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THE ROMAN FORUM.

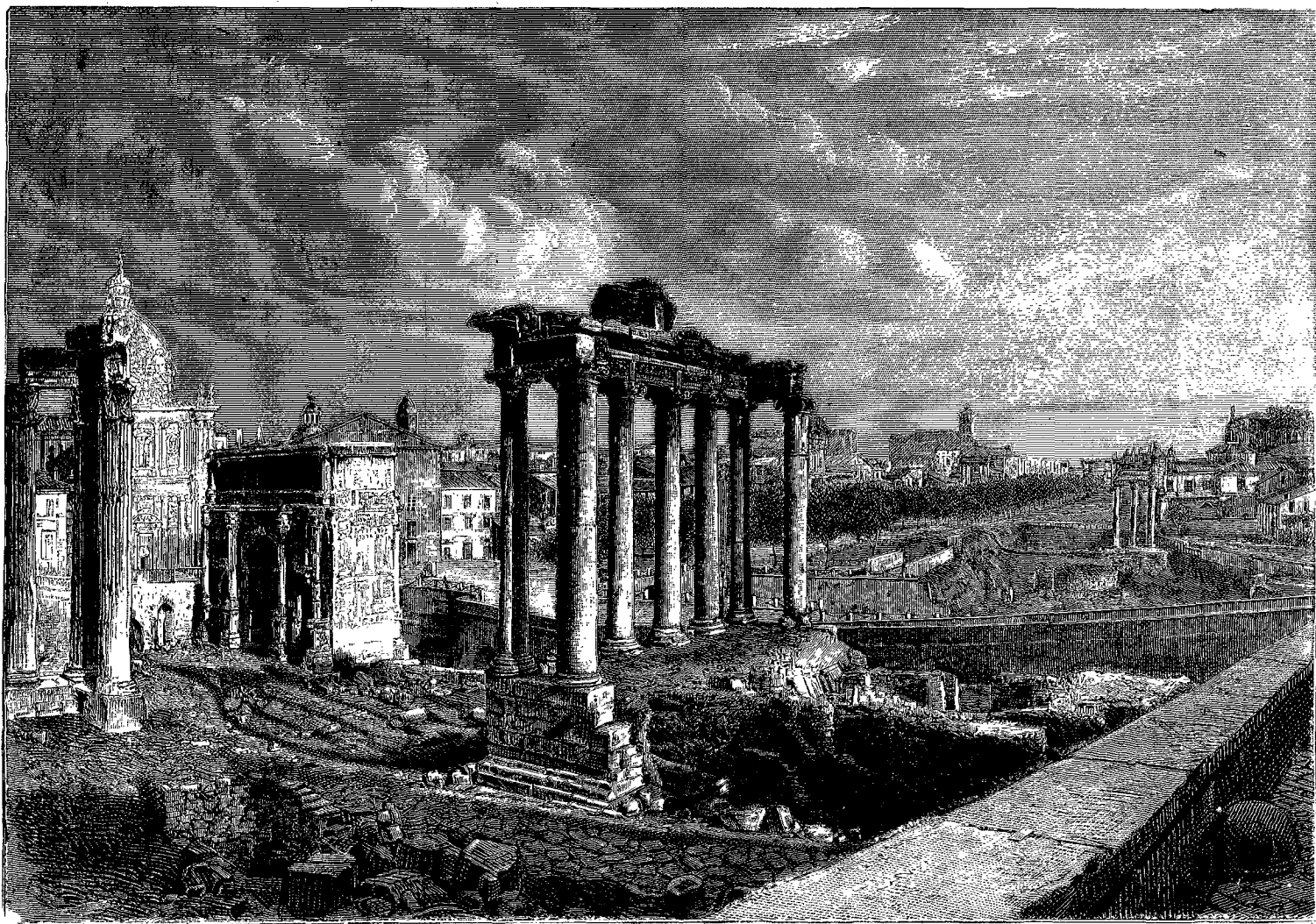
H. P. HOLSER.

We feel quite safe in asserting that no spot on earth of equal size has witnessed so

tions of buildings indicated that it was a place of importance. After looking down upon the ruins for a time, wondering what they had been, my eye fell upon the inscription "Forum Romanum." Is it possible that this was once the place where the mighty men of Rome made laws for the world? where the Cæsars wielded the sceptre, and where the Mark Antonys and Ciceros thundered forth their eloquence? Was this once the throbbing, treacherous, and cruel heart of the iron kingdom that

which stood the magnificent palaces of the Cæsars. The Forum, lying thus low between the hills, was anciently but a marshy hollow, which by extensive drainage and other improvements was made fit for the important buildings which it contained. According to tradition, it was in this hollow that the conflict between the Romans under Romulus and the Sabines took place; and after the union of these two peoples, it became their common centre.

The Forum was an irregular, oblong space



THE ROMAN FORUM.

many important, thrilling, and tragic scenes as the Roman Forum. Having lost my plan of the city, on arriving, I took a stroll through the town in the hope of finding a bookseller's shop, where I might purchase another. One ruin or ancient monument after another was met, and so absorbed my attention that the shop was quite forgotten. I soon came to quite extensive excavations, some fifteen to twenty feet deep. Pillars, arches, stones of various shapes, and por-

ruled the world?—It is even so! Now, it is like a huge cellar, filled with crumbling pillars and blocks of marble, fit emblems of human greatness, and the nature and contents of the human heart!

From the Capitoline Hill, of which our last article treated, looking toward the east, we would have a splendid survey of the ruins of the Forum. Some distance to the left is the Quirinal, and immediately to the right of the Forum rises the Palatine, on

small at first, but afterwards enlarged and beautified as the empire grew. Cæsar made great improvements; and his extensive plans were continued by his nephew, Augustus, to whom "is chiefly due the arrangement of the Forum which the present excavations are bringing to light. All the edifices of the republic were restored by him and his successors, whose energetic building operations extended over the first four centuries of the Christian era." They thus

endeavoured, it would appear, to compensate their subjects by external magnificence for the loss of liberty they had sustained. Five new fora, constructed between the time of Cæsar and that of Trajan, adjoined each other on the north side of the old Forum.

Early in the seventh century, the Forum began to fall into decay. "Throughout a thousand years the edifices of ancient Rome were employed as quarries, from which churches and secular buildings alike derived their columns, their blocks of solid stone, and, owing to a still more destructive proceeding, their supplies of lime also from the burning of marble. . . . After the systematic destruction of the Forum, its remains were gradually buried beneath the rubbish and débris of some four centuries, so that the ancient pavement is at places forty feet below the present level of the ground. Down to the eighth century, the ancient level was unaltered. In the eleventh and twelfth centuries the Forum was thickly covered with towers and fortress walls, which closed up the old streets; and when these were demolished, about the year 1221, the ground appears for the first time to have been covered with an accumulation of rubbish. . . . Its desolate area was covered with teams of buffaloes and oxen of the peasantry, and smiths and carpenters established their workshops around it, while a few isolated columns, protruding from the rubbish, alone formed a reminiscence of its departed glory. And thus it remained till the nineteenth century." The most of the excavations have been made quite recently.

Let us now walk down into the Forum from the southeast end, through the arch of Titus, shown in the centre of the picture. This arch was constructed in memory of the conquest of Jerusalem, A.D. 70. Not stopping to notice the figures on the frieze, let us observe those on the inside; on the right is Titus crowned as victor, and on the left the triumphal procession, with the captive Jews, the table of shew-bread, and the golden candlestick with seven branches. This representation of the candlestick is doubtless true to the original, and seems to have been the model from which modern pictures of it are made.

Leaving the arch, on our right hand are the ruins of the temple of Antoninus and Faustina, supposed to have been erected by Antoninus Pius to his deified wife, A.D. 141. Passing beyond this temple, we enter the portion of the Forum shown in the front and left of the picture. On our left hand are the remains of the temple of Vesta, the goddess of fire; and near by was the house of the vestal virgins, who were taken from the ages of six to ten. The period of vestalhood was thirty years, after which they were permitted to marry. May not this have suggested to Papists the idea of the nunnery? The office of the vestal virgins was to keep the fire of the goddess burning night and day, and should one of them permit the fire to go out, it was considered an evil omen for the city, and the negligent virgin was flagellated. Should one break the vow of virginity, she was buried alive. Back of the

temple of Vesta was the residence of the pontifex maximus, the chief priest of the heathens, whose duty it was to superintend the whole public worship; hence the pope, or pontifex maximus of the Church of Rome, has not a very enviable origin. He claims to be the successor of St. Peter; but an analysis of the Roman forms and doctrines shows them to be more truly a continuation of the pagan rites and ceremonies, than the pure doctrines of the apostolic church.

On the right, near the temple of Faustina, are the massive ruins of the temple of Cæsar, in front of which was the Rostra Julia, used for orators on public occasions, specially the funerals of the emperors. It was from this rostra that Mark Antony pronounced the memorable oration over the body of Cæsar, who was so soon deified and worshipped after his death. The front of this rostra was ornamented with the prows of Egyptian ships taken in the battle of Actium. Opposite the Rostra Julia are the remains of the temple of Castor and Pollux, on the steps of which, violent contests took place between Cato and Metellus, and between Cæsar and Bibulus. This place "was the centre of agitation in the turbulent times of the republic; the open space between it and the temple of Julius being used for public assemblies." A little beyond the temple of Castor and Pollux are the extensive ruins of the Basilica of Julia, begun by Cæsar and finished by Augustus. It was here that the law courts were held. As late as the time of Augustus, gladiatorial combats took place in the Forum near the basilica.

Continuing along the Forum a short distance further toward the Capitol, we arrive at the remains of the rostra on which Cicero delivered his oration against Antony. After his murder by Antony, his head and hands were placed on this rostra; and here the bleeding corpse of Cæsar was exhibited. Near the end of the Forum, a few steps beyond this rostra, stand the remains of the arch of Septimus Severus, which was originally surmounted by a chariot with six horses and four equestrian statues at the corners. Near by stood the temples of Vespasian, Saturn, etc.; at the end of the Forum, and against the Capitoline Hill, stood the temple of Concord, and near this the chapel of St. Peter, built over the place where it is claimed St. Peter was imprisoned. In the rock floor is a small spring of water, which is said to have rushed forth miraculously to enable Peter to baptise the jailers. It seems that from remote times this place was used as sort of state prison. "It was here that Lentulus, Cethegus, and other accomplices of Cataline were strangled by Cicero's order."

At this end of the Forum was the ideal centre of the city and of the empire; and here was the central mile-stone of the roads radiating from Rome.

As before mentioned, along the north side of the Forum were five other fora; that of Trajan is quite fully excavated, the most conspicuous monument in it being the column of Trajan, covered from top to

bottom with inscriptions and figures; all were erected to commemorate his victories in the Dacian war. Not far distant was the Forum of Cæsar, the ground for which cost about £1,000,000, which in those days meant much more than the same sum to-day. This gives an idea of the value of real estate in Rome at that time.

Let us now retrace our steps through the Forum to the arch of Titus, at the other end; looking beyond this, away in the background we see the dome of St. Peter's, the costliest church in the world. Now turn quarter way round, and look southeast through the arch, and you will see the ruins of the great Colosseum; we will walk down, and take a look at it in our next.

BURDENED.

WE oft times wonder why our hearts are burdened,
And crushed and bowed 'neath such a weight of care;
Why others seem so brave, and strong, and joyous,
While we have scarcely strength to do and bear.

The secret is—ye murmur'ing Christians, hear it!—
Not that we've failed to go to God in prayer,
But having taken every trouble to Him,
We failed to loose our hold and leave it there.

We did not say, "Thy will be done," O Father!
And then and there let every burden rest;
Ah, no! or else our hearts must have been lighter,
For well we know God's ways are always best.

When we can trust alike in light or darkness,
When all our will is lost in the divine,
Then shall our faith be ever strong and joyous,
And we can say, God's will be done, not mine.

—Selected.

General Articles.

CHRIST'S RIGHTEOUSNESS AVAILS.

MRS. E. G. WHITE.

WE are to surrender our hearts to God, that He may renew and sanctify us, and fit us for his heavenly courts. We are not to wait for some special time, but to-day we are to give ourselves to Him, refusing to be the servants of sin. Do you imagine you can leave off sin a little at a time? O, leave the accursed thing at once! Hate the thing that Christ hates, love the thing that Christ loves. Has He not by his death and suffering made provision for your cleansing from sin? When we begin to realise that we are sinners, when we fall on the Rock and are broken, the everlasting arms are placed about us, and we are brought close to the heart of Jesus. Then we shall be charmed with his loveliness and disgusted with our own righteousness. We need to come close to the foot of the cross. The more we humble ourselves there, the more exalted will God's love appear. The grace and righteousness of Christ will not avail for him who feels whole, for him who thinks he is reasonably good, who is contented with his own condition. There is no room for Christ in the heart of him who does not realise his need of divine light and aid.

Jesus says, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." There is fulness of grace in God, and we may have his Spirit and power in large measure. Do not feed on the husks of self-righteousness, but go to the Lord; He has the best robe to put upon you, and his arms are open to receive you. Christ will say, "Take away the filthy garments, and clothe him with a change of raiment."

But shall we wait till we *feel* that we are cleansed?—No; Christ has promised that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” You are proved of God through his Word. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power, upon which you may rely; and He has said, “Ask, and ye shall receive.” Look to Calvary. Has not Jesus said that He is your Advocate? Has He not said that if you ask anything in his name, you shall receive?

You are to come to God as a repenting sinner, through the name of Jesus, the divine Advocate; to a merciful, forgiving Father, believing that He will do just as He has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy with firm assurance, saying, “For Thou, O Lord, hast said, ‘Every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.’” The Lord longs to have those who seek after God believe in Him who is able to do all things. He has sought to show us how ready He is to hear and answer our request by the use of a most familiar and common-place occurrence. He said, “What man is there of you whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?” Christ makes an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent for his offspring. What father could turn from his son who asks bread? And should any one dishonour God by imagining that He will not respond to the call of his children? Would we think a parent capable of trifling with his child, and tantalising him by raising his expectations only to disappoint them? Will the father promise to give good and nourishing food to his child, and then give him a stone? If ye then, being human and evil, give good gifts to your children, how much more shall your Father who is in heaven give his Holy Spirit to them that ask Him?

It is impossible for man to save himself. Christ’s righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment in which you may appear as a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world. Christ is called “The Lord our righteousness.” And through faith each one should say, “The Lord my righteousness.” When faith lays hold upon this gift, the praise of God will be upon our lips, and we shall be able to say, “Behold the Lamb of God, which taketh away the sin of the world.”

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that He may be sought after to do those things for you through the endowment of his Holy Spirit which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger

for his mercy, desire his counsel, and long for his love. “Ask!” The asking makes it manifest that you realise your necessity, and if you ask in faith, you will receive. The Lord has pledged his word, and it cannot fail. That you feel and know you are a sinner is sufficient argument in asking for his mercy and compassion. The conditions upon which you may come to God are, not that you shall be holy, but that you shall ask Him to cleanse you from all sin, and purify you from all iniquity. Then why wait longer? Why not take God at his word, and say,—

“Here, Lord, I give myself to Thee,
‘Tis all that I can do.”

THE COUNTERFEIT AND THE GENUINE.

DISTINGUISHING THE FALSE FROM THE TRUE.

M. C. WILCOX.

SO VARIED will be the deceptions of the last days, that they will reach and be adapted to all classes and conditions; so powerful will they be, that they will deceive all but the “very elect.” Matt. 24:24; Mark 13:22. How may we escape them?

There are some characteristics which are always present to a greater or less extent in the various manifestations of error and evil. Let us notice a few of them.

1. When God forewarns men of judgments to come, false prophets will generally cry, Peace, and predict success to earthly enterprises. It was so in the time of Jeremiah and Ezekiel and Elijah and Micah. See Jer. 6:13-15; 2 Kings 22, and other passages. The sure word of prophecy points out that thus it will be when the faithful servants of God are preaching that the Lord’s coming is near. “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” 1 Thess. 5:1-3; see also Isa. 2:1-5. God warns men against the judgments to come, and entreats them to turn to Him before the day of probation closes and the day of the Lord’s wrath begins. Zeph. 2:1-3; Eze. 33:1-11; Rev. 14:6-11. But false prophets preach peace for the world, that the day of the Lord is a day of mercy and not of wrath, a time when greater opportunities will be offered for man’s salvation. They look to the day of the Lord as a time of salvation to all, and thus lead men to selfishly desire it. Truly did the prophet say of such: “Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and [with false hopes] strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.” Eze. 13:22.

Of those who desire the day of the Lord as a time of mercy, the Lord says: “Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear [more cruel and tenacious still] met him; or went into the house [for rest and shelter], and leaned his hand on the wall [for support], and a serpent bit him.” Amos 5:18, 19. And the same class here addressed had their holy feast-days and solemn assemblies, made many offerings, and sang many songs. Verses 21-23. They had set up their own standard instead of God’s.

2. Works of deception lead away from God’s Word, away from God, away from Christ, but lead to self, selfish honour, and selfish interests. We do not say it will be claimed that this is their purpose; they will profess the very opposite; but “ye shall know them by their fruits,” are the words of Christ. Matt. 7:16.

Mohammed claimed to be a prophet of God; he believed in the great prophets of God, and in Christ as One greater than himself, and wrought some miracles; but he erected his own standard, and turned men’s thoughts and honours to himself.

The tendency of the papal system is to exalt man. So is that of modern Spiritualism, and every other false ism. They have turned men from the worship of God; they have brought honour and exaltation to man. The devotees of the false religion may claim to be humble, may boast of it, in fact may enter the slums of society, and even, like the pope, wash the feet of twelve beggars; but Christ is lost sight of in the glory taken to themselves.

How many such reformations there are at the present time! Some parts of the Word of God may be exalted; but connected with that is some great and delusive error which changes the truth of God into a lie, and, in consequence, the creature is honoured, the Creator dishonoured, and souls are irretrievably ruined. Rom. 1:25. Even so the truth of Christ’s coming, of the power of God in healing the sick, what He has revealed concerning the gifts of his Spirit,—each and all have been made convenient pack-horses to introduce damning error into the church of Christ, by perverting and misapplying them. Witness some of the fanaticism which has been manifested among some classes who are looking for the second coming of Christ; witness “Christian science” and many faith curists; witness Mormonism. The more important the doctrine, the worse will be the delusion of its perversion.

All error perverts, and turns men from the practical truth of the Word of God, especially the law of God. The law of Jehovah is the great standard of right—holy, pure, and perfect in every respect. Everything contrary to that is a false, man-made standard, which, of course, dishonours the law, hence the Giver of the law. “Ye shall know them by their fruits,” says our Lord. But what is the standard of these fruits?—It is the rule of God’s righteousness. So our Saviour continues: “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will of my Father* which is in heaven.” Matt. 7:21. God’s will is his holy law. Ps. 40:8.

The very truth which such may have held has been changed into a lie, and it thereby becomes as powerful for evil in deceiving souls as it is powerful for good when used in the right way, the way which leads to more light and more truth, to a better acquaintance with God. Truth exists, not only in the theory expressed in the words through which it is revealed, but in its object as well. The truth, therefore, perverted from its original design, becomes error, light becomes darkness. Said our Lord to the Jews: “If thine eye be evil, thy whole body shall be full of darkness! If therefore the light that is in thee be darkness, how great is that darkness!” Matt. 6:23. Truth perverted is error; light perverted is darkness. Therefore those who are led by a wrong spirit, whose object is to build up self, whose teachings turn men from God and his truth, have *no light* in them.

Neither can those be said to preach Christ, however much their words may laud the Redeemer of the world, who willingly ignore or reject the Word or law of God. That Word came through Christ. He is the incarnate Word, the incarnate law, the incarnate gospel,—the Way, the Truth, and the Life. A rejection of the Word of God is a rejection of the Christ of God, for all the Word centres in Him. As the power of God was manifested through Christ in the weakness of human flesh, so the power of Christ is manifested through the Word of God to all believers. The mission of Christ was and is to bring men into harmony with the law of God, or, what is the same thing, into harmony with Himself. He gave Himself to redeem mankind from all lawlessness, to save men from all sin (Titus 2:14; Matt. 1:21); whatever, therefore, degrades the law of God, degrades Christ and his work. Whatever miracles or wonders may be wrought in the name of Christ are nothing if those who do the work are practising lawlessness, or working iniquity. The wonders wrought professedly in Christ's name only make more potent for evil the influence against the law of God and the work of Christ. Therefore, be not deceived.

THE ROYAL FAMILY.

G. B. STARR.

It is not the privilege of many in this life to be members of what the world calls the royal family. This honour, short lived as it is, and not always an honour either, is confined to the very few. Neither is that which is named royal always truly so. But there is a truly royal family—the royal family, standing at the head of all royalty, greatness, and power; and—thanks be to God for his wonderful provision of grace—the lowliest of earth's sons and daughters may become members of it. “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Eph. 2:19. “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.” Here is brought to view the “household of God,” and the family—the royal family—a part of whom are the angels of heaven with God and Christ at the head, and the remainder the sons of men, who are adopted into the family through faith in Christ.

One of the first blessings mentioned as brought to man by Jesus, the royal representative of this family, is stated by John to be the granting to every one who received Him the right or privilege to become the sons of God, and members of the royal household. “As many as received Him, to them gave He power [margin, right or privilege] to become the sons of God.” John 1:12. This right and privilege is no mean gift, but entitles the receiver to a joint-heirship with Jesus and all the royal household. “The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ.” Rom. 8:16, 17. “Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” Gal. 4:7. Think of it! “an heir of God.” An heir of a crown or of wealth rejoices that he is heir to all the possessions of his father; so may the believer in Christ rejoice that he is heir of God. Heir of his life—eternal life; the life granted to the believer is to measure with the life of God. Heir of his

character; he is to be a partaker of the divine nature; provision is made for every believer to be changed into the likeness of Christ. “By beholding,” we are to be “changed,” and “we shall be like Him, for we shall see Him as He is.” Heir of his power; “strengthened with all might according to his glorious power.” What more shall we say? “The kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.” Why, it has not “entered into the heart of man” to conceive the things that “God hath prepared for them that love Him.” Our God is a great and mighty Lord, planning large and glorious things for his children.

Royal apparel, even the robe of Christ's righteousness, woven in the loom of heaven, is provided for every member of the household of faith, and a fair mitre is for every brow, and the privilege is granted to walk and associate with the angels of God. (See Zech. 3.) Royal angels attend every heir of the family. For “are they not all ministering spirits, sent forth to minister [do service] for those who shall be heirs of salvation?”

What a thought!—one whom the world may call poor, but rich in faith, an heir of the kingdom of God, loved of God, and royally attended by unseen angels! These are some of the privileges of the believer in Christ, and “it doth not yet appear what we shall be.” Truly could Peter say, “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God.”

Does it not become us, then, who profess such things to “walk as children of God,”—as children of light, to carry a noble mein, “to gird up the loins of our minds and be sober,” not fashioning ourselves according to the former lusts in our ignorance? And so God tells us, “As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.” Abundant provision is made that all may so walk. The anointing of the Holy Spirit is to abide upon every believer, and “strengthen him with all might.” Jesus promises that He and the Father will take their abode in every believing heart, and walk in them and dwell in them. Our lives will then “show forth the praises of Him who hath called us.” Is anything more desired? “All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.”

SIGNS OF CHRIST'S COMING.

FANNIE BOLTON.

“Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?”

THROUGHOUT the world there is a feeling of expectation, a looking for the occurrence of something unusual. Men of the world look in each other's faces with forebodings for the future, and give utterance to a conviction that we are on the eve of some great crisis. Beholding the nations preparing for battle, studying the social problems for which there seems no solution, looking upon the famines, floods, and pestilences, feeling the pulse of a world's unrest, their

“hearts are failing them for fear, and for looking after those things which are coming upon the earth.” But here and there among the anxious or careless throngs of men are some who declare that it is no common crisis that is to come, but the end of all things, the final whirl of this present evil world into the vortex of its self-wrought destruction.

Is there a reason for this conclusion on the part of those who study the Bible? Has God indeed given to men evidences by which they may make such a declaration? God is unchangeable, and as He dealt with the world in former ages, so He deals with it to-day. In Noah's day, when the world became irretrievably corrupt, He sent warnings concerning the coming flood. When Sodom and Gomorrah were to be destroyed, He warned the inhabitants of these defiled cities. Nineveh had its Jonah, and shall the millions of earth's inhabitants be left without a warning of their final doom? God is love, and though his love is rejected, and the evidence of his holy character ignored, yet in longsuffering mercy He still holds out to the world the benefits of salvation, and entreats men to avail themselves of their blood-bought privileges ere the day of probation is ended.

In speaking of his coming, Jesus said, “There shall be signs.” Where? He answers, “In the sun, and in the moon, and in the stars.” Anywhere else?—Yes, “in the earth.” Anywhere else?—Yes, “in the sea,” in the church, in the situation of nations, in the history of nations, in the doings of nations. God has marked the earth, the world, and the church with the signs of his coming. He has said, “There shall be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations with perplexity, the sea and the waves roaring.” When we look at the sun, the moon, the stars; when we traverse the sea; when we take up the daily papers with their records of distressed nations; when we mingle among those who, “having a form of godliness,” deny “the power thereof,” we may remember that God has said He will stamp all these with the signs of Christ's coming.

The prophet declares, “The sun shall be turned into darkness and the moon into blood, before the great and notable day of the Lord come.” In writing of the day of the Lord, John says, “The sun became black as sackcloth of hair, and the moon became as blood.” And our Lord, speaking of the signs of his coming, declared at what time men should behold these signs. He tells them of the tribulation that should come upon the people of God during the dark ages, and says, “In those days, after the tribulation, shall the sun be darkened, and the moon shall not give her light.” “In those days” is a definite expression, referring to the 1260 years of persecution through which the church of God has passed. “Those days” began in 538 A. D., and ended in 1798 A. D. Thus somewhere before the end of those days the sun and the moon were to be darkened. But his prophecy is still more definite. He says, “In those days, *after* the tribulation.” Persecution ended about 1775, some years previous to the prophetic days or years of persecution. The sun and moon were to be darkened between 1775 and 1798, in order to meet the specification of the prophecy. Was it fulfilled? The testimony of history gives us an affirmative answer. In the appendix of Webster's Dictionary (later editions) there is an account of the darkening of the sun and moon, saying that it

occurred in 1780, and that "the true cause of this remarkable phenomenon is not known." Herschel, the astronomer, writes of it as a "wonderful phenomenon" which "philosophy is at a loss to explain." Mr. Tenney, Exeter, N. H., quoted by Mr. Gage to the Historical Society, says, "The darkness of the following evening was probably as gross as had ever been observed since the Almighty fiat gave birth to light."

This darkness was not an eclipse. Astronomers say that it cannot be accounted for. An eclipse lasts but a few minutes, while this lasted for fourteen hours. It was the fulfilment of the Saviour's word.

THE BRITISH BUILDING AT THE WORLD'S FAIR.

The building shown in the cut, the official headquarters of the British Royal Commission

GOD IS LOVE.—NO. 1.

G. E. FIFIELD.

"God is love." 1 John 4:8. These three words of only nine letters contain a revelation of God greater than men or angels will ever be able fully to fathom. In fact, to know more of their meaning, to be constantly learning more of their meaning, will be the work and the wisdom, the pleasure and the poetry, of the redeemed throughout eternity. To comprehend the meaning of these words is to know God and Jesus Christ, and to know these *is life eternal*. John 17:3. In truth, there is no knowledge outside of them; for in them are hid all the treasures of wisdom and knowledge, and without is only ignorance and darkness. Col. 2:3. This is no figure of speech; it is the simple statement of a fact.

Says the psalmist: "O Lord, Thou hast searched me, and known me. Thou knowest

ance with a mathematical law, and God, he sees, has numbered them all before they came.

Faith sees but a short step from all this to the truth that Jesus taught when He says, "The very hairs of your head are all numbered. Fear ye not therefore." From the mightiest sun that swings in space to the smallest flower blooming at my feet, there is an infinity in everything; and if we read aright, we soon discover it to be an infinity of all-comprehending and all-encompassing love, for God is love. Thus we think God's thoughts after Him, till our own hearts are filled with love ineffable.

All study is the study of God, all knowledge is included in knowing Him. In the great empire of Rome it was said that all roads led to Rome. So God sits in the centre of his mighty universe, and every path of knowledge is a magnificent avenue leading to the throne—an avenue on which he who walks does well to pause and wonder, and worship at at every object passed.

"To such a one," Carlisle well says, "the universe is not a kitchen and a cattle stall merely, but an oracle and a temple as well." For him the mystery does not vanish with the superficial explanations of science, but through these he sees all mysteries broadening and deepening, and resolving themselves into the one great sweet mystery of God, and God is love.

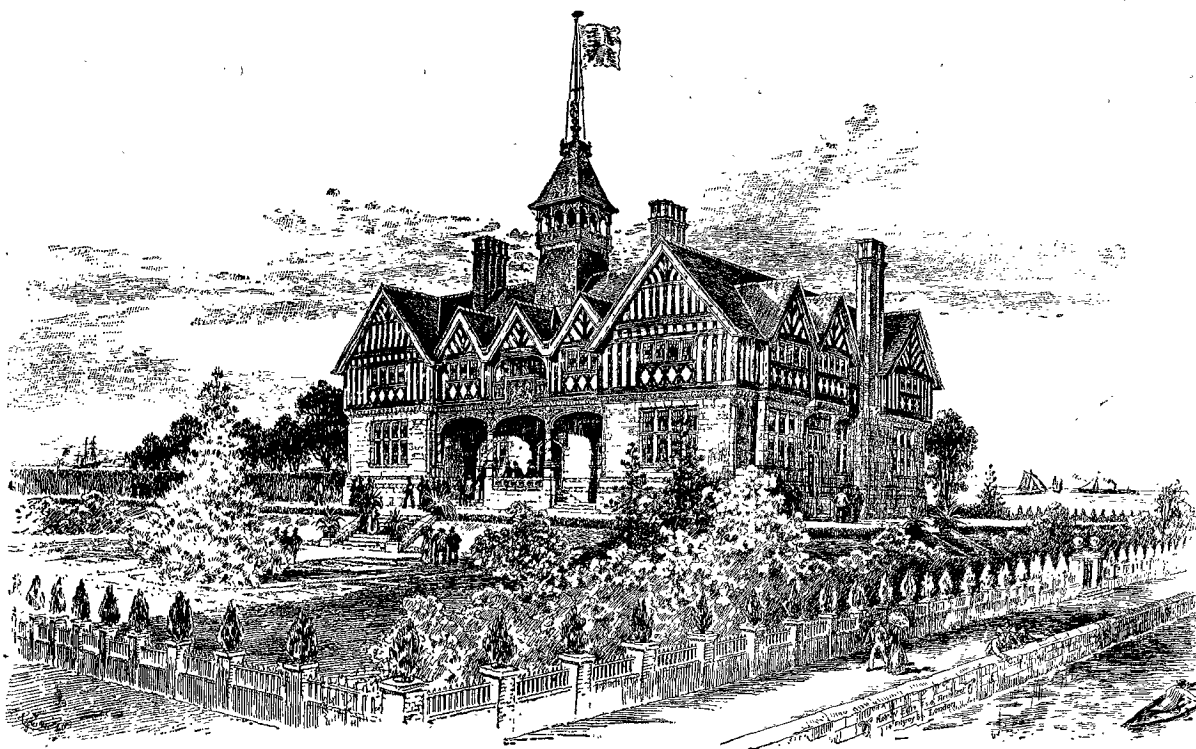
It is not strange that this should be so. It is like God, a God who would lead all men to Him, if only they would be led. We see the same thing in his Word as in his work. The first commandment includes the whole decalogue, the first message of Revelation 14 includes all three messages, the first sermon of Christ includes the whole gospel. Why?—Because God would arrange it so that the logical mind, receiving the first glimmerings of truth, might be led thereby step by step into the whole truth, and to Himself, the God of truth. This is

because God is love. Even so in his work; if we but trace his thought, we shall find from the smallest insect, studied only under the most powerful magnifying glass, up to the largest suns and worlds, stepping-stones upward, yea, a magnificent stairway leading to Him.

This is what Paul means when he says: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they [the heathen] are without excuse." And David tells the same truth, thus: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." And for him who has eyes to see, and ears to hear, and a heart to understand, the heavens and earth, and day and night, unite in varied harmonious voices, to proclaim in every land, and every tongue, that God is love.

YE shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure. Just balances, just weights, a just ephah [a dry measure], and a just hin [a liquid measure] shall ye have.—*Sel.*

Buy the truth, and sell it not.



BRITISH HEAD-QUARTERS, COLUMBIAN EXPOSITION.

at the Chicago Exposition, was designed by Colonel R. W. Edis, F. S. A., F. R. E. B. A., Honorary Architect to the Royal Commission. It is a very good typical specimen of a picturesque "half-timbered" English home at the period which the World's Fair will commemorate, and is solidly constructed of red bricks, timber, and yellowish terra-cotta, with a red tiled roof.

The "half-timbered" mode of constructing domestic buildings in Great Britain commenced about the reign of Henry VII. (1485-1509) on a revival of the use of brick, which had lain dormant for a thousand years; but timber was not much used for the external construction of houses in Great Britain after the reign of Queen Elizabeth (1558-1603) on account, it is believed, of the increased demand for timber for the navy.

The home of the British Royal Commission is located on the lake between the shore and the main public boulevard.

NOTHING but an absolute *standard of right* can serve as a trustworthy monitor of our acts; nothing should excuse a compromise with what may seem to be our individual necessities. To yield to personal preferences, even in the slightest matter involving right or wrong, is to tamper with the sacredness of the law ruling the universe.

my downsitting and mine uprising, *Thou understandest my thought afar off.*" Ps. 139:1, 2. And Job answered the Lord and said, "I know that Thou canst do everything, and that no thought can be withholden from Thee." Job 42:2. David is yet more bold; for he says, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." No wonder that grand old Kepler, as he peered into the heavens, computing and measuring the motions of the planets, till, one after another, the sublime laws of planetary motions burst upon his bewildered gaze,—no wonder that, with brimming eyes and throbbing heart, he said, "O God, I think thy thoughts after Thee!"

All that any astronomer can do is to think more of God's thoughts after Him, and, perchance, trace the working out of some of those thoughts through the wondrous star-gemmed pathways of the sky. All the student of zoology can do is to trace the thought of God through the varied forms of animal life. The botanist traces the same through the orders and families of the vegetable kingdom, finding in every leaf and every flower an infinity of beauty revealed, which, with the aid of all his microscopes, he cannot comprehend, and yet he knows and feels that the Infinite Mind has thought it all out before him, and that every thought was a thought of love. The very buds on the trees he knows grow in accord-

The Home Circle.

TRUE HAPPINESS NOT FOUND BY SELFISH
SEEKING.

R. F. COTTRELL.

TRUE happiness is never to be found,
By seeking for it for ourselves alone;
It grows spontaneous in its native ground,
The heart that seeks the good of every one.
Go, labour to do other people good,
Comfort the sad, the suffering soul relieve,
With fatherless and widows share your food,
And ere aware, true joy you will receive.
When joy and hope to other hearts you've brought,
True happiness will come to you unsought.

WOMEN OF THE BIBLE.—XXXVIII.

The Widow of Zarephath.

A. M.

THIS widow lived in the days of wicked Ahab, king of Israel, when a severe famine was over the land, and neither dew nor rain fell for more than three years, because both the king and the people rebelled against the Lord God, despising his warnings, and killing his prophets. Then the word of the Lord came to Elijah, saying, "Get thee hence, and hide thyself by the brook Cherith, that is before Jordan; and it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord; . . . and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after awhile that the brook dried up." And the word of the Lord came to Elijah, saying, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, *The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.* And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days. *And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.*"

"And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick, and his sickness was so sore that there was no breath left in him; and she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my *sin* to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast Thou also

brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray Thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." And Elijah delivered him unto his mother, and said, "See, thy son liveth. And the woman said to Elijah, *Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.*" 1 Kings 17.

In this beautiful portion of the Scriptures we have a clear view of the unlimited resources of the Lord our God to sustain, protect, and deliver those who believe his Word. If our faith is what it should be—child-like, we may behold the most wonderful unfoldings of God in what we call providence. No action of ours stands alone; it is connected with the past and future, affecting not only ourselves for weal or woe, but it may be even the whole world, as seen in the conduct of this widow of Zarephath. More than nine hundred years after, we find our gracious Saviour making honourable mention of her, saying, "I tell you of a truth, many widows were in Israel in the days of Elias [Elijah] when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Eliassent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." Luke 4: 25, 26. Our Lord reminds them, and us, that as it was in the days of Elijah, so it will ever be with the unbelieving; they thrust God's blessings from them by refusing to *receive and obey* his Word. When the prophet Elijah spoke to this widow in the name of the Lord God of Israel, she *immediately* obeyed. Although it called for all she had to sustain life in herself and child, she went and did according to the saying of Elijah, and received the reward of her faith—the meal and oil failed not during her need.

And now the Lord will show her greater things than these; her son must die that she may *learn* the fulness of God's power and love. Mark well the *first* step in God's teaching—to convince of sin, as she cries, "What have I to do with thee, O thou man of God? Art thou come to call my *sin* to remembrance, and to slay my son?" Whatever it may have been, we gather from her words when she received her son alive again from the prophet that he had been instructing her in the way of obedience, and that this second miracle enabled her fully to believe that what Elijah said was right. "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." The discipline was severe; but the blessings which she obtained through a willing heart were priceless and eternal. "Praise the Lord!" He still waits to instruct and bless the widow and orphan, and all others who will receive his holy Word, and shape their lives accordingly. It is in our *extreme* need that the wonder-working power of God is seen, both in things temporal and in things spiritual. When all goes easy we are apt to forget our dependence upon God; then *in love* our Heavenly Father permits hard times and bereavement, that his children may consider.

Those living just before the Saviour's return will need the especial protection of God no less than Elijah did; and it is promised to them, but on the same conditions of faith and loving obedience. It is high time to awake out of sleep, that we may make ourselves acquainted

with God's requirements, and deliver ourselves from the corrupting tendency of man's traditions, at any sacrifice. "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it." "For whosoever shall be ashamed of Me and of my words, of him shall the Son of man be ashamed, when He shall come in his own glory, and in his Father's, and of the holy angels." Luke 9: 24, 26. With these words of our Saviour, let us repeat his comment on the subject of our lesson: "I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up for three years and six months, when great famine was throughout the land. *But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.*" Why?—They would not receive the message of the prophet; they had shut their minds and hearts against it. Not so with the widow of Zarephath. The Lord saw in her a willingness to do his will; therefore He sent one of his most chosen servants to instruct her and to relieve her present need. "Jesus Christ, the same yesterday, to-day, and forever."

GENEVA AND LAKE.

MRS. FLORENCE J. MORRISON.

OUR next point is Geneva and its beautiful lake. On the northern bank of Lake Geneva is Lausanne, where we pass from train to boat; here Gibbon lived when he wrote his famous history. The spot where his cottage stood forms a part of the garden belonging to the Gibbon hotel, the largest in the city. The *Palais de Justice Pétéral*, or supreme court of appeal for the whole of Switzerland, is one of the finest buildings we have ever visited; the interior is finished with the finest marble.

Just as we got comfortably seated on deck of the boat, anticipating a grand view of lake and mountains, a terrific storm came sweeping down the mountains, and burst upon us in all its fury. The white-caps covered the surface of the water, and the rain descended in torrents. Our little steamer moved on, and in two hours and a half we again stood on *terra firma* in Geneva, the largest and richest town of all Switzerland, situated at the extreme southern end of the lake. This town appeared in history in the first century B.C., and belonged to a Roman province. Later, it became the capital of the Burgundian Kingdom. Geneva became a refuge for the French Huguenots during the Reformation. It was the headquarters of Calvin, who founded the leading Protestant school of theology. His rhetorical powers were of the highest order, and the doctrines of the Reformation, which he so eloquently preached, he no less faithfully practiced. The church which he founded in the sixteenth century is still standing; and as our guide conducted us through, he permitted me to sit in the chair once occupied by the great preacher. Here the French and Italian nationalities predominate. Geneva is a resort, both summer and winter, for Americans and other tourists. There are many interesting things that might be said of this city of 75,000 inhabitants; but as the mountains and lakes absorb our greatest interest, we refrain from more than mentioning towns in the briefest possible way.

It being so late in the season, we could not visit Mont Blanc and St. Bernards Pass. On the afternoon of each of the three days which we spent in Geneva, we had a magnificent view

of Mont Blanc. The poet has well described this, the highest of the Alps:—

"Mont Blanc is the monarch of mountains,
They crowned him long ago;
On a throne of rock, in a robe of cloud,
With a diadem of snow."

Lake Geneva resembles a half-moon in shape with the points turned towards the south. Its waters are of a deep blue. The lake is nearly fifty miles long, while its greatest breadth is eight miles, and its depth nearly 10,000 feet. We sailed the full length of its indigo waters, where swans, gulls, sea swallows, and ducks are seen in great numbers. The little sail boats with their graceful lateen-sails (two in number) standing up like birds' wings, are peculiar to this lake, and have a very picturesque appearance. The north side of the lake is bounded by gently sloping hills, richly clothed with orchards and vineyards, with old chateaus towering above groves of trees, and many quaint little villages. To the east and south the background is formed by long chains of mountains.

We were so fortunate as to visit this part of the country during the grape season, and while feasting upon this delicious fruit were reminded of the extensive vineyards in California, and also in Australia, whose rich clusters cannot be surpassed for size and flavour.

From Montreux, on the east side of the lake, we direct our course toward the great metropolis, where we feel content to settle down and take a long rest.

London, England.

MARBLE PALACE IN AGRA FORT.

THE monarch's palace is still in a tolerable state of preservation. Cannon balls have torn huge gaps in the Sultan's pavilion, and here and there an inlaid blossom of carnelian, with leaves of blood-stone, has been wantonly excavated from its marble bed; the fountains are dry, but this is all. The chambers, windows, and staircases are complete. One cannot stand there long, before in vision the former inhabitants of the palace of the great emperor are back again, following out such courtly games and sports as would be befitting royal state.

The pavilion, overhanging the river, as shown in the cut, is inlaid within and without with a rich style of Florentine mosaic. There are precious caskets of marble, glittering all over with jasper, agate, carnelian, blood-stone, and other precious stones, and there are balustrades of marble, wrought in open patterns of rich design, till they appear like fabrics of finest lace. The Jumna washes the wall seventy feet below, and from the balconies attached to the *zenana*, or women's apartments, there are lovely views of the palm groves and fairy-like gardens on the opposite bank.—*P. T. Magan.*

SYMPATHY does not lighten a burden of sorrow, but it does help the burdened one to bear his load. If, therefore, you know of a sorrow which presses another's heart, give expression to your sympathy.

HER METHOD.

A YOUNG teacher who has had great success with a class of little "ragamuffins" in the worst quarter of a large city was asked at a school-teachers' meeting to tell something of the method by which she had transformed the lawless street-urchins into respectable little citizens in so many cases.

"I haven't any method, really," said the young woman, modestly. "It is only that I try to make the boys like me, and I say 'don't' just as seldom as I possibly can in my work with them. They had learned to lie, steal, and fight, but truth, honesty, and courtesy were unknown terms.

"So I began by telling them a story every morning about some boy who had done a brave, honest, or kind thing, and held him up for their admiration. And after a while I asked them to 'save up' good things they had seen or done to tell at these morning talks. Their eagerness

into silence with an air of perfect satisfaction.

"I think he had a pretty severe rebuff; but he has told a great many pleasant things since that day, so you see he was not disheartened.

"Some people would say, I know, that I ought to tell them how bad stealing and lying and fighting are; and yet as long as they will listen to me while I say, 'Do be honest, do be truthful, do be kind,' I shall not keep the other things before their minds."

The young teacher sat down as modestly as she had risen. It was unanimously voted that whatever might be said for other methods, hers—which she did not even call a method—had commended itself.—*Youth's Companion.*

NO MORE COAL.

THE enormous consumption of coal and its ultimate result, the exhaustion of the supply, have frequently been referred to. There is, of course, a limit to the amount of coal that man can

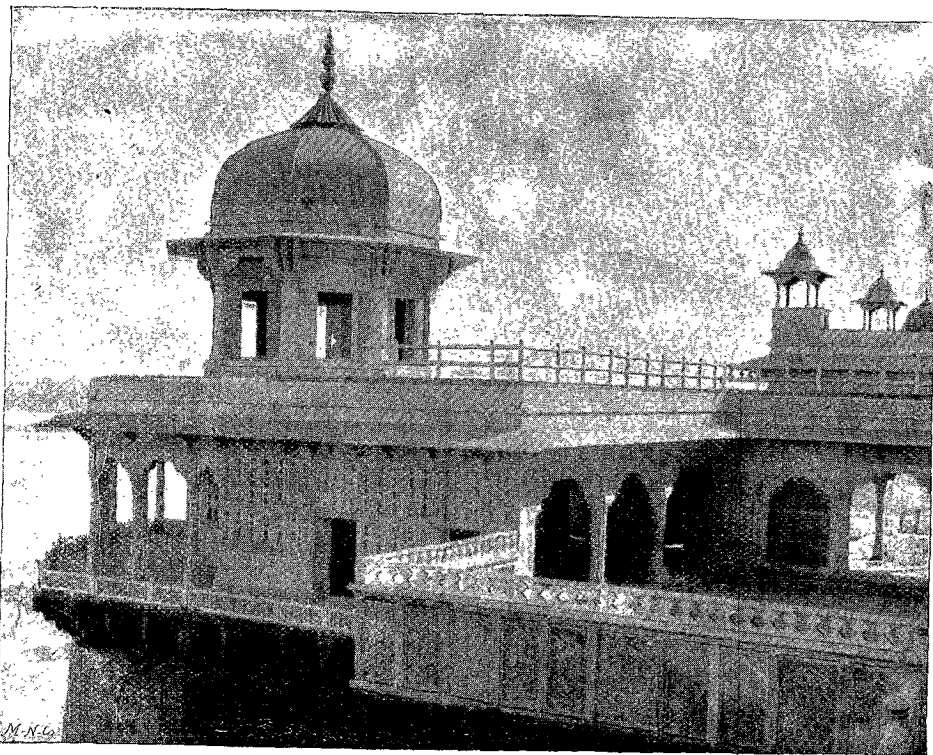
obtain from the crust of the earth. The conditions under which the carboniferous deposits were made, and the localities where they can be found and worked, are known, and it is not unlikely that within a few centuries mankind would have to look elsewhere for the mechanical energy which is now derived from the burning of coal.

But the situation is not quite so desperate as it has sometimes been represented. Petroleum, for instance, is beginning to be used in the place of coal. Many persons connect petroleum with coal in their minds, supposing that the two are always found in the same localities, and are necessarily related to one another in their origin. But this is not so. Petroleum is far more widely distributed than coal.

Coal is found principally in one kind of strata, namely, the so-called Carboniferous formation, but petroleum or rock oil exists in many different strata, and the famous Russian chemist, Doctor Mendelieff, believes that it is constantly being formed in the interior of the earth by the action of the water which slowly leaks downward upon metals contained in the heated core of the globe.

In this respect, then, petroleum differs greatly from coal, because the latter is not now being formed—at least not in any considerable quantity—while petroleum, if the theory just stated is correct, is a constant product of the inner activity of the planet.—*Selected.*

IN all the anguish of the children of men, which sometimes wraps one round like sudden darkness, . . . infinite love is suffering too—yea, in the fulness of knowledge it suffers, it yearns, it mourns, and that is blind self-seeking which wants to be freed from the sorrow where-with the whole creation groaneth and travaileth. Surely it is not true blessedness to be free from sorrow while there is sorrow and sin in the world. Sorrow is, then a part of love, and love does not seek to throw it off.—*George Eliot.*



MARBLE PALACE IN AGRA FORT.

(See "Notes of Trav. I," page 104.)

about it, and pride when I was pleased with their little incidents, showed me they were being helped.

"There was just one boy who seemed to me hopeless. He was apparently indifferent to everything; sat for weeks, during the morning talks, with a stolid expression, and never contributed anything to the conversation.

"I had begun to feel really discouraged about him, when one morning he raised his hand as soon as it was time for the talk to begin.

"Well, Jim, what is it you have to tell us?" I asked encouragingly.

"Man's hat blew off as I was comin' to school. I ran an' picked it up fer him," he jerked out, in evident embarrassment at finding all eyes fastened on him.

"And what did the man say?" I asked, hoping that a 'Thank you' had rewarded his first attempt in the right direction.

"You young scamp, you'd have made off with that if I hadn't kept my eye on you!" said the boy in the same jerky fashion.

"And what did you do then?" I asked, in fear and trembling.

"Didn't do nothin' but jest come along to school," said the boy, soberly. "I reckoned he didn't know no better; prob'ly he hadn't had no sech teachin' as I've got," and he lapsed

The Bible Echo.

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

GEO. C. TENNEY,

Editor;

S. N. HASKELL, Contributing Editor.

MISS E. J. BURNHAM,

Assistant.

Melbourne, Victoria, April 1, 1893.

NOTES OF TRAVEL.

AGRA.

THE city of Agra is one of the strongest magnets in India. Its attractions are felt by tourists even before they leave home, and increase in power as they approach. "Shall you see the Taj?" is the question asked on the way. "Have you seen the Taj?" is frequently heard on the retiring journey. The city itself is not very different from other notable ones in the level Gangetic Valley. The European and aristocratic native portions are spacious and beautiful, at least in November, while the bazaars and poorer natives' quarters are crowded and squalid. The city stands on the west bank of the Jumna, and the railways run just south of the city between it and the fort. The main station is adjacent to the fort entrance.

Before noticing the buildings, a few words about their origin. Three hundred years ago, speaking approximately, India was overrun by the conquering Mohammedans, who descended upon the country from the passes in the northwest. In twenty-five years the effeminate Hindus, in spite of their best resistance, were sufficiently subdued to prepare the way for the establishment of the great Mogul Empire. Of this dynasty Akbar the Great is regarded as the real founder. His successors were men of power and energy, especially so was his grandson, Shah Jehan (king of the world). To this man more than to others, though not exclusively, belongs the credit of those remarkable structures which are India's glory,—a glory which but for these has now nearly departed. Shah Jehan thought to establish the seat of his government at Futtipoor Sikri, twenty-three miles from Agra, and there erected some magnificent buildings, and caused a city to be established; but evidently he afterward changed his mind, and settled upon Agra. The former is now deserted and desolate, except for a few fakirs and guides, who dwell in the silent city.

The fort at Agra presents from without a massive and grand appearance. The walls are one and a half miles in circumference, and said to be seventy feet high. They are surrounded by a capacious moat lined with stone. The fort is of red sandstone, and is apparently in perfect preservation, there being no signs of dissolution. The only entrance is the Delhi gate, an impressive structure approached over a drawbridge, and containing four massive portals leading through as many walls. The roadway leads to the high ground of the enclosure. The English soldiers are quartered here now, and their barracks and the military stores mar the beauty of the place. The point of

special interest is the emperor's palace, overhanging the river that washes the base of the fort walls. These buildings are of marble, richly inlaid with variously coloured stones in beautiful patterns of flowers. There are the public audience and private audience halls, the baths, the Pearl mosque, and the Jessamine Tower, each of them beautiful beyond the power of pen to describe. The latter was the private apartments of the favourite queen. Its name is from one of the patterns in which precious stones are inlaid in the pure marble. Rose-water fountains, mirrors, paintings, gilt, and fresco united to beautify this place.

From nearly every window and door of the palace one can look out upon the river, across a bend of which stands in lonely beauty the pearl of India, the Taj Mahal. Shah Jehan built this place as a tomb for his favourite wife. So it is said; but it appears to an outside observer that he was like most other men; and while he was doing a very nice thing for his wife, he made it large enough for himself also. At least their tombs are side by side, though the principal place is given to the beloved Begum. The building stands on the river bank in an enclosure of perhaps ten acres, a beautiful garden, which adds to the effect and loveliness of the buildings. The gateway is a massive and lofty building, notable in itself for architectural and mechanical skill. It is of red sandstone inlaid with white marble. On either side of the Taj are mosques of the same, one for women, the other for men. The mausoleum consists of a dais three hundred feet square and thirty feet high, with a minaret one hundred and fifty feet high on each corner. In the centre of this platform is the tomb, a building nearly two hundred feet square and rising one hundred and fifty feet high, crowned with a dome. All of this—platform, minarets, and tomb—are of pure white marble. The symmetry is perfect, the workmanship faultless. Within is a scene of indescribable beauty. The sarcophagi occupy the centre, and are wrought with precious stones, and surrounded by remarkable marble screens, also inlaid. I will attempt no adjectives or exclamation; better pens than mine have failed to describe the place. The echo is remarkable; a whisper is magnified, and common conversation becomes a roar. The doorway bears in Arabic this inscription: "Thus saith Jesus (on whom be peace) this world is a bridge; pass thou over it, but build no house thereon."

The tomb of Akbar at Secundra near Agra, and that of Itmud-ed-Doula across the river, well repay the visits they receive. In the latter are marble screens nearly seven feet square of one stone. These screens are wonderful works of skill and patience, consisting of slabs of marble two and a half or three inches thick, pierced in intricate patterns into fine net work, and executed without a flaw. They are found in nearly all the palaces and great tombs of that period.

It would draw out this article to an unreasonable length to attempt a full description

of these buildings, and then the idea would be imperfect. Hence I forbear further attempt in this place.

The most interesting feature of my visit to Agra was a brief visit with Mrs. Clara Swain, M.D., who for more than six years has been attached to the family of a native king. They were staying temporarily in Agra, though their home is about seventy miles away from the railway in a more remote part of the country. Dr. Swain is a devoted and earnest Christian, and while doing the work of a physician has discreetly represented the cause of the Master. The result is that a wide-felt influence has gone out through the country, and especially in the palace. The Rani and her young daughter love the Bible and the Saviour it presents. The Rajah himself is outwardly attached to his heathenism still, but inwardly it is hoped that the grace of God is at work to illuminate the mind. Dr. S. is growing gray in the service. Once she thought to retire, and went home to America; but urgent letters soon followed her for her return, and, taking up the burden once more, she has isolated herself from white people and from Christians for Christ's sake—a work which some, if called upon to do it, would reckon a sacrifice.

SPIRITUAL GROWTH.

S. N. H.

SPIRITUAL growth is essential to spiritual life. There would be as much impropriety in expecting the meals of one day to supply our physical wants for a week to come, as to rest satisfied because of blessings received in the past. The Scriptures abound in illustrations and direct testimony on this subject. Some people are always babes. They stop growing young, and are always weak. Their minds are narrow in spiritual things, and they never expand to grasp new truths as revealed in the Word of God. Eternity will not be long enough for the mind to grasp all the fresh revelations there will be in God the Father and his Son JESUS CHRIST.

Individuals who do not grow become carnal. Personal preferences are manifest. To the Corinthians the apostle wrote: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in CHRIST. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal?" 1 Cor. 3:1-4. It will be noticed that in the first verse Paul makes "carnal" and "babes" equivalent terms. This was after the Corinthians had had an opportunity to gain an experience in divine things. It was five years before this that the apostle went to Corinth, where he continued a year and six months, teaching the Word of God among them. Acts 18:1, 11. They were not able even then to bear strong meat.

There is great danger of our sinning away the Spirit of GOD when we cease to grow. The apostle exhorts the Hebrews to leave "the principles of the doctrine of CHRIST," and "go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward GOD, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." He then adds, as a reason, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of GOD, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of GOD afresh, and put Him to an open shame." Heb. 6:1-6.

The apostle Peter bears the following decided testimony: "Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the knowledge of our LORD and Saviour JESUS CHRIST." 2 Pet. 3:17, 18. We should grow spiritually and in the knowledge of our LORD and Saviour. To every person who has given his heart to GOD, there is imparted a new heart; and he receives from GOD and our LORD JESUS CHRIST "the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened." Eph. 1:17, 18. Fresh beauties will be seen in the matchless love of our Saviour. There will be new revelations of his character. The Word of GOD will become more precious than ever before. There will be new attractions in CHRIST and in his Word. For his Word represents Himself. It is Himself; for "the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14. For "it is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." John 6:63.

How shall we grow? is an important question; but it is definitely answered in the following words: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes desire the sincere milk of the Word that ye may grow thereby; if so be ye have tasted that the LORD is gracious." 1 Pet. 2:1-3. The careful study of the Word of GOD, if continued in, will always impart spiritual life, quicken the conscience, elevate and refine the intellect, and ennoble the character. A critical reading of the Bible will impart strength to our spiritual natures as wholesome food does to the physical system. It is CHRIST, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life" (1 John 1:1), that becomes food to our spiritual nature; for "JESUS said unto them, Verily, verily, I say unto you, except ye eat the

flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." John 6:53-57.

There is but one way that we can eat the flesh and drink the blood of the Son of GOD; that is, by prayerfully reading and meditating upon GOD's words. They then become a part of the character, assimilated into our very nature. Thus we become CHRIST's, partake of his nature, live as He lived, walk as He walked. If the Word of GOD is simply carelessly read, and passed by without meditation, it fails to impart its life-giving principles to the soul; for the Word itself is power. "The gospel is the power of GOD unto salvation to every one that believeth, both to the Jew and to the Greek. We cannot explain the nature of this power; but it is something that works changes in the person. Neither should we rest with simply studying the Word; but we should expect promises that GOD has made to be fulfilled to us, because we have accepted CHRIST, and He has accepted us. Said the Saviour, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." John 14:16-18.

This "Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Verse 26. It would then take the place of the personal presence of the Saviour, and quicken the memory to call up and retain words which the Saviour had spoken. But that Spirit will not call up words which the Saviour has spoken if we have neglected to read them and carefully meditate upon them. It is that which we have once read and which has entered into our hearts that the Spirit of GOD will bring to our remembrance. The value of that Spirit cannot be overestimated. No language can exaggerate its preciousness. To the Christian it is everything. It as really protects him from the power of Satan as the personal presence of CHRIST protected his disciples when He was with them. It creates a pure heavenly atmosphere around them, that they may breathe and be inspired with the heavenly. O, the loss we sustain because we cease to grow daily! We fail to grow because we neglect the study of GOD's Word, and prayer to open our understanding to comprehend it. We let the cares of this world shut from our view the glory of CHRIST and priceless blessings; and unless we radically change, Heaven will elude our grasp.

SENNACHERIB'S WARS IN PALESTINE.

E. J. B.

THE illustrious reign of Sargon closed with his murder by the soldiers at his new city, Khorsabad, *seventeen*, not eighteen, years after his accession. He was succeeded by his son, Sennacherib. Of this king Rawlinson says:—

"Born in the purple, and bred up as crown prince, his primary characteristic was an overweening pride and arrogance. . . . He was mighty both in war and in peace. His warlike glories are attested by Herodotus, by Polyhistor, by Abydenus, by Demetrius, and by his own annals. His peaceful triumphs are witnessed to by the great palace which he erected at Nineveh, and the magnificent series of sculptured slabs with which he adorned it, by his canals and aqueducts, his gate-towers and embankments, his Bavian sculpture, and his *stèle* at the Nahr-el-Kelb. He was a worthy successor of his father, Sargon, and of the second Tiglath-Pileser, active in his military enterprises, indefatigable, persevering, full of resource. No more energetic soldier ever found himself at the head of a huge army eager for battle; no more vigorous administrator ever commanded the resources of a vast empire."—*Kings of Israel and Judah*, pp. 187, 188.

It took a strong hand to hold in subjection the turbulent elements that made up the great Assyrian Empire; and Sennacherib soon found his mettle tested. Sargon had driven Merodach-Baladan out of Babylon; but on Sargon's death, this prince again found means to seat himself on the throne, and one of the first acts of Sennacherib's reign was to recover that province.

Babylon was scarcely reduced, when a revolt in the West called Sennacherib to that portion of his empire. The kings of Sidon, Judea, Ascalon, and Egypt "were banded together, and bent on checking Assyrian progress by all the means in their power. One mode adopted was to dethrone such princes as were faithful and steadfast to Assyria in these parts, and to replace them by the advocates of an opposite policy. In this way a seeming unanimity was produced; but in most of the states there appear to have been divided counsels, two parties, one for submission; one for resistance, one leaning on Egypt, the other anxious to make the best terms possible with Assyria. Unwisdom and unreadiness, as was natural, showed themselves. No general union of the confederates took place. Sennacherib was allowed to fall upon his adversaries separately, and to crush them one by one." His first attack was on Phœnicia, and, having reduced that country, he marched along the sea-coast to Philistia. Here, at Eltekeh near Ekron (Josh. 19:44), he encountered an Egyptian army which Tirhakah had sent to strengthen his allies. This was the second great battle between the Assyrians and the Egyptians, and once more the Assyrian arms were victorious, the Egyptians being defeated with great slaughter.

The defeat of his allies left Hezekiah to meet alone the forces of his indignant suzerain. "With an army of, probably, at least two hundred thousand men," says

Rawlinson, Sennacherib "swept over the land, especially on the west and on the south, ravaging the territory, besieging and taking the fortified places, and gathering spoil and captives at every step." In Sennacherib's own account of the invasion he says, "I took and carried off 200,150 persons, old and young, male and female, together with horses and mules, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage." Hezekiah secured the withdrawal of the Assyrians by the payment of a large tribute, which seems to have taxed the great resources of the kingdom (2 Chronicles 32:27-30), as in addition to "the treasures of the king's house," he gave up "all the silver that was found in the house of the LORD," and removed the gold from the doors and pillars of the temple. 2 Kings 18:15, 16. Rawlinson thinks that this invasion is spoken of in 2 Kings 18:13-16; 2 Chron. 32:1-8; Isa. 22:1-13.

But Hezekiah had not given up the hope of independence. Jerusalem was strongly fortified (2 Chron. 32:5); and with help from Egypt, he believed that he had "counsel and strength for the war." A revolt was planned; but before the plans were ripe for action, Sennacherib was on the Philistine plain, prepared to intercept an Egyptian army that might be marching into Palestine. He was stopped by resistance at Lachish; and while besieging that place, he sent a deputation to demand the submission of Jerusalem, headed by his Tartan, or commander-in-chief, the Rabshakeh, or chief cup-bearer, and the Rab-saris, or chief eunuch. The message which these high officers of the Great King bore, its reception, and the events that followed, are recorded in 2 Kings 18:17 to 19:37; 2 Chron. 32:9-23; Isaiah, chapters 36, 37.

The insolent words in which the Assyrians vaunted their own strength, and "spoke against the LORD GOD, and against his servant Hezekiah" (2 Chron. 32:16), were met with quiet defiance, and the officers hastened back to their royal master to report the failure of the embassy. Sennacherib had reduced Lachish, and was now warring at Libnah (2 Kings 19:8), a place about twenty miles southwest of Jerusalem, when his messengers returned. The news that Tirhakah was coming made it seem prudent not to go against Jerusalem at once; instead, he sent messengers again, this time with a letter, which Hezekiah spread before the LORD. Verses 9, 14. Whether Sennacherib remained at Libnah or commenced a march towards Egypt is not certain; but that night an "angel of the LORD went out and smote in the camp of the Assyrians a hundred fourscore and five thousand." V. 35.

Sennacherib retired to his own country, and never again ventured to march an army into Palestine. Hezekiah, who had thoroughly tested political alliances with idolatrous nations, learned how much safer it is to trust in "the LORD than to put confidence in princes." Ps. 118:9. Judah was freed from the Assyrian yoke; "and many brought gifts

unto the LORD to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth." 2 Chron. 32:23. Lord Byron's beautiful poem founded on this incident, though familiar, never loses its interest:—

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
And the sheen of the spears was like stars on the sea.

When the blue wave rolls nightly on deep Galilee.
Like the leaves of the forest when summer is green,
That host, with their banners, at sunset were seen.
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrils all wide,
But through them there rolled not the breath of his pride.

And the tents were all silent, the banners alone,
The lances unlifted, the trumpets unblown.
And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the LORD!"

THE BIBLE AND THE STATE SCHOOLS.

A. G. DANIELLS.

OUGHT the Bible to be read in the state schools? Some say that it certainly should; others say that it certainly should not. Both answers are positive; both come from citizens of the same state. The parties holding these opposite views are equally intelligent and conscientious, and each is certain that his conclusions are right. Both have the courage of their convictions, and press them upon the public mind. And so the controversy continues.

To some the question seems trivial. They ask what possible difference it makes whether the Bible is or is not read in the state schools. Those who talk thus are thoughtless. The issue is one of great moment. Its settlement means right or wrong, justice or injustice, to the citizens of the state. And no question that involves the sacred rights of men is a trivial matter. It is therefore but the part of wisdom to examine candidly both sides of this controversy. Personal likes and dislikes should be laid aside, and the great principles of right and justice should be allowed to prevail. On this basis, and this alone, can the matter ever be properly adjusted.

An impartial consideration of this subject means an unprejudiced examination of all its phases. This will require the careful study of such questions as follows: What are the state schools? For what were they instituted? To whom do they belong? How and by whom are they maintained? Are they designed to teach the Bible and religion? If so, whose version of the Bible and whose particular views of religion? All such questions must be settled on the basis of perfect justice and equality to every citizen of the state.

The state school is organized and maintained by the state. It is for the good of the state, and is therefore distinctly and solely a state institution.

But what is the state? The state is the body politic. It is composed of the citizens united under a form of government. It is a body of people associated together in orderly arrangement.

And who are the people? They are men and women of different ages, nationalities, and

beliefs. So far as citizenship is concerned, their interests and rights are all equal. They are associated together in civil government for the protection and preservation of their rights. Their union is for the good of all. All legislation is by these people for themselves. Therefore no distinction can be made, no favour shown, to any.

If, then, the school belongs to the state, and the state is the people, it is very evident that the state school is the people's school. It belongs to the people; to *all* the people. All are taxed for its support, hence all have equal rights in its management. No class of citizens can justly claim special favours for themselves.

The state school is instituted and supported by the people for the education of their children. For various reasons, parents are unable personally to give their children the education they wish them to have, hence the school.

But all parents are not agreed as to just the kind of education the state school should provide. And here we strike the root of the controversy respecting the Bible and the state schools. On one point all are agreed, and that is that the various secular studies should be taught in the schools. All desire to have their children educated in the different branches of science, and in art, painting, and music. And this is as far as many wish the state to go in the education of their children. But others go farther, and claim that the state should teach the principles of religion as revealed in the Bible. They argue that "education is training for the conduct of life." They tell us that to learn reading or arithmetic is by no means learning how to live; that no instruction is complete that does not teach the "art of right living." And this, they claim, brings in "the necessity of morals, and *Scripture instruction as the basis of morals.*" "If we want the children to be moral," say they, "the surest and easiest way is to educate them as Christians." And believing this, they think it is sacrilegious to exclude the Bible from the state schools. They think it should be there, they want it there, and they are determined that it shall be there.

But can the Bible be placed in the state school without encroaching on the rights of any who maintain the school? Can it be done with perfect justice to every citizen? If not, it should not be placed there, no matter how much a certain class may desire it.

There is great difference of opinion respecting the Bible and religion. The citizens of the state who support the schools have different versions of the Bible, and hold very opposite views as to what is the true religion. Those who believe in certain religious doctrines, disbelieve all other doctrines not in harmony with their own. Those who accept one version of the Bible as true, reject other versions as erroneous.

How, then, can any one Bible be read to the children in the state school without doing injustice to those who conscientiously believe that that Bible teaches error? For instance: here are Protestants, Catholics, and Jews each having a different Bible. The Bible adopted by the Protestants, or the King James version, will never satisfy the Catholics. Nor will the Douay Bible used by Catholics be tolerated by the Protestants. The Protestant Bible says, "Except ye *repent*, ye shall all likewise perish." But the Catholic Bible says, "Except you *do penance*, you shall all likewise perish." The difference in the meaning is very great. One teaches salvation by faith, the other by works. Both

are fundamental doctrines with those who hold them; but they are irreconcilable.

But the Jew rejects both the Protestant and the Catholic Bible. He accepts only the Old Testament. The New Testament he rejects because he believes it to be false, and it casts a terrible reproach upon his people in charging them with the murder of the world's Redeemer. His conscience will not permit him to allow the teaching of the New Testament to be instilled into the minds of his children.

Nor is this the sum. There are in our state intelligent, upright citizens, who do not believe in any religion nor in any Bible. They reject all as fabrications. Yet they are loyal citizens, and help to support the state schools. Their interests and rights in the management of the school are as great and as sacred to them as are those of a Christian to himself.

Now suppose the Catholic Bible is introduced into the school and read to all the children. That will please the Catholic; for it is in harmony with his conscience. But how will it affect the Protestant, the Jew, the infidel? What a monster indignation meeting would be held by Protestants to protest against this invasion of their rights! And suppose the infidel should succeed in securing the reading of rank infidel literature to the children of the school. What a storm would follow!

And the opposition in either case would be justifiable. Neither the Catholic nor the infidel has any right to make the state school a medium through which to propagate his religious or irreligious views.

Now justice declares that *what is true of the Catholic and the infidel is equally true of the Protestant*. This must be obvious to every candid mind. It is passing strange that a Protestant who denies the right of a fellow-citizen to introduce his religion into the state schools will persist in claiming the right to place his own religion there.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 2.—Sabbath, April 8, 1893.

HOW GOD'S WORD WAS GIVEN.

I. Questions on 2 Tim. 3:16, 17.

1. How is the Scripture given?
2. How much of the Scripture is given in this way?
3. For what is it profitable?
4. What is it intended to do for the man of God?
5. For what will he be prepared?

II. Questions on 2 Peter 1:21.

1. How much is included in "the prophecy"?
2. Through whom was the speaking done?
3. What moved them to speak?
4. Could they thus speak at will?

III. Questions on Heb. 1:1, 2.

1. Who has spoken in time past?
2. Has He spoken frequently?
3. Through whom has He spoken?
4. Who speaks in the last days?
5. Through whom?
6. Who, then, is the speaker, both in time past and in these last days?

7. Have we, then, any authority for discriminating between the Old and the New Testament, and saying that one is of more importance than the other?

NOTES.

1. The holy Scriptures which Timothy had known from a child (2 Tim. 3:15) were no doubt those writings now collected under the general name of the Old Testament, but the New Testament books are by their own statements put on an equality with them.

It is entirely unnecessary to construct any theory of inspiration. We simply know that all Scripture is inspired of God. It may be well to

note, however, that there can be no such thing as different degrees of inspiration. Such a view destroys the authority of God's Word, and gives to each one a Bible made by himself. Having been tried at the bar of his own reason, it contains only that authority which he has allowed to it. The historical books, as well as the prophetic books, are inspired. A prophet is one who speaks for God (John 1:23; Luke 7:28), and it makes no difference whether he is dealing with the past or the future. It requires inspiration to select such events of history as will convey valuable lessons to all persons for all time, and make an absolutely truthful record of them, just as it requires inspiration to tell what will happen in the future. This inspired history is full of comfort for us. Rom. 15:4. These things *happened* to them, but *are written* for us (1 Cor. 10:11), that we might have the lessons from *their* experiences rather than from similar ones of our own.

2. The Revised Version of 2 Peter 1:21 may make the meaning clearer: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." The word "prophecy" covers the same ground as the word "Scripture." What was called the Scripture was known under three general divisions (Luke 24:44), and those who wrote each division are designated as prophets. Moses was a prophet (Deut. 34:10); David was a prophet (Acts 2:29, 30), and the same is true of all through whom God has spoken. Luke 1:70; Acts 3:18. As no person can be converted simply by his own will (John 1:12, 13), so one who speaks for God, cannot do so at will. Men are the instruments; but they must be moved by the Holy Spirit. Sometimes the Holy Spirit is represented as speaking (Acts 28:25), but some man is the mouthpiece. That this is so, and yet each writer preserves his individuality in a style of his own, presents no more difficulty to the believer than does his own Christian experience. This divine paradox (Phil. 2:12, 13) appears in many phases, but can always be understood by faith. The case of Balaam (Num. 22:24) and that of Caiaphas (John 11:49-51) will illustrate this text.

3. God has promised to speak to prophets (Num. 12:6), that they may act as his spokesmen to the people (Jer. 1:7), and they were to speak the words *as his words*. Eze. 3:10, 11. The prophet was to be very careful not to change God's message (Jer. 26:2), and was held responsible to God for the faithful proclamation of what had been said to him. Eze. 33:7-9. It was necessary that the prophets should study their own writings (1 Peter 1:10, 11) in order to know what had been revealed through them. Christ was a prophet (Luke 24:19), through whom God had promised to speak (Deut. 18:18), and through whom He did speak (John 17:8), and He was always only a mouthpiece for God. John 12:49. So it was with David (2 Sam. 23:2), and so it was with all through whom the Word of God was given.

SUGGESTIVE QUESTIONS.

1. What language does God use in speaking?
2. Is He limited to any one language?
3. Are the *writers* inspired?
4. Does the infallibility pertain to the man or to the inspired writing?
5. Is it essential that we should be able to determine the names of the writers of the Scripture?
6. How can inspired history be made most profitable to us?

Lesson 3.—Sabbath, April 15, 1893.

POWER OF GOD'S WORD.

I. Questions on Ps. 33:6-9.

1. How were the heavens made? Note 1 (a).
2. In what two ways is the idea expressed?
3. Why is the earth to fear the Lord? Note 1 (b).
4. How was his great power manifested?

II. Questions on Heb. 11:3.

1. How were the ages framed? Note 2.
2. How do we know this?
3. Out of what were the things not made which are now seen?

III. Questions on 2 Peter 3:5-7.

1. How were the heavens and the earth of old? Note 3.

2. Is there any need of ignorance concerning this fact?

3. How are the present heavens and earth kept in store?

IV. Questions on Heb. 1:3.

1. To whom is reference made in this verse?
2. How is his word designated?
3. What is accomplished by this word?

NOTES.

1. (a). "By the word of the Lord." The Bible does not deal with theories of creation, nor does it speculate as to how the universe was created; it comes to the simple fact at once, and states it without apology. The heavens were made by the Word of God, and all the host of them—the sun, moon, and stars, with all the dwellers of the universe—by the breath of his mouth. In other words, God spake them into existence. They once were not; God spake, and they were. When He did this, He has not definitely told us. "In the beginning" (Gen. 1:1) is indefinite, and is not designed to minister to vain curiosity. How many ages ago God's creation began, we know not. There were heavenly beings present when the foundation of the earth was laid, and this was before sin entered. Job 38:4-7. What we do know is that the making of the earth as recorded in Genesis 1 took place in six literal days, and was finished on the sixth day, about six thousand years ago.

1 (b). "Fear the Lord." The word translated "fear" does not mean what the word "fear" generally does, namely, a feeling of anxiety at the expectation of trouble, or pain at the prospect of evil. The word here means reverence, and reverence is fear and love united. God's infinite greatness, power, and majesty excite awe and fear. His infinite goodness awakens love. And as God is infinite in all these attributes, he who apprehends them will both fear and love Him, or give Him reverence. Such godly fear or reverence is the holiest and healthiest of Christian sentiments. "The fear of the Lord is the beginning of wisdom." It is the foundation of all genuine Christian experience. A right conception of God's creative power will lead us to stand in awe of Him. A proper conception of his great mercy in redeeming men will lead us to love Him. Knowing both his power and his love, we will reverence Him.

2. "The ages have been framed." The word translated "world's" is literally "ages," and is so rendered by many critics and translators. It means the successive steps in the development of God's great plan, or the various dispensations, or periods, into which the plan of God has been divided, including, perhaps, within itself both creation and redemption. "By the Word of God." Some have taken "word" here to mean the Incarnate Word, Jesus Christ our Lord, and that the text means that He, by the exercise of faith, created the universe. But the faith here mentioned is exercised by the believers. It is the channel through which understanding comes. "Through [in, by] faith *we understand*." "Word" here does not come from *logos*, as in John 1:1-3, but from *rhēma*, meaning, "declaration, saying, command, mandate," etc. Rotherham's emphatic translation (Bagster & Sons) thus translates this passage: "By faith we understand the ages to have been adjusted by declaration of God; to the end that, not out of appearances, should that which is seen come into existence."

3. "Wilfully forget." Common Version, "willingly ignorant;" literally, says Vincent, "this escapes them of their own will;" in other words, they will not see. God has revealed it, and science in its ultimate conclusion must come back to the First Great Cause. Science says that all parts of the earth have been submerged at different times. The Word of God says that it was all overflowed at one time. Why not believe God? Science declares that there have been great upheavals in various parts of the earth; the Word of God declares that He who made the world unmade it, and the fountains of the great deep were broken up. Gen. 7:11. By the same Word the same heavens and earth in their present arrangement exist now, and will until the *day of judgment* and perdition of ungodly men.

From the Field.

THE HOUR BEFORE DAY.

MICHAEL DONOVAN WALSH.

IT is always the darkest the hour before day
Experience declares to be true,
And those who have seen it and felt it can say
The same hour is the coldest one too.

And so many find it through care, sin, and strife,
Many great hearts with sorrow are bowed
Till the angel of hope shows a happier life
Through the rift that he makes in the cloud.

Like the leaf from the tree in the fall of the year,
Fond hearts from each other must sever;
But hope brings a smile that displaces the tear
When he shows the loved happy forever.

Ah, be not discouraged though low be thy lot,
For brief is the hour of thy sorrow;
Its darkness and cold will soon be forgot
In the sunshine and love of to-morrow.

DEFINITENESS IN MISSIONARY WORK.

IN another column will be found an article on "Successful Tract Distribution," which should receive careful study by all who desire to work effectually for the redemption of their fellow-men. Certain it is that far more attention should be given to the *methods* of gospel work.

The field has always been great, and the work has ever been urgent, and it will continue to be so until the close of probation. When persons first open their hearts to Christ, and begin to realise the extent of the field and the urgency of the work, their first impulse is to rush into the field, and begin some sort of personal efforts to help others. The desire to save others is the desire of Christ, and it is implanted in the hearts of men by the Spirit of God. It is this that stirs men to action, and it is this alone that gives life, and force, and success to every wise plan that may be laid for the promotion of the gospel. But it is not enough to desire to help others; it is not enough to go about to help them. We must go about the work in the right way. We must use tact and good judgment. We must study cause and effect. "Be ye therefore wise as serpents and harmless as doves," said Jesus to the twelve when He sent them forth.

There is certainly a wrong way to work. It is possible to do such indefinite, irregular, scattered work in the great gospel field as to fail to get good results. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. The work we wish to do must be studied, the surroundings carefully considered, and the plans well laid.

Said Paul, in recounting his labours for the Corinthians, "Nevertheless, being crafty, I caught you with guile." The word here rendered "crafty" is defined by Greenfield thus: "One who can do everything, shrewd, skilful, wise." The word "guile" signifies bait. Being wise, the apostle caught the people with bait—with the glorious gospel, which is the power of God unto salvation to every one that believeth.

Paul's desire to save men was intense. So great was his anxiety for his own nation, that he said, "For I could wish that myself were accursed [separated, margin] from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3. This consuming zeal for the souls of men led the apostle to lay every lawful plan in his power to make his efforts effectual. Said he, "To the weak, became I as weak, that I might gain the weak; I am made

all things to all men, that I might by all means save some." 1 Cor. 9:22. We do not gather from this that this great man was a dissembler, nor that he feigned sympathy for those he sought to help. Far from this. The love of Christ "constrained" him. He studied the people for whom he laboured, entered into their experiences, and learned just what would meet their wants. He rejoiced with those who rejoiced, and wept with those who wept. No personal sacrifice, no self-denial, was too great for him to make for others. He forgot himself in his love for them. So entirely did he give himself up to those for whom he laboured, that he was able to say, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 1 Cor. 9:19.

Paul's manner of labour for the salvation of men was undoubtedly a living commentary on the words of Jesus, "Be ye therefore wise as serpents and harmless as doves." It is only by observing this counsel that any one can labour effectually in the missionary field. And it is safe to say that a great deal of the fruitless missionary work over which so many lament, is the result of a failure to work according to a wise purpose.

Some are too mechanical, too cold, too formal in their personal efforts for others. They do not come close to the persons they desire to help; they do not get into their hearts. Others are too irregular, too scattered, in their efforts. They do not follow up their work long enough to mature it, and secure fruit. In religious matters, people usually act slowly. This is especially true in changing their opinions of religious doctrines. And it is well that it is so. Those who are driven about with every wind of doctrine are unstable and unprofitable. Much more might be accomplished if the workers would be more patient, more persevering, and more decided in their work.

The hearts of men is the soil into which the missionary worker is to sow the seed, the Word of God. The nature of the soil should, if possible, be understood by every sower. When this knowledge is gained, when we know something of the experiences, trials, religious bias, and, above all, the present desires, of the one for whom we labour, then we can work much more successfully. To illustrate: The following is from a letter recently received from one to whom the Echo had been sent. "I must thank you for the copies of the BIBLE ECHO. They have been read with interest. Our household is one in which all love Jesus, and all unite in working for Him. The second coming of Christ is looked forward to with reverence and praise."

Other good words follow; but the above is enough to direct the worker in his plans. It is evident that in this case, tracts bearing on the different phases of the coming of Jesus should be sent from time to time; and in the correspondence reference should be made to other important Bible truths.

Here is another: "I thank you very much for sending me the BIBLE ECHO. I assure you that it is a welcome visitor to me. I love anything that is from the Bible, and I read a great deal. Mrs. White's book, 'The Great Controversy,' beats them all for Bible truth and light. I will send pay for my subscription to the Echo and for the book 'Steps to Christ.'"

Such open, frank letters do not leave you in doubt as to where the writer stands. Having thus gained a knowledge of the soil, the next thing is to study the seed. A worker should

know the contents of every tract sent out, and should mark with a pencil the paragraph that seems the clearest and the dearest. This should also be done with the articles of the BIBLE ECHO. Those to whom they are sent may be very busy, and, not knowing the articles, may not read any. Whereas if a good article is marked, their attention will be directed to that particular one, and in the majority of cases it will be read.

Where personal labour is performed by visiting, holding Bible-readings, etc., it is much easier to obtain a knowledge of those with whom we labour, and to do effectual work.

The world is full of woe. Thousands around us are burdened down with heavy loads. Many are desiring to know the way to the "celestial city," and are waiting for the humble, earnest worker to kindly point out the way.

Dear fellow-labourer, shall we not henceforth renew our diligence, study our field and our methods, and do a more effectual work than hitherto? * * *

SOUTH AFRICA.

A GENERAL meeting was held in the new college building in Claremont, one of the suburbs of Cape Town, commencing Dec. 2. The brethren and sisters came together with an earnest desire to seek the Lord, and obtain a deeper, richer Christian experience; and to that end much time was given to real Bible study, practical talks on different branches of the work in which we are engaged, and to prayer and praise meetings, besides those for business. The tender, melting Spirit of the Lord was present, and many testified to having received great light and blessing. The meetings for business were characterised by a spirit of union and harmony, while at the same time there was full and free discussion.

Up to this time, South Africa had been a mission field under the management of the General Conference; but at this meeting a Conference was organised with A. T. Robinson as President. A Board of Trustees was chosen to have the oversight of Claremont Union College; but the work of the tract society and Sabbath-school will be conducted for the present under the direction of the Conference Executive Committee.

The College property, including land, buildings, furnishings, etc., cost over £7,300, and of this sum £2,400 was still to be provided for. At this meeting over £1,600 was pledged towards the deficiency. The college owns twenty-three acres of land; and if part of it can be sold on favourable terms, the remaining indebtedness can be discharged.

The meeting continued over two Sabbaths, and before its close six persons were baptised.

SUCCESSFUL TRACT DISTRIBUTION.

TWO YEARS ago, while living on my farm, I set the hired man to planting corn (maize). I placed in his hands a corn-planter of the Babcock pattern. He understood his business, and taking the machine, he started across the field at a swinging gait, planting a row of corn as rapidly as he could walk. I congratulated myself that the 5s. invested in the machine was well laid out, since it enabled one man to do the work of four or five men. Near me there lived two successful farmers who would not tolerate a corn-planter on their premises, but persisted in planting all their maize with hoes, in the old-

fashioned way. I said to myself, These men are old fogies who always do everything just as their grandfathers would have done it; but knowing that they were very successful farmers, I broached the subject to one of them. "Why," said he, "we know that our method is slow and expensive; but we believe that what is worth doing at all is worth doing well. With your corn-planter, you can plant five hills to our one; but when our corn is planted, you will find just three kernels in a hill, and those distributed at proper distances apart. Your corn-planter, on the contrary, will cast everywhere from two to six kernels at once, and generally leave them piled one upon another. The result is, that you either have too few stalks in a hill or so many that they crowd each other, and most of them fail to mature any corn at all."

The result proved that they were correct; for their fields yielded evenly and largely, while many hills in mine produced nothing but nubbins. This bit of experience made me a wiser, if not a richer man.

In thinking over the tract work lately, and regretting the enormous number of pages which are distributed, with, on the average, very meagre results, I asked myself whether the motto of my farmer friends would not work as well in handling the precious seed of truth as it did in planting one of our most useful cereals. The writer has a suggestion to make in regard to one kind of tract work; *i. e.*, that which is done by mail. One earnest worker gets a list of names and commences operations on a large scale. He wraps his tracts, and sends them to A, B, and C, without a word of explanation, or even an invitation to them to read them. The result is, that when the packages are opened, they are thrown aside after a hasty glance, the recipient taking it for granted that they are either advertisements in disguise, or the product of some half-crazed brain. Who could blame him for such a conclusion, when he remembers what a flood of worthless matter is being sent constantly to the address of every person whose name and locality can be ascertained?

Another zealous tract distributor hears good things spoken of some distinguished clergyman like D. L. Moody, or some great statesman like Gladstone. He says to himself that such men seem to be sincere. In the exuberance of his hope, he immediately mails to each one of them from 1s. to 2s. worth of tracts, and anxiously awaits the result. Day succeeds day, week succeeds week, and month succeeds month, and the great evangelist and the Premier of England go on with their usual vocations as though they had never read the publications mailed to them. In all probability they never have; nay, more, it is to be presumed that they never saw them and never will see them.

Do you inquire after the remedy? In the first place, I suggest that it is not best to expect too much of the world's great men. Do not neglect them altogether, but remember that not many "wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:26. There are one hundred chances that your shot will take effect on a conscientious and humble man, to where there is one that it will reach the so-called great men of the earth. Secondly, it is, generally speaking, not best to send too much reading matter to an individual in the outset. Many men would read a small tract, who would turn away with disgust from a handful of them. Thirdly, in the majority of cases it is best to have each tract accompanied

by a short, direct, and modest note of explanation. Fourthly, do not wrap your tracts and letters together and mail them in the form of a roll. It will be taken for granted that the roll contains only printed matter, and the latter will be opened by the first one into whose hands it may chance to fall. If, under these circumstances, it reaches its destination, it will be a marvel. Fifthly, when you are especially anxious to do all in your power to make your effort a success, place your letter and your tract together in an envelope and seal and mail them, directing the same with a plain hand and a complete address, to the person by whom you wish to have them read. Sixthly, when your letter is mailed, accompany it with the prayer of faith, and hope for the best.

The great advantage offered by the plan of mailing tracts in sealed envelopes at letter rates, arises from the circumstance that they are quite certain to reach their destination; whereas those mailed in any other form are liable to fail in this particular. But in most cases it is better that tracts should be mailed without letters of explanation and in the form of printed matter than that they should not be mailed at all.

W. H. LITTLEJOHN.

News Summary.

Russia is negotiating a loan of £15,000,000 within the bounds of the empire.

A number of Christians have been murdered in a Mohammedan outbreak in Armenia.

A rich gold mine has been discovered in Ecuador, one of the South American republics.

German and English traders are accused of supplying firearms to the Arab slave traders of Central Africa.

In 1892 goods were imported into Victoria to the value of £17,157,232; the exports amounted to £14,214,542.

The British House of Commons has voted £5,000,000 towards the construction of twenty-six new war vessels.

It is said that some of the southern provinces of Russia are suffering from a famine as severe as that of a year ago.

The "black death" is ravaging the eastern portion of Prussia. Schools are closed, and hundreds of persons are dying.

The Labour Bureau in Melbourne has found work for 8,000 out of the 17,000 persons whose names have been registered.

The British Admiralty are opposed to the scheme of connecting England with France by a tunnel under the English Channel.

The liquor traffic is said to cost the United States, directly and indirectly, £28,000 every hour, and to kill, in the same space of time, 185 men.

Hamburg is said to have the worst water and the best beer of any city on earth. For the moral, observe the result when cholera struck Hamburg!

The Emperor of Japan has voluntarily accepted a reduction of £60,000 a year in his income, the money to be used in strengthening the navy.

The king of Dahomey, in preparing to re-open hostilities with France, made a sacrifice of a thousand of his slaves as a propitiatory offering to the Dahomeyan gods.

The Ameer of Afghanistan has declined to meet General Lord Roberts, the representative of Great Britain, in a conference respecting the delimitation of the northern Afghan frontier.

A British outpost on the northwest frontier of India was recently attacked by tribesmen, and in the fight that followed twenty-four men of the British forces and two hundred natives were killed.

The Pope is said to be writing an encyclical on the situation in Europe.

A gang of Russian exiles were recently overtaken by a severe storm near Tomsk, Siberia, and 280 of them perished.

A terrible storm has swept over New Caledonia, New Hebrides, and Loyalty Islands, causing great loss of life and destruction of property.

A terrible famine prevails in one of the northwest provinces of China. Every day hundreds are dying from starvation, and many men have sold their wives and daughters to buy food.

The German Reichstag has rejected the vital clauses of the Army Bill. Emperor William and Count von Caprivi are indignant, and a dissolution of the legislative body is anticipated.

It is believed in financial circles in London that the arrangement which the Melbourne banks have entered into for mutual support, is a step toward the restoration of confidence, and so of better times.

An immense dining-hall for students has been opened in Vienna, where 2,000 students can dine together. The rates are 10s. per month for dinner alone, 14s. for two meals, and 18s. for three meals.

Lord Randolph Churchill says that autonomy for Ireland, as proposed by Mr. Gladstone, means government by Rome. The people of Ulster agree with him, and are organising to resist it by force of arms if necessary.

Work has been commenced on a ship canal between lakes Erie and Ontario. The canal is part of a scheme to connect Lake Erie with New York by a water-way via Lake Ontario, the St. Lawrence, and the Hudson River.

An English cartoon represents John Bull as giving Gen. Booth £100,000, saying, "Go and save the submerged tenth." With the other hand he gives the saloon-keeper £100,000,000, and bids him "Go on submerging the masses."

The drink bill of New South Wales for 1892 was £4,775,359, or £4 10.1. per head of the population. Large as this sum is, it is nearly half a million less than the drink bill for 1891, which was £5,275,170. But 1891 was a year of phenomenally "careless drinking."

The trial of officers of the Anglo-Australian bank for issuing a false report and balance sheet, has just been concluded in Melbourne, and three of the men, Staples, Norwood, and Haraldson, have been sentenced to five years', two years', and six months' imprisonment, respectively.

A village on the coast of China was recently raided by pirates, who carried away a quantity of plunder and murdered several persons. The villagers gathered a strong force, and captured several of the pirate junks. Sixty of their prisoners were slaughtered, and their hearts eaten in the presence of two of the pirates, who were reserved for special mutilation.

The area inundated by the recent floods in New South Wales presents a scene of terrible devastation as the waters recede. Bridges are gone, trees uprooted, homes and farms wrecked, and hundreds of dead horses and cattle strewn around. Many hard-working persons have lost everything. Eight persons are known to have been drowned, and many others are missing.

The Roman Catholics propose to hold a congress at Chicago this year in connection with the World's Fair. It is said that if the basis of representation that has been arranged is carried out, there will be about 2,500 delegates present. These, with the large number of prelates and priests who will be attracted to the congress, will make a very imposing gathering. Care has been taken in the selection of the subjects to be discussed.

All religions are tolerated in every South American state except Ecuador; from this state, all forms of worship except the Roman Catholic are excluded. In Bolivia, although other forms of worship are tolerated in a limited sense, the Catholic religion is the only one that can be publicly practiced. In most of these republics, Catholicism is the religion of the state; but in some, church and state are very distinctly separated, as in Brazil.

Health & Temperance.

GENERAL APPLICATIONS OF WATER.

BATHS applied to the whole surface of the body are among the most powerful means of affecting the human system, in either health or disease. Baths of a temperature less than that of the body, 98°, unless of very brief application, uniformly decrease the bodily temperature. The cool full bath, when prolonged, diminishes the production of heat throughout the whole system, besides abstracting large quantities by its contact with the body. The diminution of temperature continues for hours after the bath, in cases in which it was excessively high at the time of administration. Hot baths have, in general, an opposite effect.

Plunge Bath.—The hot baths of the ancient Greeks and Romans were usually followed by a plunge up to the neck in a large basin of water four or five feet deep, and large enough to allow the exercise of swimming. Many hydropathic establishments employ the same bath after packs and sweating baths. A bath of this kind is not always attainable without great expense; and it possesses no particular advantage over other methods of cooling the surface after a warm bath. It is a very severe form of bath when employed at a low temperature. In the days of Priessnitz, it was used at a temperature of 45° to 50°. More harm than good would result from a continuous employment of such treatment. The cool plunge should be of but a very few minutes' duration, and the patient should rub himself vigorously during the bath.

Sponge Bath.—The sponge or hand bath is perhaps the simplest and most useful mode of applying water to the surface of the body; for it requires the use of no appliances which every one does not possess, and it can be employed by any one without elaborate preparation, and under almost any circumstances. A great quantity of water is not required; a few quarts is a plenty, and a pint will answer admirably in an emergency. A soft sponge, or linen or cotton cloth, and one or two soft towels, or a sheet, are the other requisites. The hand may be used in the absence of a cloth or a sponge for applying the water.

The temperature of the bath should not be above 95°, and 90° is generally better. Most people can habitually employ a temperature of 75° or 80° without injury. The use of a much lower temperature is not commonly advisable, and is often productive of great injury.

Begin the bath, as usual, by wetting the head, saturating the hair well. Wash the face, then the neck, chest, shoulders, arms, trunk, and back. Rub vigorously until the skin is red, to prevent chilling; for even when the temperature of the room is nearly equal to that of the body, the rapid evaporation of water from the surface will lower the external temperature very rapidly unless a vigorous circulation is maintained.

The bath should not be prolonged more than ten or fifteen minutes. Five minutes is sufficient to secure all the benefits of the bath, and even three minutes will suffice for a very good bath.

Persons who chill easily will find it better to bathe only a portion of the body before drying it. Some will even find it necessary to retain a portion of the clothing upon the lower part of the body while bathing and drying the upper part.

Weakly patients may receive this bath with very little disturbance, even in bed. Only a small portion of the body should be uncovered at a time, being bathed, dried, rubbed, and then covered while another part is treated in a similar manner.

This bath is applicable whenever there is an abnormal degree of bodily heat, and in such cases may be applied every half-hour without injury, and even oftener. It is useful in cases of nervousness and sleeplessness, in chorea and laryngismus stridulus, also in that curious affection in children known as "catch in the breath." In fact, whenever water is required in any form, this bath may be used with advantage, the



VINCENZ PRIESSNITZ.

temperature being suited to the case. Sponging with water as hot as can be borne will often relieve for several hours the profuse sweating of consumptives. Hot sponging of the face, neck, and head are useful in relieving the headache of catarrh and influenza, and in stopping nose-bleed.

Full Bath.—For this bath a tub is required the length of the body, about eighteen inches deep, two feet wide at the top, and, preferably, six inches narrower at the bottom. It is better to have the end intended for the head a little elevated. Place in the tub sufficient water so that the patient will be entirely covered, with the exception of the head, when he lies upon his back. During the bath, the body should be vigorously rubbed by the bather or an attendant, or both, particular pains being taken to knead and manipulate the abdomen, in a gentle but thorough manner. The temperature of the bath, when taken for cleanliness, or for its soothing effects, should be not higher than 95° to 98°, and it should be cooled down to about 85° or 90° before the conclusion of the bath, by the addition of cool water.

Very cold baths are used by some, especially in Germany, in the treatment of fevers, so low a temperature as 60° being often employed. The most approved mode, however, is what is

called the graduated bath, in which the temperature is gradually lowered until the desired effect has been produced.

When used to excite action of the skin, a hot bath should be employed. Begin the bath at 98° or 100° F., and gradually raise to 108° or 110°, continuing for 10 to 15 minutes. Then remove the patient, wrap him in blankets, and let him remain sweating two or three hours.

The full bath is one of the most refreshing of all baths, being also one of the most pleasant. Employed at a low temperature, it is a powerful means of reducing excessive heat in fevers. The hot full bath very greatly relieves the pains of acute rheumatism, colic, gall-stones, and sciatica, and is almost a specific for colds, if taken soon after their contraction, just before retiring.

Immersion in warm water is undoubtedly the best known remedy for extensive burns.

Very hot and very cold temperatures are quite hazardous with this bath, since it involves so large a portion of the body. Such extremes are rarely useful in any case, and should not be used except under the eye of a physician. We have found that the cold bath is much better borne if the patient is well anointed with vaseline before being placed in the water. The effects are not diminished.—J. H. Kellogg, M.D., in *Home Hand-Book of Hygiene and Medicine*.

A CELEBRATED HYDROPATHIST.

VINCENZ PRIESSNITZ, celebrated as the founder of the system of hydropathy, was born at Gräfenberg, in Austrian Silesia, in 1799. Having been severely injured by a loaded cart passing over his body, he was enabled to effect a cure by the application of cold water, which he subsequently made use of as a healing agent in various diseases when consulted by his neighbours. In 1826 he opened a hydropathic institution at Gräfenberg, which was soon resorted to by invalids from different parts of Germany and other countries of Europe. The fame of his successes became at length so great that the number of his annual guests exceeded one thousand. His system excluded all medicine and stimulants of whatever kind, as well as blistering and depletion in any form, relying only on the various applications of water, abundant out-door exercise, wholesome diet, etc. He died in 1851.—*Lippincott's Biographical Dictionary*.

THE liquor traffic does not exist simply to supply a demand, but to create one. It is not, as arsenic, or a razor, a mere instrument for accomplishing a desire, but an active agent in arousing and developing the desire itself. It is a question whether all of us have not more or less of an innate tendency to drunkenness. The saloon is established for the purpose of developing that tendency. All the business methods resorted to to stimulate trade are so many means employed to develop that tendency. The question is not, therefore, whether a business that supplies an existing demand for stimulants should be tolerated, but whether a business that so devotes itself to creating such a demand, in short to drunkard-making, as even to establish brothels in order to lure men to drink, is a business that is entitled to the protection of society and the sanction of the law.—*New York Voice*.

Gospel Workers.—By Mrs. E. G. White. A compilation of carefully selected extracts from the "Testimonies of the Church," and other writings of the author. Designed to give instruction to ministers and missionary workers. Cloth, silver side stamp, 480 pages (postage 4d.) 4 0

The Bible Echo.

Melbourne, Victoria, April 1, 1893.

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

THERE is a very encouraging interest in the meetings which Brn. Hare and Steed are holding at Kellyville, near Parramatta, N. S. W., and we rejoice with them in the tokens of the blessing of God. The meetings had been in progress three weeks when the first Sabbath meeting was held, and twenty-four came out. Already the people are beginning to talk about building a meeting-house.

It has been decided to stop the publication of OUR YOUNG FRIENDS, the little Sabbath-school paper issued from this Office. Its place will be taken by *Our Little Friend*, an instructive and interesting paper for the little folks, published at Oakland, California. It can be ordered through this Office; through the Australian Tract Society, 76 Pyrmont Bridge Road, Sydney; or the New Zealand Tract Society, Banks Terrace, Wellington, New Zealand. Terms, single subscriptions, 3s. per year; in clubs, 2s. 6d. per year.

IN South Australia the Education Act is similar to the one in Victoria, excluding the Bible and religious instruction from the state schools. This Act the Scripture Education League have been doing their utmost to overthrow. The subject has been discussed in religious journals, lectures have been given, and the different districts of the colony thoroughly canvassed with petitions. The Minister of Education and others favouring the law as it now stands are no less active, and an important crisis on this question has been reached in that colony.

There is nothing that the human heart holds dearer or more sacred than its religious emotions; and it is right that it should be so, for there is nothing more important than our eternal destinies. But this fact gives the League great vantage ground in its work with those who have not had their attention called to the great principles of religious liberty that underlie the whole question. Read the article in this number on "The Bible and the State Schools," and suspend judgment until the whole subject is before you in other articles that are to follow.

A SHORT time ago it was mentioned in the ECHO that successful meetings were in progress in the city of Bath, England. At latest accounts, the interest was increasing. The Sabbath question had been partially presented, and twenty had taken their stand on the truth. Meetings have been commenced in Belfast, Ireland, with an encouraging outlook.

MANY of the readers of the ECHO were personally acquainted with Bro. and Sister Morrison when they were in the colonies, and will be interested to know that Bro. Morrison was at the general meeting in South Africa, mentioned in the department "From the Field." He was working there with his usual energy and success. Sister Morrison did not accompany her husband to Africa, but remained in London.

WE may be daily learning more of our Heavenly Father, gaining a fresh experience of his grace; then we shall desire to speak of his love; and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of his presence.

If we would but think of God as often as we have evidence of his care for us, we should keep Him ever in our thoughts, and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends, and it should be the most natural thing in the world to make Him first in all our thoughts, to talk of his goodness and tell of his power. The rich gifts He has bestowed upon us were not intended to absorb our thoughts and love so much that we should have nothing to give to God; they are constantly to remind us of Him, and to bind us in bonds of love and gratitude to our heavenly Benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Christ, who is able also to save them to the uttermost that come unto God by Him.—Mrs. E. G. White.

THE EASTERN QUESTION.

THE Melbourne Age of March 11 contains an interesting editorial on the extensive preparations being made by Russia to drive the Turk from Europe and take possession of Constantinople. This is practically the meaning of the Eastern Question, which has been defined as the "Driving of the Turk from Europe, and a scramble for his territory."

It is safe to say that, taken in all its bearings, there is not a question in the politics of the world that is of more vital importance to European nations than this. And further, there is not a movement among the nations of earth that is fraught with greater interest to the religious world.

Since the fall of Turkish independence in 1840, the eyes of the leading nations of Europe have been centred on Constantinople. The reason is that it is believed that "in Turkey will be decided the fate of the world." This was the opinion of Napoleon. While a prisoner on St. Helena, he expressed his views as follows to Sir Hudson Lowe, the governor. Speaking of Russia, he said, "Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen."

Russia thinks she knows what will happen. Her policy and her expectations are thus outlined in the celebrated will left by Peter the Great to his successors. A portion of that will reads:—

Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realisation of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold

of England. Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed.

The later history of Russia shows how vigilantly she has carried out the will of Peter the Great. She has encroached upon Turkish territory and sliced it off by piecemeal, until Turkey in Europe is but a shadow of what it once was. Russia now has complete control of the Black Sea, and has established there a powerful naval fleet. She has constructed her military railways so that she can in an incredibly short time land her enormous forces at Constantinople.

Turkey is mortgaged to Russia for more than she is worth, and now, after perfecting every arrangement for covering Constantinople with her forces, Russia demands payment from Turkey. The present position is thus presented by the editorial referred to above:—

The statement of the Vienna correspondent of the London Standard that Russia has perfected plans for the landing of 40,000 troops at Constantinople at any time at which it may be desirable to do so is by no means pleasant reading. Russia in possession of Constantinople means a perpetual menace to the route from Europe to India and Australia. If it be true that Russia is now ready to attack Constantinople, what is there to prevent her seizing it at any time? Certainly not the Turkish fleet. For years her ironclads have been rotting in harbour without being armed. Her warships are now completely obsolete, and have not left the Golden Horn for fifteen years. Whatever be the reason for its decadence, the Porte could make no resistance to a Russian fleet. Nor could England offer any help; for, long before her fleet could arrive in the Bosphorus, Russia would be in possession of the coveted city, and its approaches be covered by her fleet. But the moment Constantinople falls into the hands of a power with a fleet, and one anxious to extend its commerce, the supremacy of England in the East must receive a severe shock, if not a death-blow. The time seems to be approaching when the unspeakable Turk must clear out of Europe; and the question of paramount importance is, Who shall be his successor in Constantinople? It is natural that Russia should consider herself the true heir. But Constantinople in Russian hands might soon become a formidable rival for the trade of the East with London herself, and we have seen that a Russian fleet in the Golden Horn would be a perpetual menace to the British trade route to the East.

On this same point the Sydney Morning Herald recently gave utterance to the following:—

No doubt the Porte is well informed as to the Russian designs upon his territory, and is a party to the belief now general in Europe that Russia intends to seize Constantinople by a sudden rush, and that she is rapidly preparing for this coup.

More on this question in the next issue.

A. G. D.

ANOTHER NEW TRACT.

IN the last issue of the ECHO it was announced that a new tract on "Religion and the State" was being printed at this Office. We have now to say that another tract entitled "The Bible and the State Schools" will be ready by the time orders can reach the Office. This is a sixteen-page tract, and treats on one of the live issues in Australia. Let the orders come in. Price, 1d., post-paid.

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