer, generally accompanied with singing, on board their canoes, or in the houses where they stayed in their frequent voyages. Thus was the name, and something of the character of Christianity, made known more widely and in shorter time than it could have been by any other agents."

Hard indeed must be the heart that is not filled with devout gratitude to God for what He has done in these heathen lands. Christian

missions have required money and the lives of men. The expenditure has been great, but nothing in comparison with the returns. A great work still remains to be done.

#### CHRIST AND THE LAW IN THE NEW COVENANT.

J. H. WOODS.

A MISUNDERSTANDING exists in the minds of many honest people in regard to what law is mentioned in the new covenant, and also what relation Christ and the people of God sustain to that law. By referring to Heb. 8:10, we learn that the new covenant was made between God and Israel: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them upon [margin] *their hearts*, and I will be to them a God, and they shall be

to me a people." This verse is part of a prophecy relating to the new covenant found in Jer. 31:33, and the law here referred to is the one that existed in the days of that prophet, which all must admit is the law of ten commandments. Christ is the Minister of the new covenant: "But now hath He obtained *a more excellent ministry*, by how much also He is the mediator of a better covenant, which was established upon better promises." Christ sealed the covenant with his own blood the night before He died (Matt. 26:26-29); Paul taught that it was too late to insert other clauses into that covenant after it was ratified (Gal. 3:15), and the person labours in *vain* who teaches what the new covenant does not embody. Matt. 15:9.

How did Christ regard the law? He says through his servant David, "I delight to do thy will, O my God; yea, *thy law is within my heart*." Ps. 40:8. Christ, the Minister of the new covenant, desires to write the same law—the law of God—in the hearts of his followers that He has in his own heart. This is just in harmony with the statement quoted above, "I will put my laws into their mind, and write them upon their

hearts." Christ has promised to dwell in the heart of the Christian (1 John 4:12; Rev. 3:20), and happy is he who has the Heavenly Guest abiding there. But Christ has his Father's law written in his heart; so, then, if the Christian takes Christ into the heart, he must take the law also, for it is impossible to separate the two.

That there is a class of people who have the law in their hearts, a statement from the gospel prophet clearly proves: "Hearken unto Me, ye that know righteousness, *the people in whose heart is my law*; fear ye not the reproach of men, neither be ye afraid of their revilings." This, then, is the very work that Christ is seeking to carry out under the new covenant. All professed Christians are agreed that nine of the ten commandments are binding upon all, and thus offer no opposition to those that keep them; but there is a class of people who believe that all the ten commandments are binding to-day, and that if they attempt to keep the law, and yet "offend in one point," they are "guilty of all." Jas. 2:10. What commandment is it that nearly all Christendom are offending God by transgressing?—The fourth commandment of the decalogue. This is the one that teaches the observance of the seventh day of the week in preference to the first, and through keeping it,

along with the other nine, we fulfil the whole duty of man. Eccl. 12:13.

We have the example of Christ in keeping this day. Luke informs us (chap. 4:16) that it was his custom to keep the Sabbath, his steps being directed towards the place of worship on that day. He tells us to learn of Him (Matt. 11:29); John says we must "walk even as He walked" (1 John 2:6); and Peter's testimony is that we should "follow his steps" (1 Pet. 2:21); and if Christ's steps led to the house of God on the Sabbath day, surely ours should tend in the same direction. Let us follow Christ in every step He took, seeking his ways, doing his will, and submitting to have his Father's law written in our hearts by the Holy Spirit of God, thereby entering into covenant relationship with Christ.

#### "EVEN SO COME, LORD JESUS!"

N. A. DAVIS.

Soon may His glory, coming, fill the skies,  
When the archangel's trump and voice shall sound,  
And sleeping saints and living ones shall rise.

Soon may it dawn on us, that glorious day  
When parted friends shall meet, long severed here,  
And tears and sorrow all shall flee away.

Soon may He come, our Saviour come, again;  
The Prince of life, for whom we've tarried long.  
Our hearts reply, "So come, dear Lord. Amen."

Now sigh we oft, and find the burden press  
Upon our souls, and long we for our rest,  
For the fruition of the promised blessedness.

We toil and labour on, in tears and song;  
And cheer ourselves and others on the way  
By saying, "He shall come; 'twill not be long."

Sweet hope! that gilds our fears and tunes our praise,  
Turns night to day, and bids our sorrows cease,  
And floods with glory all earth's devious ways.

#### GOD OVERRULES THE NATIONS.

S. MCCULLAGH.

ENUMERATING the signs of his second advent, the Saviour told his disciples that upon the earth there would be "distress of nations, with perplexity," also "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25-27. The time has fully come when these words are literally fulfilled. The leaven of disaffection has permeated every community. No one is satisfied. Democrats convulse; Conservatives tremble. Every faction of society tacitly recognises a fictitiousness in most of the affairs of life. No government satisfies its country. Nations are watching each other with jealousy. Truly it is a time when upon the earth there is distress of nations with perplexity.

But in all these things men look in vain for a remedy or a deliverer. There never will be a remedy for this state of things, until the King of all kingdoms shall come to "break in pieces and consume all these kingdoms," and they shall be "broken to pieces together, and become like the chaff of the summer threshing-floors." Dan. 2:44, 35. The prophets of the Most High have handed down to us many most remarkable examples of God's dealings with the nations of the past, which should be studied now with earnestness by the subjects of every earthly kingdom. In those examples we can often read our own history and destiny.

About six centuries before Christ, the great kingdoms were vying with each other as to which should be the greatest in honour, glory, and power, much as the nations are doing today. Egypt was proudly boasting, "I will go up, and will cover the earth; I will destroy the city

and the inhabitants thereof." Jer. 46:8. Tyre, especially, was very invidious. Rejoicing at the calamities which befell Israel's Zion, expecting thereby to enrich herself, she diabolically exclaimed "against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste." Eze. 26:2.

But the Lord took advantage of this epoch of national egotism to send a message to five different kings, reminding them that He was the creator of the earth, and the territory over which they ruled He would give to another. "It is a fearful thing to fall into the hands of the living God." This is the divine message sent by Jeremiah the prophet: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto Me." Jer. 27:5.

Egypt underwent a fearful scourging for her boasting. Tyre was subjugated by the king of Babylon, and many other nations were entirely vanquished by the word of the Lord. Thus it is apparent that by divine permission kings rule and have their power. Numbers of kings, heathen though they were, were forced to admit the truth of God's word that "there is no king saved by the multitude of an host; a mighty man is not delivered by much strength." Ps. 33:16. The mighty governments of earth can plan in secret, but the great I AM overrules their designs openly. The angel Gabriel spent twenty-one days in the Persian courts during the deliberation of that government, to overthrow the designs of that avaricious nation. At last Michael, the captain of heaven's host, come to assist Gabriel, and God's purposes conquered. Dan. 10:13.

Although no king rules except by divine interposition, and many wholly disregard the claims of God, yet they fulfil God's purposes among the nations. Nebuchadnezzar, the egotistical king of Babylon, was taught a bitter lesson, and the truth was wrung from his heart "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Dan. 4:17. Babylon was raised up to fulfil God's will in chastising other nations for their iniquities.

Paul taught the Athenians that no nation could extend its boundaries except by the appointment of Jehovah. The same great truth exists to-day. But the messages to the nations, now are far more solemn and searching in their character, than those sent to the eastern nations before Christ. Not ten, twenty, or forty kings are to be subdued by a Babylonian foe, but soon all the nations are to be vanquished by the King of kings and Lord of lords. Soon the "army of heaven," of which the king of Babylon spoke, is to move in the direction of this earth, "and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Then shall the great voices in heaven proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign forever and ever." Then shall "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man," hide themselves "in the dens and in the rocks of the mountains." Matt. 24:30; Rev. 11:15; 6:15. These are the warnings that now should be sounded in the ears of every ruler among the children of men. This is the time to herald the messages announcing the coming of the King of kings. The signs given by the prophets and their

Master to show his coming near, "even at the door,"—

"Are fast fulfilling year by year,  
And soon we'll hail the glorious dawn  
Of heaven's eternal morn."

The nations, in arming themselves from centre to circumference, are simply carrying out God's designs; and when the angels in charge let go the winds of war, then the world will be punished for her iniquities. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

May God help the honest hearted to turn their faces Zionward in this time of peril, that they may be saved in the great day of God's vengeance. Thus saith the Lord, "Whose words shall stand, mine or theirs?"

#### A JOYFUL SERVICE.

"WHAT business are you in now?" asked one young man of another.

"I am working for Christ," was the reply.

The friends had met after a brief interval of absence, each to find the other changed.

"An honest, but not a paying work. You will need to work for the world as well as religion. You always said you meant to be a rich man, an influential man; but you have started wrong for that. Large drafts upon your time, your purse, and the sacrifice of many plans, are demanded by this religion of yours."

"I have started just the right way, my friend, to reach wealth, influence, and all the earthly good I have so foolishly boasted. I would have. I have sacrificed nothing, but gained all things. I will try to prove all things."

And the young man did prove it nobly to his friend and to the world. In his business relations, in his intercourse with the world, he stood firmly upon the Rock which he had chosen for his foundation, and many whose shelter had been early washed away, looked up to his secure dwelling, and built on the same Rock. Religion was his every-day dress, and no Sabbath cloak was needed to cover its soils; for prayer and watchfulness kept it pure day by day. To give as God had prospered him, of wealth, of time, of talent, was a part of his joyful service, and God gave him back in return fourfold.—Selected.

#### COURTESY AT HOME.

WHY is it that so many people keep all their fine manners for the outer world and have none left for home? Why do mothers train their little ones, in every way but by example, to be always courteous, and then wonder that they are sometimes rude? If you fail to say as surely, as to their elders, "Thank you," "I beg your pardon," or "If you please," to a child, so certain will that ready little wit take on the conviction that politeness is not for every-day use nor for home consumption.

Why should we show our love by our impoliteness?

I have never forgotten an incident of my childhood. I was away from home for a few days, and on my return the younger ones fell on me at once. Letters had come from two absent brothers, they said, and addressed to me; so to all their entreaties to open them our mother had said no one could do that but myself, and they thrust the envelopes in my hand. Could a daily lecture have taught the precept in so sure a manner as that practice?—Good Housekeeping.

## The Home Circle.

### THE HIDDEN FUTURE.

M. P.

WHAT of sorrow, what of joy,  
In the hidden future lies,  
All, our God, is known to Thee;  
All lies open to thine eyes.

What to us is seen afar,  
Darkly as through mists of night,  
Shines to Thee all bright and clear  
As the summer's noonday light.

Therefore leave we in thy hand  
All our sorrow, all our joy,  
Knowing well that naught can harm,  
Naught our soul's true peace annoy.

Knowing well that we are safe  
If thy love is round us thrown,  
As a fortress, that from strife  
Shelters and protects thine own;

Knowing well that Thou wilt give  
All good things we need below,  
And thy loving hand wilt guide  
In the way that we should go.

Only let thy light from heaven  
Shine more clearly on the road,  
That our steps may falter never  
From the path our Saviour trod.

And at last in thy great mercy,  
Bring our souls in peace to Thee;  
By Christ's merits bless and crown us  
With a joyful victory.

Worthing, England.

### WOMEN OF THE BIBLE.—XXXIII.

#### Abishag.

A. M.

WEALTH, power, and beauty are the things most desired by the natural heart. The former is not an evil in itself; it is only by misuse that it becomes such. The same may be said of social and political power; they afford opportunities for good, but not infrequently they are used for selfish, ambitious ends. From the little we know of Abishag, we learn something of the power and danger of beauty. Every age has its particular idol-worship; and if we should be asked to name the special one of our own day, we might safely reply, "Stimulants" from the gross to the more refined, which are believed by many to be the very elixir of life; and even where their baneful effect is admitted in the loss of health, the practice of using them is continued, and they are declared to be the great restorer. Unless a positive stand is taken against this pernicious practice, we are exposed to the subtle influence of friends and others who suggest, on every pretext, the potent potion; in this way many poor souls have passed away under its deadening influence.

In the days when king David was old and stricken in years, "they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him; but the king knew her not." The servants who suggested this plan would probably include the physicians, who acted upon the depraved notion of their day, coupled with a desire to pamper to what they supposed was still the pleasure of the king. They succeeded in carrying out their plan; yet the record plainly states that David fell not into their snare. But had he

lived at all times in strict accordance with the spirit and letter of the seventh commandment, and opposed every custom that tended to weaken it, no one in his last days of physical weakness would have dared to propose such a remedy. Our only way of safety is to walk within the boundary of God's holy commandments, which He has set as a defence round about the feet of his children, through which the wicked cannot break upon them.

After David's death, Adonijah, his son, desired to obtain Abishag for his wife, but could not do so without the permission of Solomon, who had been made king by divine appointment. And to obtain this permission, he sought the aid of Bath-sheba, Solomon's mother; because he had displeased Solomon by aspiring to the throne before his father's death, and had induced Joab, and Abiathar the priest, and others to help him. He prepared also chariots and horsemen, and fifty men to run before him. When therefore Bath-sheba came before king Solomon, she said, "I desire one small petition of thee; I pray thee, say me not nay. . . . Let Abishag, the Shunammite, be given to Adonijah thy brother to wife. And king Solomon answered and said unto his mother, And why dost thou ask Abishag for Adonijah? Ask for him the kingdom also." And Solomon would not grant her request. He saw that the evil mind of Adonijah was still directed to obtaining the throne, and for this act he lost his life.

This is all we know of the history of Abishag; her great beauty brought her into dangerous and difficult positions, which only by the help of divine aid could she escape. How often this divine aid is put forth to rescue the unsophisticated and unsuspecting against the wiles of the devil, we shall not know until we read the history of our life kept by the recording angel! Then shall go up from our hearts the refrain, "Holy, Holy, Holy, Lord God Almighty," as we learn of the wonderful way of his love and mercy, which kept watch over us.

Then what is the work now for those who have sought and obtained pardon for sins that are past in God's appointed way? The apostle tells how he went forward, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." 1 Cor. 9:26, 27. Let us notice carefully the words, "*I keep under my body, and bring it into subjection.*" How many can say, I also. Alas! with the majority it is, I am in subjection to my body; it is always asserting over the higher, nobler, spiritual aspirations of my soul. My tongue is still an unruly member; my eyes still behold and enjoy vanities; my mouth still craves for those things which I know are not good; and often I am doing the things I would not; and so my influence for good over others is weakened, and I become a stumbling-block; and my warfare is often like one that beateth the air, and my run for the incorruptible crown most uncertain. The apostle speaks of such as "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." "For if ye live after the flesh, ye shall die; but if ye *through the Spirit* do mortify [cause to die] the deeds of the body, ye shall live." Rom. 8:12, 13.

Yes; the Christian warfare with self is real, and must be persistently fought to the end. "Be thou faithful unto death" is the condition of the promise, "and I will give thee a crown

of life." Rev. 2:10. But many are deluding themselves that a mere intellectual assent to certain Bible doctrines is sufficient, irrespective of the plain teaching of the Scriptures, from beginning to end, that the life must be brought into harmony with the divine will. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

"Make duty plain, O Lord.

Thy will we seek to know;

O, grant thy Spirit with thy Word,  
To guide our steps below.

"Help us thy truth to love,

And while we love, obey;

Be Thou our counsel from above,  
Show us thy will and way."

### MISS WELLS'S CLASS.

"MRS. HENRY is seriously ill, and there are the ten girls of her Sunday-school class without a teacher. Will you not take them, Miss Wells?" asked Superintendent Harris, intercepting a tall, graceful young woman who was just leaving the church.

"I would do so gladly, Mr. Harris, but I have no adaptability for teaching."

"Have you tried it?"

"No."

"Then you have no right to judge of your capabilities. Come, I depend on you," and the young woman reluctantly followed him to the class.

She had not been in the school for a long time, and felt ill at ease with all those bright eyes scrutinizing her.

"I will get through the hour some way today; but I will not get caught again," she thought, glancing over the lesson chapter. She got along very well. The girls were ready and intelligent; and after awhile in connection with some thought brought out by the subject, she said,

"It is just as bad to harbour a sinful thought as it is to make a sinful speech."

"I do not think so, if you please, Miss Wells," said the very youngest little girl in the class, "because a sinful speech injures others besides yourself. It passes the wrong thought along."

"What do the rest of you think?" but no one seemed ready to express an opinion, and Miss Wells was not prepared to admit that she might be mistaken, so she compromised by saying,

"Supposing we all think it over for a week, and talk about it again."

Unwittingly she had committed herself for another lesson, and being too proud to withdraw or to break her word, she prepared her lesson, becoming interested before she was aware of it.

As she entered the class on the next week, she greeted her girls pleasantly, and said,

"I am glad you are all here; for I wanted to tell you that I am sure I was wrong in what I said, and that my little friend was right; for a spoken sinful thought must be worse than one that remains unspoken, and that, we trust, must be banished from the heart by the Holy Spirit dwelling there, never to return."

"I am glad you said that," the oldest girl in the class whispered, tremblingly; "for I need the example, it is so hard for me to acknowledge that I am in the wrong, even after I am convinced."

"I found it hard," said Miss Wells, the tears

brimming her blue eyes; "and I have had to pray over it every day during the week. I was sure I was in the wrong last week; but I could not bring myself to say so. I thank the Lord for helping me now to say what is right and honest."

She said this in such a way that it brought the girls at once to her level, making her one of them; and several others related their own little trials and experiences in deciding between the wrong and right.

It was a very helpful talk, and established a perfect sympathy between teacher and scholars that remained unbroken for years. The youngest girl in the class, now a matron of forty, told me the story at a convention.

"It was a little thing in itself," she said; "but its influence upon our hearts was deep and permanent. We had believed Miss Wells to be proud, thoughtless, and indifferent; we found her honest, sincere, and tender, and after that our confidence in her and in her love for us and for her work for Christ was unbounded; and that was the secret of her success with us. We all became Christians, and aspired to be just such Christians as Miss Wells."—*Mrs. Annie A. Preston.*

#### CONCERNING SILENCE.

THE desire for sympathy may lead to disaster, as witness John Harris and his wife. I married the two in '88, and they went to live in the cosey home John had built just across the street from the White homestead. Polly was a darling only child. So was John. Polly had always told "ma" everything, and had been in the habit of crying when crossed. John had been pampered by his widowed mother, and was all fire and tow anyway. He was too hard a worker, and ambitious.

The result was that when John said he hated fish-cakes and weak coffee, and snapped because dinner was not waiting for him, Polly ran across the street to be consoled by "Ma" White, who, full of the wrongs of her darling, freed her mind to her most intimate friend, who at once told all to "Ma" Harris, who lived "just around the corner." "Ma" Harris told her dear John, who, stung out of reason, complained of Polly, and back went the story. From little spats big quarrels came to the little home, and one unhappy day Polly rushed off to a lawyer and applied for a divorce. Foolish, fiery John did not oppose her, and in less time than I can tell it his pretty home was gone into the pockets of the Griggsville bar, and his dear, silly Polly was with her mother. And Polly? She had much time now to think. She no doubt remembered that John's quick speech came always when he was very busy or very tired; that he had always responded to a kind word; that he was the handsomest as well as one of the most valuable men in the mills; and that, more than all, he was baby's father. She sat by the window, day after day, looking out upon the world and the empty little house across the way with unseeing, dry, hot eyes. John, glancing up one day, caught a glimpse of that piteous picture. He had never loved any other woman. He loved her dearly still. He did the wisest thing possible, in his young impetuosity. He bolted into the house and begged her to remarry him—and remarried they were, after a separation of just twelve days.

"You see, we were dreadful fools," explained John to me in a private interview. "We weren't so very old to be married, Polly being only eighteen and I twenty-three; but we'd 'a' got along if it hadn't 'a' been for the talking outside. I am quick; but I never meant to

hurt her, and I work late, and have to be on hand sharp in the morning, and Polly never had any idea of living by a bell. Well, and we let ourselves tell things. Now, sir, as soon as Polly can go, we're going to Kansas; and we've agreed, when one of us is snappy, to just bite the door-latch till we forgive, or forget, or make apology, or something. You understand, sir? We've just made up our minds that finding fault with each other is, after all, only finding fault with our own judgment in choosing each other. Besides, there's no comfort in it."

The brave young fellow might have added that if to reveal the faults of husband, or wife, or friend, is but to reveal our own shortsightedness in choosing such a one, to reveal the faults of kindred is to find fault with the blood filling our own veins. Faults told are not eradicated, and there may come a time when to our longing eyes all those faults have disappeared, and we, seeing only the lost larger good, the faithfulness and tenderness, would have our world see what we do all too late.

"If I'd 'a' lost a man as made me as unhappy as you've always said Joshua Mills always made you, I wouldn't make such a fuss," I heard one sister say to another just made a widow.

"Maria, you don't seem to see that the worst part of it all is I never made enough of his good side!" moaned the bereaved one.

I have found, too, that in my church relations silence is as a soothing balm. When Deacon Bullhead finds fault with me for not visiting, or Deacon Screwys takes me to task because my salary is forever behind, or Deacon Doolittle begins to nag me about doctrine, I am silent until a chance offers to slip off into talk about some theme more pleasant. I find that my ministerial brethren are harassed by like trials; and as I grow older, I find that, when I take an outing of any sort, I bring home the most serenity if I have spoken only of the pleasant side of my work while gone, remembering the best of my people and not the worst.

And, finally, the chronic sympathy-seeker (it tends to become chronic) is a bore with whom the world has little patience. The woes that cut the deepest usually are patent and speak for themselves. The cheeriest soul I know lived for years in daily terror from a drunken husband. One of the brightest rooms I enter holds an invalid who has lain in it ten years, and will never leave it alive. A good imitation is next to the real thing in its effect upon the neighbours, and I fancy I would rather my neighbours should envy me, believing me happy, than that they should pity me, believing me most miserable.

No anatomy has ever fully described the tongue. Its powers transcend classification. With all her gifts, nature has left man a most dependent creature, finding his highest happiness in the love and tenderness of others and binding him mysteriously to his home. Alas for him to whom home is not a sanctuary—a shield for the trembling heart, a cover for the defenseless head!—*Christian Union.*

#### LIFE'S BURDENS.

THERE are some grand souls who endure, natures that never bow before any storm except in the spirit of submission. Such do not worry.

There are others who will not adjust themselves to the inevitable conditions that surround them. They are continually seeing how different their lives would have been if only they had had the other person's opportunity. The secret of life is not in being the other man, but in being yourself, getting and giving every possible op-

portunity for growth and strength in your own life. Nothing shows more clearly the mental weakness of a person than the excuse for deterioration, material or spiritual, that "I have not had a chance;" that "circumstances have been too much for me." Circumstances are the waves in the sea of life; if a man is swamped by them, it is evident that he has not learned how to manage his life when these waves are met.

Every one must meet his life under its own conditions. "It is hard for thee to kick against the pricks." The pricks were the inevitable facts of God's ruling power. Not all the Pauls in the world, fired by the most intense zeal, could prevent the triumph of God's purpose in the world.

So with our lives; we can sit down and kick against the pricks, or through the grace of Christ we can so adjust ourselves to them that we make them a part of God's purpose of working out eternal good.—*Christian Union.*

#### MOTHERS, SPEAK KINDLY.

CHILDREN catch cross tones quicker than parents, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their play with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything that they are bidden; while in many a home where the low, firm tone of the mother or the decided look of her steady eye, is law, they always think of obedience, either in or out of sight.

O mother, it is worth a great deal to cultivate that excellent thing in a woman—a low, sweet voice. If you are ever so much tried by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you even to try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but always evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have he excuse for them that they lighten your burdens any; they make them only ten times heavier. For your sake, as well as your children's, learn to speak low. They will remember that tone. So, too, will they remember a harsh and angry tone. Which legacy will you leave your children?—*Selected.*

BRONSON well says that "Selfishness seems to be the complex of all vices. The love of self, when predominant, excludes all goodness, and perverts all truth. It is the great enemy of individuals, societies, and communities. It is the cause of all irritation, the source of all evil. People who are always thinking of themselves have no time to be concerned about others; their own pleasure or profit is the point on which everything turns. They cannot even conceive of disinterestedness, and will laugh to scorn all who appear to love others as well as themselves. Selfishness is the very essence of the first original sin, and it must be corrected or we are lost." The Bible gives us the cure: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

"WHAT man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." "Whoso keepeth his mouth and his tongue keepeth his soul from troubles."



## 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, January 15, 1893.

### NOTES OF TRAVEL.

AT Darjiling, where we were when our last letter closed, we experienced a remarkable change in the temperature. In Calcutta we sweltered in the lightest clothing we had; now, overcoat, fur rug, mittens, came into good use. I write by a coal fire in the heart of the land of a burning sun. Darjiling has for the tourist two attractions at least—its romantic scenery and its bazaar. To the plain-dweller it has perhaps a greater in its vigour and life-giving atmosphere. I was up early on the morning after my arrival to take in the first. Climbing a steep point back of the hotel, a grand and lovely view presented itself. The clouds had passed away or fallen into the valleys, where they lay in heavy banks hundreds of feet below; while round about, the vast Himalayas lifted their snow-capped summits into the golden glow of the rising sun. Chief of all stands Mt. Kinchinjinga, over 28,000 feet high, and associated with this grand monarch of the ages are six or eight others, each of them over 22,000 feet above the level of the sea.

It was Sabbath morning, and heaven and earth seemed to come very near together in those regions. For a long time the glorious sight filled the heart with praise and adoration towards Him who is the Maker of all. But it was not long before those earth-born clouds rolled up from the dark valleys, and the glory was veiled. So it is with life. We catch occasional views of heaven, and the LORD seems very near. But soon the vision is lost in the mists and clouds of earth.

The bazaar is held on Sunday, because the people who make it know no sacred day, and then the coolie people who work in the tea gardens are at liberty to come to town. The bazaar extends for nearly a half mile. Thousands of people are there, and a more motley throng it would be hard to find. The local people are Bhutias and Lepchas, but the Mongolian, Thibetan, Bengali, the Northwest man, and the man from the South, the Eurasian, and the European, all mingle together. But if the people are diverse, what shall we say of the wares? Nearly every known article, and hundreds of unknown ones. But the leading idea is food supply, rice being chief; fruits, produce, drinks, oil, sweets, tobacco, and especially a black disgusting mass of tobacco ground with molasses, and—I don't know what, evidently a very favourite article for smokers and chewers. The clamour and noise of business of this place rise up the hillsides with a roar. I left this romantic place with regret, as I thought of the heated, monotonous cities and plains before me.

My real visit to Calcutta began Nov. 8, on my return from the hills. I was an entire stranger; but a few letters of introduction soon brought me into contact with

genial kindness. Among others, I formed the acquaintance of Mr. G. C. Conklin, manager of the Methodist Episcopal publishing work, and Mr. Messmore, editor of the *Indian Witness*, an able and pleasing weekly paper, designed to help the mission work, and to fill an important place in Christian homes. These gentlemen took pains to give me all the information and assistance possible in the limited time at our disposal. Some of the facts obtained will be presented hereafter. These gentlemen express themselves as very hopeful for the future of India, and evidently GOD is at work in this dark land, the stronghold of Satan.

It was a very happy privilege to spend one day with Mr. Joseph R. Broadhead of the Wesleyan mission. Mr. Broadhead's home is at Dum Dum, seven miles from Calcutta, though his work is very extensive, both among the English soldiers stationed there, and among the natives in several stations. This brother and his wife received me with great kindness. I attended an evening service at the chapel, and also a native camp-meeting being held some miles distant. Here, about seventy-five natives of different ages were assembled under a tent, and services went forward almost continuously. At the meeting I was pleased to meet Mr. MacDonald, editor and secretary of the Christian Literature Society. These men came to their work by faith. Mr. Broadhead lived at first with a tree as his only roof, without friends or money. I was shown the little mud house in which Mr. MacDonald started his lonely work. For seven years he struggled on with nothing to show. His work was about to be discontinued at one time for want of funds and results; but now a large and encouraging work is growing up about this centre. A learned pundit was at the meeting, who had lately embraced the faith. He had formerly known the way and departed, but was brought back. It is said that his knowledge of the Sanskrit and oriental languages, and of the sacred books, exceeds that of almost any other man in Bengal. Heretofore the Bible in Bengali has been defective, and it is thought that the conversion of this man will be of inestimable value to the cause.

The active spirit of the meeting was a man who sat on the matting in the centre of the circle. He held a violin. About him were seated other violinists (fiddlers perhaps), and a tom-tomist. The singing did not lack spirit; and when joined in by a large class of girls from Mr. Broadhead's training school, it did not lack understanding and grace. Exhortations and testimonies were mingled in between verses, the fiddle bow serving a double purpose, for elocution as well as music. The leader was long a great sinner, but has come to the light, and gives good evidence of being thoroughly converted. Some native preachers were present, who spoke with dignity and evident good spirit, while the brethren named watched and guided the character of the occasion. Several interesting cases were present. Outside the circle were gathered Mussulmen, who listened with respectful attention. I was interested in this my first meeting with native Christians, and as they grasped my

hands there kindled in my heart a brotherly love for these jewels whom the LORD is bringing out of the mine. Another article will tell more of Calcutta.

### TO THE UTMOST PARTS OF THE EARTH.

ONE of the chief distinguishing features of the Bible and of the religion that it teaches is their perfect adaptability to mankind. They not only meet the wants of the race, and each want of every individual of the race, but they appeal in their various features of precept and illustration, in ways which people in every part of the earth and in every circumstance understand, to the tenderest sentiments of the heart. Other systems of religion have the limits of their adaptability clearly defined, and are circumscribed in their work and influence by those limits. They cannot exist outside of the region and circumstances that gave them birth. They were designed by finite minds, whose ambition, or at least whose ingenuity and forethought, did not extend beyond the bounds of personal acquaintance.

Not so with the Author of the Bible. Infinite wisdom united with infinite love to devise the way and means of salvation. In the provisions of that plan, the circumstances and peculiarities of every portion of the race and every locality were considered. The church of GOD had its birth and early experience at the cross roads of ancient history. Palestine was the natural centre of the old world for commerce and for conquest. It embraced every variety of climate, and produced within its borders the fruits and grains of both temperate and tropical zones. These natural features, so diversified, attracted people from all parts of the world, and impressed those who dwelt there with the peculiar influences which prevail in remote parts of the earth. It was eminently fitting that such a spot should be chosen for those scenes that composed the elementary history of GOD's work and people.

This circumstance, however, was only accessory to the cause that rendered the Bible and its religion cosmopolitan and universal in their application to the hearts and necessities of the race. The cause of such universality is in the fact that their Author is the GOD, not of Jews only, but of the universe. All men are in his image; all are alike his children; and it is in the nature of the case that as GOD pervades all places where his handiwork is seen, there should be in all nature a universal revelation of GOD. Hence faith in GOD and the system of religion which reveals Him are world-wide—universe-wide—in their adaptability to intelligent creatures. There is no speech nor language in which the religion of CHRIST exists as an exotic; it is indigenous in the requirements of all men. Its leaves are for the healing of nations, nor is there any other balm that brings peace and health to a race of dying men.

In connection with his work of grace, GOD has established everlasting memorials of his power and goodness throughout all the earth. These bear testimony to the omnipotence of his word, to his infinite love, to the tender



and intimate care of our Almighty Father. They are intended to lead the mind at every turn to God. In the temples erected to the worship of false gods, every niche and corner, every doorway and pillar, bears impressions which constantly remind the beholder of the object of worship. So in the great temple of nature, the Creator has distributed everywhere the images of his glory, the visible illustrations of his attributes. "The heavens declare the glory of God," it is written, and "the earth is full of the goodness of the Lord." The power and majesty of God are impressed upon us by the grand and sublime. The loveliness of his character is represented by the beauty and harmony seen all about us in a thousand forms. His goodness and love are told in the minute providence for every living thing.

The thought of these things is impressed upon the reverent mind in every place, and nowhere more than upon the grand and desolate sea. Here, to the child of God, there seems to be almost nothing between him and the object of his adoration. The psalmist felt the inspiration of the sea when he wrote, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." Majesty and power inexpressible are manifested in a storm at sea; but God controls the winds and the waves. He is the Maker of all. We look upon the peaceful billows rolling on so grandly and yet so calmly, and think that God says: "O, that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness like the waves of the sea." The never-ceasing surf reminds us that there is no peace to the wicked; that their lives are like the troubled and restless sea, continually casting up mire and dirt.

The sea has its wonders and beauties. No plants excel in delicate tracery and graceful form those of the sea. Its pearls and shells are not equalled by human art. Here, too, are creative wisdom and goodness displayed. The sea is full of "creeping things innumerable, both small and great," each creature the object of infinite care and goodness. Sin and death are represented among the inhabitants of the deep as well as in other circles; but beauty and goodness, power and majesty, are here, and they all speak the glory of God. Upon the ocean's lonely wastes man may freely meditate upon, and commune with, his Maker. Here, heaven and earth seem to approach; and as we stretch the vision to descry the expected land, we may not see the end of the journey, but we may see heaven bending to earth all around, while we seem to be shut in with God, and for a time the especial object of the divine love and care; and our hearts exclaim with the psalmist, "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

#### GENERAL FEATURES OF JAPAN AND THE JAPANESE.

S. N. H.

IN many respects Japan is an interesting country. It is not uniform in climate; for its long extent from north to south would prevent this. Japan is mountainous, and but a small proportion of the land is cultivated. It may be said to be a poor country; the people are poor. The Japanese tea finds a ready sale in both American and European markets. The Japanese paintings and lacquer work are known the world over. Much of their painting is on silk of their own production. They are great imitators, but not originators. Rice is a staple article of diet. Since treaties have been formed with other nations, new life has been put into the Japanese people. They have sought earnestly and ardently to imitate the Europeans. At one time they were desirous of establishing Christianity by law, and would have done so, had not the missionaries advised otherwise. They do not like to have the name "heathen" applied to them; and while we call them heathen, they in return, call us barbarians.

Generally they are an educated people. The Buddhists who entered Japan in the sixth century began their work by establishing schools in different parts of the country; and by instructing the children in these schools, they instilled in them the principles of Buddhism, so that the common people of Japan are Buddhists. The higher classes are the Shintos. The Shinto religion has no system, although their temples are quite numerous throughout the country. A Shinto worshipper will go up to his temple and there ring a bell, to notify the spirits of the ancients that he has come to worship, go through some form of prayer, and turn away satisfied.

The Buddhists have a systematic form of worship. Like Protestant Christians, they are divided into numerous sects. The Buddhists are a missionary people; but there are many things about them that make it difficult for missionaries to reach them. They do not believe in eating meat, because they think that when a man dies, his spirit goes into some animal, and there is a liability of one eating his friends. If he has been a very wicked man, it goes into some ferocious animal. But these animals are simply the habitation of the souls in their progression, until they reach Nirvana, that is, a state of nonentity, without any knowledge, which they conclude is perfect rest, peace, and happiness. This is their heaven. Fujisan is a mountain held sacred by them, the top of which is covered with snow summer and winter. All of the mountains of Japan are covered with snow in the winter.

The Japanese are an affectionate people. Treated kindly, they will manifest the greatest appreciation. They are a courteous people, and are always smiling even under the greatest afflictions and sorrows. When the heart is wrung with anguish, they yet outwardly appear joyful and happy. They look upon it as an exhibition of weakness to manifest grief or sorrow. While in Japan, a missionary informed us of the case of a neigh-

bouring family who were noted for the affection they manifested, especially that of the children for the parents. The father sickened, and finally died. The son, a young man, came for aid to this missionary, and spoke of the death of his father so carelessly and in such a way as would lead one who was not acquainted with them to conclude that there was no love or sympathy in his heart; "but," said the missionary, "I positively know that his heart was broken in view of the death of his father."

In former days they considered it a great dishonour for a man to draw his sword in vain. If he did not kill the one for whom it was drawn, he would kill himself. They had but little regard for life, either their own or their neighbour's. There was a time when the smallest theft was punishable with death. Individuals who had stolen some trifle, and knew that they would be convicted, would voluntarily walk up to the block, and have their heads taken off.

The Japanese are much of the same type as the Spaniards and the inhabitants of the south of France. They are of middle stature; the men about five feet, six inches in height, while the woman rarely exceed five feet. Their hair is glossy, thick, and always black; their eyes are equally dark, their teeth white and slightly prominent. The shade of their skin is totally unlike the yellow complexion of the Chinese; in some cases it is very swarthy or copper coloured, but the general tint is an olive brown. Children and young people have usually quite pink complexions. The women follow the Chinese type much more distinctly. The eyes are narrower and sloped upwards, and the head is small. Like the men, their hair is glossy and very black. They have clear, sometimes even perfectly white skins, especially among the aristocracy, oval faces, and slender graceful forms. Married women shave off their eyebrows and blacken their teeth. Their manners are peculiarly artless, and often remarkably elegant; but the harmony of the whole is spoiled by an ugly depression of the chest, which is observable in the handsomest and best formed among them.

They are not as reliable a people as the Chinese; they are more fluctuating and impulsive in their feelings. If injured, they know but one remedy, namely, to avenge themselves; and this is frequently done by taking the life of the one who they suppose has injured them. They have an interest to dress and pattern after the Europeans in almost everything they can. They use pack horses in carrying their loading. These horses have straw shoes. The men wear straw sandals, and also wooden clogs. These clogs are simply a piece of wood shaped to the bottom of the foot, and one small piece under the ball of the foot, and another under the heel that would raise it about two inches. Then a string comes over the foot to hold the clog in place. These are always removed as they enter the house.

The Japanese are an extremely neat people. Frequent bathing is characteristic of them. It is said that they change the water in the bath tub but once a day, and

this is used by all the family, including their friends and visitors. But the Europeans that lodge with them have the advantage in this respect, that as an act of courtesy they bathe first each morning. Another redeeming feature of all bathing in the same water is that they bathe so frequently that the water does not become so impure as it otherwise would.

They are an attractive people. If they are made to realise that you are their friend, they are easily led; but when they are abused, it is published in their papers, so that the family that abused them would very likely be a subject of revenge at some future time. Some missionaries have suffered at their hands, and it is supposed that the reason is that the Japanese themselves were not treated with the respect that should have been shown them.

#### THE PEOPLE OF ASSYRIA.

E. J. B.

THE founding of the kingdom of Assyria is thus mentioned in the Bible: "Out of that land [Shinar] went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah." Gen. 10:11, 12. The people were the descendants of Asshur, the second son of Shem. Verse 22. Like Nimrod, Asshur was the recipient of divine honours. Mr. Rawlinson says, "In the inscriptions the Assyrians are constantly described as 'the servants of Asshur,' and their enemies as 'the enemies of Asshur.' The Assyrian religion is 'the worship of Asshur.' No similar phrases are used with respect to any of the other gods of the Assyrian pantheon. We can scarcely doubt that originally the god Asshur was the great progenitor of the race, Asshur, the son of Shem, deified. It was not long, however, before this notion was lost, and Asshur came to be viewed simply as a celestial being, the first and highest of all the divine agents who ruled over heaven and earth." For the Assyrians worshipped a variety of gods; as, "Shamas and Sin, the sun and moon; Nergal, the god of war; Nin, the god of hunting; and Vul, the wielder of the thunderbolt," with many others. Professor Sayce says that Asshur "became the divine impersonation of the power and constitution of Assyria."

As portrayed on their monuments, the features of the Assyrians bore some resemblance to those of the Jews; but they had a more robust muscular development, being broad shouldered and large limbed. "Nowhere," says Mr. Rawlinson, "have we a race represented to us monumentally of a stronger or more muscular type than the ancient Assyrian. The great brawny limbs are too large for beauty; but they indicate a physical power which we may well believe to have belonged to this nation—the Romans of Asia—the resolute and sturdy people which succeeded in imposing its yoke upon all its neighbours."—*The Second Monarchy, chap. 3.*

Their favourite pastime—hunting—was quite in keeping with the national character, and tended to develop the military qualities of hardihood and endurance. The early

kings in particular delighted in hunting the buffalo, the lion, and the scarcely less ferocious wild bull, both the latter being "beasts of vast strength and courage, which could not be attacked without great danger." There was lesser game that the people frequently hunted for either pleasure or profit; but the king did not condescend to these.

A. H. Sayce, M. A., says of them, "They were a military people, caring for little save war and trade." The Assyrians fought not for fame and empire alone, but for plunder as well. "This account," says Philip Smith, B. A., of the record of one of their raids, "sets in their true light a large proportion of the so-called conquests of the Assyrians—predatory excursions on a vast scale, to strike terror into hostile tribes, and to carry off slaves and booty to enhance the monarch's state at home." Assyria was the lion that "did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey and his dens with ravin." Nahum 2:12. In their many wars the kings accumulated vast treasure; for the wealth of kings and kingdoms was poured into their heaped-up palaces. They "returned laden with plunder," says the historian. They filled their "dens with ravin," says the prophet. The king could say, as expressed by Isaiah, "I have removed the bounds of the people, and have robbed their treasures. . . . My hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth." And he adds, in the pride of his heart, "There was none that moved the wing, or opened the mouth, or peeped." Chap. 10:13, 14.

It is not strange that a people so powerful and prosperous should be noted for their pride. This trait is mentioned by Isaiah, Ezekiel, and Zephaniah. The Assyrian proudly asks, "Are not my princes altogether kings?" But the LORD says, "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom, for I am prudent." Isa. 10:8, 12, 13. Ezekiel testifies, "Thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height." Chap. 31:10. And he said in his heart, "I am, and there is none beside me." Zeph. 2:15. The inscriptions on the monuments confirm the testimony of Scripture, being everywhere pervaded by this spirit of pride.

The Assyrians were fierce and cruel. This would be inferred from what has been already said of them. Ferocity and cruelty were common traits of Oriental character; but the Assyrians excelled. "The Assyrian annals glory," says Professor Sayce, "in the record of a ferocity at which we stand aghast." Isaiah speaks of the nation as "a mighty and strong one, which, as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." Chap. 28:2. Strikingly in harmony with this passage are the words of Tiglath-pileser I., as quoted from the Assyrian records by Philip Smith, B. A., in his "Ancient

History." "The ranks of their warriors," he says, "fighting in the battle, were beaten down as if by a tempest. Their carcasses covered the valleys and the tops of the mountains. I cut off their heads." Compare with this Nahum 3:3. It is no wonder that the prophet calls Nineveh, their capital, "the bloody city." Nahum 3:1.

Another unlovely trait was their treachery. "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee!" is the denunciation of Isaiah. He adds: "He hath broken the covenant, he hath despised the cities, he regardeth no man." Isa. 33:1, 8. In the same vein Nahum declares that the "bloody city" is "full of lies and robbery." Chapter 3:1.

The Assyrians were less a literary people than their neighbours of the southern plain, from whom, to a great extent, they borrowed their literature, their arts and sciences, and even their religion. On this point Professor Sayce says, "Their literature, like their culture and art, was borrowed from Babylonia, and they never took kindly to it. Even under the magnificent patronage of Assur-bani-pal, Assyrian literature was an exotic. It was cultivated only by the few, whereas in Babylonia the greater part of the population seems to have been able to read and write." They "derived the greater part of their deities and religious beliefs" from the same source. Yet the Assyrians were probably not more deficient in mental vigour than in military prowess. Mr. Rawlinson says, "In mental power the Assyrians certainly deserve to be considered as among the foremost of the Asiatic races. They had not, perhaps, so much originality as the Chaldeans, from whom they derived the greater part of their civilisation; but in many respects it is clear that they surpassed their instructors, and introduced improvements which have a greatly increased value and almost a new character to arts previously discovered."

Such were the great and mighty people, who, for a decade of centuries, maintained an independent national existence in the Upper Mesopotamian Valley, and built up a great military empire which was remarkable for its extent and permanence. "Behold, the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great; . . . therefore his height was exalted above all the trees of the field and his boughs were multiplied, and his branches became long; . . . so that all the trees of Eden, that were in the garden of God, envied him." Eze. 31:3-9.

#### LIKE AS A FATHER.

E. J. WAGGONER.

"LIKE as a father pitieth his children, so the LORD pitieth them that fear Him." Ps. 103:13.

This text is one of the most precious and comforting to be found in the Bible. It has encouragement alike for old and young. But expressive as the text is, it is doubtful if any ever grasp the fulness of its meaning. Most people doubtless think of a father'

love and pity for a good child, but that is not what is referred to. The Scriptures themselves afford us a striking example of fatherly pity, which should always be considered in connection with this verse. It is the case of the man who wrote the text.

Absalom was a wayward son. How much of this waywardness was due to his father's indulgence, we need not now stop to inquire. The fact is, that he was thoroughly selfish. There is no evidence to show that he had any real love for anything except himself. Yet his father loved him. When Absalom killed his brother Amnon, and fled, "David longed to go forth unto Absalom." The soul of David was consumed with longing for his son. Finally Absalom was recalled from exile and received the kiss of forgiveness, and lived in the presence of his father. Surely he could not ask for more than this. But then it was that the hatefulness of his disposition began really to show itself.

"And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate; and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel." 2 Sam. 15: 1-6.

David was a good and just king. He ruled in the fear of God. But Absalom would not give him an opportunity to redress the grievances of his people, for he would stop them before they could make their case known to the king. Then by his wicked lies he would steal their hearts away from the king, and fix them upon himself. After Absalom had pursued this course until he thought he could depend upon the people's following him, he came to his father, and with a lying pretence of wishing to pay a vow to God, secured leave to go to Hebron. There he consummated his rebellion against his father. He sent spies all through the tribes of Israel, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." "And Absalom sent for Ahithophel the Gilonite, David's counsellor. . . . And the conspiracy was strong; for the people increased continually with Absalom." 2 Sam. 15: 12.

Then the old king had to flee for his life from the face of his son. With a few who still clung to him, he left the city on foot. In David's palace in Jerusalem, Absalom plotted to take away his life. "Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night; and

I will come upon him while he is weary and weak handed, and I will make him afraid; and all the people that are with him shall flee; and I will smite the king only; and I will bring back all the people unto thee; the man whom thou seekest is as if all returned; so all the people shall be in peace. And the saying pleased Absalom well." 2. Sam. 17: 1-4. This advice so gladly received by Absalom shows his heartlessness. His only desire was to kill his father. The only reason why he did not act upon it was that he was led to believe that there was a more sure way of taking the life of the king. God defeated the counsel of Ahithophel. Then Absalom raised a great army, and went out to take the life of his father, who had never showed him anything but love.

So much for Absalom. But how did the king still feel toward his rebellious son? Listen to him as he stands by the gate as the people go out to meet the army of Absalom: "And the king commanded Joab and Abishai, and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom." Not a thought of revenge entered into the king's heart. Only love for his wicked son was there. In spite of the king's request, Absalom was slain. Very tenderly and delicately was the news broken to David. "And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" And "the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!"

Stop a little, and think of such wonderful love after all that Absalom had done to him. And this was the man who wrote, "Like a father pitieth his children, so the Lord pitieth them that fear Him." Does not that text mean much more when we consider these circumstances? It is God Himself who gives us this illustration of his love for us; for his Spirit caused the story of David and Absalom to be recorded, and his Spirit inspired the words in the one hundred and third psalm.

David's love for Absalom could not save his life. How different the case with God. He is able to do all that is in his heart. His love was so great towards his rebellious children that He did actually give Himself for them. "God commendeth his love toward us, in that while we were yet sinners CHRIST died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when 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." Rom. 5: 8-10. Such love as this is beyond human comprehension. It is love that passes knowledge, and yet it may be known by all who will receive it. It does not exhaust itself in vain longings for its object, but it accomplishes definite results. It saves the soul from death, by saving it from its rebellion. It sheds itself abroad in the heart of the sinner, turning his rebellion into love. "We love Him, because He first

loved us." And we can confidently trust this love; for since God bestowed it so freely upon us when we were rebels, what may we not expect when we have become friends through it?

"What shall we then say to these things?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in CHRIST JESUS our LORD."

## Bible Student.

### SABBATH-SCHOOL LESSONS.

Lesson 4.—January 28, 1893.

THE GOSPEL PREACHED AT ANTIOCH.—ACTS 11: 19-30.

GOLDEN TEXT: "A great number believed, and turned unto the Lord." Acts 11: 21.

1. What took place immediately upon the death of Stephen? Acts 8: 1.
2. To whom did they preach the Word? Acts 11: 19.
3. What different course did the disciples from Cyprus and Cyrene pursue? Verse 20.
4. What was the result? Verse 21.
5. When the news of this came to the church in Jerusalem, what did they do? Verse 22.
6. What did Barnabas do? Verse 23.
7. What was the result? Verse 24.
8. What is further said of his work and unselfishness? Verses 25, 26.
9. How long did they two continue to preach in Antioch? Verse 26.
10. For what is Antioch noted in the history of the gospel?—*Ib.*, last part.
11. While Saul and Barnabas were there, what was prophetically declared to the church? Verses 27, 28.
12. What did the Christians at Antioch determine to do? Verse 29.
13. How was this resolution carried out? Verse 30.
14. What exhortation should the church always have in mind? Gal. 6: 10.
15. What was the apostle Paul's practice? Gal. 2: 10.

Lesson 5.—Feb. 4, 1893.

PETER DELIVERED FROM PRISON.—ACTS 12: 1-24.

GOLDEN TEXT: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34: 7.

1. Recite briefly the events of the last lesson.
2. What took place about that time? Acts 12: 1, 2.
3. How did Herod further seek to gain the favour of the Jews? Verse 3.
4. How securely was Peter guarded? Verse 4.
5. What means did the church employ for Peter's release? Verse 5.
6. What was Peter's condition the very night before he was to be killed? Verse 6.
7. What words of the psalmist could Peter have spoken? Ps. 4: 8.
8. While Peter was sleeping, who came upon him? Acts 12: 7.
9. Where had the angel of the Lord been all the time? Ps. 34: 7.
10. What did the angel do and say? Acts 12: 7, 8.
11. What did Peter think of all this? V. 9.
12. How far did the angel lead him? V. 10.
13. What did Peter then know? Verse 11.
14. What did he do? Verse 12.
15. What took place when Peter knocked at the door where the disciples were praying? Verses 12, 14.
16. How did those assembled receive Rhoda's joyful news? Verses 15, 16.
17. When Peter was admitted, what did he do? Verse 17.
18. What was Herod's end? Verses 20-23.
19. How successful was his attempt to crush out the gospel? Verse 24.



## From the Field.

### NEW ZEALAND.

SINCE reporting for the ECHO, I have visited all the churches except that at Kaero, and have also visited church-members and isolated ones in districts where there are no organised churches. I will commence with a district 120 miles north of Auckland, near the west coast. For hundreds of years it was covered with a forest of kauri pine, which has long since disappeared, leaving the undulating surface bare except occasionally a short, scrubby growth of bush. The gum from the pine has been covered up in the accumulation of soil, on the upland several inches deep, and from the wash in what are now swampy places, to the depth of from one to fifteen feet. Gum-digging in New Zealand furnishes hundreds of people with employment. Each person can work independently, and receive the benefit of his labour. The amount exported during 1891, which was 8,388 tons at a valuation of £437,064, will give some idea of the magnitude of this industry. The cost of an outfit for digging is trifling. On the upland a spade is used, in the swamps a pointed steel rod with which to find the pieces, weighing from an ounce to ten or twelve pounds, and another rod with a hook turned on the end to raise it to the surface. The ground having been worked over more or less, it is not now as profitable an employment as it was formerly.

Several of our brethren from Auckland, finding it difficult to obtain employment on account of keeping the Sabbath, have moved to this district. As timber is cheap, they have erected quite comfortable homes, and are having some success in their new line of work. We had several very interesting meetings in one of their houses, which were attended by a few of the neighbours. One of these invited us to his place, where we held Bible-readings two evenings with a good attendance and a good interest. The membership of the little Sabbath-school was nearly doubled. There is no minister of any denomination labouring there. The brethren take the ECHO, and loan their papers, and distribute other reading matter as they have opportunity. We hope that the good seed being sown will result in the salvation of many souls.

My next visit was at Parkhurst, about forty miles northwest of Auckland, where five adults have accepted the advancing light on the coming of the Lord and the commandments by reading, and have united with the Auckland church. It was a great privilege to minister to these brethren and sisters, who were thirsting for a better knowledge of the truth, and to find others who through their missionary work had become interested, and who desire to hear more preaching. There seem to be good openings at these and other places for ministerial labour.

On arriving at Auckland, I was pleased to meet for the first time Elder G. T. Wilson and wife, who have been sent by the General Conference in America to unite with us in the work in New Zealand. After spending a few days with the church in Auckland, we left for Kaikoura, visiting on the way our brethren at Gisborne, Napier, Wellington, and Petone. These churches were all encouraged by learning more of, and receiving more fully, the righteousness of Christ through faith.

At Kaikoura, we were met by Elder McCullagh, through whose labours the church has been brought out, and a meeting-house erected, the dedication of which we had come to assist in. During the week we were there, the sub-

jects presented in the meetings were of a nature to show the difference between God's ways and man's, and between Christ's character and man's by nature, and the means the love of God has provided to change man from sin to holiness by the imputation of Christ's righteousness through faith, and by a life of obedience through the power of Christ dwelling in the heart. The dedication services took place on Sunday, Dec. 27. Not only members of the church had contributed of their means for the building, but those not of our faith had been liberal to help. One had given the allotment, some had furnished material, and others had given money. We felt grateful to God that the people were willing to render to Him a portion of the means He had given them to build so neat a place for his worship. The interior was very tastefully and beautifully decorated, with large ferns, vines, flowers, and appropriate mottoes. Bro. Wilson preached in the morning, and Bro. McCullagh in the evening. The tender, melting Spirit of God was present during all the services of the day, thus indicating that He accepted the offering, and that He would bless those who came to worship Him there, and fill their hearts with gladness, gratitude, and praise.

On the 29th Brn. Wilson, McCullagh, and the writer left for Wellington to attend the spring meeting of the Conference Committee and Missionary Board. All the members were present except Brn. Rout of Auckland and Wesley Hare of Kaero. The week thus spent together was a very profitable season to all present. It was decided for Brn. Wilson and McCullagh to hold a tent-meeting at Hastings, and that a camp-meeting be held at the same place, commencing March 29, at which time the Conference will be held. It was also decided to hold a Canvassers' convention at Timaru during the holidays.

M. C. ISRAEL.

### PARRAMATTA, N. S. W.

THE work has now been continued in Parramatta for about nine months. The interest has deepened, and is at the present time greater than at any other stage of its progress. The Sabbath-school numbers seventy, while the church membership has increased to fifty.

On the first of November, work was commenced on the meeting-house. The brethren worked with a will, and in three weeks after the foundation was laid, the first Sabbath meeting was held in it. It was completed in time to be dedicated on Sabbath, Dec. 10. The opening services were held on Sunday, Dec. 11. Large congregations attended both morning and evening. At night 480 crowded into the tabernacle, and many others had to go away for want of room. A number of musical friends kindly gave their assistance in these services; their help was much appreciated by all. The building is a neat and comfortable edifice, 48x28, with 19 feet from floor to ceiling. Chairs are provided for seating. A large American organ lends help in the singing. The purchase of land and erection of building amounts to £420. This is apart from labour, as the work was all given free. About half of this amount has been raised in donations and pledges; but there is still ample room for any who desire to assist. The land secured is in an excellent position. It is an allotment 50x270 feet, so that there is still plenty of space for the erection of a large school or college on the remaining portion.

The workers here are of good courage, and rejoice in the hope of the glorious appearing of the Lord from heaven.

R. HARE.

D. STEED.

### NOTES FROM NEW ZEALAND.

THE opening of the Kaikoura church building brought a full supply of blessings to the believers in that place. It was a privilege to be favoured with the labours of Brn. Israel and Wilson, who remained with us one week. The good Spirit of the Lord came graciously near, as the reality of Christ's abiding presence in the heart of his people was dwelt upon by Bro. Wilson. The preaching of the Word was close and heart-searching.

The mountain slopes which wall in the Kaikoura district, being covered with evergreens and lovely ferns of numerous variety and sizes, afforded an opportunity to decorate the new building with unusual beauty. Our friends spared no pains to make the church edifice speak of the goodness of God. Everything around us seemed to say, "O Lord, how manifold are thy works! in wisdom hast Thou made them all. The earth is full of thy riches."

Financially speaking, the Lord has blessed and prospered. The building stands on a high elevation, and is quite centrally located for our people.

S. McCULLAGH.

### IN NEW ZEALAND.

MRS. WILSON and myself arrived in Auckland, N. Z., Nov. 5. We spent a few days with the brethren and sisters of that church; then in company with Elder Israel, the President of the Conference, visited several churches. Mrs. W. remained at Napier, where by visiting from house to house, she has sought to encourage the hearts of the brethren and sisters. Returning to Wellington, it was decided that Bro. McCullagh and myself should hold a tent-meeting at Hastings, Hawke's Bay District, preparatory to the camp-meeting in March.

It was also thought best to have a Colporteurs' Institute, or meetings for them. This Institute was held at Timaru, in the South Island. There were present nine or ten colporteurs most of the time, and Elder Israel, Bro. Harris, the general agent, and myself were present to give instruction. The Lord came near as we sought his Holy Spirit to assist us in the study of his Word, and we often felt "our hearts burn within us" as we read God's Word together. All felt that the week had been profitably spent, and start out full of courage in the Lord, our strength and righteousness.

The gospel in its present developments has been the special theme in all the places we have visited, and we have been made glad to see the response it meets in many hearts. The cause of the Master is rising in New Zealand, and will "self" be put away by us all, that Jesus Christ, our risen Saviour, may be represented by us in our daily lives? Shall we let Christ appear instead of self? "Let this mind be in you which was also in Christ Jesus." Phil. 2:5.

January 4.

G. T. WILSON.

### INSTITUTE MEETINGS AT ST. HELENA, CALIFORNIA.

"Our Heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may use with discretion the good things He has provided for them, and by exercising temperance in their daily lives, may be sanctified through the truth."—Test. vol. 4, p. 141.

ON Oct. 23 last, there closed a series of meetings at the Rural Health Retreat of a very important nature, namely, to give our workers in the California Conference light upon health reform, and to afford them an opportunity for drawing nearer to God, with a view to greater efficiency in his service. On the top of the hill at the back of the Retreat several days were

## News Summary.

### NOTES.

THE Panama Canal scandals are making no little stir in Paris. M. Charles de Lesseps has admitted that the late Baron Reinach received £250,000 of the company's money to distribute in bribes. So many members of the Government have been implicated, that the Ministry resigned, and M. Ribot has formed a new Cabinet. The royalists, feeling that perhaps their time had come, have been particularly active. All Europe is watching the developments of the French crisis with the deepest interest.

THE *Free Church of Scotland Monthly* estimates the number of missionary societies at work at 280, with 7,700 missionaries of all grades, 36,000 native workers (of whom 4,250 are ordained), 800,000 communicants in foreign lands, and 2,200,000 adherents. The number of evangelical Christian communicants in all the world is reckoned at 35,000,000, with 105,000,000 of adherents; the number of Mohammedans at 175,000,000, pagan and heathen at 882,000,000, Jews at 8,000,000, Romanists at 205,000,000, and the Greek Church at 90,000,000.—*Sel.*

THE *Chicago Interior* states that the publisher of a liquor paper has bought a tract of fifty acres of land in Kentucky, to be converted into a select mansion and villa district. It is also announced that ten of Kentucky's leading distillers and wealthy liquor dealers have joined in the enterprise, and have purchased lots with a view of building. "What is specially significant about this transaction," says the editor, "is the fact that title-deeds for the estate contain a proviso prohibiting the erection of places on the estate for the sale of liquor."—*Sel.*

PITY the sorrows of a Bishop of Winchester! It is true he has £6,500 a year, but then he has Farnham Castle to keep up, and he must sometimes look back with regretful longing to the days when he was Vicar of St. Pancras, with a modest £850 a year and a house. Farnham Castle covers an acre of ground, and has 64 rooms and 14 staircases. When recently re-furnished, rooms and staircases required about two miles of carpet, and the 250 head of deer in the park alone cost £1 each. Of course the Ecclesiastical Commissioners, and not the Bishop, are responsible for this white elephant. Why should it not be sold, like Danbury, and the Bishop be allowed to live a little more like the apostles?—*London Echo.*

HERE is a suggestive point or two from a Chicago paper: "If all the saloons were closed at midnight the proportion of crime in this city would be reduced one-third, perhaps one-half. Whisky is at the bottom of most crime—bar-room whisky—and the bar-room whisky 'jag' does not often take on a murderous aspect before the witching hour. If the saloons were closed at midnight the thieves, sand-baggers, murderers, loafers, would be sent skurrying homeward, having no other place to go, and the streets would wear the garb of peace." If this would work so well, why not figure the result of closing these crime-breeders seven days in the week?

### ITEMS.

In one province of Spain there are 100,000 men unemployed.

The gold production of the world for last year was 6,033,000 ounces.

Twenty-seven lives have been lost by a mine explosion in Colorado.

The cost of a first-class battleship, carrying 600 men, is about £1,000,000.

Western Australia now has a revenue of £538,000, and a public debt of £1,046,570.

Thirty miners have been drowned by the flooding of a mine in Cornwall, England.

Severe losses have been sustained from bush fires in the Riverina near Albury, N. S. W.

New Zealand has a graduated land tax from which she gets nearly £300,000 a year.

Terrific storms have occurred on the Black Sea, in which thirty steamers have been wrecked.

Russia has refused to negotiate with Great Britain and China jointly, *re* the Pamir dispute.

The Austrian Government has prohibited Austrian firms supplying smokeless gunpowder to Russia.

Mr. Gladstone's scheme of Home Rule for Ireland is to be placed before Parliament early next month.

Eleven persons have been killed and many injured in riots among the miners of San Juan, Colorado.

It is said that with the aid of Kanaka labour, sugar-planting has become a paying industry in Queensland.

Two French companies have made offers to the Russian Government for the construction of a railway in Central Asia.

News has just been received that over two hundred lives were lost by a disastrous fire in Canton, China, last November.

There were 1463 bankruptcies in New South Wales last year, with liabilities amounting to £2,035,000 and £799,000 assets.

The Ameer of Afghanistan is said to be acting in the interests of Russia against the English in reference to affairs in Central Asia.

Madame Bernhardt, the famous French actress, has become the candidate of the Women's League for a seat in the French Legislature.

The membership of the Victorian Trades Unions increased last year from 31,743 to 33,123, while the funds decreased from £12,477 to £7,277.

A demand has been made for the repeal of the law requiring the purchase of 4,500,000 oz. of silver monthly by the United States Government.

It is estimated that £100,000 damage has been done to the stores of the Tramway Company, Milwaukee, Michigan, by a dynamite outrage.

A fierce battle has taken place on the Nile in the Soudan, between an Egyptian camel brigade and the dervishes, in which the latter were defeated.

A new Episcopal cathedral is to be erected in New York city at a cost of £1,500,000. It will contain seven chapels, in which services will be conducted in different languages.

A large number of the women of Madrid recently petitioned the Spanish Premier to prohibit the erection of a Protestant church in that city. The Premier absolutely refused to interfere.

The Russian Government is arranging to spend £12,000,000 this year additional to the ordinary expenditure, the money to be devoted chiefly to the construction of Siberian and other railways.

Count Von Caprivi, the German Chancellor, proposes to meet the extra expense entailed by the new Army Bill by a tax on breweries. He estimates the annual income from this source at £3,000,000.

In the district of Tuba, in the interior of Russia, there has been a complete failure of the crops, and the peasants are dying in thousands of starvation and typhus fever. Famine prevails in other sections.

Pope Leo XIII. commenced the celebration of the jubilee of his episcopate on the 8th inst. He has designated Cardinal Serofino Vannutelli, Secretary of Apostolic Briefs, as his successor in the papal chair.

The Government of the United States is taking measures to prevent the "flooding" of the labour market with the poor of Europe, and to exclude illiterate, destitute, decrepit, crippled, and criminal persons.

Nine new languages have been added to the Bible Society's list of editions of the Bible during the past year. Four of these are African, two for the Russian Empire, one for China, one for the West Indies, and one for the New Hebrides.

The Princess Marie of Edinburgh was married on the 10th inst. to Prince Ferdinand, heir to the Roumanian throne. The wedding, which was celebrated at Sigmaringen, Germany, was a brilliant affair, attended by many European royalties. The ceremony was thrice performed, once as a civil contract, then by the Roman and afterwards by the Protestant ritual.

spent in clearing away the bush for the camp. About seventeen tents were loaned by the Conference, including an excellent meeting tent (with straight walls and hip-roof, instead of the usual circular form), capable of seating one hundred persons, or with the walls extended, double that number. The daily programme was as follows: Social meeting, 6:30 A.M.; breakfast, 8; miscellaneous topics, 9:30; lecture on hygiene, 10:45; Bible study, 12:15; dinner, 2; cooking class, 3:30; and preaching 7 P.M. Dr. M. G. Kellogg, Dr. Maxson and wife, and Miss. Laura Bee gave lectures of a most interesting description, treating of the human organism, foods, and the principles of health. These lectures showed conclusively the importance of a healthful diet and a proper mode of dress from both a scientific and a Bible point of view.

At one meeting an opportunity was given for asking questions, and many availed themselves of this privilege, handing in written questions on a variety of topics, which were discussed and answered. This was one of the most interesting features of the Institute, and must have afforded much instruction to all present. It occupied one forenoon. The testimony meetings and seasons of prayer and Bible study were times of rich blessing, and an earnest desire seemed to prevail for more faithful living and for the abiding presence of God's Spirit to give the needful power for effective service.

One of the sermons by Elder Haskell was upon the subject of "Health Reform from a Bible Standpoint." He spoke for an hour and a half, and showed that Christ's mission to earth was, 1. To take away sin and disease; 2. To destroy the works of the devil; 3. To destroy Satan himself. Disease, like sin, is of the devil. Jesus paid as great a price for our health as for our pardon. How precious, then, is health of body, and how careful should we be to do nothing to impair it. He also proved from Scripture what was man's original diet before and after the fall, flesh food being permitted by Jehovah after the flood on account of man's wickedness. The Lord wants to bring his people back to the Edenic state. Many precious thoughts were brought out by Elder Haskell and others, all going to show the great importance of hygienic principles in relation to health, and especially among us as a people, to prepare us for events in the near future.

There is far more in this matter than many persons imagine, and, to quote from "Testimonies to the Church," "Those who have been all their lives indulging wrong habits do not always realise the necessity of a change."

In Christ "are hid all the treasures of wisdom and knowledge." Let us, then, consecrate ourselves to Him and admit Him into our hearts, that He may teach us the right principles of living, both physical and spiritual, that we may become fit temples for his Spirit to dwell in. Then will we experience an answer to our Saviour's prayer for his disciples, "Sanctify them through thy truth, thy word is truth."

How true it is that "health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the Third Angel's Message as the hand is with the body." I never realised this so fully as since attending these meetings. The impressions God's truth made upon my mind there will never be effaced. A. CARTER.

GOD loves to be longed for; He loves to be sought,  
For He sought us Himself with such longing and love;  
He died for desire of us, marvellous thought!  
And He yearns for us now to be with Him above.

## Health & Temperance.

### RATIONAL MEDICINE.

THE outgrowth of scientific investigation of the nature and causes of disease, and the relations to the human body of the various external agents which may be brought in contact with it, has been the development, out of the chaos and confusion of the "war of the pathies," of a method of dealing with the human system when subject to disease known as the Rational Method. This system recognises no universal remedy for disease and no universal law of cure. It confines itself to no one order or class of remedies or methods. It includes and recognises all useful remedial agents, no matter when, how, or by whom discovered, which have by experience been proved to be of real value in the treatment of disease. It avoids exclusive systems and ideas, but accepts all that is really valuable in all. It is in the fullest and truest sense eclectic in character. Its principles may be concisely stated in the following propositions:—

1. *Nature alone possesses the power to heal.*—That the true healing power resides in nature is established by a great number of facts, many of which are admirably presented in a work by Sir John Forbes, editor of the *British and Foreign Medical Review*, entitled, "Nature and Art in Disease." The author clearly proves that nature is the real healing power by the following facts, which he ably presents:—

(1) Wild animals suffer the most serious injuries and are frequently affected by epidemic diseases, and yet recover without artificial aid. The same is true of domestic animals in a somewhat less degree, since they are sometimes subject to medical treatment. It is suggested, however, that such treatment as is usually employed has no effect whatever, or is detrimental rather than beneficial.

(2) Among savages and semi-civilised nations, medical treatment is either not employed, or consists of such absurd procedures as could not possibly be of any benefit, consisting in many cases of charms and incantations.

(3) Many cases have occurred in which persons have suffered with serious maladies, such as fevers and other acute diseases, when isolated or otherwise unable to obtain medical advice, and yet have made excellent recoveries.

(4) Many experiments have been made by physicians in different countries in the treatment of diseases by inert remedies for the purpose of studying the natural history of disease. In many cases, results have been so favourable as to give rise to the gravest skepticism as to the efficacy of remedial measures. It is probable that at the present time there can scarcely be found anywhere an intelligent physician who would attempt to defend the strange and absurd views of Cumming on this point, who is said to have exclaimed in his lecture-room, "As for nature, I would treat it in the sick-room as I would a squalling cat,—open the door and drive it out;" but it is not doubted that the following of such pernicious teaching has given rise to a large share of the erroneous, unscientific, and unsuccessful medical practice of the last century.

2. *Any agent which will assist nature in effecting a cure is a remedial agent, and may, under proper circumstances, be used as such.*—The proper test for any method or plan of treatment proposed is, "Will it aid nature in restoring a sick person to health?" If this question can be answered in the affirmative, this remedy may be employed, no matter how, when, or where it was originated or discovered.

3. *Remedial agents affect the system beneficially, not through their operations upon it, but through the reactions of the living tissue upon them.*—This proposition, although directly opposed to the notions generally entertained by non-professional people, is abundantly sustained by scientific evidence. An understanding and ready acceptance of it is insured by a knowledge of the properties of vital or organised tissues and the relations of inert or inorganic matter to organisation.

Food is said to nourish the body. The expression with reference to it apparently supposes that the food is the active agent and that the body is acted upon by it; yet the most superficial study of the process of nutrition clearly demonstrates that the body alone, with its organs, is the active agent, the food being wholly passive. The same relation exists between the living tissues and remedial agents which may be applied to them. Let us suppose, for instance, that a person swallows some substance which is said to act as an emetic. When received into the stomach, it is recognised as something which cannot be utilised, and as obnoxious to the tissues. The inherent tendency of the body to maintain itself in a normal condition by keeping its various parts free from obstructions and irritating elements, occasions the action of the stomach and accessory parts upon the foreign substance received, which results in its expulsion.

If we should consider each one of the properties of different medicines or remedial agents, we should find that in each case the medicinal property, so-called, is expressive of the manner in which the system acts toward the remedy rather than any action of the remedy itself. The remedy which occasions only one kind of action has one property, while a remedy which occasions numerous actions or disturbances in the body possesses many properties. It is important that this point should be clearly understood and always kept in mind in the application of remedies in the treatment of disease, as many serious errors in practice may thus be prevented.

4. *All remedial agents involve in their action an expenditure of the vitality of the patient, some more, some less.*—This proposition follows as a natural result from the preceding. While a person receives strength and nourishment from the digestion of food, it is nevertheless true that vitality is expended in the process of digestion. So with all of the other nutritive processes. In the circulation of the blood, in respiration, and all other vital actions, vitality is being constantly used up or expended. An agent which increases any of these actions necessarily increases vital expenditure.

5. *The best remedies are those which will furnish the most remedial aid with the least expense to the vitality of the patient.*—It is self-evident that the best remedies to use in the treatment of the sick are those which will secure the desired results with the least expenditure of vital force.

*Patients, not diseases, are to be treated.*—Not a small proportion of the average practitioners, when called to see a patient, in considering the symptoms of the case and the indications for treatment, consider less the patient himself than the name and nature of the disease with which he is suffering. It has not infrequently happened—indeed, we believe occurrences of the sort to be more common than we would dare to suggest—that some acute or chronic diseases have been treated with the result of successfully curing the disease, but with equal success in destroying the patient. "Cured to death" might be justly written upon many a

tombstone placed over graves whose occupants were said to have died of various maladies which were far less responsible for their death than was the "heroic" treatment to which they were subjected. Nothing can be more unscientific, or more unsatisfactory in its results, than the ordinary routine of "treating" diseases. Any plan of treatment, to be successful in aiding nature in the relief of human suffering and the prolongation of human life, must regard the conditions and interests of the patient, rather than the name or nature of the disease from which he is suffering.

7. *There is in nature no antidote for the results of the transgression of physical laws.*—We believe, as was remarked to us by the learned editor of one of the leading medical journals of the West, that "there is no more dangerous popular error than that it is possible for a person to violate *ad libitum* the laws which relate to his physical well-being, and then avert the natural penalty of his transgression by swallowing a few doses of medicine, or by resorting to any other remedial measure." Remedies may postpone, for a time, the results of physical transgression, and may even seem to prevent them altogether; but careful observation will show that the escape from punishment is only apparent. Its form may be modified, but it cannot be averted entirely. A person who squanders his vital force will certainly die prematurely. If his career is not cut short by some acute malady, he will be worn out by some chronic disorder.

Rational medicine teaches that every physical transgression must be visited by commensurate punishment, and that the proper work for the physician is to instruct people how to escape the penalty of transgression, not only by averting the penalty after the liability to it has been incurred, but by giving warning, by proper instruction, of the certainty with which suffering and possibly death result from a disregard of nature's laws, and thus preventing transgression.—*J. H. Kellogg, M.D., in Home Handbook of Hygiene and Medicine.*

### HOT BATHING IN JAPAN.

IN their nightly bath and morning wash, the water is never cold, never warm, but always hot as it can be borne. To foreigners this habit seems very surprising, but the most inveterate Englishman, if he stays in the country long enough, abandons his cold tub in its favour. The cold-taking which it is suspected must follow is not found to occur if the water has been hot enough. This heat is maintained by a little furnace beneath the bath. In the bath the bather or bathers take a prolonged soaking, the washing proper being done on the bath-room floor; then follows a second and final soaking, drying with towel, and a lounge in bathing wrapper. This habit seems to promote softness and suppleness of the skin, and by persons inclined to rheumatism is soon found to be altogether preferable to the cold bath in every particular. The poorest of the Japanese hear of a cold bath with amazement, and would be sure the man who used it must be a barbarian.—*Selected.*

PUT to a cup of sea salt a half-ounce of camphor, a half ounce of ammonia, in a quart bottle; fill the bottle with hot water and let it stand twenty-four hours; then, when prepared to bathe with a sponge, put a teaspoonful of this mixture, well shaken, into your basin. A surprising quantity of dirt will come from the cleanest skin. The ammonia cleanses, and the camphor and the sea salt impart a beneficial effect which cannot be exaggerated.



## Publishers' Department.

### NEW TRACTS.

In addition to those mentioned in the ECHO of December 15, several new tracts by Mrs. E. G. White have been issued from this Office.

"Tempted in All Points Like as We Are" and "The Way to Christ" are, as their titles indicate, full of practical religious truth of universal application. They will comfort the heart of the believer, and give him hope and courage.

"The Plan of Salvation" will be welcomed by Bible students for its intrinsic worth. It shows how extensive and far-reaching is God's plan, and the wisdom He has displayed in devising and carrying it out, quite as forcibly as it does the goodness and love that prompted Him to save a fallen world.

"The Origin of Evil" should be in every one's hands, and will well repay more than one reading. It clearly shows that Satan alone is responsible for the wickedness that is in the world, and that God and his throne are clear. The time will come when this will be demonstrated before the universe. "Every mouth will be stopped, and all the hosts of rebellion will be speechless."

### REFERENCE BOOKS.

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SYDNEY: Feb. 3, 7.4; Feb. 10, 6.58.

# The Bible Echo.

Melbourne, Victoria, January 15, 1893.

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We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

The week of prayer has been a great blessing to the church in Melbourne. The Spirit of God came into the meetings, and many received rich blessings. Sister White spoke with freedom, and the social meetings were excellent. Some of the readings were so good that they will be published, that all may have the privilege of reading them. The occasion proved very profitable in other churches as well.

The Conference opened on Jan. 6, and a good spirit has prevailed from the first. The devotional meetings have been well attended, and have been highly appreciated, and a spirit of harmony has characterised the business meetings. Full reports of the week of prayer and the Conference will appear in the next Echo.

The Present Truth of Dec. 1, 1892, states that a party consisting of Professor E. B. Miller and wife, Mr. E. M. Morrison, Professor Harmon Lindsay, and Miss Peck had just sailed for South Africa. Mr. Morrison goes in the interests of the colporteur work; the others as teachers in the school, which is to open Feb. 1, 1893, under the supervision of Professor Miller.

A LETTER received by the last mail from America gives particulars of a precious outpouring of the Spirit of God at Battle Creek College. On the evening of November 29, two young men were converted in answer to earnest prayer. The news spread from room to room, and with it the convicting Spirit of God, and before they retired for the night, thirteen young ladies and gentlemen were rejoicing in God. The next day nearly all the unconverted students in the school accepted Christ as a living, personal Saviour, and a long, joyful praise meeting was held. At the missionary meeting that evening, the chapel was crowded, and seventy-two new members were added. The language of all hearts was, "Bless the Lord, O my soul, and all that is within me bless his holy name."

PAPERS received by the last American mail state that Union College, College View, Nebraska, had an attendance of over four hundred students; and Battle Creek College, including the preparatory department, had an attendance of about five hundred and fifty, nearly a thousand students receiving instruction in these two institutions alone.

THE Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humble and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God, and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries that are the hiding of his glory,—mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.

To acknowledge that we cannot fully comprehend the great truths of the Bible is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience.—Mrs. E. G. White.

## OUR COLLEGE IN SOUTH AFRICA.

THE Cape Town *Argus* of October 7 gives a complimentary report of our new college building, from which the following is an extract:—

"Just as quietly and unostentatiously as they built and furnished one of the neatest and most substantial churches in the peninsula, so the Seventh-day Adventist community have erected at Kennilworth the college which they promised twelve months ago, and which is going to make a distinct impression upon the education of the Cape, to say nothing of the creation of a township in one of the most beautiful of the suburbs. Having purchased from Mr. Ernest Ingle a farm of twenty-three acres last year, the Board of Trustees proceeded to draw their own plans, preferring to be independent in this matter, as in the matter of finances, and having called in the aid of Mr. Robert Green, contractor, Claremont, have built a college, the dimensions of which will be gathered from the fact that in addition to a dining-room 68 feet by 25, and accommodation for the entire teaching staff, it contains 38 roomy bedrooms and the requisite day accommodation for 60 or 70 students. The college is situated on what is known as the One Hundred Feet Road, but which, to judge from a recent report of the proceedings of the Claremont Municipal Council, will be named the College Road. Though severely plain in its exterior, it has been so built as to supply the maximum of stability and convenience to be obtained without an extravagant expenditure. Although for the present a portion of the building has been set apart for scholastic purposes, the ultimate purpose of the present building is the College 'Home,' for within the next year or two, perhaps at an earlier date, a college proper will be erected on an adjoining site, already the property of the community, wherein the occupants of the Home will be educated."

THE Sanitarium Medical Missionary Training School, Battle Creek, Michigan, has just graduated a class numbering eleven young men and fifteen young women. They have taken a course that is very exhaustive in both practical and theoretical work, and are regarded as "thoroughly competent nurses." Each member is pledged to remain in the medical missionary work for at least five years. The Sanitarium school has graduated more than fifty of these thoroughly trained nurses, who are ready for service anywhere. Five young persons from the colonies are in the school, training for this good work.

## EUROPE UNDER ARMS.

IN introducing the new Military Bill before the German Reichstag, Count Von Caprivi said, "Our whole position among the nations depends upon our military capacity." This remark is the key to the European military situation, which is well described in the following, from the San Francisco *Examiner*:—

"How far can Europe go in her preparations for war without running up against universal bankruptcy? When the enormous armaments are considered, it would seem that the end cannot be very far ahead.

"The new German army bill increases the 'peace effective' to 492,068 men. The total German war force, trained in arms, and liable to be called out under the new law if it is put in operation, is 4,400,000. Russia has a war strength of 4,556,000 already trained. France boasts 4,103,000 ready for service if called out, and a 'peace strength' of 570,603. Austria-Hungary has 2,000,000 trained men, and keeps 324,000 of them under arms.

"France has spent on her army since the close of the war of 1870-71, the enormous total of £615,000,000. The other countries have spent in like proportion. The army appropriations of the powers run from £22,600,000 for France to £12,000,000 for Austria-Hungary. The total annual military expense of Europe is not far from £100,000,000. The number of men kept constantly under arms by the European powers is near 2,500,000. The total number prepared for war is 18,000,000.

"The mischief and expense are not told by the annual cost of the armaments. There is, besides, the loss of the services of the men kept under arms. Two and a half millions of men are withdrawn from productive industry. So far as the wealth of the country is concerned, they are maintained in idleness. Europe loses by the war fury not only the cost of keeping them, but likewise the amount that they would produce if kept at work.

"Where is it to stop? In 1830 the war strength of Europe was reckoned at 12,000,000 men. In twelve years it has increased to 18,000,000. Every increase has been demanded for the purpose of insuring peace. Yet peace is no more stable now than when the mad race to arm was begun.

"Italy has reached the limit of her resources. She remains a member of the Triple Alliance, but can do no more than now. The Government is practically bankrupt. Austria-Hungary is in nearly the same condition. France shows the strain of her burdens in the annual deficit in her treasury, and the annual increase in the greatest debt that the world has ever seen. Russia has yet great reserves of men, but her finances are in a deplorable condition, with a debt of nearly £700,000,000.

"The European governments are approaching the point where something must give way. It is a contest of money, a test of which can stand the drain the longest. The smash must come in one way or another. There may be a general agreement to disarm. Possibly some power will seek a road out of the difficulty by war, as the shortest way of disposing of a burden that has become intolerable."

During the twelve weeks that the cholera epidemic prevailed in Hamburg, there were 21,000 cases and over 11,000 deaths. The disease has reappeared in Hamburg and other places in Europe, causing great alarm.

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Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the International Tract Society, and registered as a newspaper in Victoria.