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SEE LAST PAGE.

POMPEII.—III.

H. P. HOLSER.

IT makes one feel lonesome to walk the streets of Pompeii. Unbidden, a thousand thoughts come trooping in. What were the scenes that animated these temples, theatres, the Forum, the narrow streets and lanes, these dwellings of all sizes, and shops of every kind, two millenniums ago? Now, we behold only the silent ruins, but how much they suggest!

Our illustration in this number gives us another peep into the ruins of Pompeii; it presents the interior of a bake-shop. In the rear are seen the fire-place, oven, and chimney; at the left, mills for grinding flour, which were turned by slaves or donkeys, attached to a beam. The place for attaching the beam is seen on the second mill. At the corner of the street is a fountain, and behind it a cistern. Among the public buildings excavated may be mentioned the Basilica, the Temple of Apollo, the Forum, the temples of Jupiter and Mercury, the Market Hall with

and mosaics, some of which have been removed to the museum of Naples. None of the buildings thus far excavated indicate poverty; hence it is believed that Pompeii had no pauper population.

In a museum erected at the main entrance

body of a dog, and eight human corpses. One of them is a young girl with a ring on her finger, two are women, and five are men. The bodies are of a grey colour, and nearly life-size. In every case the whole body is in an attitude that indicates extreme distress,

as if the subjects were writhing in agony, which must have literally been the case, as they were in a dense shower of red-hot stones and ashes. Nearly all the men wear large money-belts, which seem to indicate that they were slaves sent back to secure treasures.

In a large building near the amphitheatre, shown in a former illustration, supposed to be barracks for soldiers or gladiators, were found sixty-four skeletons, probably guards on duty, who remained faithful to their post till death; "a remarkable and affecting proof," as has been observed, "of the discipline of the Roman soldier."

Although the most important part of Pompeii is now excavated, the work is still carried on. A railroad for removing the debris has been constructed, and eighty or more workmen are employed. At the present rate of progress, it would require seventy years more, at an expense of five million francs, to complete the work. From thirty to forty thousand francs are received annually from visitors, for admission. I spent half a day walking about the streets and in the build-



BAKE-HOUSE, POMPEII.

paintings on the walls of various fruits and vegetables, a chapel in honour of the Emperor Augustus, public baths, a triumphal arch, etc. In some of the finer private houses, are found excellent paintings

for visitors are preserved some of the objects found in the ruins. Here may be seen household utensils in metal, stone, and earthenware, and skeletons of chickens, hogs, cats, a horse, a cow, the petrified

ings, but during this time, could examine only a small portion of what was to be seen.

Of the other towns destroyed, no discoveries of interest have been made, except in the case of the Herculaneum. This town

was also situated on the Mediterranean at the foot of Vesuvius, about nine miles from Pompeii. It was buried by successive streams of lava, to a depth of eighty to one hundred and twelve feet. Herculaneum was accidentally discovered in 1709 in the digging of a well. At various times, explorations have been made, the area examined being estimated to cover 180,000 square yards. Underground passages like those of a mine have been opened along some of the principal streets, and a number of public and private buildings excavated. That of most interest is a highly ornamented theatre, with seating capacity for eight thousand. A collection of two thousand manuscripts was also discovered, but so charred and petrified that they were deciphered with great difficulty. Those so far examined prove of no special interest. One was a dull treatise on music by an Epicurean, showing the evil influence of the art, and urging the importance of discouraging it.

For an account of this destructive eruption of Vesuvius, we are indebted to a description by the younger Pliny, in two letters to his friend Tacitus, the historian. His uncle, the elder Pliny, admiral of the fleet, also witnessed the scene. He "entered his vessel, and ordered the others to proceed to the assistance of the inhabitants along the shore. He reached Stabæ, the hot cinders falling on the decks of the ships, and entered the house of his friend Pompius. Flames were raging around, and the court of the house was fast filling with cinders. Retreating to the shore in the intense darkness, protected by pillows on their heads, they found the sea too tempestuous for them to embark. Pliny then laid himself upon a sail on the shore, and his companions fled before the sulphurous flames. Here his body was found three days afterward."

Since the catastrophe of 79, there have been other frightful eruptions of Vesuvius, which have destroyed other towns. On some of these occasions, red-hot stones have been shot up more than a mile high, and have been thrown fifteen miles from the mountain, one of them weighing 50,000 pounds. Dense showers of ashes have been thrown to such heights that they have been carried by the winds as far as Constantinople and Egypt.

But, in the face of all these disasters, the sides and base of the mountain are densely populated to-day, perhaps more densely than ever. This is doubtless due to the excellent climate and the extreme fertility of the soil. Numerous populous towns are as near the crater as Pompeii and Herculaneum; and should a similar eruption to that of 79 occur, as many or more would be destroyed.

What has happened to these unfortunate towns is what all the towns in the world will experience in the great day of God; for then not only Mount Vesuvius, but the whole earth, will reel to and fro like a drunken man, and be terribly shaken, and all the proud cities and towns of earth will tumble into ruins, and be as desolate as Pompeii and Herculaneum.

PRAYER.

HAST thou a care whose pressure dread
Expels sweet comfort from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

—Selected.

General Articles.

THE POWER OF PRAYER.

MRS. E. G. WHITE.

WE should realise that we have a friend at court, one who can plead the cause of our soul, one who will be our helper in every emergency. Jesus says, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father, emptying the soul of every sin and defilement, that you may prove the promises of the Lord. You cannot indulge your own temper and have your own way, and still expect to have the advantages of the children of God; you must struggle with hereditary tendencies, and yield not to temptation. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." As a child comes to its parent, so you are to come to Jesus, telling Him just what you want, presenting before Him your need of his presence and grace. The Lord has promised to give the Holy Spirit to them that ask Him; and as an illustration of our need, and his willingness to give, He presents before us a hungry child asking his earthly parent for bread. The question is asked, "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?" He appeals to the tender natural affection of a parent for his child, and then says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Jesus knows our weakness. He is acquainted with our besetments and infirmities, and it is his delight to give us aid; for He "is touched with the feeling of our infirmities." When He was upon earth, wherever the opportunity offered, wherever He found a hungry soul, He presented the bread which came down from heaven. Worldly position, worldly honour, had no attraction for Him; but that which appealed to his heart was a soul perishing for the water of life. He had come to be the Saviour of all—Jew and Gentile, rich and poor, free and bond; and He identified his interests with those of suffering humanity. Christ and the child of humanity were to become one. He clothed his divinity with humanity, that He might impart to man the divine nature. The spirit and character of Christ are to be represented in his followers. By faith Christ is to become to the believer, righteousness, sanctification, and redemption. He has said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." One soul is of more worth to Jesus than the whole world. Let the soul look to Jesus, let him "behold the Lamb of God, which taketh away the sin of the world." No one will be compelled to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live."

Jesus has not changed. With Him there is no variableness, neither shadow of turning; He is the same yesterday, to-day, and forever. He

still loves and pities the erring, seeking to draw them to Himself, that He may give them divine aid. He knows that a demon power is struggling for the control of every soul striving for the mastery; but Jesus came to break the power of Satan, and to set the captives free. He will provide strength from above, that we may see and resist the temptations of the enemy. Through communion with God we may have divine discernment; but Satan ever seeks to hinder men from engaging in prayer. He seeks to fill their time with business or pleasure, or to lead them into such evil that they will have no desire to pray.

Heaven has been made accessible to all who will come, and we need not walk stumblingly or in uncertainty. If we ask guidance of the Lord, the promise is, "Ye shall receive." The promises of God are yea and amen in Christ Jesus. "Seek, and ye shall find." This is what we need to do every hour of our lives; for if we seek for the right way in sincerity, we shall find it. Feeling the need of help from the Lord, we shall seek for it in humble prayer. He who realises his dependence upon God will realise that without Christ he can do nothing, and will esteem the privilege of communion with God above everything else.

Daniel appreciated the privilege of praying to the God of heaven, and he so valued the opportunity of prayer that he would allow nothing to come between his soul and God. When the decree went forth that no man should ask a petition of any man or of any god save of the king for the space of thirty days, Daniel went to his chamber, and with his windows open towards Jerusalem as was his custom, he prayed three times a day to the God of heaven. For his loyalty to God, Daniel was thrust into the den of lions. The king mourned for the calamity that had befallen Daniel, and, discerning the device through which he had come into trial as a plan of his enemies, he regretted that the decree had been made. He sought earnestly to deliver Daniel from death; but it was even beyond his power, for Daniel was cast into the den of lions. But he had good company in that den of wild beasts; for the "angel of the Lord encampeth round about them that fear Him, and delivereth them." God sent his angel, and closed the mouths of the hungry lions, that they should not hurt him. The king passed a sleepless night, and in the early morning, he went in haste to the den of lions. "And when he came to the den, he cried with a lamentable voice unto Daniel, and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him because he believed in his God."

God does not promise his people exemption from trial, but He promises that which is far better. He says, "As thy days, so shall thy strength be." "My grace is sufficient for thee; for my strength is made perfect in weakness." When tribulation comes upon us, the Lord would not have us think that He has forsaken us; we are of value in his sight. He has placed upon us a value equal to the sufferings of his dear Son. He says, "With great mercies will

I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee. . . . I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." And "let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

When tribulation comes upon us, how many of us fail to rejoice. Many are like Peter, and look upon the troublous waves about them, instead of keeping the eye fixed upon Jesus. When we turn our eyes from our difficulties, and fix them upon Jesus our helper, we see what matchless charms He has, and know that "all things work together for good to them that love God." We do not forget the exhortation which is spoken unto us, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . For they verily for a few days chastened us after their own pleasure; but He for our profit; that we might be partakers of his holiness."

Then let us take each day's cares and sorrows and trials to Jesus, casting all our care upon Him; for He careth for us. Let us begin each day as if it were the last we should pass upon earth, and continuing in prayer let us live in such a way, that we may ask God at its close to bless our efforts and influence. Through connection with Christ, through acceptance of his righteousness by faith, we may work the works of God, and become labourers together with Christ. He will bestow upon us heavenly gifts that will satisfy the deepest cravings of the heart. If you come to Him as little children, pleading God's promises, making them your own, you will receive fulness of joy, and have a foretaste of eternal blessedness.

FAITH, WORKS, AND LOVE.

WORKS A TEST OF RIGHTEOUSNESS.

G. B. STARR.

A MAN is justified, accounted righteous in the sight of God, solely because of his faith. For it is written, "Abraham believed God, and it was counted unto him for righteousness." "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." The righteousness of Christ was counted to Abraham as though it had been his own righteousness. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of

God in Him." 2 Cor. 5:20, 21. God justifies the ungodly (Rom. 4:5) while they are still ungodly; for they have no power in themselves to become godly, and they would always remain ungodly did He not impute righteousness to them. But it is when they by faith accept Christ as their Saviour from sin that righteousness is imputed to them. Then God counts them as righteous as though they had wrought the righteousness themselves. Righteousness is bestowed as a gift. It is declared, spoken, to every soul that believes. And when God says, "Let there be righteousness in and upon any man," then righteousness exists in him and upon him, as when He said, "Let there be light, and there was light." "He spake, and it was." The same God "who commanded the light to shine out of darkness," and by the same power, "hath shined in our hearts." The light is then really there; the righteousness is really and truly in and upon us. He who can read the thoughts of the heart knows just when every soul believes the gospel, and just then He fulfils his word to him, and pronounces him righteous. Thus before God a man is justified when he believes, and solely upon his belief.

But in the sight of men a believer is justified solely by his works. The apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." No man can show his faith to another except by works; for no man can read the thoughts of another. A man may say he has faith, but we do not know he has because he says so. But if righteousness, the fruit of faith, is manifest in his works, we are at once convinced of his faith, and of its value. So Jesus said, "By their fruits ye shall know them," not by their faith. Isaiah calls Christians "trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3. But how can God be glorified in a tree of righteousness except in its bearing the fruits of righteousness? for every tree is known by its own fruit, and "herein is my Father glorified, that ye bear much fruit."

It is as impossible for a man to prove by acts of his own that he is righteous, as it was for him at the first to make himself righteous. He has begun in the Spirit; he must now walk in the Spirit. The power of God alone could put him into the way, and it alone can keep him in the way by working righteousness through him. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. The only limit of the power in us is the measure of our faith. Paul prays that our eyes may be opened to see "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead;" and again we are said to be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1:11. Notice that the measure is not our weakness, but his "glorious power," and Jesus says, "All things are possible to him that believeth." Mark. 9:23. Thus we see that the power of God alone makes a man good, keeps him good, and works through him that which is good.

When Jesus took human nature upon himself, and dwelt in the flesh, He seemed to take delight in saying, "I can of mine own self do nothing." "The Father that dwelleth in Me, He doeth the works." John 5:30; 14:10. Shall we then hesitate to say, "I can of mine own self do nothing, and only by Christ dwelling in me can I do anything good?" He doeth the works, all the works, every good work in all his

universe; for there is none that doeth good save one; that is, God. Luke 18:19. And this good He works out through every loyal angel, and every man who by faith opens his heart to God's working. "For it is God which worketh in you both to will and to do of his good pleasure;" and his good pleasure is good, and only good. God is love, and his goodness is planning large and generous blessings for the whole family in heaven and earth. These blessings He is seeking to impart even to sinners. He desires willing hearts, and minds surrendered to Him, through whom He can fulfil all the good pleasure of his goodness and the work of faith with power. 2 Thess. 1:2.

Mighty incentives to become labourers together with God are held out to us in his Word. Talents are to be increased ten-fold by use. In this present time rewards of a hundred-fold are promised, and in the world to come life everlasting, and the joy of bringing to others inestimable blessings is not to end with this life; it will be the joy of the redeemed throughout all eternity.

In working through us, God uses all our faculties of heart and mind and body by our consent. Thus, although God works all our works in and through us (Isa. 26:12), all our faculties are brought into fullest action. The will, the affections, the memory, the ability to learn, all the physical powers, being set free from the bondage and the service of sin, are now become servants of righteousness; and God, who gave the faculties, has the power and the desire to increase them. In order that we may co-operate with Him in the development of our powers, God puts into every believer's heart large desires for improvement in every possible direction, and if we do fully submit ourselves to God as workers together with Him, we shall be continually attaining to greater usefulness, and more and more our lives will glorify God and bless our fellow-men.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever, Amen." Heb. 13:20, 21.

HOW WILL THE COMING OF CHRIST AFFECT THE RIGHTEOUS?

U. SMITH.

IN response to the cry which was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh, and also the night." Isa. 21:11, 12.

There are two very different classes of persons in the world, and there are two very different conditions before them into which they will respectively enter. These classes are the righteous and the wicked; and the event that constitutes the dividing line between their present and their future, is the second coming of Christ. Before one class there is a dark and interminable night; before the other, a glorious and unending day.

Before the wicked, unless they shall repent, there lies a state of such despair, remorse, and punishment, that, contrasted with their present state, it is as night compared with day; but before the righteous there lies a state of such surpassing happiness and glory, that, contrasted with their present state, it is as day compared with night. This present state, which the righteous and the wicked both share alike, in which the righteous, aside from their heavenly hope, have no less of happiness and no more of

sorrow than the wicked, is to the wicked a period of joyous day preceding a dismal night, their condition here is so much more favourable than it will be hereafter; but to the righteous it is a period of gloomy night preceding a glorious day,—their condition here is so infinitely below what it will be in the paradise of God.

The coming of Christ is the consummation of the hope of the righteous. Titus 2:13. It introduces them to that condition in which there are pleasures forevermore. Ps. 16:11. It is the fulfilment and satisfaction of their highest ambition. Phil. 3:12-14. It puts them in possession of that wealth which the Lord promised when He said, "All things are yours." 1 Cor. 3:21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15:57. It turns their mourning into laughter and shout and song. Luke 6:21. It takes their cup, and extracting every trace of bitterness, fills it to the brim and runs it over with exuberance of joy. Isa. 35:10. And amid the destruction of all things below, borne upward on the wings of those celestial beings revealed to us as the "morning stars" and "the sons of God" (Job 38:7), they will rise to be forever with the Lord. Matt. 24:31; 1 Thess. 4:17.

1. The coming of Christ is to the righteous the hope of salvation. While the wicked are calling to the rocks and mountains to fall on them and hide them from the presence of Christ, the righteous gladly exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation!" Isa. 25:9.

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5:28, 29; 1 Thess. 4:16; 1 Cor. 15:52.

3. The coming of Christ brings the Christian's reward. "Behold, I come quickly," He says, "and my reward is with Me, to give to every man according as his work shall be." Again the Lord, instructing his disciples in regard to their recompense for good deeds done to the poor, said, "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14. No other time of reward is given in the Scriptures, except at the coming of Christ and the resurrection of the just.

4. The coming of Christ brings the overcomer's crown. The great apostle to the Gentiles thus speaks: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." 2 Tim. 4:7, 8. The "day" of which he speaks is the day of Christ's appearing, and the crown is for all such as love that event.

5. The coming of the Lord ends the Christian's exile, terminates his pilgrimage, and brings him home to the many mansions of the Father's house. John 14:2, 3; Heb. 11:13-16; Rev. 22:14.

6. It is by this means that the absent members of Christ's body are gathered to their living Head, and brought to enjoy his personal

presence forever. When the disciples were filled with sorrow at the thought that their Master was soon to leave them, He bade them not to be troubled; for said He, "I will come again and receive you unto myself; that [in order that] where I am, there ye may be also." John 14:1-3. Paul, after telling the Thessalonians that the righteous would be caught up to meet the Lord in the air at his second appearing, says, "And so [in this manner, or by this means] shall we ever be with the Lord." 1 Thess. 4:17. And John says, "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." 1 John 3:2.

Since, then, the Christian's hope is thus all laid up in the coming of the Lord, is it any wonder that it should be loved and longed for by all his people? Their hearts being filled with love for Him, there is no enmity, but union, between them. Feeling that He is their friend, they rejoice in the prospect of soon entering into his presence.

Let us share in the lot of the righteous; for though they may be in this life poor, humble, unhonoured, and unknown, the portion of their inheritance hereafter is glory and blessedness forever. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43.

SUPPORT OF THE GOSPEL.

W. L. H. BAKER.

NO DOUBT can be entertained as to the necessity of the support of the gospel. Since it demands the time, strength, and energy of those who are devoted to its proclamation, all must agree that with equal necessity, it demands a sufficiency for their support. As God has provided the gospel, so He has also provided a plan for its support. If we may find out what that plan is, and adopt it, it will succeed above every other plan, because it has a divine Author.

All must admit that God rightfully claims honour from all his creatures. Rev. 4:11. The way in which that honour shall be rendered must alone be determined by Him. That He has determined this, directly declaring how we shall honour Him, is plainly stated in his Word. Thus, in reference to time, He has reserved a portion for his own honour, and to be used by us only as He directs. We understand that the seventh part of time belongs wholly to the Lord, and that He has never permitted man to use this for his own purpose. In order to make certain and definite this requirement, He has pointed out a specific day of the week, the seventh, upon which He has placed his blessing. This day He requires us to sacredly observe. "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." We honour God in obeying this commandment. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

Likewise in reference to property, the Lord has provided a way whereby we may honour Him. "Honour the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10. We are required to honour God with our substance. In this text definite instruction as to

how much of our substance shall be used for the honour of the Lord, and just how it shall be used, is wanting, so we conclude that these particulars were well understood, having been previously revealed. Hence we read in Lev. 27:30 that "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Just as the Sabbath is spoken of as being the Lord's, and as being holy unto the Lord, so the tithe is spoken of. As the one is holy and sacred because it belongs unto the Lord, so is the other.

The tithing, unlike the sacrifices, which were but a shadow of good things to come, and of no avail after the death of Christ, is in no sense typical, or local in application. It was never declared to be a type, and is of a nature altogether diverse from types. Besides, the Lord has nowhere rescinded this ancient plan for the support of his work; and since the necessity still exists, the plan must still exist. Formerly the tithe was used for the support of God's work in connection with the sanctuary; for we read: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:24. As surely as God has a work in the earth at present, so surely has He a plan for its support; and since the original plan has never been countermanded, and a new one substituted, we must conclude that the ancient tithing system is still God's plan for the support of the ministry. This conclusion is fully sustained by the words, of the apostle Paul in 1 Cor. 9:14. After stating this original plan for the support of the work of God, he immediately adds, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

So we see that the tithing is by no means a Jewish institution, although the Jews observed it at those times when they were following the Lord. We find that Abraham, "the father of all them that believe," both recognised and observed it long before the Jews as a nation existed. The record of this is found in Gen. 14, and referred to at considerable length by Paul in Heb. 7. If it be asked, How did Abraham become acquainted with tithing? the answer is easily obtained. Already we have observed that the tithing is what God has ordained for the support of the gospel in this gospel age, and hence it must belong to the gospel. Now since the gospel was preached to Abraham (Gal. 3:8), the tithing must have been presented as well.

The visible Melchisedec priesthood, to whom Abraham paid tithes, was succeeded by the Levitical, under which tithing was also observed. Since the tithe under both forms of priesthood was recognised as belonging to the priest, and since the Levitical form has long since passed away, are we to suppose that tithing has also passed away? The answer to this question will be obtained by ascertaining whether the gospel dispensation has a priesthood. In Heb. 8:1 we read that we have "an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Our High Priest is not of the Levitical priesthood; for He "sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." Then He must be of Melchisedec even as we read, He is "made an high priest forever after the order of Melchisedec." Heb. 6:20. And to this priesthood the tithe really belongs; for although Levi received tithes, he also paid tithes to Melchisedec in the person of Abraham

(Heb. 7:9), which not only shows the superiority of the Melchisedec over the Levitical, but also shows that the tithe properly belongs to the Melchisedec priesthood. Therefore we conclude that, as it was necessary for tithes to be paid under the Levitical priesthood, it is even more necessary that they be paid in the gospel dispensation, even as the Melchisedec priesthood is greater than the Levitical. As with the Sabbath, so with the tithe, it belongs to Christ. "It is holy unto the Lord."

GOD WANTS YOU.

O MEN and women, God wants you! A mighty conflict is in progress. It is the war of the centuries between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against it; neutral positions in this war there are none. He or she that is idle is against God; and to be against Him is to be in peril of irretrievable loss, for Jehovah will at last certainly win. There is so much to do and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may and should work. Wisdom cries, "Work well." Some can do much; others but little; each can do something; all can do more than they dream.

Mankind is treading on the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goads on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner or beneath a black flag all are ranging. What are you doing? Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift-coming struggle. Awake! bestir thyself! Fold not your arms in lazy lock. At the foe. Dare to do right, dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the end of the age approaches. It is the last age of sin's reign on the earth. Satan rages, and his dragon voice roars hideously; for he knows that his day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm; all that sin has disjointed and marred shall return sweetly into its assigned place, and be restored to its old-time beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.

Once more I charge you that you are wanted in this sacred war. Again I say, Do something for God. Do it, even though it is but a little. Enlist, not for a day nor an hour, but for life. Join the thinned ranks of the Holy One. Inquire reverently, "Lord, what more can I do?" Do nothing rashly nor impetuously, but in the calmness of assured hope and conscious salvation. "Be strong in the Lord, and in the power of his might." To the warriors on time's battle fields eternity's day will be long, its throne will be sure, and its rest will be sweet. The King cries, "Behold, I come quickly, and my reward is with Me, to give every man according as his work shall be." Then work, O reader, work for your Lord; He wants you!—D. T. Taylor, in the Christian.

"HOLD THOU MY HAND."

R. HARE.

"Hold Thou my hand" when morning glories kindle
Their orient beams across the distant way;
While hope would rise in joyous expectation
To learn the lessons of another day.
With Thee near by, the morning will be brighter,
Temptation lose its power, and love increase.
"My hand in thine"—then faith will rest triumphant,
And walk untrodden paths in perfect peace.
"Hold Thou my hand" when noontide with its burden,
And burning heat would press the spirit sore;
Be Thou my strength, that in thy might my weakness
May rise to victory, when the conflict's o'er.
And while the shadows gather with the even,
When day is done, and busy cares depart,
"Hold Thou my hand," and through the watch of darkness,
Speak in sweet whispers to my waiting heart.
"Hold Thou my hand" when pleasure's gilded promise
Would lure my feet from duty's narrow way;
Present thy cross, and in its heavenly glory,
Still let me walk, nor ever go astray.
And when in sorrow's midnight hour of weeping
The wearied spirit faints because of grief,
"Hold Thou my hand," I come to Thee for comfort;
Oh! "Man of sorrows," send thy sweet relief.
Thus would I walk, dear Lord, forever onward;
In weakness or in strength thy love shall guide.
Through morning glory or the midnight darkness,
My hand in thine, no evil can betide.
Beyond the verdant hills arrayed in beauty,
Uplift the glories of the better land.
Ah! soon to dwell there—holy thought, inspiring;
So let it be! "Hold Thou my hand."

THE COUNTERFEIT AND THE GENUINE.

M. C. WILCOX.

THE "Scriptures of Truth" abundantly predict that the last days will be times of especial peril and numerous deceptions, in spiritual and religious matters. The words of our Saviour will be sufficient proof of the above statement: "And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." Matt. 24: 11-13, Revised Version.

This evidence is abundantly confirmed by the times in which we live. There is deception everywhere, and many, fearful of being deceived, reject all religion, and oftentimes the very truth which would save them. There is a special fear and prejudice against what is called new doctrine, that is, that which is not generally taught by the old "orthodox" churches, while many times it is the very message of the Lord.

There are few texts of Holy Writ more frequently misapplied than Matt. 7: 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." It has been applied by a backslidden and corrupt church to true reformers all through the Christian age. No sooner has advanced light been proclaimed to the world than the above sentiment has been hurled at those who heeded the message sent of God. But all this does not detract a jot or tittle from the warning of our Saviour. It has been a needful warning all through the ages past; it is even more to be kept before the people of the world in the last days.

From the time that Satan gained a foothold on the earth, he has counterfeited the work of God. He "beguiled" our primal mother (2 Cor. 11: 3); he has deceived the whole world (Rev. 12: 9); he has been a liar and murderer from the beginning (John 8: 44). In order to effectually deceive, the counterfeit in its inception must be made as much like the truth as possible, and yet contain within it elements which will lead to sin and destruction.

It is like the way spoken of by the wise man, which to man seemed to be right, but which in reality was the way to death. Prov. 14: 12.

Of course the beginning of a path of deception does not appear as it does at its close. The apostasy in the church in the early centuries of the Christian era was but the slightest departure from truth and righteousness. It was so near like the genuine that many were deceived thereby, and gave it their influence, and thus made it more powerful for evil. In those first small plants of departure from God was the baleful tree of the Dark Ages yet undeveloped. God saw it and gave warning. Men heeded not the warning; they could not, in their human blindness, see much difference between the false and the true, and were therefore deceived.

SOCIAL CHRISTIAN CULTURE.

S. M. SPICER.

WHOEVER, by close and constant communion with Jesus, drinks deep of his spirit, will find it easy to breathe out that spirit in all the acts of life; hence Christian benevolence and charity will be ever prompting him to do good to all, to unselfishly seek their happiness and welfare, and to kindly and patiently bear with their faults.

Kindness usually begets kindness in return, but there is a far higher consideration; for it is a law of our being that love and liberality have a reacting power upon the agent, increasing both his capacity and pleasure in their exercise.

There is a mutual inspiration in generosity which may encourage one alone to try to sow the good seed which may at some future day spring up and cover the whole field. Study out some noble plan to benefit some individual or society, and you will soon find others to join in the effort. Thus some generous purpose might keep the public mind in healthful exercise while the wide-scattered seeds of mischief might be left to die for lack of nurturing care.

ALAS, there is a company of poor, light, frothy professors in the world, that carry it under that which they call the presence of God, more like to antics than sober, sensible Christians; yea, more like to a fool of a play than those who have the presence of God. They would not carry it so in the presence of the king, nor yet in the lord of their land, were they but receivers of mercy at his hand. They carry it even in their most eminent seasons, as if the sense and sight of God, and his blessed grace to their souls in Christ had a tendency in it to make men wanton; but indeed it is the most humbling and heart-rending sight in the world; it is fearful.

Objection: But would you not have us rejoice at the sight and sense of the forgiveness of our sins?

Answer: Yes; but yet I would have you, and indeed you shall when God shall tell you that your sins are pardoned indeed, "rejoice with trembling;" for then you have solid and Godly joy; a joyful heart and wet eyes in this will stand very well together; and it will be so more or less. O, the blessed confusion that will then cover thy face, while thou, even thou, so vile a wretch, shall stand before God to receive at his hand thy pardon, and so the first-fruits of thy eternal salvation. "That thou mayst remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Jer. 33: 8, 9; Eze. 16: 63.—Bunyan.

The Home Circle.

THE LOVE OF GOD.

AS FLOWS the river, calm and deep,
In silence toward the sea,
So floweth ever, and ceaseth never.
The love of God to me.

What peace He bringeth to my heart,
Deep as the soundless sea;
How sweetly singeth the soul that clingeth,
My loving Lord, to Thee. —Selected.

WOMEN OF THE BIBLE.—XXXVI.

The Wife of Jeroboam.

A. M.

"AT that time Abijah, the son of Jeroboam fell sick." The time here referred to was when Jeroboam persisted in idolatrous worship after the Lord had sent his servant the prophet to warn him and to declare the judgments that should fall upon him, his family, and his kingdom; but neither warnings, miracles, nor judgments inflicted moved him to repentance. The mercy, goodness, and long-suffering of a gracious Heavenly Father had been disregarded, and now the painful consequences must follow. Abijah, his son, is sick. "And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh; behold, there is Ahijah the prophet, which spake concerning me that I should be king over his people. . . . Go to him, he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see; for his eyes were set by reason of his age.

"And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to inquire of thee concerning her son; for he is sick; thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so when Ahijah heard the sound of her feet, as she came in, at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with *heavy tidings*. Go, tell Jeroboam, Thus saith the Lord, the God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed Me with all his heart, to do that only which was right in mine eyes, but hast done evil above all that were before thee; and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast Me behind thy back: therefore, behold I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man child, him that is shut up, and him that is left at large in Israel, and will utterly sweep away the house

of Jeroboam, as a man sweepeth away dung till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the Lord hath spoken it.

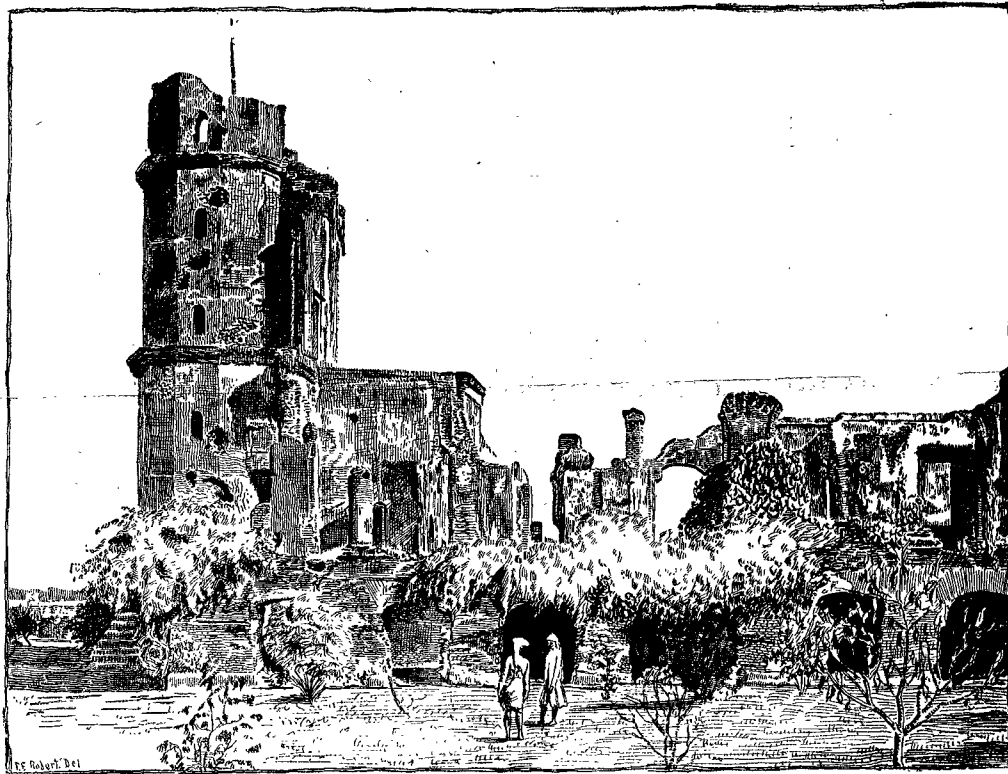
"Arise thou therefore, get thee to thine house, and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him, for he only of Jeroboam shall come to the grave, because in him there is found *some good thing toward the Lord*, the God of Israel, in the house of Jeroboam. . . . And Jeroboam's wife arose, and departed, and came to Tirzah; and as she came to the threshold of the house, the child died. And all Israel buried him, and mourned for him; according to the word of the Lord, which He spake by the hand of his servant Ahijah the prophet." 1 Kings 14:1-18, Revised Version.

For our own profit let us carefully notice what it was in the conduct of Jeroboam that was most grievous in the sight of the Lord. Thou "*hast done evil above all that were before thee; for thou hast gone and made thee other gods, and*

king of Judah." Verses 26, 27. Yet the Lord God of Israel had promised him: "If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee and build thee a sure house, . . . and will give Israel unto thee." 1 Kings 11:38. How simple the conditions to this great promise—to walk in God's way, to keep his statutes and commandments. How easy to condemn Jeroboam's folly in not heeding the *sure* word of God; but this is not our purpose, but rather to learn from his folly the grievous sin of turning in the least degree from the straight course marked out by God's commandments.

To Jeroboam's mind it was a matter of expedience; he feared lest he should lose his kingdom; and do not most of our departures from God's commandments result from the *fear that we shall suffer loss*? This fear is preventing many Christians from walking in the light of God's truth for these days; they know that the Sabbath of the Lord is the seventh day of the

week, and that one as impious as Jeroboam has changed the day to the first day of the week. Dan. 7:25, 26. God permitted this until knowledge should increase, Bibles should be scattered over the world, and free education given to the people, none daring to make them afraid to read it, as was the case in the dark ages of Papal terror. And from the sacred Scriptures we learn that God will *test* his people in these last days on this very point: Rev. 14:6-12. All who refuse to obey will as certainly suffer loss as did Jeroboam, first in *spiritual* blindness when seeking advice at the hand of the prophet by thinking that he would have power to know if their son would



RUINS OF THE LUCKNOW RESIDENCY. See "*Social Life in India*," p. 72.

live or die, and yet not know who was seeking this knowledge; showing plainly that they had lost the *true* conception of God. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3), and He knows our down-sitting and our up-rising, and understands our thought afar off. Ps. 139:2. In the message which the Lord sent to Jeroboam through his prophet, they might have learned again this precious truth of his knowledge of all hearts by what was said of their son who was to die: "For he only of Jeroboam shall come to the grave, because in him there is found *some good thing toward the Lord*." How mercifully God was dealing with their rebellious hearts; but they would not humble themselves before Him. Every opportunity had been given, but they chose their own way in preference to God's commandments. Jeroboam thought, by his idolatry, to establish his kingdom, and by that he not only lost it, but brought destruction upon his family. O that the language of our hearts might always be,—

"Thou shalt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but Thee?
And there is none upon earth that I desire beside Thee.
My flesh and my heart faileth;
But God is the strength of my heart,
And my portion forever." Ps. 73:25, 26.

THE LUCKNOW RESIDENCY.

THE Lucknow Residency, and the compound, or enclosure, surrounding it and the other buildings connected with it, form a spot which nature has spared no pains to adorn, and lawless mutiny no steps to devastate. The buildings are on slightly rising ground, now covered with beautiful trees and shrubs, with a soft, mossy carpet of grass beneath. Round the gray old walls the dark green ivy has entwined her loving tendrils, as if to soothe with loving embrace the wounds made by the rebel bullets. In many places there is hardly a square inch not dotted over with the marks of the bullets from the murderous rifles, and huge gaps still remain where cannon balls tore away the masonry, on their mission of pain and death to those within. We walked in the dungeons where the women and children were placed for safety, and where they remained during all the siege, without a change of clothes and with scanty provisions.—*P. T. Magan.*

RHONE GLACIER.

MRS. F. J. MORRISON.

AT the St. Gothard tunnel we left the railroad, secured climbing canes from six to eight feet long with iron spikes in the ends, and began the ascent of a gorge to the regions of perpetual snow. This sombre rocky defile, bounded by lofty and almost perpendicular granite walls, at the base of which dashes the Reuss River, was almost bewildering. Avalanches are frequent during the early summer. Now and then are openings and patches of pasture land a few feet broad, where cattle and goats were grazing; and Swiss cottages dotted the mountain side. It is wonderful how these mountaineers manage to accumulate and cultivate the soil to get a scanty living. We saw potato patches on broad, flat rocks not more than ten feet square, the soil of which had been brought from the valley below; these rocks project over the foaming torrent beneath. The women do much of the hard labour, and it is no uncommon thing to see women from fifty to seventy years old mowing grass, digging potatoes, ploughing, etc.

After a climb of three hours and a half, we arrived at the foot of the large glacier. Here we counted seven glaciers, all really united in one great centre, forming one great field of ice and snow, called the Rhone Glacier, the largest of all in the Alpine region. It is impossible to estimate the force with which these great bodies of ice move, tearing down granite walls, and carrying away huge boulders, grinding them into powder which the gushing stream of ice-water conveys down and deposits in the valley beneath.

Just at the foot of the glacier are a number of Swiss cottages nestling in a tiny green valley. Here we sat in contemplation of what

seemed the most delightful spot on this earth. The lofty mountains, wreathed in cloud and topped with snow, are so sublime and so peaceful, while at our feet not less charming and delightful are the numerous wild flowers all around us,—mountain pinks, pansies, moon daisies, napweed, forget-me-nots, arnica, crane's bill, bluebells in manifold varieties. The Alpine rose blooms earlier in the season. After refreshing our almost exhausted bodies at the table of a good Swiss lady, we retraced our steps, arriving at the station just in time to catch the train.

HOW PAUL B. DU CHAILLU MET HIS FIRST GORILLA.

THE first meeting of Du Chaillu, a French traveller, with this huge African beast, is thus described:—



HUNTING THE GORILLA.

Du Chaillu was walking, as was his custom, some distance in advance of his companions, when his ears were saluted by a strange, hitherto unheard sound. It riveted his attention at once. Could it be the noise of some cannibal tribe preparing for combat, or of an elephant disturbed by his approach? He cast himself down and with ear pressed to the earth listened breathlessly. Once more the oppressive silence was broken, this time by a sound of snapping timber, loud as a gunshot, and then there came crashing to the ground a great branch of a tree. Then from somewhere aloft, there issued a prolonged, guttural growl, full of mischief, a blood-curdling sound never to be forgotten,

"Gr-r-r-r-r! Gr-r-r-r-r!"

He stopped, and made the native signal of danger—a peculiar clicking noise of the tongue against the roof of the mouth. He got his rifle in readiness. The bombardment of boughs had now ceased. Peering into the twilight around and above him, he was suddenly aware of an object in his immediate neighbourhood. A short, hairy, man-like creature, with a black, hideous visage, fierce staring eyes under low

brows, an enormous mouth with huge canine teeth; his head set on an enormous chest and paunch, mounted on short crooked legs, and furnished with a pair of arms long and muscular enough to squeeze a lion to death. This was the being he had come so far to behold; this was the creature that no white man, unless it were Hanno, two thousand years ago, had ever seen. This was the gorilla.

The brute was near him before he saw it, and now it thumped on its chest and emitted another long-drawn, terrific yell resembling the sound of thunder in the sky. It advanced; its black lips curled away from its long teeth in a savage snarl. It was not going to wait to be attacked. It was eager for the fray, and, advancing, beat its breast with sounds as from a big drum.

Du Chaillu drew his rifle to his shoulder. He said to himself that the nearer the creature

came, the better would be his chance of giving it a fatal wound. Savage though it looked, it must have a vital part. He waited until its hairy body was less than twice the length of his rifle from the rifle's muzzle. Then he pulled the trigger, aiming for a spot over the heart. It was a shot upon which a great deal depended for the young explorer—not to mention the gorilla. The smoke hung in the still air; but he saw that he had succeeded. The animal lifted its long arms and bent forward, uttering groans that were human but full of brutishness. It stumbled forward and fell on its ugly face, and was dead in a few minutes.—*Sel.*

PLAIN GIRLS.

WHAT is the use of being plain, girls, when you can all be beautiful just as well as not? If you have the white light of the soul within, it will shine through the muddiest complexions and the thickest swarms of freckles. It can re-shape snub-noses and wry mouths; it can burnish red hair until it shines like gold; it can transform any one into an angel of delight. In other words, the loveliness of a pure spirit imparts its charm to everything connected with it.—*Julia H. Thayer.*

THE best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments, in a man are of no account, if they do not come down and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

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GEO. C. TENNEY,
Editor;

MISS E. J. BURNHAM,
Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, March 1, 1893.

NOTES OF TRAVEL.

CAWNPORE AND LUCKNOW.

THE names of these towns will ever be prominent in Indian history, as associated with some of the most thrilling scenes of bravery and suffering connected with the great mutiny of 1857, some marks of which they each bear, together with the memorials of the main events.

Leaving the kind home of Mr. and Mrs. Porter at Manauri, a few hours' ride brought me to Cawnpore, now a thriving city in the centre of a fruitful country. Its friends predict for it an important career as a commercial centre, a prediction that is justified by the large manufacturing interests already centring there, cotton and flour mills, as well as other industries being well represented. The present population is said to be over 100,000, and it is increasing.

Through the kind offices of my friends at Manauri, I found another hospitable and very pleasant home at Cawnpore, where everything was done to render my stay pleasant and profitable. This is a missionary station of importance, and a good work is being done by devoted workers especially in the educational line.

The principal places of interest to visitors are the memorials of the rebellion. A small force of loyal troops and a larger company of civilians, women, and children, were beleaguered in Cawnpore, refusing to surrender. A large and beautiful church now stands on the ground occupied by the entrenchments. The well from which water was drawn at great risk of life still remains. Finally, after heroic endurance, terms were made with the rebels by which the whites were to be allowed to retire, and were to be conveyed down the Ganges to Allahabad in boats, provided by the rebel Nana. The entire company were embarked; and as the boats pushed out into the stream, masked batteries and sharpshooters opened fire, and brutally murdered all the men. The women and children were brought back, and marched two miles through broiling heat to a large house, where they were confined, awaiting a decision in regard to their cases. As the English troops were approaching, it was decided to massacre the entire company. Men were appointed to do this, and the bodies of two hundred and forty victims, dead, living, and dying together, were thrown into an adjacent well. This well is now covered by a monument consisting of an angel figure in pensive attitude, and the pedestal bears an appropriate inscription. The place is surrounded by beautiful memorial gardens.

Lucknow is forty-five miles northeast of Cawnpore, and is even more prominently associated with the sad history of the rebellion than Cawnpore. Under the very kind guidance of Mr. W. A. Mansell, M.A.,

principal of the Christian College, I visited the ruins and grounds of the old Residency. These grounds were fortified by the British and loyal troops under Sir Henry Lawrence, and for about seven months were subject to a constant siege, though partially relieved by Sir Henry Havelock, and finally by Sir Colin Campbell in November, when the company of three thousand souls had dwindled to one-third its original number.

Sir Henry Lawrence was mortally wounded during the siege and lies buried within the grounds with this nonsensical and rather unpleasant epitaph written above his ashes: "Here lies the man who tried to do his duty; may the LORD have mercy on his soul." The ruins are left as nearly as possible in their battered condition, though the grounds are beautifully kept.

Lucknow is next after Benares in size, and of considerable commercial importance. Its old buildings are attractive and interesting, but upon close examination are disappointing, being mostly constructed of small bricks with soft mortar, covered with stucco which in many places shows defects. Among them is the Kaiser Bagh, or King's Gardens, consisting of the royal palace, zenana, dance hall, etc.; the Umbrella Palace, so-called because of a gilt umbrella which forms the apex of the pile; the Imambara mosque and the Husainabad mosque. The two latter are very impressive, the former for its grand proportions, the latter for its beauty, and the beauty of its surroundings. But these buildings do not demand very extended attention when compared with the edifices to be seen at Agra, Delhi, and other places.

I felt very much that my time at Lucknow was too limited. I was only enabled to call on some of the workers there. Those I saw were exceedingly kind in giving me every possible attention. The headquarters of the Methodist Episcopal Mission publishing work is located here. Here also is the interesting and prosperous school for females conducted by Miss Thoburn for training school and instruction in the common sciences. In the district of which Lucknow is the centre, this mission has had 14,000 additions in the past year, a district perhaps three hundred miles square. The educational facilities here provided will no doubt soon be taxed to provide for the necessities of their own people. For where God's Word comes in, it brings light, and at once there springs up a desire for knowledge.

Returning to Cawnpore, I spent a pleasant afternoon and evening with the friends there, and pursued my journey to Agra.

SOCIAL LIFE IN INDIA.

DOMESTIC CUSTOMS.

In regard to marriage, one universal and deep impression prevails, every girl must be married. Unless she is married and the mother of at least one son, she is not only a failure, but a curse, and she is made to feel it. A daughter must not be married into a caste lower than that of her father, and upon the unfortunate fathers of the girls must rest the duty of seeing their daughters married. To secure this, if he

be a poor man, he may have to hire a bridegroom; indeed, some men follow the business of marrying poor girls for a few rupees each. Then a feast must be provided, and the expense and burden of getting a family of girls married off is one that renders domestic life a grief in many cases. It causes female children to be unwelcome.

In order that the task may be done without fail, it is begun very early. Girls are frequently married in infancy, or at least so far as to be formally betrothed, which satisfies custom's demands. This is the method employed by the men mentioned above who follow the business; they only become betrothed to the girls, who are henceforth considered married, though they never see their husbands after that time. They can then be saved, and the father has redeemed his character. Of course in most cases the marriage is in good faith, and at ten to twelve years of age the bride is claimed, and becomes the property of the mother-in-law. But should the bridegroom die at any time after engagement, the child, or woman, is plunged into the dreadful state of widowhood. She may be the petted and loved child of her mother's house, the joy of the home; as such she is petted, dressed in finery, and given many privileges, life is a joy to her. But one day word comes that her betrothed is dead. The finery, jewellery, and all marks of favour are at once stripped off; she is clothed in sombre rags, and becomes a slave, a curse, an object of loathing, even in her own mother's eyes.

Henceforth her life is lighted up by no joy. There is no rift in the cloud of darkness in this world, and beyond only the blackness of despair. Millions of innocent, happy lives have thus been smothered beneath a horrible custom. Thousands have sought beneath the river's surface the only possible escape from an unendurable weight of woe. With such a fate the dreadful suttee became not only possible, but desirable; because it provided an escape from the ills of this state, and formed the only avenue to future joy. The justification offered for such inhuman conduct toward helpless and unoffending children is that the death of the husband is the result of some dreadful sin committed by the wife in a former existence, and justice has designed for her this fate as a punishment.

But a woman who becomes a mother of sons is honoured, especially after they are grown up. A person desiring to wish a girl great happiness says, "May you become the mother of eight sons, and may your husband survive you." But the cruel goddess of fashion, under whose rule the women of Christendom suffer such mental and physical anxiety and pain, has but little hold upon our sisters in India. Their dresses are made where the cloth is woven and hemmed. The men do the sewing, weaving, embroidery, etc., and the women have but little to worry about, except the principal care of the children, the simple cooking, and for a pastime, to gather cow dung and make it into cakes for fuel.

I hesitate to write the last words, because of our disgust for such a practice; but we are speaking now of India, and this

species of offal possesses nothing offensive to the Hindu. Indeed, it is used in many sacred rites, and a devout Brahman has his doorway washed with it each morning before he will venture out. Among the poor it forms a very universal fuel, and to be relieved from its disagreeable fumes is one of the pleasures of getting out of the country. The avidity with which Christians eat the sacred cow is to them far more repugnant than their admiration of the animal is to us.

While they respect animal life as being but another form of human life, they are not always thoughtful of the comfort of their beasts of burden. They will throw of their grain to feed the birds, but reject with disdain the plea of the beggar who asks a morsel of food. The humbler classes are docile, peaceable, willing, patient, not always reliable, will keep your watch and purse in safety, but if you miss a piece or two it will not be strange. If called upon, they will give it up without shamefacedness. It is said that their sense of the wrong of stealing arises wholly from the danger of being caught. He who steals has done no wrong, but he is unfortunate if detected and punished. And in trading one soon gets the idea that truthfulness is with them a lost art. No confidence need be reposed in what an Indian dealer tells his customers, as a general rule. Let it be borne in mind that I have made plenty of room for exceptions to all rules; and there are some to the above.

But after all we read that GOD hath made of one blood all nations for to dwell on the face of the whole earth; and our differences are those caused by education and surrounding influences. They are not created in us. Human nature is the same all the world over,—poor, weak, defective. But all men are made complete in CHRIST. No doubt CHRIST will do as much for India as for other countries.

THE DIVINITY OF THE CHRISTIAN RELIGION.

S. N. H.

THERE is a divine reality in the Christian religion. It so changes the heart that the interests, tastes, and character of a person become changed. As when Saul "turned his back to go from Samuel GOD gave him another heart," and he was "turned into another man," so it is with him who receives the Spirit of GOD into his heart; "for we are his workmanship, created in CHRIST JESUS unto good works, which GOD hath before ordained that we should walk in them." Eph. 2:10. Then, again: "Therefore if any man be in CHRIST, he is a new creature; old things have passed away; behold, all things are become new." 2 Cor. 5:17. This is as purely and miraculously the work of GOD as was the creation of light on the first day when GOD made the world. "For GOD, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of GOD in the face of JESUS CHRIST." 2 Cor. 4:6. No theoretical argument can produce this change. It must be received by faith, and wrought by the Spirit of GOD. None can explain how it works; only it works. None can tell when and how

it comes, but it comes. The agency by which it comes may be pointed out; but the *modus operandi* can never be explained, for it is divine.

The apostle says, "Great is the mystery of godliness; GOD was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. This mystery of godliness was revealed in CHRIST, "for in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. Again we read: "To whom GOD would make known what is the riches of the glory of this mystery among the Gentiles, which is CHRIST in you the hope of glory." Col. 1:27. There can be no mistaking from such expressions the fact that there is a divinity in the religion of our LORD JESUS CHRIST; and not only a divinity but a living reality. The heart, affections, and disposition are changed; the affections entwine around objects in which before no interest was taken. A man now becomes successful in overcoming, whereas before he was constantly overcome. Before, he struggled in vain against evil habits and passions that war against the soul; but now his efforts are not wrought in his own strength, and the weapons of his warfare, not being carnal, become "mighty through GOD to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of GOD, and bringing into captivity every thought to the obedience of CHRIST."—2 Cor. 10:4, 5.

This is a wonderful work, wrought only by divine agencies mightier than any influence of this world. It gives victory where before was only defeat. It brings light and salvation, where before was only darkness and destruction. Even the persons themselves, and that which they do when this change is wrought in the heart, are "an odour of a sweet smell, a sacrifice acceptable, well pleasing to GOD." It is to become acquainted with GOD as GOD is acquainted with his Son. It is a revelation of the Father by the Son to the human heart. It is an evidence, an assurance of divine acceptance that cannot be argued nor received by argument. JESUS said, "All things are delivered unto Me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27. This revelation was made to Peter, and has been to every true and living Christian. When the SAVIOUR said to the disciples, "Whom say ye that I am? and Simon Peter answered and said, Thou art the CHRIST, the Son of the living GOD," "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:15-17.

All who profess the religion of JESUS CHRIST, or even the truth of the Bible, have not had the experience here described. Many rely more upon the theory than the indwelling evidence of divine acceptance. They trust more to an argument of the truth than to the Spirit of GOD, which makes a change in the character, and leads them to

humbly and devotedly live out the truth. This change was incomprehensible to Nicodemus. The SAVIOUR described it as a birth. "Ye must be born again," But "How," said the ruler in Israel, "can a man be born when he is old?" "JESUS answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." John 3:4-8.

Still, the cool, reasoning Nicodemus, interested as he was, could not comprehend how such a change could be wrought. The SAVIOUR then uses one of the most forcible illustrations found in the Bible: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Israel, when bitten by the serpents in the wilderness, and suffering intense pain, were to turn their eyes to the brazen serpent erected by Moses, and live; pain would cease in an instant, and soundness of health would be imparted. There would have been no virtue in that serpent of brass to any of them if they had not looked upon it. They were to co-operate; Moses had done what he could in erecting the serpent upon the pole. GOD said to the suffering ones, "Look." So He says to every sinner, "Look and live." And if we look to CHRIST, surrendering ourselves, our own interests and all to Him, we live. If we but touch, as it were the hem of his garment, by faith, as really as virtue was imparted to the woman that had the issue of blood for twelve years, so will come from our LORD JESUS CHRIST a living virtue that will heal the sin-sick soul. It will impart spiritual life and vigour. "And this is life eternal, that they might know Thee, the only true GOD, and JESUS CHRIST, whom Thou hast sent." John 17:3.

BAPTISM—ITS SIGNIFICANCE.

THE NEW LIFE IN CHRIST.

E. J. WAGGONER.

THIS giving up of our life in order to get CHRIST's life instead, is variously spoken of as yielding ourselves to become his servants, submitting ourselves to GOD, etc. The question arises, How do we submit ourselves to GOD? It is simple. Look at your life; see what things pertain solely to the present, natural life, those things that you do by nature. Take a survey of the things that you are addicted to, which you know are not Christ-like, but which cause you condemnation, even by your own heart. Now you have doubtless done this; you have also repeatedly tried to overcome them and put them away, but have not been able to do so. But you sincerely desire to be rid of them. So at last the surrender is made. We give ourselves to the LORD, and take Him instead. How do we get Him? We cannot tell anything about the process; we only

know that it is by faith. "Ye are all the children of God by faith in CHRIST JESUS." Then we are buried with Him by baptism into his death, thus signifying the putting off of the old life, the crucifying of the old man, and the taking of CHRIST's life, in whom we rise to walk in newness of life.

If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with CHRIST in God. Col. 3:1-3.

But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. 1 Cor. 15:10.

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6:6.

That ye put off concerning the former conversation [manner of life] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. 4:22-24.

Therefore if any man be in CHRIST, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God. 2 Cor. 5:17, 18.

Do not these scriptures state as plainly as can be that in becoming CHRIST's we take his life in exchange for ours? It is not simply that CHRIST gave his life to purchase us, but that He gave his life to us; our life has been forfeited, and we are virtually dead,—dead in trespasses and sins, and He gives his life to us that we may actually have life. Henceforth, then, it is to be the life of CHRIST that meets the temptations of Satan and labours to do the Father's will. But JESUS CHRIST is the same yesterday, to-day, and forever; therefore the life which is given to us will present the same characteristics that the life of CHRIST presented when He was on the earth in person; his life in us must be as strong to do and to resist as it was when He lived in Judea.

How can we live this life?—Just as we received it—by faith. Read carefully and remember the following texts:—

If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of God. Col. 3:1.

Now if we be dead with CHRIST, we believe that we shall also live with Him; knowing that CHRIST being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through JESUS CHRIST our LORD. Rom. 6:8-11.

I am crucified with CHRIST; nevertheless I live; yet not I, but CHRIST liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. Gal. 2:20.

For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation [working] of God, who hath raised Him from the dead. Col. 2:9-12.

This is the order of the new life: Having accepted CHRIST's life, we remember that the life now is to be his, not ours. Then the same spirit of self-renunciation that led us to accept CHRIST must be ever present with

us to lead us to hold Him. We must pray not only for a clean heart to be created in us, but also for a steadfast spirit to be renewed within us. And how do we hold Him?—Just the same as we accepted Him and were raised with Him,—through faith in the working of God, who raised Him from the dead. That is, with an intense longing that his life shall be manifest in ours, we lay hold of it through our faith in the power that raised CHRIST from the dead. We know that the same power that raised JESUS from the dead can quicken us; for that is why CHRIST was raised from the dead. He "was delivered for our offences, and was raised again for our justification."

This is that which Paul means when he expresses the desire "that I may know Him, and the power of his resurrection." Phil. 3:10. It is what he wishes for us when he prays, "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which He wrought in CHRIST, when He raised Him from the dead." Eph. 1:18-20.

There can be no greater exhibition of power than that which is required to raise the dead. It is creative power. And this is the power which is given to us in CHRIST, the acceptance of which we acknowledge when we are buried with Him by baptism into his death, and are raised in Him. How true it is that "his divine power hath given unto us all things that pertain unto life and godliness!" 2 Peter 1:3. And it is the manifestation of the power of CHRIST's life in our lives that gives us a sure hope of eternal life with Him. For says the apostle:—

Blessed be the God and Father of our LORD JESUS CHRIST, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Peter 1:3-5.

THE SECOND ASSYRIAN EMPIRE TO THE ISRAELITISH CAPTIVITY.

E. J. B.

HISTORIANS date the rise of the second Assyrian Empire from the accession of Tiglath-Pileser II., B.C. 745, though the dates thus fixed vary slightly from those of contemporary events by Biblical chronology.

Tiglath-Pileser has, by the aid of monumental records, been identified with the Pul of Scripture. The name Tiglath-Pileser also occurs in the Scripture narrative. This king was not only a great warrior, but he seems to have been more of a statesman than his predecessors, and by these qualities combined, he "inaugurated the most brilliant period of Assyria's history." Sayce says of his policy:—

"Tiglath-Pileser consolidated and organised the conquests that he made; turbulent populations were deported from their old homes, and the empire was divided into satrapies, or provinces, each of which paid a fixed annual tribute to the imperial exchequer.

For the first time in history the principle of centralisation was carried out on a large scale. . . . But the second Assyrian Empire was not only an organised and bureaucratic one, it was also commercial. . . . Tiglath-Pileser's chief object was to divert the commerce of Western Asia into Assyrian hands. For this purpose every effort was made to unite Babylonia with Assyria, to overthrow the Hittites of Carchemish, who held the trade of Asia Minor as well as the high road to the West, and to render Syria and the Phœnician cities tributary. The policy inaugurated by Tiglath-Pileser was successfully followed by his successors."—*Assyria: Its Princes, Priests, and People*, p. 34.

Tiglath-Pileser is the first Assyrian king whose name is mentioned in the Bible, and it was under his leadership that the "well-armed and highly disciplined troops of Assyria, inured to warfare," first trod the soil of the Holy Land, and "threatened the northern portion of it with subjugation." Menahem was then king of Israel. He prudently paid tribute, and "Pul" (Tiglath-Pileser) withdrew. 2 Kings 15:19, 20.

Early in the reign of Pekah, Tiglath-Pileser again entered Palestine. This time he took "Ijon, and Abel-beth-Maacha, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." Verse 29. This inroad into the northern portion of his kingdom frightened Pekah, and he endeavoured to form a confederacy to resist the growing power of Assyria. Rezin, king of Damascus, joined him readily enough, and they together determined to force Judah into the confederacy even if they had to dethrone the young king, Ahaz. 2 Kings 16:1-4. They did make an attack upon Jerusalem, but failed to take it. 2 Kings 16:5. Then they seem to have made war upon Ahaz separately. 2 Chron. 28:5, 6. This view of these campaigns is in accordance with Rawlinson in "Kings of Israel and Judah."

A foreign alliance was a necessity. Ahaz had either to "call to Egypt" or "go to Assyria." Hosea 7:11. Egypt was at this time a feeble nation, while Assyria was near the zenith of its power; so Ahaz appealed to Assyria, with a "present" of silver and gold. 2 Kings 16:7-9. Tiglath-Pileser promptly responded. Rezin, utterly routed in a pitched battle, escaped to Damascus. The city was besieged by Tiglath-Pileser, who ravaged the surrounding country even more effectually than Shalmaneser II. had done a full century before. "The territory of Damascus was now devastated with fire and sword, its sixteen districts were 'overwhelmed as with a flood,' and the beautiful gardens by which the capital was surrounded were destroyed, every tree being cut down for use in the siege."—*Fresh Light from the Ancient Monuments*, p. 104.

The siege of Damascus lasted two years, during which time the Assyrians did some fighting in various places in the West. After the fall of Damascus, Tiglath-Pileser held a great court, or levee, in its palace, on which occasion twenty-two kings paid him homage as their feudal lord and brought him tribute. It was at this time that Ahaz went to Damascus to see Tiglath-Pileser, as recorded in 2 Kings 16, and sent to Urijah

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 10.—March 11, 1893.

THE APOSTOLIC COUNCIL.—ACTS 15:1-11.

GOLDEN TEXT: "Through the grace of the Lord Jesus Christ, we shall be saved, even as they." Acts 15:11.

1. To what place did Paul and Barnabas return to labour after their missionary trip? Acts 14:25-28.

2. While they were there, what was taught the disciples by men who came from Judea? Acts 15:1.

3. What standing had these men in the church? Verse 24.

4. How did the apostle Paul characterise them? Gal. 2:4.

5. How was their work received by Paul and Barnabas? Acts 15:2, first part.

6. Why did Paul and Barnabas thus oppose them? Gal. 2:5.

7. Then of what must the teaching of these men have been subversive? Gal. 1:7; Acts 15:24.

8. What would their teaching do for the disciples? Acts 15:10, 24.

9. What was finally determined to be done in the matter? Acts 15:2.

10. Was it the decision of the church alone that caused Paul to go up? Gal. 2:1, 2.

11. What is said of their journey to Jerusalem? Acts 15:3.

12. What did they do when they got to Jerusalem? Verse 4; Gal. 2:2.

13. Did Paul have to learn anything of the apostles and elders assembled at Jerusalem? Gal. 2:6; 1:11, 12.

14. When there had been much disputing in the council, to what did Peter call their attention? Acts 15:6, 7.

15. What had God done for the Gentiles when the gospel was first preached to them by Peter? Verse 8; Acts 10:44.

16. What was it concerning which God made no difference between the Jews and the Gentiles? Acts 15:9; Rom. 3:22.

17. Why does God make no difference between the Jews and the Gentiles in the matter of purifying the heart? Acts 15:8, first part; Rom. 3:22, 23.

18. What did Peter say would be put upon the disciples if the teaching of the false brethren was adopted? Acts 15:10.

19. How only are all men to be saved? Verse 11; Rom. 3:22-24.

NOTES.

1. It is quite necessary to note the character of the men who made the trouble at Antioch and elsewhere. The apostles and elders at Jerusalem said of them that "certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment." Verse 24, Revised Version. It will be noticed that in the Old Version "such" is a supplied word. Thus these men were irresponsible persons who did not represent the church. The apostles were not in sympathy with them. Their work was to subvert souls. This they did by preaching a perverted gospel (Gal. 1:7), for they were doing the same work that was afterwards done by the men who tried to overthrow Paul's work in Galatia. They professed to represent the church of Christ, but only that they might the more readily gain access to the disciples, to subvert them. They were "false brethren," from whose malice Paul was often in peril. See 2 Cor. 11:26.

2. It should also be specially borne in mind that the subject of the controversy was the gospel. That was what made the question a vital one. It was concerning how men must be

saved. Paul and Barnabas preached salvation by faith; these men taught salvation by man's work. If men must be circumcised in order to be saved, then faith in Christ would be proved to be insufficient. As Paul afterwards wrote, "If righteousness come by the law, then is Christ dead in vain." Gal. 2:21. Moreover, the fact that the gospel was the subject of dispute is shown by Paul's statement that he resisted those men in order that the truth of the gospel might remain with his converts. Gal. 2:5. These false brethren professed to have the gospel, because they set forth what they claimed was the way of salvation; but there was no truth in their gospel. The truth of the gospel is that "through the grace of our Lord Jesus Christ we shall be saved," and that "there is none other name under heaven given among men, whereby we must be saved." See also Rom. 10:6-10; Titus 3:3-6.

3. Peter declared that in the matter of the purification of the heart, God made no difference between the Jews and the Gentiles. This is proof of the statement that the subject under discussion was the vital one of salvation. The fact that God "put no difference between us and them" was shown in his giving to uncircumcised Gentiles the gift of the Holy Ghost, even as He did to the apostles and brethren on Pentecost. And the reason why God thus put no difference between the Jews and the Gentiles in the matter of justification, was that "He knoweth the hearts." There is no difference between the heart of the Jew and the heart of the Gentile, because all alike have sinned. Rom. 3:9, 22, 23. Men, judging by the outward appearances, often make a difference between men, but God, who looks upon the heart, knows that all are alike; therefore He puts no difference between men in the matter of cleansing the heart.

Lesson 11.—March 18, 1893.

BONDAGE AND FREEDOM.

GOLDEN TEXT: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

1. What was the cause of the trouble that arose while Paul was preaching in Antioch?

2. Tell what steps were taken to settle the dispute.

3. What was the standing of the men who made the trouble?

4. What effect was their teaching having?

5. Did Paul regard circumcision as a sin? Acts 16:1-3; 1 Cor. 7:19; Gal. 5:6; 6:15.

6. Then why did he so strenuously oppose the teaching of those men? Acts 15:2, 5; Gal. 2:5.

7. What was that really saying of the sacrifice of Christ? Gal. 2:21.

8. When only is circumcision profitable? Rom. 2:25.

9. What is real circumcision? Rom. 2:29; Phil. 3:3.

10. Of what was circumcision a sign? Rom. 2:25-27; 4:11.

11. Where must righteousness be to be of any value? Deut. 6:4-6; Ps. 51:6.

12. Who only can put righteousness in the heart? Jer. 31:33.

13. Then from whom alone must true circumcision come? Deut. 30:6; Col. 2:11.

14. Of what could circumcision in the flesh only, performed by man, be a sign?—Of the righteousness of the flesh.

15. What is the righteousness of the flesh? Rom. 8:5-8; Gal. 5:19-21.

16. Therefore what is done for men when they are led to trust in circumcision, or works of obedience, for salvation? Acts 15:10. It is to lead them to rest securely in sin. See Rev. 3:17.

17. Was the service which God required of his people grievous and burdensome? 1 John 5:3; 1 Kings 8:62-66; Ps. 116:16, 17.

18. Who only are in bondage? John 8:34; Rom. 7:14.

19. As the Jews had perverted the religion of the Lord, what did their zeal for the law result in? Matt. 15:3, 8, 9; Rom. 2:23, 24; Luke 11:46.

20. What does Christ give? Matt. 11:28; John 8:36; Rom. 8:2.

the priest the pattern of an altar, probably Assyrian, which he commanded the priest to have set up in Jerusalem before his return. "It may be suspected," Rawlinson says, that Ahaz did this "either in compliment to his suzerain, or at his express command." "Assyrian kings, in their expeditions, carried altars with them, and in the countries which they conquered generally 'set up the laws of Asshur, and altars to the great gods.'" On this expedition, Tiglath-Pileser overran the country of Reuben, Gad, and the half tribe of Manasseh, east of the Jordan, and carried part of the inhabitants into captivity. 1 Chron. 5:26. In Isa. 9:1 there seems to be an allusion to both these captivities.

Tiglath-Pileser was succeeded by Shalmaneser IV., who reigned five years. Hoshea, king of Israel, relying on that "bruised reed," Egypt, rebelled against Assyria, and refused to pay tribute. Shalmaneser invested Samaria; but before the city fell, after a three years' siege, he either died or was murdered, and Sargon, another usurper, completed the conquest. The usual cruel massacre followed (Hosea 13:16), and 27,280 of the inhabitants were carried into captivity. Although in the troublous times that preceded the final catastrophe, the inhabitants of the northern kingdom had been greatly reduced, these captives could have been but a small part of the ten tribes then dwelling in the country. An Assyrian governor was stationed at Samaria; but the remnant of Israel seem to have acknowledged the authority of the kingdom of Judah. And when Josiah, "with even more than Cromwellian iconoclastic zeal, was smashing the images, and overthrowing the altars, and cutting down the groves of idolatrous worship," he carried this reform into the "cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali," and he "cut down all the idols throughout all the land of Israel." 2 Chron. 34:6, 7.

The captives of Samaria were placed in "Halah and in Habor by the river of Gozan, and in the cities of the Medes." 2 Kings 17:6. Halah and Habor were among the places where Reuben, Gad, and the half tribe of Manasseh had been taken. Sayce says that "Halah was not far from Haran in Mesopotamia, on the western side of the Habor, the modern Khabour, which flows into the Euphrates." "The cities of the Medes" were eastward of Assyria.

Thus was the kingdom of Israel overthrown, after an existence of two hundred and forty years. "It was started in rebellion; it was founded on idolatry; it was maintained by wickedness; it was ended by violence." And with its fall, the northern barrier between the kingdom of Judah and the mighty Assyrian Empire was removed.

"HER priests have violated my law, and have profaned mine holy things; they have put no difference . . . between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26. Such, we conceive, are the words of the LORD to all who say, It makes no difference which day we keep, so we keep one day in seven. Do they mean whether we obey GOD or not, we shall meet his approbation and receive his blessing just the same?

From the Field.

GOD, who registers the cup
Of mere cold water, for his sake,
To a disciple rendered up,
Disdains not his own thirst to slake
At the poorest gift that ever was offered;
And because my heart I proffered,
With true love trembling at the brim,
He suffers me to follow Him.
—Robert Browning.

LONDON.

AMONG the cities of the world, London stands unique. There is no other city like it; it is a small world by itself, and yet not so small either. The last census gave the population as about six million; but how many public labourers have we in London?—There is not one. About the first of August, Dr. E. J. Waggoner came here to engage in the work, but with the editing of the paper, the *Present Truth*, holding two meetings every Sabbath and one on Sunday morning, he has his hands full of work, and this is about how it has been with those who did this work before he came, so that with the exception of a few Bible-workers, there has been but very little labour put forth among the people in this city.

The results from the little work done have been sufficiently encouraging to indicate that the field is a promising one, and that if vigorous efforts were put forth, many souls would be gathered out here who would honour God by walking in the light of truth. Those who have taken hold with us manifest a deep interest in the work, and are anxious to see it prosper. The London church at present pays about £300, tithe per year. Its Christmas and first-day offerings with other funds make a total of over £600 which this church has raised the past year. The brethren are poor, but they are willing to sacrifice for the advancement of the work.

D. A. ROBINSON.

FINLAND.

THE following is an extract from letter just received from Bro. L. Johnson of Christiania, Norway, relating to his visit to Finland:—

"We have not made any public preaching effort yet, but we are going to do that about the middle of this month. Any one, without any consultation with anybody, can hold private meetings, that is, invite any person with a card to come and hear the Word of God; in this manner I preached five times while there, and at two meetings there was a policeman present. After the meeting, being much affected, he shook hands with me, and asked the peace and blessing of God upon me and on the work I was doing.

"There are now about fifteen keeping the Sabbath of the Lord. Two families decided to do so while I was there. I spoke the truth of God for this time with the same freedom there as in any other place, and it was received as well as I have ever seen it. I think the Spirit of God does the same work for those who open their hearts for it in Finland as in any other country.

"I believe my visit bound them closer to the Lord, his truth, and his people, as well as to me personally. When I left, I had a circle of friends around me, who, with tears in their eyes, asked me to remember them in prayer. It seemed wonderful what the truth did in one week to bind us together in that manner, but it did. When I left them, the parting was as affectionate as if I had been with them all my life."

TURKEY.

SINCE the publication and circulation of tracts in the Turkish language has been commenced, the interest in the work at Constantinople and vicinity has increased. In addition to Sabbath meetings and Bible-readings, Bro. Baharian began recently to hold meetings Sundays. Below are some extracts from letters, which will give an idea of the present state of the work there.

"We are working now with the tracts printed. Our truths attract day by day the attention of the people. We have two meetings on the Sabbath, attended mostly by our own brethren; ten to fifteen are present each time. We decided to have special meetings on Sunday for outsiders, and announced this with circulars. The result was good. After service, fourteen remained a few hours, and we had a good time in conversation with them. My hope for Constantinople increases daily. Another Baptist is very much interested in the truth. He has attended our Sabbath meetings for a month; but this week goes to his own town, some six hours distant. This is an Armenian town, and I hope to visit it sometime this year.

"This week we had some trouble. Some one, an enemy of course, presented one of our circulars to the police, and made harsh accusations against us. Bro. Anthony was arrested while distributing circulars; but he is safe, as there was nothing irregular in the circulars. The second commissioner called at our house to know about our work, and told me not to do such a thing again at such a bad time. I thought this was all, but not so. They called me twice more to examine me more closely. I saw that the subject of the end of the world had especially attracted their attention. This was a good opportunity for me to tell them of present truth. The commissioner told me that they would think about us, and perhaps we shall be forbidden to hold meetings in the house. I don't know yet what the end will be, but I am sure that God will turn it to our good."

A few weeks later Bro. B. writes again:—

"Last Sabbath Bro. Anthony and I were called by the police to appear before the court to answer for the tracts and circulars that we had distributed. It seems that some of our enemies have stirred up the police against us. We went to the court, but on account of the many cases, the time was up before we were called. Then we were sent to jail to wait there till Monday. This event filled the hearts of our brethren with exceeding sorrow. They were ready to do everything to gain our freedom; but I preferred to leave all to the Lord, to see how He will show his power before our enemies. Accordingly, we did not try to bribe the officers, or refer to persons of high rank, but to the Lord.

"This was my first time in jail. We passed the night in a dark room, damp and cold, and our companions were a murderer, thieves, etc. But our hearts were glad, thinking that we had the same privilege that the apostles had. In the morning when the doors were opened, we were permitted to go out into the yard. Among the prisoners were Greeks, Armenians, and Turks from all parts of Turkey. I found that many of the Armenians are honest men, in prison on account of their politics. This was a good opportunity for us. After becoming acquainted, I began to tell them about our truths; some were interested, especially one who is to be exiled to Tripoli, Northern Africa. Would that I could see him longer. I read in the Bible that the field is the world. I think the jails are not

excepted. Why not go there to preach the glad tidings of the kingdom of God, and illumine the dark corners with the light of the Lord? We passed four days in jail, but were very much interested. I would have preferred to stay a few days longer, and help the poor and miserable men. Our brethren visited us every day, but returned in sorrow, thinking that we would have to remain a long time in prison. Indeed, this was a hard thing for them, but good to strengthen their faith, and bind them closer to us with the ties of love.

"Monday afternoon we were called again to the court; but again the time was up before we were called before the judge. Then they put us into a closed wagon, dark as a prison, prepared to carry only criminals. This was an open sign that the Government considered us as dangerous persons, and that we would have to remain a long time in prison.

"Tuesday, we were called before the judge. God was with us. We answered with courage about our work. The judge saw that we had obtained permission from the Government for our tracts, and there was nothing in the circulars touching the Government, and that we were accused falsely. He well knew that we did not try to disturb the people, but call them unto salvation; and that the second coming of Christ was not preached from a national standpoint, but as a truth of the Bible. God caused to vanish all the clouds of suspicion, and we were left free. Oh, the joy of our brethren for such an unexpected freedom. We are free now. No man can take the glory of it, but the Lord.

"After this, we hope that God will carry on his cause with more success. Last Sunday, while we were in prison, about forty persons called at our house. We hope that God will lead them here again."

H. P. H.

CENTRAL EUROPE.

IN 1890 I went to Klausenburg, Hungary, in search of some historical facts about Sabbath-keepers, who were said to have existed there ever since the Reformation. At that time there was no one of our faith in that large empire. But while inquiring of a college professor about these people, he told me, when he heard that I resided in Hamburg, of an old gentleman who was in the charge of the Bible depository there, and who had been converted in Hamburg, and had joined the Baptists. We went there together, and as I found that the man had a real Christian experience, which this professor lacked, I did not enter into any conversation about the light the Lord has given us, but called on him alone in the evening. We had such a blessed reading together, his wife and daughter also attending, that they pressed me to come the next day; and when I departed that night, I had a hearty invitation to stop with them whenever I should visit Hungary again. In the course of our correspondence, mother and daughter became fully convinced, and have since joined the church. When I visited that place again in November, 1890, I had several readings, about forty attending, mostly Hungarians, and the interpreter, a prominent secretary of the imperial railroad, became so deeply interested that he offered to look over all the translations in the Hungarian, Bohemian, and Croatian, in which languages he is an expert, having constant practice in them. This summer he even came to Switzerland to our camp-meeting, and is seemingly coming nearer and nearer.

After my visit, the young sister of whom I have spoken, went to Hamburg with me, and

has since got out quite a number of publications in the Hungarian language, and is sending them all over that country. This fall, while on a visit home, she called upon different ones to whom she had sent publications, and found them deeply interested. Such a stir has been made, that even the synod of the Reformed Church made it one of the topics of consideration. Consequently, the way is opening in different parts of that large empire.

The Lord has also opened the way for the work among the Roumanians and Bulgarians, as a number of our German brethren from Russia have a church in Roumania, on the very border also of Bulgaria, and they are calling for ministerial help, ready to assist all they can. The only field in which we have thus far not seen the progress desirable, is Holland, and we are assured that something can be done there. Even if we lack the Holland labourers, we have thousands of Germans and large German churches in Amsterdam and Rotterdam, and if we can start among them, they can become the instruments of helping us to gain a firm foothold among the Hollanders. As to the Polish, we have also a worker in our mission who understands that tongue, and we are beginning to send out publications among that nationality, and to labour for them. L. R. CONRAD.

News Summary.

NOTES.

GREAT BRITAIN'S drink bill for 1892, according to the excise and custom's statistics just published, amounted to the enormous sum of £140,000,000. This is a great deal of money to be spent for "that which satisfieth not;" but there is some encouragement in the fact that this is a reduction of more than £1,000,000 on the liquor bill for the preceding year, as it shows that the work of the temperance societies is bearing good fruit.

FIRE and flood have visited the Australian colonies as desolating scourges. Extensive bush fires have raged in Victoria and N.S.W. Gippsland, the Riverina, and many other districts have been visited. Grass has been burned, sheep roasted, and homes swept away. Some have lost the work of a lifetime. In Queensland even greater destruction of property has been wrought by floods, besides the loss of life. The loss by the first flood was estimated at £3,000,000, and a second one, scarcely less destructive, has been reported. There is great suffering and destitution. Relief funds have been started in the colonies and in England.

MR. GLADSTONE'S Home Rule Bill has now been placed before Parliament. Its provisions and aims have been duly expounded; the press and the people, as well as the legislators, have discussed it, and the bill has passed to its first reading. By its terms, Ireland is required to assist in defraying the expenses of the Imperial Government. The Government reserves the right of appointing the Viceroy, the negotiation of treaties, and the settlement of questions relating to defences, coinage, customs duties, treason, etc. Ireland retains eighty members in the British Parliament, who, however, have no vote on purely British questions. Should the bill become law, the first Irish Parliament will meet in September. Not only Great Britain, but the civilised world, has awaited the appearance of this bill with the deepest interest. It involves the question of the relation Ireland shall sustain to the great British Empire, and is not improbably a step leading away from Imperial Federation.

THE jubilee of the episcopacy of Pope Leo XIII. was celebrated at St. Peter's in Rome on the 19th ult. It is estimated that 80,000 persons were assembled in and around the cathedral during the ceremonies, which were celebrated with great splen-

dour and impressiveness, and were attended by enthusiastic popular demonstrations. On the same day, a meeting of representative Catholics of Victoria was held in Melbourne, and a congratulatory message cabled to Rome. To some pilgrims at Rome the Pope has said that "he earnestly longs for the time when there will be a cessation of the conflict between the Vatican and the Italian Government." As there is but one way that peace can be restored, this remark is significant of Rome's unaltered policy. It is with good reason that the Royalist party in Italy have arranged a Royalist demonstration by way of a counterpoise to the political influence of the jubilee.

ITEMS.

Mr. Gladstone has consented to resume diplomatic relations with the Vatican.

It is said that the Czar has been advised to seize Herat, "the gate of India."

The effects of the strike at Broken Hill are now appearing in a crop of insolvencies.

Twenty-nine miners have been killed by poisonous gas in a mine in the south of Spain.

Six men have been drowned by the wreck of the schooner *Daphne* off the Queensland coast.

The finding of nuggets of 500 and 224 ozs. is reported from the Murchison gold field, W. A.

The German farmers are petitioning for an increase of protective duties on agricultural produce.

There is a rumour that an agricultural colony of 1000 Germans is about to be established in South Australia.

A telegram states that an exceptionally rich gold-field has been discovered in Canada, about 130 miles east of Winnipeg.

There are now 169 orchards in the vicinity of Adelaide infested with the Codlin moth, the larvæ of which destroy the fruit.

Fifty persons have been burned to death in a lunatic asylum in Dover, U. S. A. The fire was set by a violent female patient.

Thirty-two persons have been drowned by the wreck, off the coast of Spain, of the steamer *Trinacria* of the Anchor line.

The Mannlicher rifle, which wrought such havoc in the Chilian and Dahomeyan wars, has been introduced into the Austrian army.

There are said to be more priests, monks, and nuns in Jerusalem than in any other city in the world, in proportion to population.

The aborigines in Queensland have learned the use of opium from the Chinese. There are now seven aboriginal mission stations in Queensland.

An earthquake has occurred in Samothraki, an island of the Grecian archipelago. All the houses on the island were destroyed and many persons killed.

New Zealand has set apart two islands for the preservation of its remarkable wild birds and other animals, whereon all hunting and trapping are forbidden.

A quantity of kerosene exploded under a crowded ball room in Buda-Pesth, Hungary, during the carnival season, and seventeen persons perished in the flames and ruins.

Terrible storms have occurred on the Atlantic. One steamer was repeatedly swept by gigantic seas, and her captain and twelve officers carried overboard and drowned.

A very general movement is on foot in Iceland in favour of emigration to Canada. Two thousand Icelanders have already made arrangements to settle on lands in Manitoba.

An extensive hurricane in the New Hebrides has wrecked the French Company's coffee plantation, the damage amounting to £5000. Serious mischief has been done in other directions.

In New York City, December 27, with great ceremony, was laid the corner stone of what is to be known as the Protestant Episcopal Cathedral of St. John the Divine. It is designed to be the greatest church structure in America, costing £2,000,000, and requiring twenty years to build.

The Catholic missionaries in Africa buy hundreds of small children, and bring them up in the Catholic faith.

The opponents of the new German Army bill declare that the bill invites the invasion of the country by proclaiming its weakness.

The Girls' College, established by the American Missionary Society at Marsovan, Asiatic Turkey, has been destroyed by a Mohammedan mob, who maltreated the 400 women it contained.

The heirs of the late Baron Reinach, who is said to have distributed in bribes £360,000 of the Panama Canal Company's funds, have transferred the amounts left them to the company's liquidator.

Russia is establishing great colonies in Central Asia. Nearly two hundred thousand colonists have located in the neighbourhood of Tashkend, and many more are scattered through the surrounding regions.

An attack was recently made on a Jewish family residing in Moghilev, a town on the Dneister, and a Jewess, her son, and three daughters, were literally hacked to pieces by the Russian mob. The attack was entirely unprovoked.

The *Jewish Exponent* says: "Fresh outbreaks of Anti-Semitism are reported from Russia, sanctioned by the Government. This time, conversion to the church, as it was with Torquemada, is the only condition to avoid the severest penalty."

In accordance with the recent decision of the propaganda at Rome that the generals of all the various Catholic religious orders shall reside in that city, the new general of the Jesuits, Father Martin, will shortly leave Spain and take up his residence at Rome.

A Chicago dispatch says a call has gone forth for a great Catholic Congress in that city during the World's Fair. The subjects to be discussed are, The social question as outlined by Pope Leo XIII. in his encyclical on the subject, Catholic education, and the independence of the Holy See.

The Mohammedans of Turkey, alarmed at the success of Christian schools in that country, are establishing schools of their own, and are compelling all Moslem children to attend them. They are also adopting many of the methods of teaching introduced by foreign and Christian teachers.

An establishment in Albury, N. S. W., has put 25,000 sheep through the boiling-down process, and 30,000 or 40,000 more are to be thus treated. Other establishments have been started in the Riverina. The prices realised for tallow and skins, and apprehensions of a drought, have led to this disposition of the surplus stock.

Queen Victoria took up the study of Hindustani at the age of seventy. That was three years ago, and her Majesty is still bending her energies to acquire a perfect command of the language of her Oriental subjects. She has added a staff of Hindoo servants to her household, to whom she gives orders in Hindustani, and whenever a rajah from her far Eastern dominions visits her palace, as in the case of the Gaikwar of Baroda, she converses with him in his native tongue.

The Moscow papers boast that since the beginning of 1891, 20,000 Jews have been converted to orthodoxy. The unhappy converts who have been driven to a pretended denial of their religious faith in order to escape intolerable persecutions, are rigorously governed by priests of the Russian Orthodox Church, who require them to attend the services of that church, and to comply with its various rules, watching narrowly for any signs of evasion or repentance.

Writing to the *Times* from Tangier, Mr. Walter B. Harris states that, during a journey just taken by Mr. R. G. Cuninghame-Graham and himself in Southern Morocco, they encountered in the districts at the foot of the Atlas Mountains, thirteen or fourteen men, none of whom were over four feet six inches in height, who were said to belong to tribes inhabiting the upper ranges of the mountains. These tribes, in Mr. Harris's opinion, are not pigmies, but merely a collection of Shleh clans, who, through the altitude at which they live, their poverty, and the scarcity and quality of their food, have in the lapse of centuries become of extraordinarily stunted growth.

Health & Temperance.

GOOD DEEDS.

WHO has good deeds brought well to end,
For him the gloomy forests shine.
The whole world is to him a friend,
And all the earth a diamond mine.
—*Oriental, translated by W. R. Alger.*

REMEDIAL PROPERTIES OF WATER.

UNDER this head we shall consider, briefly, the different remedial purposes to which water may be applied, endeavouring to explain its various medical uses by its physiological effects.

The value of most remedies is usually estimated by the number of "properties" which they possess, and the efficiency and certainty with which their various effects may be obtained. Considered in this light, water may be presented as one of the most useful of all known remedies. Indeed, when the great diversity of its uses and the prompt and efficient character of its effects, together with the kindly manner in which it is received by the system, are considered, it is not to be wondered at that it has found not a few enthusiastic advocates who have believed it to be a universal remedy, a panacea for all human ills. Those who are best acquainted with its properties and its potency when properly applied are the most enthusiastic in its praise. The eminent Dr. Fothergill, of England, would seem to be almost as warm an advocate of its use as the most ardent disciple of Priessnitz. In his "Hand-Book of Treatment" he says, "Personally I believe that hydropathy, rescued from quackery and under proper professional guidance and superintendence, will form one of the most universal remedies of the future."

Percy, an eminent physician, surgeon-in-chief of the armies of the Moselle and the Rhine, declared that he would abandon the practice of medicine if water were denied him as a remedial agent, saying, "Water furnishes immense resources as a curative agent."

The remedial or therapeutic properties of water at various temperatures and applied in various forms may be stated to be the following: *Refrigerant or antiphlogistic, tonic, sedative, antispasmodic, anodyne, anæsthetic, styptic, dissolvent, eliminative, laxative, and emetic.* Others might be added, but these are sufficient to represent its several uses.

Water as a Refrigerant.—Refrigerant remedies are such as have the effect to diminish bodily heat and restrain inflammation. They are very useful, indeed indispensable, in the rational treatment of fevers and local inflammations, as well as in the prevention of inflammation from contusions, lacerations, fractures, and other surgical injuries. When applied at a temperature less than that of the body, water lessens the production of heat, and also abstracts it by conduction. For this purpose it is unrivalled in the whole range of remedial agents. No other remedy will so readily, so easily, and so certainly; bring down the temperature of a fever, diminish the pulse, and ameliorate all the symptoms depending on exaggeration of vital activity as this.

Water as a Tonic.—The hot bath is a most efficient stimulant, in the true sense of the word. It will so excite the circulation as to increase the pulse from seventy to one hundred and fifty in fifteen minutes. The tonic effects of a short cool bath are well appreciated by all who have ever enjoyed it.

Sedative Effects of Water.—Remedies which depress vital action are termed sedatives. Cold water is one of the most effective sedatives. It will lower the temperature, rapidly diminish the pulse, and restrain excessive vital action to almost any degree desired, and without any of the unpleasant after-effects and few of the immediate dangers which accompany the use of such remedies as prussic acid, tobacco, and blood-letting. The cool or tepid bath will often reduce the pulse twenty to forty beats per minute in a short time.

Antispasmodic.—No remedy is so certainly successful in hysterical convulsions as water. In infantile convulsions, its success is also unrivalled. In cramp, tetanus, and various forms of spasmodic affections, its utility has been well demonstrated.

Water as an Anodyne.—The effects of local applications of both warm and cold water in relieving pain are well known. In many other modes of application it is also effective in a very high degree in relieving pain and nervous irritability.

Water as an Anæsthetic.—The anæsthetic effects of water at a very low temperature or in the form of ice are too well known to need more than mention.

Styptic effects of Water.—The efficiency of cold water as a ready means for arresting hemorrhage has long been recognised in surgery; within a few years, however, it has been discovered that hot water, when properly applied, has a still more powerful effect, especially in cases of capillary oozing or bleeding from small vessels.

Water as a Dissolvent.—By cold, or alternate hot and cold, applications, chronic swellings of the joints and other parts, serous accumulations, enlargements of lymphatic glands, of the thyroid gland, and even of the spleen and liver, may be successfully treated.

Eliminative Effects of Water.—As water is a perfect solvent for the various excrementitious substances produced in the body through tissue waste, as well as of all the foreign elements which find entrance to the blood, it is of all substances the most efficient and powerful eliminative. It has been proved to be thus eminently useful in increasing the action of the skin; in facilitating excretion by the kidneys; and as most excellent in increasing the activity of the liver and occasioning a consequent increase in the production of bile. It is also, when properly applied, an excellent *expectorant*, and undoubtedly also increases the action of all the excretory organs of the body.

Laxative.—Used in various ways, water is very effectual in producing movement of the bowels, but never occasions those violent and unpleasant symptoms which accompany and succeed the use of purgatives.

Emetic.—In the great majority of cases no other emetic is needed, and no better can be found. Nearly all emetics require water to render them efficient.

There are no agents that effect so much with so little expense to the vital powers of the patient. Many drugs will produce results similar to those obtained by the use of water, and thus accomplish good, no doubt; but at the same time they often work so much mischief in the system that the evil done is frequently much greater than the good accomplished.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

In the ten years from 1882 to 1891 Russia produced 875,680,400 gallons of pure alcohol, which would require at least 20,000,000 bushels of grain a year. This serves in part to explain the famine in Russia.

THE MORAL NEED OF GOOD COOKERY.

A HARD-WORKING business man said to his wife one evening, "I've had such a good afternoon! accomplished twice as much as usual, and didn't lose my temper once; I do believe it was because you, and not Sarah, cooked the dinner."

This man was no epicure; but he had taken due note of the delicate flavour of the soup, the perfection of the vegetables neither dried up nor drowned in sauce, the dessert so daintily served. It was a very simple dinner; but it pleased every sense, and he had eaten more slowly than usual, with a growing sense of comfort, even chatted awhile at the end, and waited to tell a good story.

Now, there be those among us that think it beneath a woman of mind and culture to give herself to the careful study of food, its choice cooking and serving; but such a conclusion is surely not in keeping with our present knowledge of the importance of nutrition and its relation to the whole bodily and mental well-being. If we take a broad view of the subject, there is scope in it for talent of no mean order; and we may truly say that if a woman day after day sets before her family food that is what it should be as to amount and kind of nutriment, with due regard to the occupations, age, and health of different members, and sees to it that the food is varied and attractive in appearance; if she does this without over-running the right proportion of her income, or revealing that intense absorption in her work that makes of her a housekeeper and nothing else, she may give thereby a better proof of her real ability than can be furnished by the paper she reads at the history club or the work she does on the charity board.

If any of us need the spur of duty to keep us up to the mark, here it is plainly enough shown; the duty of the stoker to the fire-engine is not more evident. If he fails in his work, the train will not run on schedule time; and just as surely the little children that go out from your doors for a half-day's absence on an improper and hurried breakfast will neither study well nor grow well. The husband and father, too, who goes out to do his part in the world must do it on the physical basis that the home food affords him; and it surely ought not to require much argument to prove that the preparation of that food is a more important matter than the creams and cake to be served at the party to-morrow, or the portière that mamma is knitting, or Mary's new dress, or a dozen other things that may claim the main thought and time of the household manager on a certain day, and, trifles though they are comparatively, sweep her away from what should never cease to be her main care.—*Mary Hinman Abel.*

WHAT A WOMAN CAN DO.

A PHILANTHROPIC lady of the Government of Tambov, Russia, owns several villages, and has caused all the liquor-stores in these villages to be closed, and established in their stead tea-houses, where peasants can get meat, rolls, etc., for a mere nominal sum. On Sunday she and her husband spend the afternoon in these tea-houses, reading useful books and extracts from newspapers to the guests. The peasants are said to be greatly pleased with this innovation. The tea-houses are patronised, and drunkenness is almost unknown in those villages where they are established.

Publishers' Department.

PUBLIC SERVICES.

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

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

AGENTS.

ORDERS may be addressed to any agent in the following list:—

Adelaide.—John Higgins, Young Street, Parkside' Adelaide.

Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.

London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.

New Zealand.—Tract Society, Banks Terrace, Wellington.

Sydney.—Australian Tract Society, 76 Pyrmont Bridge Road, Glebe, Sydney.

Tasmania.—J. G. Shannan, 170 Murray St., Hobart.

United States.—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

COMMENCEMENT OF SABBATH.

ADLAIDE: March 17, 6.15; March 24, 6.5.

HOBART: March 17, 6.18; March 24, 6.6.

MELBOURNE: March 17, 6.16; March 24, 6.6.

NEW ZEALAND: March 17, 6.19; March 24, 6.7.

SYDNEY: March 17, 6.17; March 24, 6.7.

CHRIST

AND

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The Bible Echo.

Melbourne, Victoria, March 1, 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.

NO DOUBT the readers of the ECHO know that the present session of the Seventh-day Adventist General Conference was to begin on the 17th ult., and continue about three weeks; but we wish to put them in mind that this is the fact, that their thoughts and prayers may go out to this important gathering. Never, perhaps, has there been a session so important; certainly there has never been one where so many and so varied interests were to be considered, respecting so wide a field.

THE latest letter received from Elder Tenney, the editor of the ECHO, was written from Rome. He had visited Egypt and Palestine, and expected to spend Sabbath, Jan. 14, in Basle, Switzerland. He would reach London a few days later, and be in Battle Creek, Michigan, the first of February, in time to attend a part at least of the Ministers' Institute which precedes the General Conference.

A LETTER just received speaks of the good and refreshing meetings which the churches in Sydney and Parramatta enjoyed during Sister White's visit. These churches are rejoicing in the prospect that she will spend a longer time with them on her return from New Zealand.

MEETINGS have been commenced by Brn. Hare and Steed at Kellyville, a country place about nine miles from Parramatta, N. S. W. The meetings opened with an encouraging prospect of success.

NOTICE the article in this issue of the ECHO on "The Support of the Gospel." Other articles bearing on this subject will appear in future numbers.

AS THE result of work done in the city of Bath, England, sixteen or seventeen have commenced to keep the Sabbath, although at the time of writing the Sabbath question had not been fully presented. "Bath is a winter resort. In summer it is quite dull; but during the winter many people, from all parts of England and Scotland, come here." This makes Bath a good centre for the truth to spread from.

THE real test of love to God is obedience. Says Jesus, "If ye love Me, keep my commandments." Men may talk sweetly and eloquently of love to God; but love is in the doing, not the saying. "My little children," says the beloved disciple, "let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him." 1 John 3:18, 19. There is no other true test of love. Reader, do you love God? Do you obey Him?—*Signs of the Times.*

THE *Catholic World* says that "the defence of the sacred Scriptures is to-day the great task of the Christian apologist, and most of the attacks that are made upon the Bible are based on scientific theories of some kind or other." But the Christian has nothing to do with defending the sacred Scriptures. "The Word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. It is fully able to defend itself. What the Christian wants is the sacred Scriptures as a defence for him. To those who dwell in the secret place of the Most High, the promise is, "His truth shall be thy shield and buckler." Those who profess the religion of Christ need such an acquaintance with the sacred Scriptures, that they will not be alarmed lest that rock should be overturned by idle "scientific theories."

TRUE FAITH.

WHEN we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of his Word, are facts that even Satan and his host cannot at heart deny. The Bible says that "the devils also believe and tremble;" but this is not faith. Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith,—faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I thy law, it is my meditation all the day." And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit."—*Mrs. E. G. White.*

PARABLE OF THE FIG TREE.

"NOW LEARN a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [“He,” margin] is near, even at the doors." Matt. 24:32, 33. The parable of the fig tree is probably the most forcible figure that could be used by our Lord to illustrate the subject of his near coming. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. "So, likewise," or with the same certainty, we may know that Christ's coming is at the doors when the signs in the sun, moon, and stars are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then we inquire, Why did our Lord give signs of the event? Are they given to deceive us, to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event?—Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.—*James White.*

ENGLAND'S PERIL.

PROBABLY very few in the colonies realise the constant progress which the Papacy is making in England, and the avowed object which the Roman Church has on that country. The following from William Wileman in an English tract sets forth something of this progress, and presents two quotations as regards the aim of the Papacy. The second quotation, from Cardinal Manning, is especially noteworthy:—

"One of the most painful and saddening features of the truly critical times that are passing over the nation is the widely-spread lack of discernment of the signs of the times, and a consequent indifference and apathy as to their issue. 'Peace and safety!' is what most men wish to think, even while the enemies of God and of his truth are laying their plans for the overthrow of all that is likely to prove the continuance of our national peace and safety. Lulled by a vague hope that God will not permit our Protestant liberties and our national privileges to suffer damage at the hands of those who would limit them, we have not only encouraged our enemies, but have seriously imperilled our own strength. Gradually and silently, for the most part, but surely and effectually, has one position after another during the past fifty years been approached and scaled and carried before our eyes, as if we had no power even to protest. If our concern for the honour and glory of God is to be measured by any outward manifestation of zeal on our part, it must surely be in a languishing condition; just as if our own carnal ease, and a supposed certainty that even the final triumph of Rome would never reestablish persecution in England, were more to us than the maintenance of the truth and the glory of its Author.

"Do we, as patriots, as Protestants—above all, as Christians—adequately realise the present peril? Do we, through a false estimate of our own strength, underestimate the strength of the enemy?

"We may rest assured that Rome knows what she seeks, and that every stealthy act is intended as a step to her avowed aim. Let her speak for herself:—

"We are contending, as our adversaries know full well, for the extirpation of Protestant opinion and practice, not merely in the church itself, but throughout England. We do not care one solitary straw whether a man preaches in surplice, gown, or shirt sleeves, so long as he does not preach any kind of Protestantism."—*Church Times*, March 24, 1872.

"If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and to rule, an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here, and, therefore, in England the church of God must be gathered in its strength."—*Dr. (afterwards Cardinal) Manning, in the Tablet*, August 6, 1859.

"This ought to open the eyes of sleeping Protestants."

In the ten years from 1882 to 1892 Russia produced 876,680,400 gallons of pure alcohol, which would require at least 20,000,000 bushels of grain a year. This serves in part to explain the famine in Russia.

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