

Bible Echo

ILLUSTRATED.

VOLUME 8.

Melbourne, Victoria, March 15, 1893.

NUMBER 6.

THE BIBLE ECHO,

ISSUED SEMI-MONTHLY FOR THE
AUSTRALASIAN BRANCHES
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

ROME.

H. P. HOLSER.

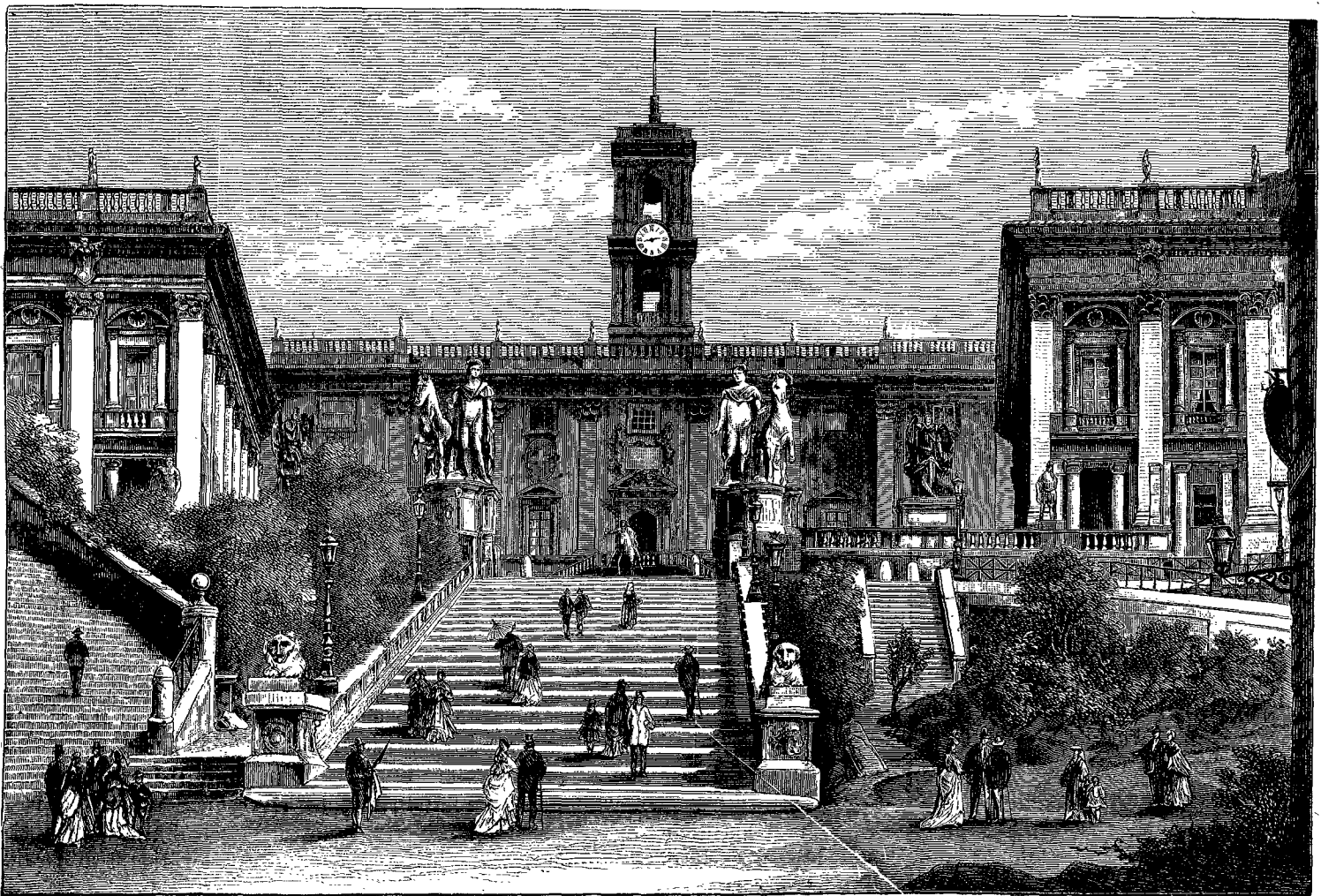
A VISIT to Rome is a privilege that all may covet, but which comparatively few

Rome presents nothing particularly above other cities to interest the visitor; but on every hand the ruins of the monuments of great men and events richly repay the time here spent; as one strolls through the city, involuntarily his mind is carried from the present to the contemplation of the past.

The city, the largest in Italy, is situated on both banks of the Tiber, fourteen miles from its influx into the Mediterranean, on an undulating volcanic plain, which is twenty-

has since rapidly increased, being over 300,000 at the present time.

Portions of the old wall are well preserved, and also some of the ancient gates, one of the finest being Porta del Popolo, by which visitors usually entered the city before the construction of the railway. Just without the gate are the famous Borghese Villa and the Villa Medici, the latter containing many casts of statues from the Parthenon at Athens. The gate was partly constructed in 1561, and finished in 1655, on the occasion



CAPITOLINE HILL, ROME.

may enjoy. Doubtless few of the ECHO readers have been thus favoured; but it is our purpose that all such shall have the opportunity of seeing at least some portions of the famous city. No city of earth has had a longer, more tragic, and in many respects a more interesting history, than Rome. In the few short articles that it is purposed herewith to give, it will not be possible to more than touch upon a few points that may serve to refresh the memory on some of the facts of history. Modern

five miles in width, and extends from the sea to the Apennines. Modern Rome is surrounded by a wall fifty-five feet in height and fourteen miles in length, the greater portion of which dates from the third century. The town is largely confined to the plain along the river, while the far-famed seven hills of ancient Rome are mostly unoccupied. The population of the city under the emperors has been estimated at two millions; at one time it dwindled down to 20,000; at the close of the Papal régime, it was 216,000; it

of the entry of Queen Christina of Sweden, who died in Rome.

Just within the gate is the fine Plaza del Popolo. Near by is the church S. Maria del Popolo, marking the site of the tomb of Nero, which it is claimed was haunted by evil spirits. The centre of the plaza is adorned with an Egyptian obelisk, which was brought from Heliopolis by order of Augustus after the defeat of Antony, and, according to the inscription, was dedicated to the sun. This is but one of the many

indications to be seen in Rome of ancient sun-worship. Adjoining this church is an Augustinian monastery, in which Luther resided during his visit at Rome.

Passing through the Corso, the most direct street from Porta del Popolo to the Capitoline Hill, we have the Quirinal Hill on our left. Here is the extensive royal palace, formerly a summer residence of the pope. For a time, the conclave of the cardinals was here held for the election of a new pope, the name of the newly elected pope being announced from one of the balconies. Not far from this point stands an ancient monument, called the tower of Nero, because it is said to mark the spot from which Nero witnessed the conflagration of Rome. Continuing a short distance beyond the Quirinal Hill, we arrive at the Capitol, the smallest, but historically the most important, of the seven hills. A view of the summit as it now appears is presented in the accompanying illustration.

Originally, the Capitol was approached by one stairway only—from the Forum, which was situated in a depression just behind the building shown in the centre of our picture. At present the Capitol is approached by several stairways, two of which are here shown. At the base of that in the centre, we see a fine pair of Egyptian lions; and at the head, the twin brothers, Castor and Pollux, as horse-tamers. Arriving at the head of the stairway, a plaza lies before us, the centre of which is adorned with a fine equestrian statue of Marcus Aurelius, which was originally gilded and placed in the Forum. It is just visible above the stairs. This palza marks the place where Romulus founded his asylum, and where popular assemblies were once held.

The building in the background is the senatorial palace, the fine stairs and facade of which were constructed under the direction of the great master, Michael Angelo. Beneath this building is the Tabularium, which was erected in B. C. 78, for the reception of state archives. "It consisted of a five-fold colonnade with half columns in the Doric style, which are still visible." Anciently the Capitoline Hill consisted of two summits, one of which was occupied by the citadel, and the other by the great Temple of Jupiter, which "was built by Tarquinius Superbus, the last of the kings, and consecrated in B. C. 509, the first year of the Republic." In A. D. 69, the temple was destroyed; but it was afterwards restored by Domitian, and preserved till 455.

On the ballustrades of the buildings on the sides of Castor and Pollux are the statues of Constantine and his son Constans. On the right is the first ancient mile-stone of the Appian Way, by which the apostle Paul entered Rome. The building on the right is the Palace of Conservators, and that on the left the Capitoline Museum, from modified plans of Michael Angelo. Both buildings contain interesting collections, the most important rooms being those of the philosophers and the emperors. By the building on the left, at the head of the stairs, a pair of wolves are kept in a cage, in memory of the

story of Romulus and Remus, the founders of Rome.

The flight of stairs at the left leads to the church S. Maria of Aracoeli, which was given this name because it occupies the spot where it is said the Sibyl Tiber appeared to the Emperor Augustus, when the Senate proposed to elevate him to the rank of a god, and revealed to him in a vision the Virgin and her Son. We give this statement as a sample of the traditions on which most of the churches in Rome and other Catholic cities were founded. Passing all other adornments of the interior, we can only notice the life-sized figures used to represent on Christmas the nativity of Christ, on which occasion these figures are arranged in connection with the manger. The image of the Holy Child—*Il Santo Bambino* in the Italian—is the treasure of the church, and "is believed to protect persons in imminent danger, and is frequently invoked and revered, and is sometimes conveyed to the homes of the sick, on which occasions passers-by kneel on its approach. During the week after Christmas, from three to four o'clock daily, a number of children from five to ten years of age address their petitions to *Il Santo Bambino*."

Were we to ascend the central flight of stairs, and pass down another at the left of the building in the rear, it would bring us face to face with the Roman Forum, which will be the subject of our next.

FOR me—fall my fortune as it may—
A comfort and a strength it is to know
That wheresoe'r I go,
There is the same Heaven over me on high,
Whereon in faith to fix the steady eye;
The same access for prayer,
The same God, always present everywhere;
And if no home, yet everywhere the bed
Which earth makes ready for the weary head.

—Robert Southey.

General Articles.

THE WAY TO CHRIST.

MRS. E. G. WHITE.

THE commandments of God are comprehensive; in a few words they unfold the whole duty of man. The human family have all transgressed them; and as a transgressor of the law, man is hopelessly ruined; for he is the enemy of God, and without strength to do any good thing. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Looking into the moral mirror,—God's holy law,—man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in the state of hopeless distress into which sin has plunged him; for it was to save the transgressor from ruin that He who was equal with God offered up his life on Calvary. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus was the Majesty of heaven, the beloved Commander of the angels, whose delight was to do his pleasure. He was one with God, in the bosom of the Father; yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped

down from his throne, He left his crown and royal sceptre, and clothed his divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon his throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him.

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." No man of earth, no angel of heaven, could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity are combined, and this was what gave efficacy to the offering on Calvary's cross. At the cross, mercy and truth met together; righteousness and peace kissed each other. As the sinner looks upon the Saviour dying on Calvary, and realises that the Sufferer is divine, he asks why this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. The death of Christ is an unanswerable argument to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He will magnify the law, and make it honourable." The law has no power to pardon the evil-doer. Its office is to point out his defects, that he may realise his need of One who is mighty to save, realise his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed." The Lord could have cut off the sinner, and utterly destroyed him; but the more costly plan was chosen. In his great love He provides hope for the hopeless, giving his only begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, and joint-heir with Christ.

Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall his appeals be unheeded, his overtures of mercy ignored, and his love utterly rejected? O, then man will cut himself off from the medium through which he may gain life eternal. By the manifestation of his love, by the entreaties of his Spirit, God woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of

forgiveness, the peace of God, that Christ draws them by the manifestation of his love. If they respond to his drawing, yielding their hearts to his grace, He will lead them on step by step to full knowledge of Himself, and this is life eternal.

TITHES.

A. G. DANIELLS.

THE patriarch Abraham paid tithes to Melchisedec, priest of the most high God, and Melchisedec blessed Abraham. Gen. 14:18-20.

In his letter to the Hebrews, the apostle Paul uses this incident to illustrate a great truth. He says, "Now, consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7:4. Abraham was truly a great man. He was the head of the Jewish nation; he was called the "friend" of God; he was the "father of the faithful," and of "all them that believe;" to him "were the promises made." And so Paul says to us, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Yet Abraham, as great as he was, recognised the superior position of Melchisedec, the priest of God. To him he paid tithes, and from him Abraham gladly received the blessing it was the privilege of Melchisedec to bestow. "And without all contradiction, the less is blessed of the better." Heb. 7:7.

When God led Israel out of Egypt to plant them in Palestine, and to establish the true religion, He chose the tribe of Levi for the sacred work of the priesthood. From that time it was known as the Levitical priesthood. To this priesthood all Israel were commanded to pay tithes. Heb. 7:5. This placed the tribe of Levi in the same relation to the other tribes of Israel that Melchisedec sustained to Abraham. Through the Levitical priesthood God gave many rich blessings to his people; and to maintain this important service the people paid their tithes.

But, as already shown, the payment of tithes did not originate with the Levitical priesthood; in fact, Paul shows that the Levites themselves had paid tithes. "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham." Heb. 7:9. This shows the priority and the superiority of the Melchisedec priesthood. It existed before, and received tithes from, the Levitical priesthood.

With the death of Christ the virtue of all the services of the earthly sanctuary ceased, and the Levitical priesthood was dissolved. Christ became our great High Priest; but "our Lord sprang out of Juda," not from Levi; therefore He is not a priest after the Levitical order. Of what order, then, is He a priest? It is written, "Thou art a priest forever after the order of Melchisedec." Heb. 7:17. The priesthood of Christ, then, is the Melchisedec priesthood. Thus it is proved that since the death of Christ, the world has been living under the Melchisedec priesthood.

By this is also proved the obligation of all men to pay tithes. The tithing system belongs to the Melchisedec priesthood; with that priesthood it originated; and to that priesthood the Levites paid tithes in the person of Abraham. That priesthood is now in vogue, and claims the tithes of all within its sphere, and that is the whole world. This conclusion is strengthened by the testimony of Christ, the priest of the Melchisedec order. He said, "Ye pay tithe of mint, and anise, and cummin, and

have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

In this instruction are presented duties that devolve upon all men in all ages, duties that men "ought" to do. The word "ought" signifies "moral obligation," bound by duty. What are these duties? They are judgment, mercy, faith, and the payment of tithes.

In the Melchisedec priesthood the tithes belong to the priest; and as Christ is the priest, it is certain they belong to Him. But it may be asked, What use has Christ for tithes? His answer is, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. The gospel is the "power of God unto salvation to every one that believeth." But "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. How, then, "shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10:14, 15.

When Christ became the great high priest of the Melchisedec order, He said to men, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. The gospel is Christ's, and the work is Christ's. He commands men to do the work, to go by sea and land to "earth's remotest bounds," and do his work. He is the Master, the Lord of the harvest, and will support his workmen. The provision He has made for this is the tithes of all the property He has entrusted to men. The tithe is the Lord's; it is "holy unto the Lord." Lev. 27:32.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8. Robbery is taking that which belongs to another. The tithe belongs to Jesus Christ; it has never belonged to man; Christ reserved it for the support of that gospel, which is the power of God unto the salvation of every soul that will believe. Therefore, when men use all that comes into their hands, when they appropriate the tithe, God charges them with the awful sin of robbing the Eternal One.

"Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Mal. 3:9. The judgment alone will reveal the numberless blessings that have been turned away from those who have knowingly withheld the Lord's tithe.

"Bring ye all the tithes into the storehouse, that there may be meat [funds] in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.

The same consequences attend faithfulness in the payment of tithes that attend faithfulness in anything else pertaining to the service of God. He cannot bless the unfaithful, nor can He withhold his blessing from the faithful.

This is a peculiar age; it is a solemn time in which to live. Troubles of every description are coming upon the world. God has a great work for his people, and He will show Himself strong in behalf of the obedient in all things. The third chapter of Malachi speaks of this very time, and mentions the sin of robbing God. In the tenth verse we are encouraged to be faithful and test the promises of the great God. Who will do so?

THE PATH OF THE JUST.

T. WHITTLE.

THERE is a path, a blessed path,
In Bible truth presented,
Which by earth's teeming multitudes
Is almost unfrequented.

And yet no other path affords
Such deep and lasting pleasures,
No earthly goal rewards with such
Incalculable treasures.

That peaceful highway takes its course
Through bosky dells secluded,
Where naught of earth's depraved unrest
Has ever yet intruded;

Clear-cut, its narrow way leads where
The traveller on the mountain
Inhales the invigorating air.
And quaffs the clear, cool fountain.

And from that altitude, attained,
He drinks in scenes of beauty,
Till, with fresh inspiration gained,
His soul is braced for duty;

At times it leads through forests deep,
At times o'er deserts lonely,
At times his vigils he must keep,
The stars for watchers only.

But fear his bosom never fills,
His courage ne'er forsakes him;
For on that shining thoroughfare,
No danger overtakes him;

Forever his defenceless head,
A hovering pinion covers,
And every step along the road
Heaven's faithfulness discovers.

Upon that path the pilgrim's feet,
Though weary, stumble never;
For there celestial radiance sweet
Shines round him, guiding ever;

And brighter still from Heaven it flows,
As soft as love, and tender,
Until at last the pilgrim knows
Heaven's full meridian splendour.

COUNTERFEIT AND GENUINE.

SOME FORMS OF DECEPTION.

M. C. WILCOX.

LET us notice some of the solemn warnings which God has given to us of the work of deception on the part of Satan. In 2 Thess. 2:8 the coming of Christ is brought to view. Just before He comes, there will be a great deception by Satan. Against this we are warned as follows: "Whose [Christ's] coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Verses 9, 10.

The words here translated wonders and signs are the same words from which signs and wonders are translated when wrought by Christ and his apostles. They were, to a certain extent, attestations to the power of God manifested through Jesus and the disciples; they were manifestations of God's approval, an indication of the truth of the mission of Jesus. But the wonders wrought by Satan are "lying" wonders, to make men believe that error is truth. The former were designed to confirm the truth, the latter to deceive.

Again, Satan will work with all "deceivableness of unrighteousness;" that is, he will make unrighteousness appear what it is not. It will profess to be righteousness; it will profess to come from God; it will be wrought in the name of Christ; it will have much of truth, or, rather, of the form of truth; but there will be connected with all the profession and form enough error to vitiate all, enough departure

from a right way to lead the poor soul who follows the counterfeit to destruction at last.

This is in harmony with another declaration by the same apostle. In speaking of false teachers he says (2 Cor. 11:13-15): "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Our Saviour, in speaking of our own times, says: "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Mark says, "To seduce, if it were possible, even the elect." Under the deceptions of Satan a sinful world willingly falls, as it ever has in the past. But in the last days these deceptions will be so great to all human sense and knowledge, the false christ will be so much like the genuine, that, were it not for God's keeping, even his own would be deceived.

No worldly wisdom, or power, or knowledge, will save men from Satan's final deceptions. He will take the wise in their own craftiness, he will deceive all but the elect. No evidence of the senses alone can be depended upon; it will surely deceive. Satan knows much more than fallen man; besides, the knowledge of the fallen angel has been augmented by the practice of six thousand years. From the arch-enemy to his lowest agent, from the false christ to the lowest devotee, there will be the profession, the overpowering deception. Truly our Lord well said, "Beware of false prophets."

The above are a few of the warnings which God has mercifully given us against the deceptions of the enemy which are to come upon the world, which will surely come to every responsible soul.

HOW WILL THE COMING OF CHRIST AFFECT THE WICKED?

U. SMITH.

"TAKE heed," said Christ, "that no man deceive you." And it was in reference to this very subject of his second coming that He uttered these words. Was it because He knew that on this, the most momentous of all subjects, men would court deception?

Be that as it may, it is a fact which challenges observation, that here people seem willing to be misled. By this event, understood as the Bible describes it, an issue is presented of such a nature that to meet it a preparation is required which cuts across all worldly desires, all carnal propensities, all earth-born purposes and pursuits. And rather than turn from these, and endure the crucifixion of the carnal mind, and walk the humble path of self-sacrifice, they shut their eyes to the event itself, or listen with complacency and pleasure to the deceiver's words, while he falsifies God's revelation in reference to the nature of Christ's second coming and the effects that will follow.

1. The effort is first made to deny the event itself. No such thing is literally to take place, it is claimed, as the second coming of Christ. This is all figurative. It has already taken place, or is daily taking place, or is to take place in the future, in some secret or hidden manner.

2. The plain Word of God beating into the dust these false assumptions, the next effort is to make it appear that, though such an event as the appearing of Christ in the clouds of heaven

is really to take place, it is not of such a nature as to excite any alarm; for probation will still continue, and the sinner can still find salvation.

We lay it down, therefore, as the first proposition, that in connection with the coming of Christ probation ends. Rev. 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This language certainly brings to view that moment into which is concentrated all the solemnity of the work of salvation for a lost world; when the character of every one is unalterably fixed, and his case irrevocably decided for an endless eternity. And when is this?—Just before the Lord appears; for the next sentence in the chapter reads, "And, behold, I come quickly; and my reward is with Me, to give every man according as his work shall be." Hence by what his works have been up to that time, and not by what they may be afterward, is every man's eternal destiny decided.

The second coming of Christ draws the line of final separation between the righteous and the wicked. He shall separate them "as a shepherd divideth his sheep from the goats." Matt. 25:32. Hence it is certain that there is no probation beyond. The announcement of Christ's second coming is the announcement of that solemn fact in human history, the end of probation for all that are living at that time.

The coming of Christ will put an end to all enterprises, and overturn every position, and abolish all situations, that are not founded upon his saving work. Kings then forget their kingly power; for One appears who is king over them. The rich men forget their wealth, or only remember it to throw it to the moles and bats in wild despair at the fact, so suddenly revealed, that their gold and silver cannot save them. The chief captains and mighty men change suddenly their lordly tones, and leave their haughty orders half unsaid, lost in anxiety for their own safety. And all, high and low, rich and poor, honourable and debased, business workers and pleasure-seekers, flee from the face of a terror unknown to earth before; for they know that the Lamb's great day of wrath is come. Conscious that they have wilfully and wantonly despised his mercy and insulted his power, they now plunge into the caves of the mountains and the fissures of the convulsed and reeling earth, and implore the rocks to crush them, and the mountains to bury them from his incensed presence. Rev. 6:14-17.

The coming of Christ destroys all the wicked living at that time. Paul, in 2 Thess. 1:7-10, describes the revelation of the Lord Jesus in flaming fire, and says that He is to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and that they shall be punished with everlasting destruction from (or by) his presence and the glory of his power.

Finally, at the coming of Christ, universal destruction is brought upon the face of nature, and the earth is reduced to its original condition of disorder and chaos. The prophet Isaiah describes it in forcible language (chapter 24) as made empty and waste and turned upside down; as mourning and languishing and fading away; as devoured by the curse and becoming desolate; as utterly broken down and dissolved, and reeling to and fro like a drunkard, and removed like a cottage. And John says that when the great day of wrath comes, the heavens depart as a scroll, and the mountains and islands are

moved out of their places. Rev. 6:14. And again he declares that when the great voice from the throne in the heavenly temple proclaims that all is finished, the islands flee away, the mountains are not found. Rev. 16:20. The earth is shaken by the voice of God; and that shaking, says Paul (Heb. 12:27), signifies its removal. The imagination cannot grasp the reality of that mighty convulsion which shall level every mountain and unmoor every island. Jeremiah had a view of it when all this had transpired, and he says the heavens had no light, and, lo! the earth was without form and void. Jer. 4:23.

Such are some of the scenes attending the coming of the Son of man. Shall we say that they are of no consequence, and bid the sinner dream on his pleasing dream of peace and safety?

THE CHURCH AND THE WORLD.

G. B. STARR.

"All the Protestant bodies have united in organising a representative body to be called the Council of Churches in Victoria." Each church is represented in proportion to its numbers; and the work the Council has taken in hand is to review the various political measures as they are brought forward, and judge them by a moral standard. If they decide that any proposed measure is "morally right," the churches will support it. If they decide that it is wrong, then the churches will oppose it with all their united strength.—*New Zealand Herald*, Feb. 11, 1893.

WE wish to call the attention of the reader to a few of the dangers of such an organisation, and to the fact that the first Protestant church that moves forward in this direction will be the first to step down from the exalted platform of Protestantism, "the Bible and the Bible alone, and the entire freedom of the individual conscience to receive or reject its teaching," to the position of the Papist, "the ministry and the ecclesiastical council."

In the Victorian Council we have the spectacle of ministers of Jesus Christ, commissioned only to preach the Word of God to the people, forming themselves into a political caucus, and instituting a religious boycott against any party or measure not in harmony with the mind of the council. Is this a proper use for the ministry to make of the influence given them by their call to the gospel ministry? Have the ministry forgotten the statement of Christ, that "His kingdom is not of this world," and that "ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them; but so shall it not be among you"? And so it is not among the ministers of Jesus Christ when they are attending to their ministry.

Persuading men, preaching the Word faithfully, accompanied by the power of the Holy Spirit, these are the agencies and the only agencies for good put into the hands of the ministry by God. But in all ages, as the ministry have neglected these, have they sought for civil power, and obtained and used it, not for holy ends, but to most unholy. Men who might once have been able to give sound counsel upon moral questions, because of their relations to God, become hard, exacting, tyrannical, prepared to enforce by civil power the dogmas of their councils, and to anathematise every honest dissenter.

The church and the state should be kept forever separate. Both have legitimate ends, and only attain them when separate. Both are degraded by a union. The state is ordained of God in matters civil, and is to be implicitly

obeyed by all citizens—Christian or otherwise—in all matters relating to civility, the relations of man to man. But in things pertaining to religion it has no dominion whatever. The statement of Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," clearly separates them. The things of God are not to be rendered to Cæsar, the state, nor to God through Cæsar, but directly to God. The Bible abounds in clear distinctions of these two powers. Daniel and his fellows were definitely required by God to submit to the power of Babylon in all matters civil. Jer. 27. But the same God sustained by mighty miracles the refusal of these same persons to submit to religious requirements

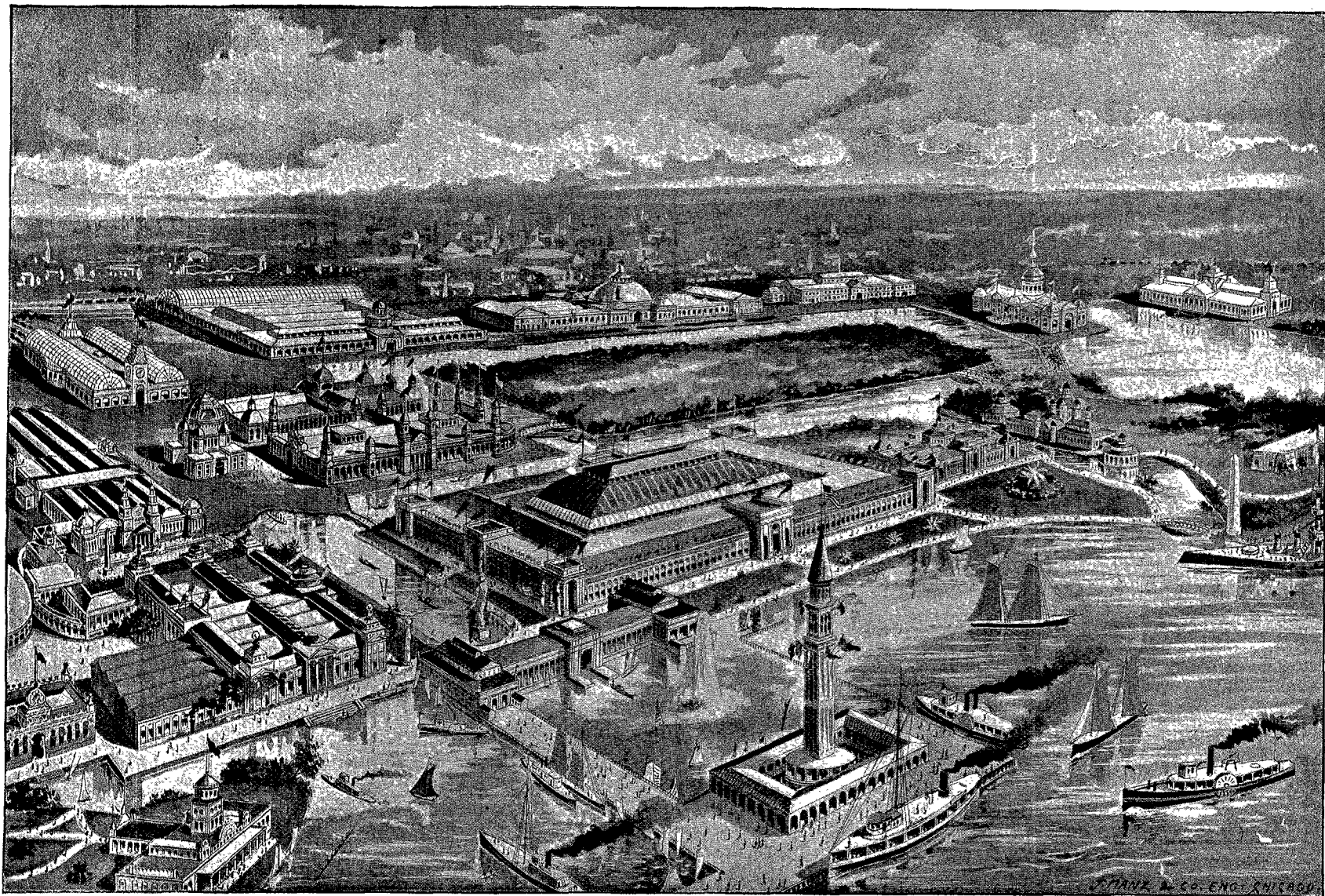
their evidences of advancement in industry, science, and art.

To Prince Albert is due the honour of having inaugurated the first World's Fair, held in London in 1851, and known as the Crystal Palace Exhibition. Only about 100,000 square yards were occupied by this display. But notwithstanding there were only 17,000 exhibitors and 6,000,000 visitors, the experiment was a success financially, as well as from a commercial and educational standpoint. The term "Crystal Palace" was derived from the principal building of the Exposition. For beauty it has never been excelled by any similar structure. Its length was over 1,800 feet; depth, 450 feet; height of elevated

achieve, due partly to the financial crisis of that period.

The buildings of the Philadelphia Exposition (1876) covered 220,000 square yards, the principal one (built of iron, wood, and glass) being 1,800 feet long and 500 feet wide. Memorial Hall, of stone, is the only surviving structure. Ten million people were admitted. The Exposition in Paris, in 1878, boasted 6,000,000 more visitors than were recorded at the Philadelphia Exposition. The Palace of Industry alone covered an area of 275,000 square yards. The total cost of the enterprise was £2,200,000.

But far surpassing every other was the World's Fair of 1889, being the fourth held in Paris. Good management, backed by experi-



BIRD'S-EYE VIEW OF THE COLUMBIAN EXPOSITION BUILDINGS, CHICAGO.

enforced by civil law. (See Dan. 3 and 6.)

In the words of another, slightly changed, we say, "It is difficult to foresee the enormous influence for evil that this council will exercise both on the church and on the world."

Gibbon, the able historian of the decline and fall of the Roman Empire, has recorded for the profit of this generation the workings of ecclesiastical councils in the earlier centuries, that we would do well just now to review.

THE COLUMBIAN EXPOSITION AND ITS PREDECESSORS.

F. E. BELDEN.

THE World's Columbian Exposition (to be opened May 1 to Oct. 30, 1893, in Chicago, Illinois), and also its eight predecessors—London, 1851; Paris, 1855; London, 1862; Paris, 1867; Vienna, 1873; Philadelphia, 1876; Paris, 1878; Paris, 1889—were planned not primarily for gain, but for the mutual glory and emulation of the nations, by displaying and comparing

portions, one hundred feet; cost £100,000.

The rival Exposition of 1855, in Paris, required an area of 170,000 square yards; and the projectors did not fail in their effort at artistic merit.

The second London Exhibition was held in 1862. Its effect on the commercial trade of Great Britain was the most important result. The building now known as the South Kensington Museum,—870 feet long, 90 feet deep, 100 feet high,—having two domes 300 feet high, is the main structure used in the Exposition of 1862, and contains as extensive a collection of curiosities as any museum in the world.

In 1867 Paris again followed London, Napoleon III. leading the enterprise, as he did the former effort of the Parisians. Seven hundred thousand square yards were occupied by 50,000 exhibitors, and remarkable interest was manifested by all countries of the world. Over 14,000,000 persons were in attendance.

The effort of the Austrians at Vienna in 1873 was worthy of the success which it did not

ence and the growing popularity of such displays, brought 25,000,000 visitors to this Exposition, which occupied ninety-six acres of space. The buildings were faultless in architecture and magnificent in appearance; the grounds were laid out and adorned to please the most fastidious, and the display was all that æsthetic taste could desire in art, or the most practical observer wish for in the departments of industry. Eiffel Tower was prominent among the many structures that commanded admiration. Total number of acres under roof, sixty-two.

At Chicago, in 1893, over one hundred acres will be covered by the main buildings alone, and the grounds devoted to the Columbian Exposition will comprise 974 acres, with a lake frontage of about two miles.

Chicago, Illinois.

THE principles and graces which stand the storms of public life, must be trained in the school of our daily life.

The Home Circle.

CHRIST LOVES HIS OWN.

FANNIE BOLTON.

"Having loved his own which were in the world, He loved them unto the end." John 13:1.

NOT with a changing love the Saviour loves,
Not fickle, loving us at times alone;
But always his great heart-compassion moves,
And to the end He loveth all his own.

"With everlasting love," He saith, "I've loved."
While we were sinners, for his own He died;
With infinite agony his heart was proved.
And in the furnace his love's gold was tried.

No grief can touch us but it touches Him;
With closest pang it wounds the heart divine.
The pruner's knife that cuts the branching limb,
Touches with living pain the Living Vine.

Closer than mother's love for her babe sweet,
Closer than lover's love for one held dear,
Closer than friend's or brother's, more complete
Is Christ's love for his lonely followers here.

WOMEN OF THE BIBLE.—XXXVII.

Jezebel, the Wife of Ahab.

A. M.

OF Ahab it is written that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." "As if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, he took to wife Jezebel, the daughter of Ethbaal, the king of the Zidonians, and went and served Baal, and worshipped him."

Jezebel stands foremost among the women of the Bible as a notorious idolater, extremely imperious and malicious in her natural temper, and in every way vicious. Her hatred of the servants of Jehovah was such that she determined to destroy them all. But Obadiah, the governor of the royal household, feared the Lord greatly; and when "Jezebel cut off [slew] the prophets of the Lord, he took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." 1 Kings 18:3, 4. We are not told how Jezebel carried out this terrible slaughter of the Lord's prophets; but from the following case we may conclude it was by deceit and treachery, in which she excelled all others.

Naboth, the Jezreelite, had a vineyard in Jezreel, hard by the palace of Ahab. "And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a *better* vineyard than it, or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him. . . . But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry; I will give thee the vineyard of Naboth. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders, and to the nobles that were in his city, dwelling with Naboth. And she wrote in the

letters, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him that he may die. And the men of his city, even the elders and nobles who were the inhabitants in his city, *did as Jezebel had sent unto them.*"

When Jezebel heard that Naboth was dead, she said unto Ahab, "Arise, take possession of the vineyard of Naboth, which he refused to give thee for money; for Naboth is not alive, but dead." "And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel; behold he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? . . . Thus saith the Lord, In the place where dogs licked the blood of Naboth shall the dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered I have found thee; because thou hast *sold thyself* to work evil in the sight of the Lord." "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." 1 Kings 21.

And it came to pass as the Lord had spoken. Jezebel was thrown from the palace window when Jehu took the city; and when they sought her body to bury her, they found no more than the skull, and the feet, and the palms of her hands. 2 Kings 9:35. Of this wicked man and woman it is recorded, "There was none like unto Ahab, which did *sell* himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." And even to this day the name of Jezebel is used to denote the most hateful, deceitful, and treacherous character—the cruel workings of evil against the innocent and good.

Among the last warnings of Jesus to the church relative to its false teachings we are reminded of Jezebel in the following manner: "I have a few things against thee, because thou sufferest that woman *Jezebel*, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts, and I will give unto every one of you according to your works." Rev. 2:20-23. In this church there were some who are compared to Jezebel, and called by her name. *They used the name of God to oppose his doctrine and worship.* Out of this church the Lord has been calling, and still calls his followers, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Her teaching in many things is pagan, like the worship of Baal, which Jezebel was so anxious to force on the children of Israel, and vainly supposed that she could establish by killing the prophets of the Lord.

The same folly caused the blood of saints and martyrs to be shed a few centuries ago. Again the test is coming, over the Sabbath of the Lord. Like Naboth, those who observe it will refuse to exchange or sell the inheritance of their

fathers—their God-given right; for did not Jesus Christ, our Saviour, say, "The Sabbath was made for man"? And as man He claimed it, and as Creator He was "Lord of it." Mark 2:27, 28. And in these last days is it not our glorious privilege to separate ourselves from the last trace of the pagan errors which crept into the church during the dark ages? The entire Scriptures are open before us as a mirror, by which we may examine ourselves—our faith and doctrine—and thereby detect our errors. For while it is true that as sinners we are justified by *faith*, it is equally true, though oft forgotten, that the saints are justified by works; "for without works faith is dead," and the commandments of God and the faith of Jesus are inseparable. For it is not until we have obtained pardon by Jesus Christ that we have peace with God, and by the indwelling Spirit of Christ can *do* those things which are commanded; then have we the Spirit of God witnessing with our spirit that we are pleasing God; and thus it is "we walk with God." Fearful indeed is the doom that awaits those who through indifference, prejudice, or ignorance neglect the warning to "come out of her." As surely will it fall on the disobedient as the punishment predicted came upon Ahab and Jezebel. It is the voice of Jesus who speaks the warning to us in these last days. Soon will these blessed days of privilege be closed. Delay not; the present may be your only opportunity; that more convenient season to which you may be looking is too often but a snare by which Satan allures souls on to destruction.

"But I trusted in Thee, O Lord;
I said, Thou art my God.
My times are in thy hand."
"O love the Lord, all ye his saints;
For the Lord preserveth the faithful,
And plentifully rewardeth the proud doer."

Ps. 31:14, 15, 23.

THE BERNESE OBERLAND.

FLORENCE J. MORRISON.

WE crossed the Bernese Oberland where the panorama of the Alpine chain develops into the celebrated Schreckhorn, Wetterhorn, the Jungfrau, and other peaks. In our ascent, the eye plunges into a confusion of abysses, and of mountains towering upon each side of us until they seem to touch the sky. Up we go until we can go no farther with cogs on our carriage wheels. The cog-wheels are dropped into the holes midway between the rails, and with a mighty puff our engine begins to climb in earnest. Soon we are on the summit of the pass, and the train stops for dinner. Here we leave many tourists. To look at the many white peaks in a picture, one might suppose that a pass was a road, long and rugged, which went straight up to a point visible in the picture, and then went down on the other side equally as straight. But in reality those peaks which look so close together have wide valleys and many villages between them.

Everything is on a vast scale in mountain-land. As the train descends, we seem to be on the level a good deal; but as we look back, we see we have gone down a considerable distance; and still here are the villages and level plains, and herds so pretty and happy, while their Alpine bells tinkle most musically, and their herdsmen ever and anon sing a Swiss song. We move round the side of the mountain apparently about midway between summit and base. We look down into the valley, where

the river is like a white thread and the tops of tall trees far below us. In places where avalanches may be expected, great tunnels have been drilled through the solid rock; so when these interesting but extremely inconvenient freaks of nature do occur, the avalanche rolls over the tunnel, and falls headlong into the depths below.

In an hour from the pass, we reach our destination, take the boat, cross the beautiful lake Thun, and arrive at Interlaken just as darkness comes on, for there is no twilight in mountainous countries. Interlaken is beautifully situated between two lakes, and is surrounded by mountains. It is well-nigh fairy land. The Jungfrau, towering up by the town with her snow-capped peak, uncovers but a portion of her pure face at a time, while we watch with breathless interest to catch every new view. This town is a centre from which tourists make excursions to a number of large glaciers.

From here by rail we soon find ourselves in Berne, the capital city of the Swiss Confederation. This old town of 50,000 inhabitants stands on a rocky plateau, towering high above the Arr valley and the river which bathes it on three sides. This great valley of the Arr extends from the Juras on the west to the Alps on the east; and from Lake Constance on the north to Lake Geneva on the south. The panorama of the distant Alpine scenery distinguishes itself by the beauty of its picturesque grouping. On a clear day almost every separate summit attracts the eye, either through its gigantic proportions or through its regular formation. Among the most noted sights of Berne are the old city gates with their watch towers. The clock in the Clock Tower strikes the hour, when a procession of little bears comes out. The bears form a circle round an old man sitting in a chair, holding in one hand a sceptre, and in the other an hour-glass; he turns the hour-glass and with the sceptre counts every stroke of the hour. The bear has for ages been held by the Bernese as a heraldic animal. Captain May obtained two young bears from the booty of the battle of Navara, and these became the ancestors of the Bernese bears. A castle, or pit, containing a number of bears, is kept on exhibition, and is visited by all tourists. Berne is known as well by the nickname "the Bear Town" as by the title of "Federal Town." A characteristic feature of Berne is its many public fountains adorned with various statues. The principal street is flanked on either side with arcades, which form a covered path for foot passengers. The women wash their clothes at the public fountains, and saw and split wood in the centre of the streets.

HARMONY AT HOME.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.
2. Every person in the house has an evil nature, as well as ourselves, and therefore we must not expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer, lift up the heart in prayer.
5. If from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering, and drop a word of kindness.

7. Watch for opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of everything, and encourage hope.

9. Speak kindly to dependants and servants, and praise them when you can.

10. In all little pleasures which may occur, put self last.

11. Try for the soft answer that turneth away wrath.—*Congregationalist*.

Useful and Curious.

MUTILATION OF THE TEETH AMONGST SAVAGES.

DR. MAGITOT, of Paris, has published an interesting account of the mutilation of the teeth practiced by various savage tribes. One variety, which is chiefly met with on the coasts of Africa and the west coast of New Guinea, consists of the breaking of a portion of the incisor by means of a knife and of a piece of wood, and is performed between the ages of twenty and twenty-five. The custom of extracting the two central incisors is found in both hemispheres. According to Zerate it has been practiced in Peru from time immemorial, where it is inflicted on conquered tribes as a sign of slavery. In Africa it has been observed on the Congo, among the Hottentots and the Batoxas. The mutilation by filing has for its exclusive centre the Malayan Archipelago, whence it has spread to the adjoining islands. It is a religious act, which is celebrated with great festivities at the age of puberty, but this only by the Mohammedans. The degree and character of this filing vary with the habits of the family or caste. The operation is performed by an expert, the *Tukang pangur* (filer), by means of a chisel, three bricks, two files, a small saw, and a pair of cutting nippers, the instruments being rubbed with arsenic and lemon-juice before being used. It is the fashion among some tribes on the Senegal River to extract the upper temporary incisors in girls when quite young and to manipulate the chin, so that it is drawn forward and the lower incisors are made to protrude so as to overlap the upper lip, thus producing an artificial prognathism. In Indo-China and Japan a girl on her marriage paints her teeth with a black varnish. However, as this operation requires time and money, it is only practiced by the wealthy class. Livingstone reported that among the Kaffirs a child whose upper teeth erupted before the lower ones was regarded as a monster and killed. On the Upper Nile the negroes have their upper incisors extracted, in order to avoid being sold as slaves, because of the loss of value brought about by this mutilation. Among the Esquimaux, as described by the Abbé Peritat, in some regions there exists a custom of transversely cutting off the upper incisors, the object of this being, according to local tradition, to prevent the human chin looking like that of a dog.—*Lancet*.

A SPANISH ELECTION.

THE Spanish regard for a fine bull is well known. Very often the animals of the bull-ring are as famous as the *toradors*. According to a report in a Spanish paper, this regard for the bull was put to a very new and singular use in a town in the province of Toledo recently. An election was being held in the little town of Oropesa, where the ministerialists, or government party,

and the Carlists, or Spanish "old-liners," were nearly of equal strength. Each party, therefore, was trying to prevent the other from polling its full vote.

The polling had gone on, without any apparent majority on either side, until nearly the end of the day. All at once all parties were greatly interested in the appearance of a superb bull, led by a countryman, exactly before the door of the voting booth. Everybody took an interest in him.

Presently it was observed that as certain voters approached the door of the booth, the bull made a sudden lunge toward them. This frightened them so that they took to their heels, and did not dare to approach the door again. But when certain other voters came up, the bull stepped back politely, and let them enter. In course of time it turned out that all the voters who had been frightened away were ministerialists, and all those who had been allowed to vote were Carlists.

When it was too late to change the result, and the Carlists had carried the day in Oropesa, it came out that the supposed countryman was a Carlist "heeler," in disguise, and that, by means of a bradded stick concealed under his flowing cape, he had goaded the bull forward whenever a ministerialist appeared, and urged him backward when a Carlist hove in sight!—*The Youth's Companion*.

HEAVY RAINFALLS.

WE measure rain by catching it in a vessel called a rain-gauge, the area of whose mouth is accurately known, and then calculate how deep the layer of water would have been if all the rain that fell into the gauge had been spread out evenly on a surface of the size of its mouth. A gallon of water would only cover a space of two feet square if spread out in a layer an inch thick. Accordingly, an inch of rain falling on an acre of land amounts to 100 tons of water, and the same fall per square mile would give 60,000 tons. The area drained by the Thames is sixty-five square English miles, or five square geographical miles, as stated by Sir J. Herschel; and, accordingly, an inch of rain falling on that district would give us 4,000,000 tons of water, which must almost all of it drain off the high lands and flood those lying lower before it ultimately finds its way to the sea. However, the wettest weather with us is almost dry when compared with that experienced between the tropics in the rainy season. . . . Capt. Roussin says of Cayenne that between February 1 and February 24, 1820, *twelve feet seven inches* of rain fell. The wettest region on the earth is not, however, Cayenne, or even a district situated between the tropics. The distinction is justly claimed by Cherra Ponjee, in the Cossia Hills, lying northeast of Calcutta. There, in June, 1851, at an elevation of 4,500 feet, 12 feet 3 inches were measured, while the total annual rainfall is 600 inches or 50 feet! The average rainfall on the west coast of England is about thirty inches, so that at Cherra Ponjee twenty times as much falls, and that within the space of six months. The reason of this unequal distribution of the fall is that when the monsoon changes, and the warm and moist southwest wind is blowing northeastwards toward Central Asia, it meets a ridge of high land which it must pass over, and in its passage it is chilled, and deposits its burden of water on the western slopes of the hills.—*World of Wonders*.

The Bible Echo.

"Christ, the Power of God and the Wisdom of God."

GEO. C. TENNEY, MISS E. J. BURNHAM,
Editor; Assistant.
S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, March 15, 1893.

NOTES OF TRAVEL.

MUTTRA AND BINDRABUN.

THE BIBLE ECHO has for some time been going regularly to Muttra, a city about thirty-five miles northwest of Agra, and a little off the great thoroughfare through India. Naturally we feel interested to follow, and to form the acquaintance of its friends. In fact, a courteous invitation had come from Miss Martha A. Sheldon, M. D., in charge of the Deaconess' Home, to visit that place. Passing through Agra, we received a hearty Christian welcome from the workers at Muttra, consisting of Dr. J. E. Scott, missionary and presiding elder of the American M. E. mission, and wife, Dr. Sheldon, Mrs. Matthews, and their associates at the Home.

Here heathenism is to be seen in an unadulterated form, if it be possible to adulterate that which is baseness itself. Muttra is a city of sixty-five thousand, a very sacred city, as being the birthplace of the god Krishna, the eighth incarnation of Vishnu. The deity of the Hindus consists of the primary trinity of Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer. Brahma is an abstraction, and is seldom worshipped. Siva takes many forms, and has the reproductive as well as the destructive attribute. His worship is frequently attended by that of his various wives, or by a wife having different forms, some of them demons of terrible powers.

The Hindus attribute their woes and calamities to these malign deities, and consequently a large proportion of them regard Siva with supreme reverence, and pay him assiduous worship in order to avert his wrath. Consequently his service is dark, mysterious, often bloody. The worship of Vishnu is much more cheerful, and in some of his forms the god assumes droll and playful attitudes. Dr. Scott gave me a brass image which represents Krishna as the Makani Chor (mukun chore) or butter stealer, representing one of his boyish pranks where he is creeping along with a ball of stolen butter in his hand. Muttra is devoted to Krishna, and there are many traditions and sacred spots pointed out. The monkey god is another representation of this sportive deity, and all through Muttra these animals rove at pleasure in great numbers, unmolested.

As we passed along the banks of the sacred river Jumna, witnessing the watery devotions, we came to a lofty stone tower called the Sutte Tower, as marking the site of a celebrated sacrifice of the dreadful suttee now abolished by law, but cherished in the hearts of the Brahmins. On the streets we saw a very sacred cow having six legs, the two extra ones having been grafted

into the shoulder of the calf to accomplish the deception.

We visited several places of interest to a stranger, one especially so to us was a spot in the very centre of this heathenism where Dr. Scott is conducting a Christian school for boys, and where work is going forward to erect a commodious and suitable building for the furtherance of CHRIST's work. It is a thorn in Satan's side, but it will, we trust, be a light and solace to many darkened minds.

In the evening it was my privilege to attend the meeting of a soldiers' Bible class at the military station. The meeting was led by Mrs. Scott, and at her invitation I led a brief study on CHRIST's second coming. There was quite a good attendance of intelligent Christian men, and the privilege of meeting and praying with them was one that I highly appreciated.

On the following day I accompanied Dr. Sheldon on a visit to a neighbouring city, Bindrabun, also a very sacred place, where heathenism is even more dense, if possible, than at Muttra; for there is not the face of a single European or Christian in the city to produce any relief amidst the unmingled darkness of complexion, and greater darkness of mind. The monkeys are more plentiful than at Muttra. The temples are some of them of grand proportions and execution. The corrupt practices of Hindu priests are here more manifest. As we walked about, my companion talked to the people of JESUS, and my heart was stirred as I saw them throw themselves prone upon the stone pavement before the hideous representations of divinity. I longed to lift them up and point them to CHRIST. As Dr. Sheldon endeavoured to do this, the people would listen willingly, but the priests would soon order them to disperse. The Red Sandstone Temple is a magnificent structure, built in cathedral form, carved and sculptured with great skill and labour. Another temple we visited was more costly because largely of marble. We were prevented from entering by the reading of this clumsy inscription in marble: "Prevention by religion for Mohamadan and European gentlemen to go further step." In a close building we were permitted to see the sacred car corresponding to that of Juggernaut of Orissa. At the inmost shrine of the Sandstone Temple, devout women were permitted to bathe their faces with water in which the idol's feet had been washed.

There is now in process of erection at Bindrabun by the Maharajah of Jeypore an elaborate temple to Hinduism. One thousand men are employed upon it. Eight years have already been spent in the work, and four more will be required, while the money cost is estimated at two and a half millions of rupees. Marble inlaid with precious stones forms much of the beautiful building. The sculpture is very fine, and the best of the workmen get from sixpence to ninepence per day for their labour. A visit such places shows conclusively that Hinduism is as yet a green tree in India.

The school at the Deaconess' Home educates girls and women in the common

branches, and qualifies those who will enter upon it for Bible and Zenana work. Dr. Sheldon combines her medical knowledge with evangelical work. The prospect at Muttra seems bright for good to be accomplished.

The kindness experienced during a brief stay there will long remain fresh in our grateful memory.

A SOURCE OF ENCOURAGEMENT.

S. N. H.

TO THOSE who have been long upon the battle-field, and suffered every deprivation that is incident to a war campaign, nothing is more joyful than to be homeward bound. The longer the separation, the more intense becomes the desire for home and the society of friends. Those who have looked for the coming kingdom of our LORD for over half a century, and have laid at the feet of their divine Master every earthly interest, hail every omen of his near approach. And the most positive, the surest sign, the one in which they have felt the greatest interest, is the spread of the everlasting gospel throughout the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

We take the different lines of prophecy as given in Daniel and the Revelation, and are brought down near the end. In Rev. 7, four angels are brought to view, standing on the four corners of the earth, holding the four winds, that they should not blow on the earth, nor the sea, nor any tree, until the servants of GOD are sealed. The warring elements are restrained, that God's work on the earth may be accomplished. It is this, and this only, that has delayed the second coming of CHRIST. Those who view prophecy from this standpoint have hailed every advance step in extending a knowledge of the truth into regions beyond.

When the truth found its way to Australia, and churches were organised, colporteurs sent forth, and a printing-house established, it gave great encouragement to the pioneers who had long looked for fresh tokens of the near coming of the LORD, in the establishing of the truth in these distant fields. So did the news of the *Pitcairn's* visit to the islands of the Pacific and of the opening of the work in South Africa.

The establishment of a school in Australia for the education of labourers, marks as important an era in the cause in this country as any one event since the work was first opened there. It has necessarily begun small, yet the success which has attended the first term has been as great as marked the opening of our first schools in America. But will our brethren feel its importance, and carry this school forward, and make it as successful as the schools in the United States? This is an important question for our Australian brethren to decide. Not that there is any question as to its success; for succeed it will, because GOD has set his hand to the education of workers in this field, that there may be better trained home labourers, and also labourers

to go forth and open up the work in other fields where the truth has not been established.

There are many reasons why the school should be established there. First, it is a principle generally established that labourers educated in their own country will accomplish better work there, than those who go even to better institutions of learning in foreign lands, and acquire an education and return. There is something in the very nature of the soil that gives a better growth to its native plants than if they were transplanted into another soil. There are customs and ways of every people under heaven which involve no principle of religion; and to break up these customs often unfits them, for a time at least, to labour with as great success when they return to their native land. Missionaries understand this; and therefore, in every foreign field in the world, one of the first things that is done is to establish schools to educate persons to work among their own people.

In the second place, the expense is an item to be considered. In the beginning of such enterprises, it is quite often the case, that the expense of starting is equal, or nearly so, to sending students to other fields; and the consideration of this question, and certain advantages that can be had in long-established schools in foreign lands, leads many to question the propriety of assuming the perplexity and expense of establishing such an enterprise in their own land. But such do not reason wisely. Do such individuals consider the scores that might be benefited by a school in their own land, who could never go to a foreign field at all? And cannot those who are strong bear the infirmities of the weak?

Another reason why a school should be established in Australia is the influence it will have upon the work itself. It may be said that you are weak and unable to bear the burden. If you are weak, the institution is needed by all means to give character and strength to the work. There should be a rallying around our educational institution, that those who are unacquainted with our work may see that it is complete in all its parts; that we are making efforts not only to preach certain peculiar doctrines, but to educate and elevate. Prejudice is like a cork in a bottle; it will let nothing in, neither can anything get out. And scores of people are prejudiced against the truth of God, sincerely believing that those who are preaching it are simply a faction got up by ignoramuses, who do not believe in education, or in training people for evangelistic work. Nothing is better calculated to remove such prejudice than the establishment of a school, where the youth can be educated, and thus give God an opportunity to honour institutions of his own planting.

A certain king of Israel once said, "The LORD has called these three kings together, to deliver them into the hands of Moab;" but Jehosaphat, a man of courage, and one that feared God, said, "Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king

of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." Elijah the Tishbite was connected with the schools of the prophets, and Elisha was one of the pupils, accompanying him usually where he went, as his servant, and it was customary in those days for the servant to pour water on the hands of the master at the time of washing. See the first three chapters of the second book of Kings.

From this time forward, Elisha appears to have been prominently connected with one of these schools. 2. Kings 6. And so important was it that instruction be given to the people as well as to the prophets, that when they failed to establish schools, an itinerant ministry was established in Israel, and a number of priests and princes were sent from place to place in Israel throughout the cities of Judah, who taught the people. When this was done, "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehosaphat." And even more than this. "The Philistines brought Jehosaphat presents and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. And Jehosaphat waxed great exceedingly." 2 Chron. 17:7-19.

This shows the estimate that God places, not only upon education itself, but upon those who encourage the establishment of institutions of learning. The American brethren are watching with interest the loyal attitude taken by those in Australia and New Zealand in building up their own educational interests. It is what is needed in the colonies, and we rejoice that the time has come when our brethren have moved forward to place these interests upon a permanent basis.

THE SUBJECTS AND THE MODE OF BAPTISM.

It is not necessary to devote any extended space to a discussion of the subjects and the "mode of baptism." It is certain that baptism has its subjects. To destroy the distinction of character in the subjects, and administer it to all without discrimination, would entirely destroy the ordinance as an institution for the followers of CHRIST. It is not a blessing which may be received without volition or obedience. It is commanded, and a command supposes obedience. The candidate for the ordinance must be able to understand his relation to the divine government, and to render obedience intelligently.

And yet according to the terms of the great commission, faith is the great prerequisite of baptism. The statement is that "he that believeth and is baptised shall be saved." Mark 16:16. There must be faith in the name of CHRIST before the candidate can be baptised into his death. This does not by any means imply that only grown persons may be baptised; for very young children may have sincere and intelligent faith in CHRIST. The gray-haired man must

believe as a little child. But however old or however young, *belief* is indispensable.

As to the "mode," baptism is a burial. It is an expressive symbol of the complete hiding of self in CHRIST. The apostle Paul twice speaks of baptism as a burial. He likens it to the burial and resurrection of CHRIST: "Therefore we are *buried* with Him *by baptism* into death, that like as CHRIST was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. "*Buried* with Him *in baptism*, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:12.

"*Buried* with Him by baptism into death." This expression is just according to the meaning of the word *immersion*; but it is not well chosen—it really has no meaning at all—if it is intended to represent sprinkling or pouring.

"Wherein also ye are risen with Him." The resurrection of CHRIST is brought to view as distinctly in baptism as his burial. CHRIST rose from the dead to a new life; and as "we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," "that like as CHRIST was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4, 5. "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, and not on things on the earth." Col. 3:1, 2.

"If ye then be risen with CHRIST." Paul here sets forth the fact that baptism represents CHRIST's resurrection from the dead. Peter connects baptism and the resurrection of CHRIST in the same manner. He says that "baptism doth also now save us . . . by the resurrection of JESUS CHRIST." 1 Peter 3:21. That is to say, baptism brings to view the great facts on which our salvation depends. It brings to view CHRIST's death by commemorating his burial; and it sets forth his resurrection, which is the great fact by which God bears testimony that He accepts the offering of CHRIST.

The most eminent scholars among those who advocate and practice sprinkling, have been constrained to admit that the illustrations used in Rom. 6:4 and Col. 2:12 have undoubted reference to the primitive practice of immersing in the rite of baptism. There seems to be no doubt that sprinkling was first introduced, with many other innovations, as an addition to baptism, and not altogether as a substitute for it. This view is confirmed by the ritual of the Armenians, which required that the candidate be both sprinkled and immersed. But such additions, or appendages, soon supplant the original, as man, in the pride of his heart, ever tries to introduce his own institutions as an improvement on the Lord's plan.

But when one has come to the point where he is wholly submissive to the will of CHRIST, when he fully surrenders to Him, he will gladly accept CHRIST in the divinely appointed way. May God grant that all who

read this may know, not simply the fact, but the power of CHRIST's resurrection.

"Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory, to the only wise GOD our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

THE REIGN OF SARGON.

E. J. B.

THE reign of Sargon over Assyria commenced B.C. 722, two years before the fall of Samaria. The annals of this reign cover a period of fifteen years, and during this time the king allowed no year to pass without its military expedition. One of his first wars was with Merodach-Baladan, and his ally, the king of Elam, a country southeast of Babylon. Merodach-Baladan was the hereditary chief of a small province among the marshes at the mouth of the Euphrates; but at this time his kingdom had extended until it embraced the whole of Babylonia. The name of this prince first appears in the record of the wars of Tiglath-Pileser II., and he figures, with varying fortunes, through several Assyrian reigns. Sargon was victorious in this war; and though he did not make these countries Assyrian provinces, he took a great many captives, who were transported to the country of the Hittites, northwest of Assyria.

The next year, perhaps before these southern conquests were completed, Sargon was called into Syria to quell a revolt headed by Hamath, and in which Damascus with other cities was involved. Hamath was burned, its territory settled by Assyrians, and its king flayed alive.

At this time Hezekiah was king of Judah. He was both an able and a pious prince. In the first year of his reign, while Hoshea was still on the throne of Israel, he had included the subjects of the northern kingdom in the religious reform that he instituted in Judea. He invited the ten tribes to attend the great passover which he held in Jerusalem, and through his influence the idols were destroyed in the cities of Israel, as mentioned in the preceding article of this series. Hezekiah's kingdom was, by the treaty of his father, Ahaz, tributary to Assyria; and as he did not join in the revolt against Sargon, he did not share in the calamities of the war.

Having subdued his enemies in the north of Syria, Sargon passed by Judea, and opened a campaign against the combined forces of Egypt and Philistia on the Philistine plain. At Raphia, the modern Refeh, on the Mediterranean coast about midway between Gaza and "the River of Egypt," the first great battle was fought between the great powers of Asia and Africa, and the utter overthrow of the latter indicated their coming doom. Rawlinson says:—

"The battle of Raphia foreshadowed truly enough the position which Egypt would hold among the nations from the time that she ceased to be isolated, and was forced to enter into the struggle for pre-eminence, and even for existence, with the great kingdoms of the neighbouring continent. With rare

and brief exceptions, Egypt has from the time of Sargon succumbed to the superior might of whatever power has been dominant in Western Asia, owning it for lord, and submitting, with a good or a bad grace, to a position involving a greater or less degree of dependence. Tributary to the later Assyrian princes, and again, probably, to Nebuchadnezzar, she had scarcely recovered her independence when she fell under the dominion of Persia. Never successful, notwithstanding her struggles, in thoroughly shaking off this hated yoke, she did but exchange her Persian for Greek masters, when the empire of Cyrus perished. Since then, Greeks, Romans, Saracens, and Turks have, each in their turn, been masters of the Egyptian race."

It was probably before the Philistines could recover from the effects of this war, that Hezekiah "smote" them "even unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city." 2 Kings 18:8. Gaza was the last Philistine city toward Egypt; and before he took Gaza, Hezekiah "must have subdued, or at any rate overrun, the whole country." The cities of the Philistines were at this time of great strength, and they "commanded the line of march between Assyria and Egypt" along the maritime plain. It thus appears that Hezekiah's conquest was of no little political importance.

A few years later, in 715 B.C., Sargon conducted another war in the west, when he received the submission of Egypt and several tribes of the Arabian peninsula. In a later war, Ethiopia also became tributary. Having secured the submission of Syria, Egypt, Ethiopia, and Arabia in the west, Sargon turned his attention to the countries on the southeast. Merodach-Baladan and his allies, the Aramæan tribes of the Middle Euphrates, were conquered, and Babylonia, Chaldea, and a part of Susiana, the country east of Babylon, were added to the Assyrian Empire. The boundaries of Assyria were enlarged in the north also.

About the time of the southern conquest, the kings of Cyprus in the Mediterranean, and an island of the Persian Gulf, perhaps Behrein, placed themselves at the feet of the Great King. Seven kings came from Cyprus, bringing with them presents of "gold, silver, vases, and the manufactures of their land." They took back with them a statue, or an "effigy," of their suzerain, which was set up at Idalium, near the centre of the island, and was a token of conquest and submission. This statue was found on the site of Idalium, and is now in the British Museum.

Besides his fame as a warrior, Sargon was a great builder. He repaired old buildings and erected new ones in the cities already founded, repaired the walls of Nineveh, and improved the condition of the embankments of Babylonia, "by which the distribution of the waters was directed and controlled." He also built a new capital city—Dur-Sargina (the city of Sargon), now known as Khorsabad. The royal palace of Dur-Sargina was one of the most beautiful and interesting in Assyria.

The Assyrian Empire at this time extended from the Mediterranean Sea to the Persian Gulf, and its influence was para-

mount throughout the southwestern part of Asia and the northeastern portion of Africa. The height of "the cedar of Lebanon" was indeed "exalted above all the trees of the field," when, after a prosperous reign of eighteen years, Sargon bequeathed his mighty empire to his son Sennacherib.

Bible Student.

THE LAW OF GOD.

W. L. H. BAKER.

CHRIST came into the world to do the will of his Father. John 4:34; 5:30; 6:38.

This He did; for He says, "I have kept my Father's commandments;" John 15:10; and we know that He "did no sin, neither was any guile found in his mouth." 1 Peter 2:22.

Those who follow his steps and take Him for their example (1 Peter 2:21) will do even as He did; for "he that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2:6.

Such will therefore do the will of the Father, keeping his commandments. Matt. 7:21; 19:16, 17.

Speaking in respect of the law of God, Christ says, "I am not come to destroy, but to fulfil." Matt. 5:17. According to Webster, the word "fulfil" means "to answer the requisitions of;" according to Scripture, "fully to preach." Col. 1:25, compare margin. There is no disagreement in these definitions; for to fully preach is also necessarily "to answer the requisitions of" that which is preached, both of which our Saviour did.

We see that Jesus did the will of God, kept the Father's commandments. He also fully preached them. See. Matt. 5:17-22, 27, 28, 33-37, 48.

The prophet Isaiah referred to this work of Christ when he said, "He will magnify the law, and make it honourable." Isaiah 42:21. To magnify means neither to add to nor to take from, but to more fully reveal that which already exists. Christ could not have altered the law; for inspiration has declared it perfect. Ps. 19:7. And in Ps. 111:7, 8, we are told that "all his commandments are sure; they stand fast forever and ever."

In Matt. 15, in answer to an accusation of the Pharisees that his disciples had violated one of their traditions, the Saviour has shown the high regard He places upon the law, and that He accounts any worship vain which makes void the commandments of God. Matt. 15:1-9.

The death of Christ, instead of absolving us from obedience to the law, makes obedience possible. 2 Cor. 5:21.

To be "made the righteousness of God" is to be made obedient to the law of God; for the law is the expression of the righteousness of God. In Isaiah 51:6, the Lord says, "My righteousness shall not be abolished," and immediately adds that the people in whose heart is his law know righteousness. Then the righteousness of God is known by obedience to his law.

Since God's righteousness is not to be abolished, it must be everlasting. So we read, "Thy righteousness is an everlasting righteousness." Ps. 119:142. And this is the righteousness of the law, for "the righteousness of thy testimonies is everlasting." Ps. 119:144. See also verse 138, margin. The testimonies of God are his.

law. Ex. 25:16; 40:20; 31:18. Since his law is his righteousness, each commandment must be righteousness, as we read, "*All thy commandments are righteousness.*" Ps. 119:172.

When we are "made the righteousness of God," we are made obedient to his law; for it is an exact expression of his righteousness. We then conclude "*that the righteousness of the law must be fulfilled in us, who walk not after the flesh, but after the Spirit.*" Rom. 8:4.

That the law cannot justify is evident; for "all have sinned [transgressed the law. 1 John 3:4], and come short of the glory of God." Rom. 3:23. No amount of obedience to-day will atone for disobedience yesterday. For example, perfect observance of the Sabbath this week will in no wise atone for its desecration last week. The simple fact is, were we absolutely perfect, we should be no better than we ought to be. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20.

So in justification, as in obedience, the righteousness of God alone is effective, and this is found only "by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:22. This righteousness brings us into harmony with the law of God, for it is "witnessed by the law." Verse 21.

SABBATH-SCHOOL LESSONS.

Lesson 12.—March 25, 1893.

THE QUESTION SETTLED.—ACTS 15:12-31.

GOLDEN TEXT: "Prove all things; hold fast that which is good." 1 Thess. 5:21.

1. Tell what led to the conference in Jerusalem.
2. What was the importance of the question?
3. Give Peter's argument in the case.
4. When Peter had finished, what did Barnabas and Paul tell? Acts 15:12.
5. Who spoke next? Verse 13.
6. To what did he refer? Verse 14.
7. To whom did he refer as authority for their preaching to the Gentiles? Verse 15.
8. What prophecy did he specify? Verses 16, 17; Amos 9:11, 12.
9. How long had God had it upon his mind to save the Gentiles? Acts 15:14.
10. What, therefore, was James' decision in the case? Acts 15:19.
11. What did he suggest that they should write to the Gentile converts? Verse 20. N. 1.
12. Why was it not necessary to specify more particularly the things that pertain to the Christian life? Verse 21. Note 2.
13. Why was it necessary to specify even these? Note 3.
14. Were these things of minor importance? Verses 28, 29.
15. Are these things to be observed in these days as well as then?
16. What steps did the brethren take to relieve the minds of the new converts who had been troubled? Verses 22, 23.
17. What commendation was given to Barnabas and Paul? Verses 25, 26.
18. What did the apostles agree was evidently the work of Barnabas and Paul? Gal. 2:7-9.
19. How was the result of the conference received by the brethren at Antioch? Acts 15:30, 31.

NOTES.

1. The four things specified in the letter to the brethren are declared by the Spirit to be "necessary things." They are as necessary now as they were when written, and had been necessary from the beginning. The blood is the life (Gen. 9:4, 5), and therefore the prohibition against it comes under the sixth commandment. The prohibition against things strangled comes in the same list. The relation of the other things to the law of God is obvious.

These things, being forbidden by the law of God, are consequently inconsistent with the life of Christ, for his life is the law in its perfection.

2. It should be understood that the apostles did not lay these four necessary things upon the disciples in addition to their faith in Christ. These things were specified only because they were things that people from among the heathen would not so readily perceive as necessarily embraced in the Christian life. Fornication was among the heathen a commonplace affair, and even required by their religion. The eating of blood was a common thing. Everything in ordinary life was so immediately connected with idolatry that it was necessary for the converts from among the heathen to be especially on their guard to avoid pollution of idols. These things, in which the Gentile converts might sin without realising it, so common were they, were especially noted, but it was necessary for the apostles to go further into particulars concerning the Christian life; for the disciples had constant access to the writings of Moses, in which the Christian life is set forth, for he wrote of Christ. John 5:46, 47.

3. One point may be referred to as showing that, in setting forth the law, Moses was describing Christ, through whom alone the righteousness of the law is fulfilled. In Deut. 30:11-14 Moses, after having set forth the law, says: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." But in Rom. 10:5-9 Paul tells us that this refers to Christ. This was not left obscure by Moses, so that the Jews would think that the commandment must be kept by them apart from Christ, for just before the verses quoted Moses tells them that God would circumcise their heart to keep his law (Deut. 30:6, 8), and just afterward he said, "That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou cleave unto Him; for He is thy life, and the length of thy days." Deut. 30:20.

Lesson 1.—April 1, 1893.

THE WORD OF GOD.

NOTE.—Before attempting to answer the questions asked u, on any text, read the text carefully several times, noticing the connection.

I. Questions on 1 Thess. 2:13.

1. With what is the word of God contrasted?
2. How much difference is there between the two?
3. What does the word of God do?
4. Upon what condition does it work?
5. Does it make any difference how we receive the word? How much?

II. Questions on Isaiah 55:8-11.

1. What are words intended to convey?
2. How much difference is there between God's thoughts and man's thoughts?
3. How much difference, then, will there be between God's word and man's word?
4. What definite results are produced by rain and snow?
5. What comparison is made between these agencies and God's word?
6. How must the word be received in order that it may accomplish such results?

III. Questions on Heb. 4:12, Revised Version.

1. What characteristics of God's word are here mentioned?
2. Are these true of man's words? Show the difference fully.

IV. Questions on John 1:1-4.

1. Who is meant by the Word?
2. Why is he called the Word?
3. What is found in Him?

NOTES.

1. Paul knew whom he had believed (2 Tim. 1:12), and was aware that it made a great

difference how the word was received. 1 Cor. 2:4, 5. The difference between God's word and man's word is just as great as the difference between God and man, which is simply infinite. See Ps. 146:3; Isa. 26:4; 1 Cor. 1:25. God's word works in those who believe it as God's word. The gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16), and the word of the Lord is preached by the gospel (1 Pet. 1:25), but it must be believed in order to be of profit. Heb. 4:2.

2. Man puts his own thoughts into words (Luke 6:45), and what one man has thus clothed with language, another man can study out, and so exhaust its meaning. Not so with God's word. His words contain a depth of meaning which only his Spirit can reveal to us (1 Cor. 2:11, 12), and for this purpose was the Spirit promised. John 16:13; 1 Cor. 2:10. As rain and snow are sent upon the earth to accomplish definite results, so God sends his word. Ps. 107:20; Matt. 8:8. It is sent to bring salvation (Acts 13:26; James 1:21), and it will accomplish this for all who receive it. As the land is made fruitful by receiving the rain (Heb. 6:7), so God will cause righteousness to spring forth. Isa. 61:11. When spoken faithfully, the word will have a powerful effect (Jer. 23:28, 29), and it is able to build up (Acts 20:32) those who receive it.

3. The Revised Version of Heb. 4:12 is as follows: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." The words of God are not only living words, but they are spirit and life (John 6:63) to those who believe them. Life seems to belong to everything that is associated with God. He not only has life in Himself (John 5:26), but his throne is a living throne. Ezekiel 1. Besides this we have the word of life (Phil. 2:16), the breath of life (Gen. 2:7), the bread of life (John 6:48), the river of life, and the tree of life. Rev. 22:1, 2. The word is the sword of the Spirit (Eph. 6:17); for the Spirit dwells in the word (compare James 1:18 and 1 Pet. 1:23 with John 3:5), and so it is said of Christ, who spoke for God (John 3:34), that a sharp two-edged sword went out of his mouth. Rev. 1:16.

4. Christ is called the Word of God (Rev. 19:11-13), not only because He spoke the words of God (Deut. 18:18; John 17:8), but also because He was a living proclamation to the world of the character of God. 2 Cor. 5:19; John 14:9, 10. The mystery of the incarnation, God with us (Matt. 1:23), divinity veiled in humanity, is repeated in the word in which the divine Spirit dwells in human language. "The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God;' yet they are expressed in the words of men, and are adapted to human needs. Thus it may be said of the book of God, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' And this fact, so far from being an argument against the Bible, should strengthen faith in it as the Word of God. Those who pronounce upon the inspiration of the Scriptures, accepting some portions as divine, while they reject other parts as human, overlook the fact that Christ, the divine, partook of our human nature, that He might reach humanity. In the work of God for man's redemption, divinity and humanity are combined." As Christ is a personal Saviour (Gal. 2:20), so God's word is given to each one as an individual. "The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave his beloved Son." His word is to be regarded by each one as though he were the only one to whom God had thus spoken.

SUGGESTIVE QUESTIONS.

1. How should the Bible be studied?
2. Should the Bible be studied daily? Why?
3. Can the unlearned receive help from God's Word? Why?
4. Can the educated exhaust it? Why?
5. Who will receive the greatest benefit from the Word of God?

From the Field.

THE CAUSE IN MELBOURNE.

IN late issues of the BIBLE ECHO, reference has been made to the special blessings God is bestowing upon his people in other parts of the world. At Battle Creek, Michigan, the church, the college, and the large company of workers in the publishing office have been blessed in a remarkable manner. Many who have long been held by the power of Satan have been made free in Christ Jesus, and rejoice in the liberty that has been granted to them.

This good news not only leads us to "rejoice with them that do rejoice," but to desire most earnestly the same precious blessings. We long to see the great power of God manifested in behalf of his church everywhere. Why should it not be so? Is not the church the body of Christ? and will He not delight to bless his own body?

We are thankful that these things are pressing upon the minds of our people in various churches. When we view them as we should, we shall be led to seek deeper experiences than we have ever yet enjoyed. To this end, efforts have recently been made in the Melbourne church. Soon after the Conference in January, we began a series of mid-day prayer-meetings with the hands in the Echo Office. At first we seemed to make but little headway. Some took no part in the meetings, and others were irregular. But some were earnest in their efforts for personal help. They also worked for those who seemed indifferent. The earnest prayers that were offered each day were heard, and answered in the conversion of those who were backslidden. As soon as one would get help, he would unite with others in praying for those who were still in darkness. All have now come into the light, and rejoice in the truth.

We have also held special meetings for the young people of the church. About sixty have attended these meetings on the Sabbath. We have not seen as marked results in this line as we have in the work with the Office hands. A branch missionary society has been formed for the young people, and from this we expect to see good results. Both the regular society and the branch meet in the same hall for the opening exercises. After the minutes are read, the members of the branch society retire to another room in the building, where they receive instruction especially appropriate to them. We believe that this is a step in the right direction, and that we shall see excellent results from it.

No effort has been made to hold special meetings for the whole church. Instead, we have arranged a plan for visiting and personal labour, by which all the families connected with the church may receive just the help and encouragement they need. It is to be regretted that so few church-members appreciate the object for which the church is organised, and why they are connected with it. So few seem to realise that they are in the church not only for the good they may receive, but for the good they may do to others.

The church is no ordinary institution. Its foundation is in heaven; for it is built upon the eternal Rock, Christ Jesus. Eph. 2:20. It is "the church of the living God." 1 Tim. 3:15. Its origin is divine, and its realm is the spiritual. The head of the church is Christ, and the church itself is the body of Christ. Eph. 1:22, 23. Every one that is in Christ is a member of his

body. Eph. 5:30. And as the head directs the whole body and governs every movement, so Christ designs to direct his spiritual body, the church.

The church is a sacred organisation. We read that Christ loved the church, and gave Himself for it, that He might sanctify it by the Word, and "present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27. Such is the exalted, holy character the church must possess. And the spiritual, moral tone of the church as a body, depends upon the spirituality of each individual member composing it.

Every member of the church should seek the good of every other member. The sick should be visited, the poor helped, the weak strengthened. Every member should possess a clear knowledge of the truth—of the reasons of his faith. The truth as it is in Jesus is the ground-work, the solid frame-work, of all true Christian experience. And it is the duty of the church to see that its members are well instructed in the Scriptures. This will help them to stand in the trying times before us. Such work can be done by the members. They can visit from house to house, and hold Bible-readings on different lines of truth. The judgment alone will reveal the good that may result from such efforts. And it is this that we are endeavouring to do in this church at this time.

A. G. DANIELLS.

THE EUROPEAN FIELD.

FRANCE.

DURING the months of October and November, it was my privilege to visit our churches and companies in France, for the first time.

The first visit was at Lyons, a city of over four hundred thousand population, the second of France in size, industry, and commerce. It is situated on the Rhone and Saone, just above their confluence, and is distant from Geneva about four hours' ride on the cars. For nearly two years, a colporteur, aided a part of the time by a Bible worker, has been at work here. No public meetings have been held, but a number are interested, and besides three who have moved here, several others keep the Sabbath. At our Sabbath meeting, nine were in attendance. It is believed that if a vigorous public effort could be made here, quite a number could be reached. In the meantime, a Bible worker will continue to labour here, to keep up and extend the interest already awakened.

From Lyons we passed to Valence, three and one half hours' ride down the Rhone. This is a quiet city of 25,000 population, and is of little interest aside from the fact that it was the place of the pope's exile, after his captivity in 1798. Work was begun here several years ago by Bro. Bordeaux, when thirteen were baptised. A number of these have moved to other cities, some have died, and some turned back, till there are at present but four sisters left. We had encouraging meetings with these.

We continued our journey down the Rhone to Avignon, the city of the popes' residence from 1305 to 1377. The papal palace is still in good preservation, and is now used as military barracks. From this point, we went to Nîmes, where we have a church of nineteen members. This city, with a population of 63,000, contains many interesting and well-preserved structures from Roman times; it is the centre of our various companies in southern France. Nearly

all the Protestant population of the republic is in this vicinity.

We find an excellent spirit of hospitality and devotion among most of our people here. We see no reason why this may not yet become a hopeful field. Our work was principally directed to the point to show the people that the progress of the work here depended on them; that if the work advanced, it must begin with them; and that if they go forward, showing a spirit of devotion and sacrifice, it will encourage others to labour for this field; and besides enjoying more of the blessing of God themselves, they would see more of their number engaged in the work.

In general, the manner of life here is quite simple. Our meetings were mostly held in large kitchens, where there are huge fireplaces. In the villages most of the cooking is done at the fireplace, with branches of trees, twigs, and the clippings of grape vines. There seems also to be quite a willingness on the part of the people to attend meetings. In some places it is the custom to announce meetings through a public crier, appointed for the purpose. He goes to various parts of the village, and after blowing his bugle to call the attention of the people, who usually appear at the windows at his signal, he calls out the meetings, announcing the hour, place, and the subject. The expense of this advertisement is 5d.

So far as we can judge from this short visit, we conclude that in the villages of southern France there is quite as hopeful a field as in any part of our Conference. We believe that it would be a help to our work here to have a general gathering, and accordingly are planning to hold such a meeting in the tent, next summer. The idea is received with favour, and from present indications, we expect that there will be as large an attendance in proportion as at our general meetings in Switzerland.

During the latter part of the summer, tent-meetings were held at Vergèze by Brn. Vuilleumier and Comte; the order was good and the attendance fair. At the present the meetings are continued in a hall. On the whole, I am agreeably surprised by this visit, and feel encouraged for this field.

BEFORE TURKISH COURTS.

I have just received another interesting letter from Bro. Baharian. In the last issue of the ECHO, I stated that the case was not yet out of the courts. But now the matter is settled, and the whole affair has turned to the advancement of the truth, and has really accomplished what we knew ought to be done, but which we did not know how to bring about. Under date of November 16, Bro. B. writes:—

Our imprisonment and trial produced some good results. One of them is that I was called to preach the soon coming of Christ to one of the members of the Turkish Parliament. This reminds me of the experience of St. Paul. He could not have preached the gospel to Felix, Agrippa, and Caesar, had he not been imprisoned. Likewise, it would have been impossible for me to see the face of this great man, had we not been imprisoned. He is the supreme director of the police. It was he who had given order to have us arrested. When he learned that we had been found innocent in our trial at the court, he desired to see me personally, and examine me directly to learn what this new doctrine is.

This week, Sunday and Monday, I went to his office, but he was too busy to converse with me. Tuesday afternoon, when I went again, I was called in. He was alone. I went believing that God would direct me, and put words in my mouth, as He has promised; and so it was. All the shades of discouragement vanished away at once. My Bible was with me. He bade me sit down near him.

Then follows the conversation which took

place, from which the following will be of special interest:—

Question.—"What is the name of your religion?"

Answer.—"Christian."

Q.—"I believe you are Christian, but of what denomination? I asked a Protestant representative, and he denies that you are Protestant. They do not accept you."

A.—"I do not care, sir; they may refuse or not. . . . I am a Protestant, and preach nothing but Christianity. There are about six hundred Protestant denominations. Each one may refuse or accept the other."

Q.—"How do you know that the coming of Christ is near?"

A.—"I know it from the fulfilment of signs given in the Bible."

Q.—"I do not think there are such signs in the Bible."

Then I took out my Bible, and opened at the book of Daniel, asking permission to read some. I explained to him Daniel two and seven, besides giving some information about the work of Christ, the judgment, the new earth, etc. While I was speaking, he was very much interested. I told him that this great event would come upon this generation, and I preach it now that the people may repent, and be prepared for that day. There shone a kindness in his face, and he told me with a kind voice, "Now I see that you are a good man. Only take care not to publish circulars in this manner. Consider, the Protestant representative raised a complaint against you, stating that they refuse you. But I pity you. We do not interfere with the doctrines of anybody. Only be careful not to stir up the people." I departed with joy.

So, Bro. Holser, you see we were put into prison because the Protestant representative denied us, when he was asked, and thus a severe prejudice was awakened in the mind of that director. But now God has saved us, and removed the prejudice from his mind. As I have told you, it was necessary to make us known to the government before we could preach freely; and now, see how the Lord has accomplished this! We could not have done it if we had tried many years.

The brethren are well, and increase in courage day by day. Last Sunday twenty-five were present at the meeting, the majority being Greek Catholics.

From the above extract it will be seen that there is considerable religious freedom in the Turkish Empire, the Government being more just and tolerant than Protestants.

H. P. HOLSER.

CATECHISM OF THE WORLD.

THE *Gospel In All Lands* has furnished a concise statement of the religious condition of the world. It is given below, and is well worth preserving. It is in peculiar form, and therefore the more readily remembered:—

What is the population of the world?—Some persons estimate it at 1,500,000,000, and others at 1,434,000,000.

How are these divided religiously?—Into Christians, Jews, Mohammedans, and heathen.

How many are called Christians?—About 390,000,000.

How are those called Christians divided?—Into Protestants, Greek and Oriental churches, and Roman Catholics.

How many are Protestants?—About 116,000,000. These are inhabitants of nominally Protestant countries, but there are about 30,000,000 who are the members of Protestant churches.

How many Jews are there?—About 8,000,000. How many Mohammedans?—About 170,000,000.

How many heathen are there?—About 856,000,000. Under this head are included Shintos, Buddhists, Confucianists, Brahmanists, Fetish, etc.

What is the population of America?—About 100,000,000, there being 69,000,000 in North America, and 31,000,000 in South America. About one-fourth of the people in North America, and nearly all the people in South America, are Roman Catholics.

What is the population of Europe?—About 332,000,000, of whom one-third are members of

the Greek Church, one-third Protestants, and one-third Roman Catholics.

What is the population of Asia?—About 800,000,000, of whom about one-fifth are Mohammedans, and nearly all the others are heathen.

What is the population of Africa?—About 200,000,000, of whom one-tenth are Mohammedans and three-fourths heathen.

In heathen and Mohammedan lands how many Protestant missionaries are there?—About 6,700, of whom 2,700 are women.

How many native labourers?—About 33,000.

How many adherents?—About 2,250,000.

How many members?—About 150,000.

How many organised churches?—About 5,000.

How much money is expended each year by Protestants to give the gospel to the heathen? About £2,000,000. Of this about £800,000 is raised in America and £1,200,000 in Great Britain.

How many ministers are there in the United States to every 800 persons?—One.

How many missionaries are there to every 400,000 souls in foreign lands?—One.

What is expected of us?—To send the gospel to every creature.

News Summary.

Germany has voted £125,000 to be used in suppressing the slave trade.

In Russia, 50,000 Jewish families have had to abandon their homes.

The "pilgrims" to Rome have subscribed £250,000 as a jubilee memento to the Pope.

The Salvation Army publishes thirty-one weekly papers, and five monthly magazines.

On the 6th inst., three men were killed by a mining accident in Bendigo, Victoria.

The German Chancellor, Count von Caprivi, has resolved not to relax the law excluding Jesuits from Germany.

Finland in the northwest of Russia, is suffering from a severe famine; 250,000 peasants are said to be starving.

In a recent speech, the Emperor of Germany expressed the belief that he has been entrusted by God with a mission.

The Municipal Council of Paris provides a noon-day meal and scrap-dinner for school children that are insufficiently fed.

A hundred thousand persons listened to the inaugural address of President Cleveland at Washington, U.S.A., on the 4th inst.

Twenty-five men have been arrested at Rome on suspicion of being connected with the dynamite explosion at the palace last January.

The winter in Russia has been exceptionally severe. About ninety miles from Moscow, twelve children froze to death lately, while on their way to school.

The Catholic government of Nicaragua, one of the Central American states, has consented to the establishment of a Moravian mission in its territory.

Villages have been pillaged, and the population butchered by hundreds, in Morocco, where the Wazan tribes are again in revolt against the Sultan.

Monsignor Satolli has been made permanent apostolic delegate in the United States. Some American Catholics object to this, because Satolli cannot speak English.

Mr. Duff, a wealthy commoner, has been appointed Governor of New South Wales. Lord Ripon, Secretary of State for the Colonies, refused to yield "the last right of the Crown," by submitting the name of Lord Jersey's successor to the Colonial Government before the appointment was made.

Orders have been issued for the immediate construction of twenty-six new war vessels for the British navy.

Russia continues her aggressions in Central Asia, and is pushing on her war preparations on the German frontier.

The Home Rule Bill is meeting the most violent opposition among the Protestants of Ulster. They freely say that civil war will result if the measure is carried.

A hundred and four members of the Mala Vita, a murderous secret society of Sicily, have been sentenced to terms of imprisonment ranging from one to six years.

Terrible floods have occurred in Guatemala, one of the Central American republics. Besides the great destruction of property, over a hundred lives have been lost.

Several villages have been submerged by floods in Poland. In Hungary, the waters of the Danube rose so rapidly that whole families were drowned together in their homes.

Dr. John Furness, is said to be the oldest pastor in America, and perhaps in the world. He is ninety-one years old, and has been pastor of a Philadelphia church for sixty-eight years.

There has been sharp fighting in Brazil between the Government troops, and the insurgents. The rebels have been routed with severe loss, and many of the towns they had taken, recaptured.

Arrangements have been made for very elaborate ceremonies in connection with the opening of the Imperial Institute on May 11. It will be made a State affair, with the Queen as chief actor.

New South Wales placed Treasury bills to the amount of £725,000 on the market. Of this sum, the public took £500,000 and the London and Westminster banks have taken the remainder.

Again destructive bush fires are reported in the country around Hastings, Warragul, Omeo, and other Victorian towns. Homesteads have been swept away, with fences, grain, and grass, and cattle, sheep, and horses have perished in the flames.

A sad accident has occurred in the little town of Orford, about two hundred miles from Melbourne. A little girl seven years old hid in a tub in a dark room, and her mother, who was preparing a large bath, threw over her a bucket of boiling water. The child has since died.

Portugal has just passed through a Ministerial crisis, the result of financial depression. An English company is forming to take advantage of her financial straits to purchase the Portuguese territory in the neighbourhood of Lake Nyassa in Africa. The company's capital is £1,000,000.

The Belgian expeditionary force operating against the Arab slave traders on the Congo, has had an engagement with Tippoo Tib's Arabs. The latter were defeated with heavy loss; five hundred prisoners were taken, and eighty slaves liberated. Sixty women were found in a starving condition.

The Local Option Bill now before the British Parliament, provides that a two-thirds majority will be sufficient to secure the closing of all public houses in any locality, after *three years'* notice has been given to the licensees.

A thunder-storm of phenomenal severity visited Warragul, this colony, on the 4th inst. A large fire-ball of a dark-blue colour fell at the railway station; "and when it exploded, it expanded into a brilliant flame, and played about in a most eccentric manner." The force of the shock shook the station buildings and other houses in the town, and many who felt the shock and heard the noise thought that a collision had occurred.

In his speeches at the time of the jubilee, the Pope made remarks that led the Italian Government to intimate that it might be necessary to deport him from Rome unless he used greater caution. He has since declared "that it is no part of his intentions to interfere with the rights of the civil power within its own jurisdiction," but he asks freedom to exercise authority in his own "spiritual realm." The "jurisdiction of the state" and his own "spiritual realm" are undefined terms.

Health & Temperance.

EVERYTHING BUT REST.

WHEN God at first made man,
Having a glass of blessings standing by,
"Let us," said He, "pour on him all we can;
Let the world's riches, which dispersed lie,
Contract into a span."

So strength first made a way;
Then beauty flowed; then wisdom, honour, pleasure;
When almost all was out, God made a stay,
Perceiving that alone of all his treasure,
Rest in the bottom lay.

"For if I should," said He,
"Bestow this jewel also on my creature,
He would adore my gifts instead of Me,
And rest in nature, not the God of nature;
So both should losers be.

"Yet let him keep the rest,
But keep them with repining restlessness;
Let him be rich and weary, that, at least,
If goodness lead him not, yet weariness
May toss him to my breast."

—George Herbert, 1593-1633.

RULES FOR BATHING AND THE ADMINISTRATION OF BATHS.

THE following general rules should be carefully studied and thoroughly understood by every one who expects to employ the bath. Much injury to health, and most of the discredit cast upon the use of water as a remedy, have arisen from a disregard of some of them.

1. A full bath should never be taken within two or three hours after a meal. Such local baths as fomentations, compresses, foot baths, and even sitz baths, may be taken an hour or two after a meal; indeed, compresses and fomentations may be applied immediately after a light meal without injury.

2. Employ the thermometer to determine the temperature of every bath when possible to do so.

3. The temperature of the room during a bath should be 70° to 85°. Invalids require a warmer room than persons in health. Thorough ventilation is an important matter; but drafts must be carefully prevented, by screens of netting placed before openings into the room when necessary.

4. Never apply either very cold or excessively hot treatment to aged or feeble patients. Cold is especially dangerous. Hot baths are rarely useful in health. The warm bath answers all the requirements of cleanliness.

5. Never take a cold bath when exhausted or chilly. A German emperor lost his life by taking a cool bath after a fatiguing march. Alexander came near losing his life in the same manner. Many have been rendered cripples for life by so doing. No harm will result from a cool bath if the body is simply warm, even though it may be in a state of perspiration. Contrary to the common opinion, a considerable degree of heat is the best possible preparation for a cold bath.

6. Bath attendants should carefully avoid giving "shocks" to nervous persons or to those inclined to apoplexy or affected with heart disease.

7. In applying a bath to sick persons, it should always be made of an agreeable temperature.

8. The temperature of a warm or hot bath should always be decreased just before its termination, as a precaution against taking cold.

9. Very cold and very hot baths are seldom required.

10. Those not strong and vigorous should avoid drinking freely of cold water just previous to a bath.

11. The head should always be wet before any bath; and the feet should be warmed—if not already warm—by a hot foot bath, if necessary.

12. A light hand bath every morning will be none too frequent to preserve scrupulous bodily cleanliness. More than a week should never be allowed to elapse without a bath with warm water and soap.

13. One very important element in the success of a bath is the dexterity of the attendant. The patient should be inspired with confidence in both the bath and the skill of the attendant. The mind has much to do with the effect of a bath.

14. When any unusual or unexpected symptoms appear during a bath, the patient should be removed at once. In case symptoms of faintness appear, as is sometimes the case in feeble patients, during a hot bath, apply cold water to the head and face, give cool water to drink, lower the temperature of the bath by adding cool water, and place the patient as nearly as possible in a horizontal position.

15. In general baths, the patient, unless feeble, will derive benefit by assisting himself as much as possible.

16. The best time for treatment—especially cool treatment—is about three hours after breakfast.

17. In health, a cool or cold bath should be very brief, lasting not more than one or two minutes. A tepid bath should not last more than ten or fifteen minutes. A warm bath may be continued thirty or forty minutes, or even longer.

18. It is of extreme importance that the patient should be carefully dried after any bath. A large sheet is much better for this purpose than a towel. An old linen or cotton sheet is preferable to a new one, being softer.

19. A patient should never be left chilly after a bath. Rub until warm. It is equally important that the body should not be left in a state of perspiration, for it will soon become chilly.

20. Patients who are able to do so should exercise a little both before and immediately after a cool bath, to insure thorough reaction.

21. For feeble persons, an hour's rest soon after a bath will add to its beneficial effects. It is best to go to bed and cover warm.

22. If a bath is followed by headache and fever, there has been something wrong, either in the kind of bath administered, or in the manner of giving it.

23. Always employ for bathing purposes the purest water attainable. Soft water is greatly preferable to hard on many accounts.

24. Patients should not be allowed to become dependent on any special form of bath, as an after-dinner fomentation to aid digestion, the abdominal bandage, or any other appliance. Destroy such a habit if it has been formed.

25. Order, cleanliness, dispatch, and a delicate sense of propriety, are items which every bath attendant should keep constantly in mind, and which will often contribute in no small degree to success in the use of this agent.

Giving too much treatment is likely to be the error into which the inexperienced will fall, rather than the opposite extreme. Nature cannot be forced to do more than she is capable of doing; and as nature must do the healing, if a cure is accomplished, remedies should be of a helping rather than a crowding or forcing

nature. The vitality of patients may be expended uselessly by treatment; for baths excite vital resistance, as well as drugs, a fact which many overlook. The dangers of over-treatment are not so great as some imagine, however, who take the opposite extreme, and advocate *rest* as the great cure-all. We have seen patients who seemed to be quite monomaniacs on the subject of "rest cure," who needed a good thorough stirring up with useful exercise more than any other kind of treatment.—J. H. Kellogg, M. D., in *Home Hand-Book of Hygiene and Medicine*.

ALCOHOLIC CONSUMPTION.

THERE is a form of consumption induced by alcohol which is peculiar to itself; it might properly be described as a chronic degeneration of lung tissue, by reason of the oft-repeated inflammation caused by the irritant action of alcohol. The sufferers from alcoholic consumption are usually somewhat advanced in life; the average age is forty-five to fifty years. These persons are considered healthy; their figure and conformation of body is good. They are not the class of drinkers who sleep long, take little exercise, and grow dull, pale, and pasty-looking, but are those who take moderate or short hours of rest, go on actively through their duties, and, urged by frequent resorts to the irritant, alcohol, live as much, work as much, see as much, and enjoy as much as they can.

They are rarely intoxicated, but constantly carry a small or large load. They seem to live uninfluenced by any disease, and they are pointed out by their friends as splendid specimens of health, and the finest types of argument in favour of alcohol drinking.

The wonderful health is, however, after all, apparent only, not real; questioned closely, it is soon discovered that the victims have long been out of health. They know it, and not unlikely their families are aware of it; but they hold up a bold front to the world.

But, alas! there comes a day when they are ruined. Upon inquiry it will be found that these giants of health have at last had to strike their flag, surrender up their magnificent physique to an imprisonment of chronic illness, or, fighting to the last, fall into death, which comes from a sudden attack of pneumonia or some other equally depressing disease. Such men have been seen to break down into emaciated, flabby invalids, just crawling about and trying to gain their way back to health; but it is too late; the inevitable has come.

In some instances death is so quick from this alcoholic consumption that the fine form and good healthy face are retained to the last. There is no form of consumption so fatal as that from alcohol.

Medicines affect the disease but little. The most judicious treatment fails, and change of air accomplishes but slight real good.

The man suffering from this form of consumption may linger longer on the highway to dissolution than the victims of other forms of the disease; but there is this difference between them, that the others may leave the highway to find a by-path to comparative health, while he never leaves it, but struggles on to the bitter end. In plain terms, there is no remedy whatever for alcoholic consumption. It may be delayed in its course, but it is never stopped. The tissues of the whole body, as well as the lungs, are involved; the whole structure is doomed.—*Alcoholism, Its Cause and Cure*.

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.	Chnroh.
ADELAIDE—Bible Christian Chapel, Young St.	8:45 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 Pymont 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.

ADELAIDE: March 31, 5:56; April 7, 5:43.
 HOBART: March 31, 5:53; April 7, 5:41.
 MELBOURNE: March 31, 5:55; April 7, 5:45.
 NEW ZEALAND: March 31, 5:54; April 7, 5:42.
 SYDNEY: March 31, 5:57; April 7, 5:48.

THE JUDGMENT;

ITS EVENTS AND THEIR ORDER.

THE reader cannot fail to be interested in this pamphlet, in which the judgment in all its phases is fully treated. A close examination is made of the various scriptures which refer to the investigation of the books; the offices of Christ as prophet, priest, and king; the place of the judgment; the crowning of Christ and the execution of the judgment sentence when the wicked meet their fate.

133 pages. Paper covers. Per post, 9d.

HISTORY OF THE SABBATH

—AND—

FIRST DAY OF THE WEEK.

—By J. N. ANDREWS.—

THIS valuable and exhaustive work is the result of ten years hard labor and historical research. It is a mine of useful information, and will be found a great help in the study of this important question. Every passage of Scripture which has any connection with the Sabbath in the Old Testament or the New is examined at length. It contains 548 pages with steel portrait of the Author, and is printed in clear type and well bound. Price 5/-

ECHO PUBLISHING CO.

RELIGIOUS TRACTS.

All the tracts that are numbered are printed by the Echo Publishing Co., and may be ordered by number. Those marked with the * are imported, and must be ordered by name.

1.—Benefits of Bible Study	8 pages	1d
2.—Righteousness: Where it is to be Found	"	1d
6.—The Way to Christ	16 "	1d
7.—Tempted in All Points Like as We Are	"	1d
8.—The Privilege of Prayer	"	1d
9.—The Fleet of God	8 "	1d
10.—The Plan of Salvation	16 "	1d
11.—The Sufferings of Christ	"	1d
12.—Living by Faith	"	1d
13.—The Origin of Evil	"	1d
14.—The Full Assurance of Faith	"	1d
15.—Two-fold Evidence of Acceptance with God	8 "	1d
16.—Baptism—Its Significance	16 "	1d
*—Justification, Regeneration, and Sanctification	"	1d
*—The Sure Foundation and Keys of the Kingdom	"	1d
21.—Without Excuse	4 "	1d
24.—Will the World be Converted?	8 "	1d
28.—Signs of the Times	16 "	1d
29.—The Millennium	"	1d
30.—The Second Advent	32 "	2d
*—The Great Day of the Lord	40 "	2½d
*—Appeal on Immortality	8 "	1d
36.—Bible Questions and Answers Concerning Man	16 "	1d
38.—Milton on the State of the Dead	24 "	1½d
*—Immortality of the Soul: Is it a Scriptural Doctrine?	32 "	2d
*—Samuel and the Witch of Endor	"	2d
*—Spiritualism, a Satanic Delusion	"	2d
*—Scripture References	"	2d
*—Sanctuary of the Bible	16 "	1d
*—Christ in the Old Testament	"	1d
*—Bible Election. Predestination in the Light of the Scriptures	24 "	1½d
46.—Perfection of the Ten Commandments	8 "	1d
49.—Which Day Do You Keep, and Why?	"	1½d
51.—God's Memorial	16 "	1d
52.—Law and the Gospel	"	1d
53.—Can We Keep the Sabbath?	"	1d
54.—Examination of Reasons for Sunday-Keeping	"	1d
55.—Elihu on the Sabbath	"	1d
*—The Lost-Time Question	"	1d
*—Definite Seventh Day	"	1d
*—The Seventh Part of Time	32 "	2d
60.—The Sabbath Not Changed	"	2d
61.—The Counterfeit and the Genuine	16 "	1d

MUSIC BOOKS.

Hymn and Tune Book of S.D.A.—The best selected and arranged hymn and tune book ever issued, containing 1413 hymns and 568 of the choicest tunes and sacred songs ever written. 640 large pages, half leather (postage 8d.)	6	9
Library	7	6
Russia	8	6
Turkey Morocco	10	0
Calf	11	0
Levant	12	6
SMALL BOOKS, words only. Russia (postage 4d.)	4	6
Morocco, gilt	6	9
Tent Hymns.—A choice selection from the Hymn and Tune Book for use in tent-meetings. 128 pages, paper covers (postage 3d.)	0	9
Cloth (postage 4d.)	1	6
Joyful Greetings for the Sabbath School.—By J. E. White. Contains mostly original words and music written especially for the book, taking up the principal events from creation in historical order. A superior book. 216 pages (postage 3d.)	1	9
The Song Anchor.—By J. E. White. For the Sabbath School, praise service, and firside. 164 pages (postage 2d.)	1	9

CHARTS, MAPS, AND BIBLES.

Anatomical (CHARTS).—By J. H. Kellogg, M.D. These charts are especially designed for the school-room, but are equally serviceable for lectures. The subjects of anatomy, physiology, hygiene, and temperance are illustrated. In sets of ten charts, neatly mounted. Size, 32×48 in.	100	0
Eastern Question (MAP).—Especially arranged for lecture purposes (postage 8d.)	21	0
Four Kingdoms (MAP).—Especially arranged for lecture purposes. The object of this map is to bring into one view the leading political revolutions of the world, from the days of Babylon in the height of its power, 677 B.C., to the division of Rome into ten kingdoms, 483 A.D. By U. Smith. Size, 4×6 feet (postage 7d.)	21	0
Family Bible-Readings.—This is a roll, neatly mounted for hanging on the wall, and printed in large, plain type. It contains fourteen carefully prepared readings, which include both doctrinal and practical subjects. (Postage 6d.)	2	6
Holy Land (PICTURE).—A bird's-eye view of Palestine, with table giving the names of principal places. Size, 24×36 inches. Paper, unmounted (postage 6d.)	2	0
Cloth, mounted (postage 1/-)	5	0

Law of God (CHART).—The ten commandments printed in bold type for the use of lecturers and others. Cloth, mounted. Size, 33×43 inches (postage 4d.)	7	0
Law as Changed by the Papacy (CHART).—This chart is similar to the above, with the exception of the commandments from the Catholic Bible, and shows the change made in the decalogue by that church. Catholic authors are quoted, showing that they believe that the church has a perfect right to make these changes. Cloth, mounted. Size, 33×43 inches (postage 4d.)	5	0
New Series of Seven Lithographed Charts for Ministers' and Colporteurs' Use.—31×45 inches, printed on cloth, without rollers. The set (postage 1/- additional)	20	0
Oxford Bibles.—A good assortment of Bibles in Authorised and Revised Versions. From 1/6 to 50 0 (Postage extra).	50	0
Prophetic (CHART).—Illustrating the visions of Daniel and John. Cloth, mounted. Size, 33×43 inches (postage 4d.)	7	0
Temperance (CHARTS).—A series of ten chromo-lithographic plates, illustrating the effects of alcohol and tobacco upon the body. Mounted on rollers. Size, 24×37 inches	40	0
Vaticinal (CHART).—Showing the chronological relation of important events mentioned in the Scriptures. Size, 30×40 inches (postage 8d.)	1	

RELIGIOUS BOOKS AND PAMPHLETS

Abiding Sabbath and Lord's Day, The.—By Alonzo T. Jones. A pointed review of two prize essays which are, without doubt, the best contributions to the defence of Sunday as the Sabbath. Paper covers, 173 pages (post free)	1	0
Ancient Sabbath; Objections Considered.—By D. T. Bourdeau. A refutation of forty-four so-called objections against the ancient Sabbath; also critical and practical thoughts on the law and the Sabbath, and on the Greek of certain passages. Paper covers, 88 pages (postage 2d.)	0	6
Angels: Their Nature and Ministry.—In two parts. In Part I are considered the questions—Are Angels Real Beings?—Their Number—Their Exalted Character and Surpassing Glory—Their Work in the Gospel—They Execute God's Judgments. Part II is a study of the Origin and Destiny of Satan. In paper covers, 128 pages (post free)	1	0
Atonement, The.—By J. H. Waggoner. An examination of a remedial system in the light of nature and revelation. In two parts. Part I, "An Atonement Consistent with Reason." Part II, "An Atonement as revealed in the Bible." This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. Third edition, revised and enlarged. Cloth, 368 pages (postage 4d.)	4	0
Bible Lessons for the Sabbath School.—By G. H. Bell. Eight volumes of fifty-two lessons each, covering the history of God's people from the Garden of Eden onward, as follows, post free:—		
No. 1. ADAM TO MOSES.—Adapted to the capacity of the youngest scholars. 84 pages	0	8
No. 2. EGYPT TO CANAAN.—A continuation of No. 1, in a style for pupils more advanced, and opening with a review of No. 1, for the benefit of pupils who have not studied that book. 120 pages	0	10
No. 3. MOSES TO SOLOMON.—With a series of maps, and other new and interesting features. 132 pages	1	0
No. 4. FROM THE BEGINNING OF SOLOMON'S REIGN TO THE REBUILDING OF THE TEMPLE AFTER THE CAPTIVITY.—One of the most interesting volumes of the series. 162 pages	1	0
No. 5. FROM THE REBUILDING OF THE TEMPLE BY ZERUBBABEL TO THE SENDING OUT OF THE TWELVE BY THEIR LORD.—This number brings the student to the close of the Old Testament and the opening of the new, thus connecting the two dispensations, and showing their intimate relation. 172 pages	1	0
No. 6. FROM THE SENDING OUT OF THE TWELVE DISCIPLES TO THE WEEK OF OUR LORD'S PASSION. 174 pages	1	0
No. 7. FROM OUR LORD'S LAST PASSOVER TO THE SENDING OUT OF PAUL AND BARNABAS TO THE GENTILES. 101 pages	0	10
No. 8. THE ACTS OF THE APOSTLES.—This book contains sixty-nine lessons, adapted to advanced pupils. 131 pages	0	10
Bible Sanctification.—By Mrs. E. G. White. A contrast between true and false theories of Bible holiness. Paper covers, 82 pages (post free)	0	6
Change of the Sabbath.—By G. I. Butler. This work is a comprehensive yet brief treatise which answers clearly and conclusively the oft-repeated question, Who Changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work entitled "History of the Sabbath." Paper covers, 218 pages (post free)	1	0
Christ in the Old Testament and the Sabbath in the New.—By James White. Showing the intimate relation between the two dispensations, and clearly setting forth the points of difference and of similarity. Paper covers, 56 pages (post free)	0	6

The Bible Echo.

Melbourne, Victoria, March 15, 1893.

CONTENTS OF THIS NUMBER.

POETRY.

The Path of the Just	83
Christ Loves His Own	86
Everything but Rest	94

GENERAL ARTICLES.

Rome	81
The Way to Christ	82
Tithes	83
Counterfeit and Genuine	83
How Will the Coming of Christ Affect the Wicked	84
The Church and the World	84
The Columbian Exposition and Its Predecessors	85

THE HOME CIRCLE.

Jezebel, the Wife of Ahab	86
The Bernese Oberland	86
Harmony at Home	87

USEFUL AND CURIOUS.

Mutilation of the Teeth among Savages	87
A Spanish Election	87
Heavy Rainfalls	87

EDITORIAL.

Notes of Travel	88
A Source of Encouragement	88
The Subjects and the Mode of Baptism	89
The Reign of Sargon	90

BIBLE STUDENT.

The Law of God	90
Sabbath-school Lessons	91

FROM THE FIELD.

The Work in Melbourne	92
The European Field	92
Catechism of the World	93

NEWS-SUMMARY

... ..	93
--------	----

HEALTH AND TEMPERANCE.

Rules for Bathing and the Administration of Baths	94
Alcoholic Consumption	94

PUBLISHERS' DEPARTMENT

... ..	95
--------	----

EDITORIAL NOTES

... ..	96
--------	----

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.

We have just received the pleasing news that the Editor of this paper, after a long tour through many lands, and a stormy passage across the Atlantic, reached New York on January 29, in safety, and in the enjoyment of excellent health. He reports having met some of his old fellow-labourers in Switzerland and England, which meeting was very enjoyable.

A LETTER from New Zealand states that Mrs. E. G. White spoke in the Opera House, Auckland, on the evenings of Feb. 12 and 19. Her subject on the first occasion was "God's Love for Our World," and on the second, "The Mission of Christ to Earth." Mrs. White, with her son, W. C. White, and others, sailed on Feb. 20 for Kaeo, where they arrived safely.

By the last American mail we learn that the missionary vessel *Pitcairn*, sailed from San Francisco, for the South Sea Islands, January 17. A number of important alterations were made in the vessel at the San Francisco ship yards, which have greatly improved it for its work. The *Pitcairn* was heavily loaded with missionaries, books, timber, and supplies. The missionary force consisted of Dr. M. G. Kellogg, two ministers and two laymen with their wives, and a lady teacher who goes to assist Elder Gates in the school he has opened on Pitcairn Island. The vessel carries about £10,000 worth of literature to distribute over the islands. It also carries a wind-mill and some farming implements for Pitcairn, and timber for houses for the lay brethren who will settle in other islands. The company sailed direct for Pitcairn, after which they will visit Bro. and Sr. Read at Tahiti, and will then cruise among other islands. A great and important work lies before these missionaries. We know they desire the earnest prayers of God's children, and shall they not have them?

AUSTRALASIAN BIBLE SCHOOL.

ARRANGEMENTS have now been made to hold the next term of the Australasian Bible School in the same buildings occupied last year, namely, George's Terrace, St. Kilda Road, Melbourne.

The new Prospectus is completed, and will be ready for circulation in a few days. It will be sent free to all who desire it. Apply to the principal, L. J. Rousseau, at above address, or to this Office.

NOTES FROM NEW ZEALAND.

WHILE the Colporteurs' Convention was in session at Timaru, my time was occupied in labouring for the Napier church. The chief theme dwelt upon was the Word of God, its character and power upon the heart when energised by the Holy Spirit. Much of the Spirit of the Lord was experienced, and five more were baptised.

The week of prayer resulted in great blessings to the church. Bro. Wilson and myself were with them nearly every day. Cottage prayer-meetings were held every morning at six A.M. in different parts of the town, to suit the convenience of our brethren, who had to be at their employment at eight o'clock. In the evening all came to the church, when blessed experiences were realised. On the concluding day of the week of prayer, donations to the amount of over £8 were handed in for foreign mission purposes.

All our people are looking forward with deep interest to the coming camp-meeting, which we expect to hold soon. This will probably be the first S. D. A. camp-meeting ever held in the southern hemisphere. It will certainly be of great importance to the cause in this country. S. McCULLAGH.

THE government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together," is the Creator's invitation to the beings He has made. God does not force the will of his creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of his creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us, through his grace. He invites us to give ourselves to Him, that He may work his will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.—Mrs. E. G. White.

"THE story of the *Pitcairn*" is a beautiful souvenir of our little missionary vessel, printed at the Pacific Press Oakland, California, under the auspices of the International Sabbath-school Association. It contains an historical sketch of Pitcairn Island, the history of the Seventh-day Adventist mission to that island, and an account of the building of the *Pitcairn*. It has been revised, and the history of the *Pitcairn's* first trip among the islands, and several interesting pictures added.

SUNDAY laws are oftentimes pressed forward as needed moral legislation, "in the interests of public morals," etc. But moral pertains to motive; and the judgment of motive does not lie within the province of man. Two acts may be, so far as man may see, exactly similar; but one may be actuated by the basest and vilest of motives, while the other may be actuated by the utmost sincerity and generosity of heart. Man has no right to judge between the acts, because he has no power to read the motives of the heart.

Civil government can take cognisance of overt acts alone, and of these only in certain lines, where the life, the property, the chastity, or the reputation of the individuals of society demand it. But when it departs from this sphere, the protection of it

subjects, to act as monitor and perceptor of morals, it inaugurates a system which degrades morality, brings itself into reproach, and injures the cause which it designed to help. Civil government is ordained, not to make men moral, but to see that they are civil, or, in other words, that its subjects are treated civilly.—*Signs of the Times*.

Just as the Echo goes to press, we are favoured with a call from two gentlemen, Mr. Rowland and son, whom Bro. Tenney met in Jerusalem, and gave letters of introduction to persons in this Office. They will visit Tasmania and other places in the colonies, and leave for America on the *Monawai* in a few weeks.

W. L. H. BAKER and wife have left Melbourne for Tasmania, which is to be their field of labour for some months to come.

THE January number of *The Religious Liberty Library* is received. The *Library* is a monthly publication issued by the National Religious Liberty Association of the United States. The present number is by A. T. Jones, and gives his arguments on the subject of a national Sunday law, as presented before the United States Senate Committee on Education and Labour. The style is spirited, and the arguments forcible.

A NEW TRACT.

It is expected that by the time this paper reaches its readers, a new tract entitled "Religion and the State" will have been printed at this Office. This is the first of a series of tracts to be issued on the subject of religion and civil government. The one now being printed deals with the fundamental principles of the church and the state. It outlines the legitimate functions of each, and shows the relation they must sustain to each other in order to do for man that which they are designed to do. It is a sixteen-page tract, and bears a neat engraving on the first page. Price, post-paid, 1d. Discount on one hundred or more. The tract societies should send in their orders at once.

AS BAD AS ANANIAS.

THE man worth fifty thousand dollars (£10,000) who brings five dollars, twenty dollars, or one hundred dollars, to the altar of God and says, "That is all I have to spare," if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony, and sensuality, submitting a mere bagatelle to the uses of the Holy Spirit, and yet flatter themselves that they are on the way to heaven and sure of glory. Beware lest a worse fate than Ananias' overtake you!—*Bishop Wilson, in Arkansas Methodist*.

THE New Testament is occupied from first to last—especially the Sermon on the Mount—in showing that acts are nothing except as they are fruits and indicate what the man is; that words are nothing except as they express a mind or purpose.

THE BIBLE ECHO,

A 16-page Religious and Family Journal,

PUBLISHED THE 1ST AND 15TH OF EACH MONTH

AT MELBOURNE AND WELLINGTON,

In the Interests of

MORAL CULTURE AND BIBLE TRUTH

PRICE, PAYABLE IN ADVANCE:

	S. D.
For the Year (24 numbers) post-free	6 6
For Six Months, post free	3 6
In clubs of five or more to one address (each)	5 0
Single copies	0 3

Address BIBLE ECHO, North Fitzroy, Melbourne, Victoria; or, Banks Terrace, Wellington, New Zealand.

LONDON ADDRESS 48 PATERNOSTER ROW, LONDON. E. C.

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