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THE COLOSSEUM AT ROME.

H. P. HOLSER.

WALKING about two hundred paces south-east from the arch of Titus, with the ruins

dedication five thousand animals were slain in its arena. At that time the gladiators were slaves, and trained and compelled to fight with one another and with wild animals, "to glut the savage eyes of Rome's proud populace."

The building was erected on the site occupied by the fish ponds of the garden of Nero; it was elliptical in form, 157 feet high, and nearly one-third of a mile in circumference. It had seating capacity for about 100,000 spectators. The arena was

furnished building materials for the princes.

"In the fifteenth century Paul II. here procured materials for the construction of the Pal. di S. Marco, Cardinal Riario for the Cancelleria, and Paul III. (1534-49) for the Palazzo Farnese. Sixtus V. proposed to establish a cloth-factory here, and Clement XI. actually used the building for the manufacture of saltpetre. . . . Some of the popes, particularly Pius VII. and Leo XII., have averted the imminent danger of the fall of the ruins by



THE COLOSSEUM AT ROME.

of the imperial palaces and gardens on our right, we arrive at the Colosseum, one of the most extensive ruins at Rome. Formerly it was called the amphitheatre, and afterwards the Colosseum, from a colossal statue of Nero that stood near by. The building was begun by Vespasian and finished by Titus A. D. 80, and was constructed for the purpose of celebrating games, and witnessing gladiatorial combats and fights with wild beasts. It is claimed by some authorities that on its

278 feet in length, and 177 in width. Our picture shows a part of the arena, with a portion of the arches and walls in the background, upon which the tiers of seats were arranged. The building was last used for public games and bull fights in the early part of the fourteenth century; from that time it began to fall into decay, and was successively used as a fortress, as a place for herding animals, and as a stone quarry; for a considerable time it

the erection of huge buttresses. . . .

"The exterior of the still preserved north-east portion, on the side next to the Esquiline, consists of four stories, the first three being formed by arcades, the pillars of which are adorned with half-columns of the Doric, Ionic, and Corinthian order, in the first, second, and third stories respectively. A wall with windows between the Corinthian pilasters forms the fourth story. Statues were placed in the arcades of the second and

third stories, as appears from the representations on ancient coins. At the ends of the diameters are the four triple principal entrances, those next to the Esquiline and Cælius being intended for the emperor, the others for the solemn procession before beginning the games, and for the introduction of animals and machinery. . . . The arcades of the lowest story served as entrances for the spectators, and were furnished with numbers up to 80, in order to indicate the staircases to the different seats. Below, on the exterior, are two rows of arcades, and then a massive structure for the seats. Every fourth arch contains a staircase.

Part of the tiers of seats is still distinguishable; the foremost, called the podium, was destined for the emperor, the senators, and the vestal virgins. The emperor occupied a raised seat called the pulvinar, and the others had seats of honour. Above the podium rose three other classes of seats, the first of which was allotted to the knights. The humbler spectators occupied the last division, in a colonnade, on the roof of which were stationed sailors of the imperial fleet for the purpose of stretching sail-cloth over the whole amphitheatre to exclude the glare of the sun. Apertures are still seen in the external coping with corbels below them, for the support of the masts to which the necessary ropes were attached."

Pictures of the exterior of the Colosseum do not give a just idea of its magnitude; for then one gets the idea of a massive wall only; but as shown in the cut, the masonry of the outer wall continues to the arena, a distance of 166 feet; within this masonry were arches, passages, and stairways leading to the various tiers of seats. At present but one-third of the building remains; yet the materials that still exist are estimated to exceed in value half a million pounds sterling.

The arena was surrounded by a wall twelve feet high, with a railing on the top to protect the spectators against a sudden spring of the animals. In this wall were doors leading to the dens where the animals were kept. The gladiators, and in later times the Christians, were placed in the arena, and then half famished lions freed from their dens. When blood began to flow, its scent would set the other hungry beasts in their dens below a-raging and howling, while those on their seats above clapped their hands in savage glee. In some cases dens were made beneath the arena, with trap-doors, so that animals could suddenly be ejected into the midst of the arena. How many Christians met a martyr's death in this arena, we know not, but the number must have been considerable.

A short distance beyond the outer wall shown in the left of our picture, is a huge base, which was the fundament of the colossal gilded bronze statue of Nero; the figure was 117 feet in height, was surrounded with rays, and was erected as god of the sun by order of the emperor himself. According to our best data, this image must have been in progress of construction about the time that the apostle Paul was in Rome. With

such veneration for the sun as was shown by heathens like Nero and his associates, who were throwing Christians, as atheists, to wild beasts for their amusement, it is not very likely that the apostle would have substituted the day of the sun for the Lord's Sabbath. Had the Christians been willing thus to honour the chief god of the Romans, they might have escaped the terrible martyrdom that so many suffered.

Calling the top of our picture north, let us pass out of the arena to the southeast, and we face the arch of Constantine, one of the best preserved of the ancient monuments, and one of the most imposing in Rome. Continuing through the arch in the same direction, half an hour's walk brings us to the gate of St. Sebastian, which opens into the Appian Way. Shortly before reaching the gate, we pass the tomb of the Scipios on the left. Continuing out on the Appian Way about two miles, we come to the fields beneath which are some of the catacombs, which contain many marks of the Christian worship that here took place to escape persecution in the early days of the church.

In passing from the Colosseum to the gate, we have on our right extensive ruins of imperial palaces and gardens. The Colosseum was always regarded as a symbol of Rome's greatness, and there is a prophecy of the Anglo-Saxon pilgrims which runs thus:—

"While stands the Colosseum, Rome shall stand;
When falls the Colosseum, Rome shall fall;
And when Rome falls, with it shall fall the world."

General Articles.

O, FOR hearts to love as did the Master,
Those who sadly fail in life;
O, for willing hands that labour faster,
The fiercer grows the strife.

FAITH FINDS CHRIST.

MRS. E. G. WHITE.

COMING to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in his Word. The blessing is free to all. The invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

Then come, and seek and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good thing to merit the favour of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ, we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfections, make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him, not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every

name, the only name given among men whereby we can be saved, claim the promise of God, saying, "Lord, forgive my sin. I put my hand in thy hand for help, and I must have it or perish. I now believe." The Saviour says to the repenting sinner, "No man cometh unto the Father but by Me, and him that cometh unto Me, I will in no wise cast out."

When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith. But to talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails nothing. The wondering crowd that pressed close about Jesus realised no accession of vital power from the contact. But when the poor suffering woman, who for twelve years had been an invalid, in her great need put forth her hand, and touched the hem of his garment, she felt the healing virtue. Hers was the touch of faith, and Christ recognised that touch. He knew that virtue had gone out of Him, and turning about in the throng, He asked, "Who touched Me?" Surprised at such a question, the disciples answered, "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" "And Jesus said, Somebody hath touched Me; for I perceive that virtue is gone out of Me. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her, Daughter, be of good comfort; thy faith hath made thee whole; go in peace." The faith which avails to bring us into vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Nothing but divine power can regenerate the human heart and imbue the soul with the love of Christ, which will ever manifest itself in love for those for whom He died. The fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith, meekness. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of immutable promises with the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great."

We should grow daily in spiritual loveliness. We shall often fail in our efforts to copy the divine pattern; we shall often have to bow down to weep at the feet of Jesus, because of our short-comings and mistakes; but we must not be discouraged; pray more fervently, believe more fully, and then, with greater steadfastness, abide in Christ and grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance.

Wherever there is union with Christ, there is love. Whatever other fruits we may bear, if love be missing they profit nothing. Love to God and our neighbour is the very essence of

religion. No one can love Christ and not love his children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fibre by fibre we have been united with the living vine, we shall give evidence of the fact by bearing rich clusters of fruit. If we are connected with the light, we shall be channels of light, and in our words and works we shall give light to the world. The light that shines in the face of Jesus Christ, is reflected by his followers, to the glory of God.

GOD IS LOVE.—NO. 2.

G. E. FIFIELD.

"God is love." In Him are hid all the treasures of wisdom and knowledge. God has revealed Himself both in his work and in his Word, and these revelations agree in this truth. All that the broadest science can do is to comprehend something of the plan of creation, and this whole creation is but the materialisation of the divine thought. The plan is God's—a part of the Infinite Mind.

What the Word of God seeks to do is to reveal in human language the divine plan of redemption, a plan disclosing such infinite depths of love that even the angels desire to look into it; and if asked what they most thought revealed the love of God for his creatures, they would undoubtedly answer, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"God is love." What can these words mean but that love is the controlling characteristic in the mind of God, the one attribute of Deity from which all other attributes spring, and back into which they can all be traced? The Scriptures do not say that God is power. They say He is powerful, almighty. What the soul, wearied with its own hopeless struggle against sin, needs to see, is that his *power is his love*. What is the moral power of the universe but the power of God? Said Napoleon, while languishing in exile on the barren rock of St. Helena, "Alexander, Julius Cæsar, and myself founded kingdoms by the power of arms, and to-day who cares for us?" But Jesus Christ founded a kingdom by the *power of his love*, and to-day millions would die for Him.

Satan has no power to force a man arbitrarily to do wrong. If he did have that power, in that case the wrong would be solely in him, and not in the man thus forced. All evil, as all good, lies in the mind that directs the action. So God cannot force the mind arbitrarily by dictating good actions. To do that would be to destroy the individual identity, and make all men but machines to manifest God's mind. The power of Satan is therefore solely the power to *lead men* who submit their minds to him into evil. And the power of God to redeem the world is solely the power of his love to lead into righteousness men who submit their minds to Him. God's power is therefore his love. Nor can this be limited to mere moral power. What is the power that created and that upholds the universe? Faith sees in it

the same Infinite Love, without whom not a sparrow falleth to the ground, creating and upholding suns and worlds, that there may be light and heat and home for all his creatures. Thus the power of God is his love, and why need we fear? Perfect love casteth out fear by revealing the fact that the infinite reservoir of almighty force is held at the dictation of that Love that gathereth the lambs in his arms, and tenderly carrieth them in his bosom.

And what about the wisdom of God? We see his wonderful wisdom revealed in the revolutions of the stars harmoniously in their orbits, each with clock-like precision completing its revolution at just the right time, though hundreds of years in making it; crossing and recrossing one another's paths in the heavens, yet never dashing one into the other. This reveals his wisdom, and also his love for his creatures, if we look with other than blind eyes. His wisdom, separated from his love, would but teach Him our weakness and foolishness.

Shut in behind the impenetrable future, and peering with but faulty vision into the poorly comprehended past, what the soul, thus painfully conscious of its own limitations, wants to know is that God's wisdom is his love, and that all the future, to it so dark, is held in Love's hands.

After all, what is the world's foolishness but its rebellion against the wisdom of God's law, which is love?—a rebellion and a foolishness which have given birth to every throb of human pain, and every wail of human anguish. Eternity will demonstrate that the wisdom of God was but the wisdom of a fatherly, solicitous love, that saw the inevitable end of each course of action from the beginning, and only forbade those things which led to misery. And what is justice, the justice of God, but another name for his love?

And what shall I say of the wrath of God, spoken of so many times in the Scriptures? Jesus Christ came to reveal the Father. There never was a being in this earth who loved the sinner as did He, and never one who as perfectly and completely hated the sin. His love was as infinite for the sinner as was his hatred for the sin. In Him is revealed a God who ever and always completely separates between the sinner and the sin. He hates the sin because it is the enemy of the sinner, whom He loves. The plan of redemption is God's effort, by revealing his infinite love, to separate the sin from the sinner, so that sin may be destroyed, misery banished, and the universe clean, and yet the sinner saved.

Only those who finally and inseparably connect themselves with sin, so that God cannot destroy the one without destroying the other, will have to drink God's wrath against sin. Love takes no pleasure in this even. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

Thus all the attributes of God are traced back to the one attribute, and God is love. "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." There is nothing in God but love, for love includes everything good. His love reaches to the outermost rim of his mighty universe, and takes in its constant care every creature, never dropping them for a moment, however much they may constantly grieve Him to his heart.

LEAN HARD.

CHILD of my love, lean hard,
And let Me feel the pressure of thy care.
I know thy burden; for I fashioned it,
Poised it in my own hand, and made its weight
Precisely that which I saw best for thee;
And when I placed it on thy shrinking form,
I said, "I shall be near, and while she leans
On Me, this burden shall be mine, not hers.
So shall I keep within my circling arms
The child of my own love." Here lay it down,
Nor fear to weary Him who made, upholds,
And guides the universe. Yet closer come—
Thou art not near enough. Thy care, thyself,
Lay both on Me, that I may feel my child
Reposing on my heart. Thou lovest Me?
I doubt it not; then, loving Me, *lean hard!*

—Selected.

COUNTERFEIT AND GENUINE.

THE WORD OF GOD A TEST.

M. C. WILCOX.

3. A DECEPTION, akin to those already mentioned, is to exalt feeling at the expense of faith, and conscience at the expense of the Word of God. Because God sometimes gives joy and happiness in answer to true faith, Satan leads the uninstructed to confound the faith and the feeling, till feeling seems faith. Feeling may be induced by excitement; emotions may be taught to respond almost at call; but true faith is based on the faithful Word of God, feeling or no feeling (Rom. 10:17; John 20:31); and true hope is built upon God's immutable promises. Heb. 6:17, 18; Acts 26:6. He who trusts in feeling for faith is trusting in a delusion, which, if followed, will prove fatal. Our only basis of faith and hope is God's holy Word.

It is also equally a delusion to substitute conscience for the Word of God. Feeling has its place. God gives his people joy; but joy is not faith. Conscience has its place; God has given it as an inward monitor, to admonish of danger, to approve of good, but not to act as an absolute standard of right. A true conscience regards the law of God as its standard. It is the mentor of the man, not to call his attention to itself, but to bring to his mind the law of God. A conscience which does not do this is an "evil conscience" (Heb. 10:22), and the conscience of him who denies God by his works of disobedience, whatever the man may profess, is a defiled conscience. Titus 1:15, 16. But he who has that charity, or love, which counts not grievous the keeping of God's commandments (1 John 5:3), and has unfeigned faith in God's Word, has a "good conscience." 1 Tim. 1:5, 19; 3:9.

4. The great evidence whereby we may know the work of God in these days is his holy Word. Miracles have been a sign in the past when God's Word was not so prevalent, and Satan was not permitted to work with such power. The great evidence of Christ's divine mission was not his mighty works, only as those works were in harmony with the Scriptures, which testified of Him. John 5:39. Hence the appeals of the apostles were not to the evidence of the senses or to miracles primarily, especially when preaching to the people who had the Scriptures, but to the "more sure word of prophecy." 2 Peter 1:16-19.

Those who live in the last days have all the evidences which have ever been given before in all the centuries of the past. The Word of God shines out upon the moral darkness of a sinful world as never before. The people of God will not win their greatest triumph through

mighty works, but through the simple truth of God treasured in hearts made pure by the blood of Christ. Not the theory of the truth, not the love of the theory of the truth, but the love of the truth in all its purifying power, will preserve men from "all the deceivableness of unrighteousness" by which the great adversary will destroy unwary souls. 2 Thess. 2: 10-12. Such a faith in the Word of God, such a love of the truth, will unite them to God, the Author of the truth, and will enable them, though all around them fail, to stand alone with God.

And when the conflict is over, and the trials are all past; when the "King in his beauty" shall come to gather his own and lead them up to the waiting, yearning city of God, it will be said at its pearly portals, "Open ye the gates, that the righteous nation which *keepeth the truth* may enter in." But before that time shall come, even now, amid the trials and triumphs, the joys and sorrows, the light and darkness of life, the righteous can look up with unwavering faith, and sing with the psalmist: "I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth; for Thou hast magnified thy Word above all thy name."

SIGNS OF CHRIST'S COMING.

FANNIE BOLTON.

JESUS says that these signs shall be in the "sun, and in the moon, and in the stars." Luke 21: 25. John says that after the darkening of the sun "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." Rev. 6: 13. In 1833 occurred a shower of stars, meeting the specifications of the prophecy. Prof. Olmstead of Yale College adds his testimony to that of scores of others to this effect, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by history. The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface. From the middle of the Atlantic on the east, to the Pacific on the west; and from the southern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance." Mr. Henry Dana Ward, the day after the phenomenon occurred, wrote in the *Journal of Commerce* as follows: "No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet of 1800 years ago foretold it exactly." From the *Old Countryman* this testimony was given: "We pronounce the raining of fire which we saw Wednesday morning last, an awful type, a sure fore-runner, a merciful sign of that great and dreadful day which the inhabitants of the earth shall witness when the sixth seal shall be opened. . . . A more correct picture of a fig tree casting its fruit when blown by a mighty wind, it is not possible to behold."

But not only in heaven were signs to be seen, but also on the earth. "The sea and the waves roaring," says the Scripture. Luke 21: 25. There is no need to quote the record of the terrible havoc of floods and storms; for these are of daily occurrence, and the general testimony is that these disasters grow more frequent, more startling, and more fatal.

"Distress of nations" (Luke 21: 25) was to be another sign. Europe is arming every day for a most fearful and final struggle. In every land capital and labour are in conflict. In every country the cry of the oppressed goes up. Monopoly on one hand and poverty on the other, make the life of the masses a tragedy.

"Men's hearts failing them for fear and for looking after those things which shall come upon the earth" (Luke 21: 26) was to be another sign of our Lord's soon coming. This also is true; for as evil men and seducers wax worse and worse; as murder, drunkenness, and evil increase; as storm and famine and pestilence sweep through the lands, with blanched faces men look into the future, and their hearts fail for fear.

But not only in the world, but in the church the sign of Christ's coming is clear. For "in the last days perilous times shall come; for men shall be lovers of their own selves, . . . having a form of godliness, but denying the power thereof." 2 Tim. 3: 1, 2, 4. It is the complaint of the world that the church is worldly, formal, selfish, corrupt; that they have a form of godliness but do not manifest the power thereof in a well ordered, Christ-like life. But the fact that this complaint is upon your lips is an evidence that the coming of the Lord draweth nigh. We are hastening unto the consummation of all things, and to the question,—

"Have the signs that mark His coming,
Yet upon thy pathway shone?"

We would reply in the words of the hymn:—

"Pilgrim, yes; arise, look round thee,
Light is beaming from the skies.
Cast thy bridal robes around thee,
Morning dawns, arise! arise!"

Now of all times is the time to find shelter in the sure Pavilion, in the Rock of Ages. When Christ comes (and his coming hasteth greatly; for "this generation shall not pass till all these things shall be fulfilled." Matt. 24: 34), He will find upon earth a glorious church, not having spot or wrinkle, or any such thing. Out of the world growing mad in sin, out of the churches growing formal and cold, He will yet gather a peculiar people, zealous of good works, who will be purified as silver, who will be able to abide the day of his coming, and to stand when He appeareth. Will you be among that class?

GRACE.

G. B. STARR.

"Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4: 7.

GRACE is the favour and love of God towards man. It is not simply a feeling or emotion that one is supposed to receive, but includes in the one term all the blessings and helps given to man through Christ; under whatever other name they may be mentioned, *grace* includes them all. The Holy Spirit, divine power to make man more than conqueror over all his weaknesses; the ministry of the holy angels, embracing all their constant loving watchcare, and their many, many errands of love on our behalf from earth to heaven, and heaven to earth; the daily ministration of Jesus, our High Priest in the heavenly courts; the sweet incense of his own prayers for us, made fragrant with his own righteousness,—all these, and much more, are included in the grace that is so freely given to man. And "given according to the measure of the gift of Christ." Wonderful measure! Can we measure Heaven's greatest

offering, in which all Heaven was poured out in one gift?—No, no; well could Paul exclaim, "Thanks be unto God for his unspeakable gift." 2 Cor. 9: 15.

With grace meted out with such a measure, no soul, however weak and trembling, need longer fear. God has made the gift of his dear Son the measure to us of all other gifts, as it is written: "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32. How shall He not, after such a gift, give us all things that we need to be more than conquerors? and how shall He not *freely* do so? and is not this an abundance of grace? Rom. 5: 17. "My grace is sufficient for thee" is the testimony of God.

CHRIST A PERSONAL SAVIOUR.

A. E. PLACE.

I HAVE heard many people say, "I should be so happy if I could only *know* that God loves *me* and forgives me my sins!" Many are thinking such things; though they never utter them. And again: "I do not doubt that God loves Brother A. I believe that He forgives Sister B, but somehow I cannot believe for myself." Well, I am glad indeed that you believe He loves Brother A, for that shows that you believe He loves. I am also glad you believe He forgives Sister B, for that shows you do believe He forgives. But why do you believe He loves Brother A and forgives Sister B? "Why, they are so good." Is God's love confined, then, to good people? And must we be good in order to have God love us?—No, indeed. If this were so, Brother A would not be loved of God to-day. He was not always as good as he is to-day. He was once as wicked as you or I have been. Says Paul, "All have sinned, and come short of the glory of God." Did Brother A make himself good so that God could love him? The Saviour says, "Without Me ye can do nothing." And Paul declares: "Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration [re-creation], and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified *by his grace*, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly." Titus 3: 5-8. "If any man be in Christ, he is a new creature." "And you hath *He* quickened [made alive], who were *dead*."

No works of righteousness which we can do can buy the love or favour of God. Did God love Brother A while he was a sinner? Had He not, he would never have become good. Then you believe God loves a sinner. Am I a sinner? Then God loves me. Oh, how thankful I am for this truth! "But how do you know that God loves any one?" First, because He said so. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Isa. 49: 15, 16.

THERE will come a time, according to the Word of God, when probation will close, when grace will be no more extended to a fallen race, when the angel of mercy will forever fold its wings.

WHEN THE KING SHALL COME TO HIS OWN.

The lilies are set in the garden high,
They hold up their heads to watch the sky;
They stand at their post through storm and rain,
Till the King shall come to his own again.

The lilies are withering one by one,
But buds shall awake for next year's sun;
They shall open their hearts with never a stain,
And the King shall come to his own again.

I am but weak, with no arms to fight;
Great is their strength who withstand the right;
How can I aid to burst the chain,
That the King may come to his own again?

I can but watch, I can but pray,
I can but look for a brighter day;
But I know that evil shall cease to reign,
And the King shall come to his own again.

Years may be long, and I be dead;
There shall stand up worthier in my stead;
Worthy at last to join the train
When the King shall come to his own again.

O day of days! O day most bright!
White as my lilies' hearts are white;
There shall be neither care nor pain,
When the King shall come to his own again. —Sel.

THE EASTERN QUESTION.

A. G. DANIELLS.

It was shown in an article in the last issue of the ECHO:—

1. That the Eastern Question means practically the expulsion of the Turk from Europe, and a struggle on the part of the European powers for Constantinople.

2. That this measure is of the greatest interest to all Europe, because it is believed that the power which succeeds in gaining Constantinople will eventually dictate terms to the rest of Europe.

3. That this was pointed out by Peter the Great in his celebrated will to his successors in Russia, who have carried out that policy with a firm and steady hand for over two centuries. The same view was held by Napoleon; and in his vain ambition to prostrate all Europe at his feet, he continually planned to place France in possession of Constantinople.

It was also shown from late editorials that prominent journalists of the present day hold the same opinion, and view with alarm the preparations that are being made by Russia to make a rush on Constantinople, and secure the coveted position before the other powers can offer any resistance.

In a recent lecture before the military department of Yale University, Lieutenant Totten, who stands at the head of that department, said this:—

"Now Turkey is the military objective point of Europe. It is a dried-up land—her population is as thoroughly desiccated as her finance, and the power that succeeds her will eventually dominate the continent. This was plain to Napoleon one hundred years ago, and it is the plainest military diplomatic fact upon the political tablets of European statesmen. Russia has never lost sight of this fact, and it is the key to her unbroken policy. She means to secure Palestine and that gate of gates—Constantinople. There is but one solution to this problem—war, and such a war as the world has never seen,—a war that cannot fail to influence the commerce and finance of the whole globe. Each year this conflict has been more imminent, and the strain is now almost at the limit of endurance. The public press of the entire world recognises it in its editorials, and at the same time, with fatiguing carelessness, cries, 'Peace,' between the blood-red lines which stare all nations in the face. Nevertheless the nations are all alarmed, and are arming with all their might, and no one can tell what accident may be the occasion of the conflict."

These statements so full of meaning agree with the views, and with the policy too, of the various nations of Europe. The power that succeeds Turkey, says Mr. Totten, "will eventually dominate the continent." This, he says, "is the plainest military diplomatic fact upon the political tablets of European statesmen." And it is this view of things that has led the powers of Europe to so long protect the interests of the Turk. Turkey lost its independence in 1840, when the Sultan appealed to the powers to subdue the aggressive Mahemet Ali, Pasha of Egypt. Since that time Turkey in Europe has been known as the "Sick Man of the East." It has been plain to all that he must sooner or later leave the soil of Europe. Each of the great powers has fixed its eyes on Constantinople; but not one has thus far felt equal to the task of advancing to the coveted position. Alliances have been formed to prevent any one nation from obtaining what each desires, and this has maintained the Sultan in his present capital.

Meanwhile, all have been industriously preparing for the final struggle. Russia has obtained unrestricted possession of the Black Sea, and has built a powerful fleet there. She has also constructed her military railways to Sebastopol so that she can at short notice place her enormous forces around Constantinople. Germany has increased and developed her army until the strain is almost unendurable. The late visits of Kaiser Wilhelm to the different capitals of Europe were, it is well known, for the purpose of forming alliances by which the conflict might be a little longer postponed. At the same time, France has been busy picking up small islands in the Mediterranean Sea and the Indian Ocean, and in placing fortifications at different strategic points. England has secured Cyprus and extended her rule in India as far as possible. All await the impending conflict. Of course the power that first advances to seize Constantinople must meet the combined armies of other nations. And it is this that delays the attack.

Looking at the situation from a political standpoint, it would seem that the conflict must soon come, and that the results must necessarily be disastrous to all Europe. In fact, it appears that it means the destruction of kingdoms and the final re-mapping of Europe.

The Eastern Question is therefore a grave political question of great significance to all nations. But it has a wider range than even the changes or destruction that may come to earthly kingdoms. It has a most important relation to the close of the gospel and the setting up of Christ's kingdom. This we think can be made plain from the Word of God.

The eleventh chapter of the book of Daniel contains a chain of prophecy which outlines the world's history from the Medo-Persian Empire to the close of time. The facts are not presented in symbols, but stated in literal language. Beginning with the reign of Darius, the prophecy describes the rise of Grecia, its temporary division, after Alexander, into four parts, and then its final, permanent division into two parts. These were Egypt and Syria under Ptolemy and Antiochus, and they are designated as the king of the south and the king of the north. The king, or kingdom, of the south was Egypt, while the kingdom of the north was Syria, which included Asia Minor, Greece, and what is known as Turkey. The constant wars that were carried on between these kings are clearly presented by the prophet. He then passes on

to the invasion of Egypt by Antony and Julius Cæsar; describes the cruel fall of Julius and the glorious reign of Augustus, who is designated in the prophecy as a "raiser of taxes." During the reign of Augustus, five hundred years after the prophecy was written, Luke wrote that there went out a decree from Cæsar Augustus that all the world should be taxed." Thus the prophecy was plainly fulfilled.

From the establishment of the Roman Empire the prophecy points out the rise of the papacy, its dark and bloody reign for 1260 years, and its final overthrow by the French in 1798. With wonderful precision the prophet describes the reign of terror in France, the atheism, the abolition of the marriage covenant, the worship of a strange god—the Goddess of Reason—and the division of the landed estates of France for gain.

After thus presenting the details of the French Revolution, the prophet describes the invasion of Egypt by France and the feeble resistance of the king of the south. This was fulfilled when Napoleon sailed from France on May 19, 1798. His first dispatch from Egypt was dated at Alexandria July 12, and on the 24th Cairo was taken, and Egypt was placed under French rule.

Napoleon's plan was to finally take Constantinople, so he continued his journey along the Mediterranean coast, taking possession of the towns that lay in his route. But Turkey was alarmed at the speedy conquest of Egypt, and urged on by Russia and England, and assisted by their naval fleets, the Turkish forces sallied forth to meet the French at St. Jean D'Acree. The prophet thus describes this movement of the Turks: "And the king of the north shall come against him like a whirlwind" "with many ships," "and he shall enter into the countries, and shall overflow, and pass over." The Turks did "overflow and pass over." They were victorious. After sixty days Napoleon sounded the note of retreat, and fled with his shattered forces to Egypt. He was followed by the Turks, who soon succeeded in regaining their dependencies that had been placed under French rule. Thus Turkey, in fulfilment of the prophecy, scored a complete victory.

"But," says the prophet, "tidings out of the east and out of the north shall trouble him." This brings us to the Crimean war of 1853-6, when the Persians on the east and the Russians on the north sought to dispossess the Turk of his capital. By the assistance of European nations, Turkey was maintained, just as she had been by Russia and England against France. And by the help of the great powers, Turkey is still enabled to hold her fort.

And now mark the words of the prophet: "Yet he shall come to his end, and none shall help him." How direct and plain is this statement, and how near everything declares we are to its fulfilment. But what will become of the Turk when he no longer receives the help that now keeps him in possession of Constantinople? The prophet answers, "And he shall plant the tents of his palace between the seas at the glorious holy mountain." Dan. 11:45, R. V., margin. The holy land is Palestine, and the "glorious mountain" is at Jerusalem between the Mediterranean and the Dead Sea. This territory belongs to Turkey, and it is the most probable point at which the Turk will establish his capital when driven from Constantinople. It is certainly the place, for the "mouth of the Lord hath spoken it."

The Home Circle.

THE MINISTRY OF HASSAN.

By a clear well, beside a lonely road,
Hassan, the humble, had his poor abode.
He could not roam abroad in search of fame
And noble deeds, for he was bent and lame.

No eyes smiled back to his at night or morn,
And evermore he moaned, "Why was I born?
What good can I achieve? Why do I live,
Who have no strength to strive, no gold to give?"

"Others are opulent, beloved, renowned;
What can I reach? Why cumber I the ground?"
Even then a honey-bee in passing, fell,
Burdened with pollen, in his crystal well.

And Hassan raised it as it struggling lay,
Dried its wet wings, and sped it on its way.
And, still repining, sought his daily toil,
Digging and watering the needy soil

About his grape-vine, that he might one day
Share its rich fruit with those who came that way.
He pruned the cruel thorns and briars which tore
The feet and robes of travellers by his door;

He picked the sharp stones from the trodden way
Where barefoot pilgrims plodded, day by day,
And beggar children, with unsandalled
feet,
Wandered along, in weariness and heat.

He brought them, in his carven cocoa-shell,
Draughts of sweet water from his living well.
He found the lost lamb, wandering from
its own,
And soothed its shivering by his chimney-
stone;

Spared the poor moth that sought his taper's
blaze,
And fed the hungry birds in winter days;
Saved the weak fledgling, fallen from the
nest.
Calmed its wild fear, and warmed it in
his breast;

Rescued the fire-fly from the spider's snare,
And sent it on its shining path in air—
And was a helper and a friend indeed
To every suffering creature in its need,—

Yet all the while bewailed his lack of worth.
And marvelled what his use could be on earth.
But when his blameless days had all gone by,
And Hassan sought his bed of boughs to die,

A tall white angel stood beside him there,
And said, "Thou hast had many ills to bear,
O Hassan, and hast grieved in solitude
Because thou couldst not do great deeds of good;

"But since thou hast consoled the humblest things
Which weep, or crawl on earth, or soar on wings,
Cherishing all with thy wide charity,
Behold, beloved, thou didst it unto Me!"
Then Hassan saw how blindly he had wept
His narrow powers. And he smiled and slept.

—Elizabeth Akers.

THE GOVERNMENT BUILDING AT THE CHICAGO EXPOSITION.

DELIGHTFULLY located near the lake shore, is the U. S. Government exhibit building. The buildings of England, Germany, and Mexico are near by, to the northward. The Government building is classic in style, and bears a strong resemblance to the National Museum and other Government buildings at Washington. It covers an area 350 by 420 feet, is constructed of iron and glass, and cost £80,000. Its leading architectural feature is an imposing central dome 120 feet in diameter and 150 feet high, the floor of which will be kept free from exhibits.

The allotment of space for the several department exhibits is: War Department, 23,000 square feet; Treasury, 10,500 square feet; Agriculture, 23,250 square feet; Department of the Interior, 24,000 square feet; Postoffice, 9,000 square feet; Fishery, 20,000 square feet, and Smithsonian Institute, balance of space.

WOMEN OF THE BIBLE.—XXXIX.

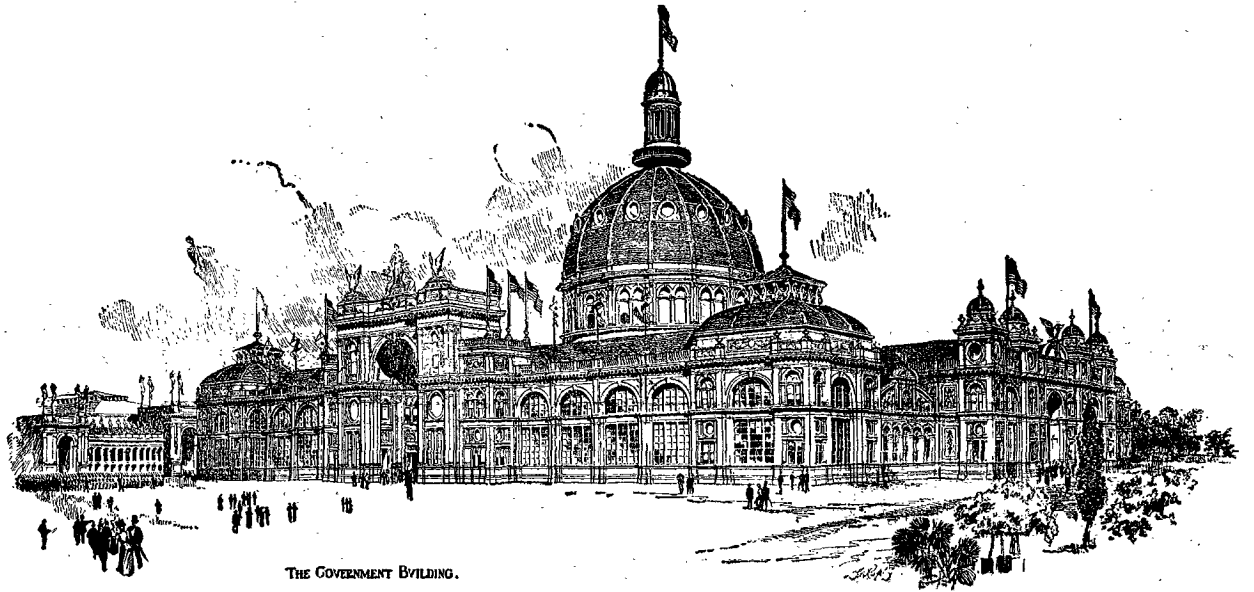
The Widow of a Prophet's Son.

A. M.

It is written: "The memory of the just is blessed; but the name of the wicked shall rot." Prov. 10:7: It was this precious truth, "*the memory of the just is blessed,*" that gave hope and courage to a certain woman of the wives of the sons of the prophets to cry unto Elisha, saying, "Thy servant my husband is dead; and *thou knowest that thy servant did fear the Lord*; and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut

God through a knowledge of God; in our Saviour's words, "This is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Do we always think of it in this light? If not, let it be our *daily prayer* that we may so regard it; and the proof of our sincerity will be seen in a more careful and constant reading of the Scriptures as the appointed means, through the operation of the Holy Spirit, by which God will reveal Himself in the face of Jesus Christ. Oh, what a gift is this to poor, lost sinners, without life, and without hope of life, to be brought into the presence of God by his only begotten Son, who by his own life hath redeemed from death *all* who will believe in Him. Yea, more; at the resurrection morn, "when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Had it not been for the creditor claiming the widow's two sons, she might never have understood God's wonder-working power in her behalf, although it was constantly exercised for her in common with all the human family.



THE GOVERNMENT BUILDING.

the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed." Then she came and told Elisha, and he said, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." 2 Kings 4.

Who can read this wonderful incident, and not be impressed with the simple, natural manner in which this miracle was wrought and recorded? Notice the prophet's inquiry, "What hast thou in the house?" and the widow's reply, "Not anything, . . . save a pot of oil." That was as nothing in her mind. But under the creative power of the Almighty Father, it was sufficient to meet her every need of body and soul; for by this miracle the Lord revealed his love, and revived her faith in Him, which would seem, from her words, to have wavered, as she tells of the creditor coming to take her sons for bondmen, and that her husband did fear the Lord. Then "why" this distress to his servant?—That her faith might be in God, through a knowledge of God, and not merely in a knowledge *about* God.

Do we not learn from a careful study of the Scriptures that this is God's gracious, loving design in all the trials and temptations that we meet with in this life? There is the difference of life and death between a faith that merely rests in a knowledge *about* God, and faith in

"He openeth his hand, and satisfieth every living creature." We are apt to forget this great fact, which should continually call forth our adoration and praise. Therefore the Lord seeks to correct this dangerous symptom in his children, by permitting the removal of *that which hid* from our eyes the true source of all we possess; that our extreme necessity may cause us to look up to Him from whence cometh our help. This is one of the many means used by our loving Father to keep us from the snares of this world, and to fix our eyes upon the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are *kept by the power of God through faith* unto salvation ready to be revealed in the last time. *Wherein ye greatly rejoice*, though now for a season, *if need be*, ye are in heaviness through manifold temptation; that the *trial of your faith*, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory *at the appearing of Jesus Christ*; whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1:4-8. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some *strange thing* happened unto you;" but remember that "grace and peace" are multiplied unto us "*through the knowledge of God, and of Jesus our Lord*, according as his divine power hath given unto us all things that pertain unto

life and Godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:2-4. Then let us gladly suffer the loss of all things for the "excellency of the knowledge of Christ Jesus our Lord, . . . and be found in Him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith."

"Thou ever-present aid
In suffering and distress,
The mind which still on Thee is stayed
Is kept in perfect peace.

hearts. Lightning, thunder, hail, storms, and winds, rather than the hurricane of scolding. Let all the powers that be wage a war of kindness on all the scolders, that they may be overcome with a better spirit.—Selected.

Useful and Curious.

THE FLAMINGOES.

THE beauty of plumage which characterises so many of the American forest birds, adorns,

of a goose, but more elongated. The rude construction is sufficiently high to admit of her sitting on it conveniently, or rather riding, as the legs are placed on each side at full length. Their mode of feeding is no less remarkable. Twisting their neck in such a manner that the upper part of their bill is applied to the ground, they at the same time disturb the mud with one of their webbed feet, thus raising up from the water insects and spawn, on which they chiefly subsist.

The rose-coloured flamingo, with red wings and black quills, adorns the creeks and rivers of tropical Africa and Asia, and in warm summers extends his migrations as far northwards as Strasburg on the Rhine. The sight of a troop of flamingoes approaching on the wing, and describing a great fiery triangle in the air, is singularly majestic. When about to descend, their flight becomes slower, they hover for a moment, then their evolutions trace a conical spire, and, finally alighting, they immediately arrange themselves in long array, place their sentinels, and begin their fishing operations.—*The Tropical World.*

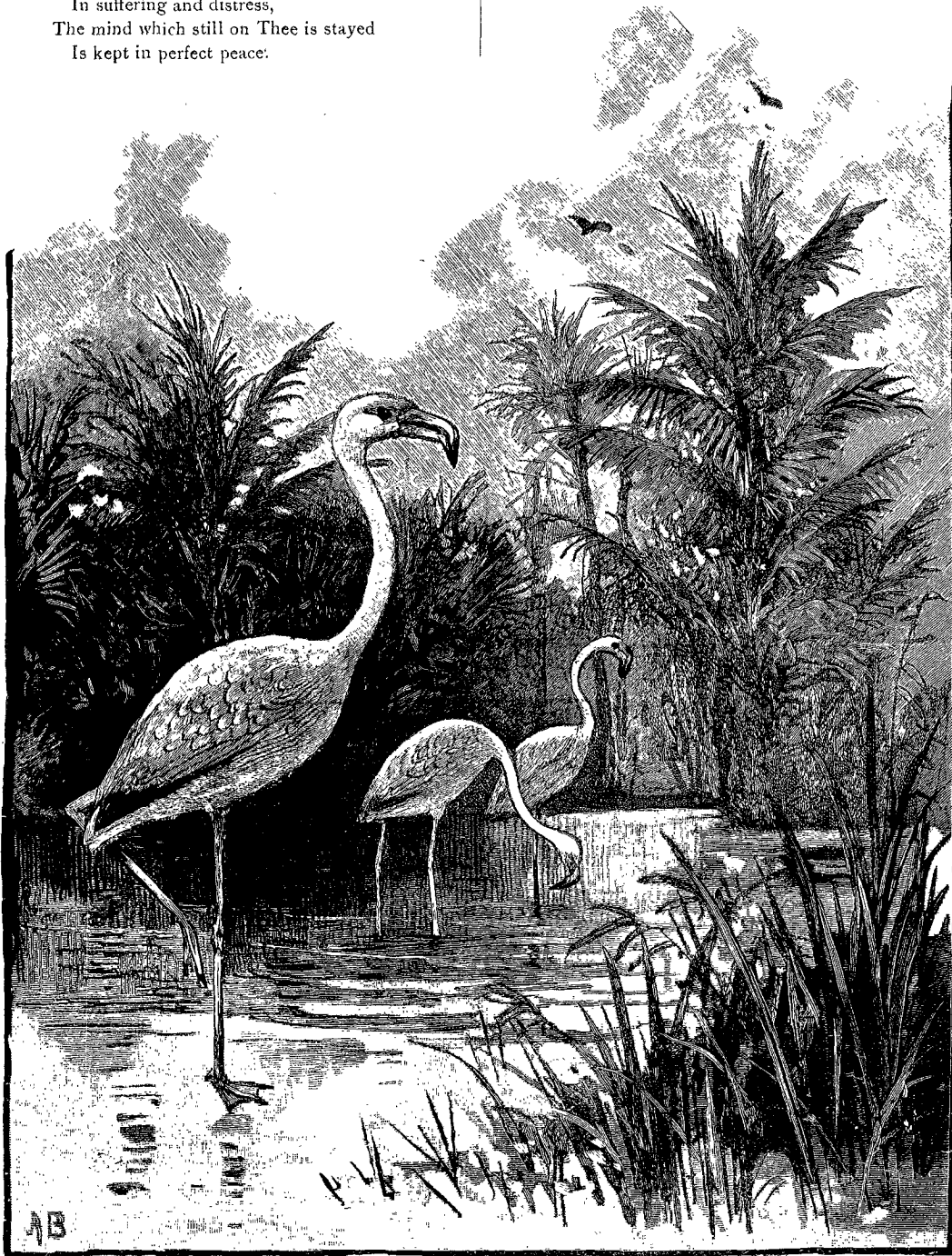
MARINE LIFE.

THE traveller among the islands of the tropics finds few more curiously interesting sights than the coral reefs that surround them. The variety of colour exhibited by the reefs where the living corals abound is as wonderful and beautiful as that in a flower-garden. But the eye of the naturalist detects beauties and points of interest that entirely escape the casual or careless visitor; for every circling reef is the home of a vast variety of living forms, which exhibit some of nature's most cunning handiwork in the adaptation of means to ends.

The great barrier of coral reefs that runs for twelve hundred miles around Australia has been recently described as "a perfect Eldorado" for the naturalist. The shallow waters covering it teem with representatives of almost every group of marine life, and the exhibition of animal forms and colours equally surprises and delights the beholder. In the deeper waters beyond the reef the forms of life are comparatively rare, but as the bottom shelves upward, the little animals become more abundant. Yet they cannot approach too close to the surface, because they must be constantly submerged in order to thrive.—Selected.

A PLAGUE OF WOLVES.

THE plague of wolves in Shensi, a mountainous province of north central China, is described as becoming more and more alarming. A correspondent in that part writes that in the village in which he is sojourning they had heard of eleven persons carried off by these animals in seven days. Most of the victims were children; the rest young persons of sixteen, nineteen and twenty years of age. "They come" (says the writer) "to our village here every night just now. Men are bestirring themselves, going out in large numbers to hunt them, as yet, however, unsuccessfully. To-night we have put poisoned mutton in two places not far off, hoping to find at least one dead wolf to-morrow. They roam in open daylight, boldly entering villages and carrying off helpless little ones. Three went in company a few days ago into a native village; one of the number entered a hut and snatched a little child from his father's arms. Pursuit in every case has been futile. It seems this is their breeding time, hence their abnormal boldness."—Selected.



"Sorrow and fears are gone
Whene'er thy face appears;
It stills the sighing orphan's moan,
And dries the widow's tears.
"Here, then, I doubt no more,
But in His pleasure rest;
Whose wisdom, love, and truth, and power,
Engage to make me blest."

SCOLDING.

OF all the disagreeable habits the world was ever tormented with, scolding is the most annoying. To hear a saw filed, to hear a peacock scream or an Indian yell, is music compared with it. If we had been scolded as some children are, we know not that we should ever have been good for anything. It is no wonder so many children are bad. The good is all scolded out of them. It is stunted or killed by early frosts of cold, icy scolding. What a frost is to the spring buds, scolding is to all the child

likewise, the feathered tribes of the swamp and the morass, of the river and the lake. Nothing can exceed in beauty a troop of deep-red flamingoes (*Phaenicopterus ruber*) on the green margin of a stream. Raised on enormous stilts, and with an equally disproportionate length of neck, the flamingoes would be reckoned among the most uncouth birds, if their splendid robe did not entitle them to rank among the most beautiful. They always live in troops, and range themselves, whether fishing or resting, like soldiers, in long lines. One of the number acts as sentinel, and on the approach of danger gives a warning scream, like the sound of a trumpet, when instantly the whole troop, expanding their flaming wings, rise, loudly clamouring, into the air. These strange-formed birds build in the swamps high conical nests of mud, in the shape of a hillock with a cavity at the top, in which the female generally lays two white eggs of the size of those

The Bible Echo.

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

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

Melbourne, Victoria, April 15, 1893.

THE MINISTERIAL INSTITUTE.

THE biennial meeting of the Seventh-day Adventist General Conference, which convened in the city of Battle Creek, Michigan, U. S. A., on the 17th of February of this year was preceded by a three weeks' institute for Biblical study and spiritual refreshment.

Although this is not the first of its class, it is reckoned among the most important, and in many respects is entitled to first place as compared to any of its predecessors. It is eighteen years since the first institute was held by this people on the same grounds as those we have just occupied. A glance at the progress that has been made since that time is sufficient evidence of the utility of such gatherings for study and exhortation. Then the first class assembled in a wooden church that would accommodate scarcely three hundred persons, and there was room sufficient; the lines of study were largely dogmatic and elementary. In this meeting the Tabernacle, with a seating capacity of three thousand, has been fully occupied, and often crowded. And as investigation has gone on, deeper truths and a better spiritual knowledge have been gained, which has brought more power and blessing into these occasions. As the mind expands to the sublime significance of the sacred Word, the mind of GOD is met, and the hearts of men are led into communion with the divine Teacher. And the unlimited power and knowledge in that Word make its study ever profitable and delightful.

A full programme of select topics had been arranged, and different portions placed in the hands of those who were to lead in their study. The daily exercises consisted of a devotional meeting at nine, study from ten to twelve, and from seven to nine at evening. Each of these meetings was divided into two parts with a lecture on different subjects. In the afternoon a council meeting was held when different features of the work were considered.

The leading topics of study were, The Bible and its Study, by S. N. Haskell; The Holy Spirit, its Power as a Helper, by W. W. Prescott; The Third Angel's Message, by A. T. Jones; The Ministry, O. A. Olsen; The Mind of CHRIST, by R. C. Porter; The Ownership of CHRIST, by R. A. Underwood; and other subjects. It will occur to all that these are but primary topics, such as we have for years been studying, but it is a distinction that pertains to Bible truths that they are all simple and primary, and yet infinite in their scope. They proceed from the infinite mind of GOD, and they lead to the infinite mind. Divine truth thus leads the mind upward and on into infinite fields of

attainments; but the subject is never exhausted.

So it was at this meeting. The LORD gave his servants new views of the old story. The Spirit of the LORD has been speaking to us upon these subjects, thus the speakers were able to bring out with an unwonted force their various lines of thought.

I shall not attempt to outline the course these lectures have taken, as they have been published in the *Daily Bulletin* throughout the meetings, and many have had access to them. Elder Haskell's treatment of his theme was to many almost a new revelation of the power and beauty of the Scriptures. Every line or expression in the Bible has with it an energy, which, taken into the heart, becomes a living principle to transform the life. The Word of GOD not only sustains the soul, it also creates the soul anew. Where it finds barrenness, it infuses life.

Elder A. T. Jones elucidated his subject under the light of transpiring events, with which it is intimately connected. No further confirmation of the positions we have held, as a people, in regard to the messages of Rev. 14:6-12 than is afforded in the events of the last few years in this country, could be required by any reasonable mind. The work of religious aggression and persecution has not only been commenced in this land, but by its judical decisions and its legislative enactments the United States Government is fully committed to the work of countenancing and upholding such aggression. So far as fulfilling the prophecy of Rev. 13:11-18 is concerned, this nation has now but little left to do. The persecution of the truth will follow the steps already taken as naturally as water finds its course down hill. This being true, the speaker very appropriately and forcibly urged that the message must be given with a new significance and power.

Prof. Prescott referred to our situation in this most important crisis as furnishing an urgent reason for our need of the Holy Spirit in an unusual measure. He spoke of the conditions on which it is bestowed, and the hindrances there are to our receiving it. Indeed, the entire weight and influence of the truths elicited by all was to the end that we are weak and miserable and destitute without the LORD JESUS; and that He must not only come in as a guest, but that He must be to every one all and in all—strength, wisdom, righteousness, redemption. This was appreciated under the influence of the solemn preaching and reading. The devotional meetings have consequently been seasons of marked blessing. Many rejoice in the victories gained through faith in CHRIST; and as this work has begun at the ministry, there is good grounds to hope that it will not end with the institute, but will bear its fruits in all parts of the field and in all ranks of the people.

The attendance has been general and more widely representative than at any previous meeting, nearly every part of the civilised world being represented. And it is to be expected that the effects of the work

done will be correspondingly extended. Clearer lines of distinction must now be drawn between the world and those who desire to stand for GOD. This work of separation must begin in an individual experience that brings the Christian into intimate relations to the Captain of his salvation.

NOTES OF TRAVEL.

DELHI.

LEAVING Agra in the forenoon, about five hours brought us to Delhi. As we crossed the river and plain beyond, the Taj Mahal stood out clearly defined, and it was from this distance that we obtained our best idea of the perfect symmetry and aggregate beauty of the place. When finally a turn in the line and a grove of trees shut it from view, it was with a feeling almost of sadness that we realised this was our last view.

One notices along the railway lines in India one feature that puts Christendom to shame. Wild animals, such as deer, jackals, monkeys, and birds, storks, cranes, ducks, flamingoes, beautiful many of them, are at ease as they feed in safety close by the trains, and make no attempt at fleeing. The Hindus do not harm them, and they have not yet become sufficiently acquainted with Christians to know that they are in danger of being sacrificed for sport or the flesh-pot.

Delhi is in some respects the most interesting of India's cities. Its history is thickly studded with bright and dark spots, and the monuments of its past greatness and power are spread around for a radius of several miles. It is identified with the earliest history of the Orient, and was contemporaneous with Nineveh and Babylon. Akbar, the great Mogul emperor, made it his capital, and Shah Jehan, after building Futtipoor Sikri and Agra Fort, transferred once more his government to Delhi. Here, too, this remarkable man has left monuments of his indomitable energy. Not only of energy, however, but also of oppression; for even the lovely Taj cost the forced labour of twenty thousand men for twenty years. The men were given a bare subsistence; and so with all his works.

The modern Delhi is enclosed by a red sandstone wall, which I should judge to be twenty-five feet high and ten feet thick. It has nearly two hundred thousand inhabitants, divided between Hindus and Mohammedans, the latter having a predominating influence. The fort is within the city enclosure, and, like that at Agra, stands on the banks of the Jumna. It contains the king's palaces, which rival in beauty those of Agra. The queen's bath-rooms were inlaid with small convex mirrors, the walls being covered with them. The effect is remarkable. Through the baths, and indeed through most of the palace, ran a marble waterway, four feet wide. In places different coloured marble is inlaid zig-zag, and the effect of water running over these places is said to produce the likeness of fishes. The hall of audience is to my mind the most remarkable building in India, at least in

some respects. It is of marble, most richly inlaid, while the windows are marble screens of great beauty. The roof is supported by about thirty marble pillars, thirty-one feet square, inwrought with precious stones. The ceiling is a series of Gothic arches of marble, frescoed in gold, silver, and scarlet. In the middle of this grand room stood a marble platform, now moved one side, which supported the famous peacock throne. It was thus called because it represented the spread tail of that fowl. Its cost is said to have been nearly four million pounds sterling. Of course it is long since gone, and the buildings themselves have been marred by robbing them of their most precious gems. The frieze of this room bears this inscription: "If there be a paradise on earth, it is here, it is here." That little "if" spoils all the dreams of human happiness and perfection; for through the wicked ambition of a son, Shah Jehan found in one of the splendid apartments a prison where in sorrow he ended his days.

The hall of judgment is of grander proportions and conception than any of the others, but of baser material, brown stone inlaid with marble being used. But it contains the emperor's seat of judgment, of beautiful marble; in the form of a pavilion, with floor raised ten feet. Before his majesty sat the prime minister upon a marble seat; he received sentence from the emperor, and conveyed it to the accused. It was a slight thing to sacrifice life in those days. The Moti Musjid, or pearl mosque, built for the emperor's own use, is a veritable pearl of pure marble. It was given its name on account of its costly carpet wrought in pearls. For common use the emperor built outside the fort the Jumna Musjid, or great mosque, which will accommodate many thousands of worshippers. Its floor is reached by forty steps from the street, the lower ones being one hundred and fifty feet long. This building is mostly of sandstone, but the court is floored with marble, black and white.

In a cloister a priest keeps charge of some precious relics, which he shows for backsheesh. Among them are old writings done by Mohammed's son and grandson, over twelve hundred years ago. He has an old shoe of the prophet's, a foot-print in stone, and a hair of his beard.

The principal street in Delhi is Chandui Chawk, or Silver Street. It is lined with curious shops and bazaars. The passer-by is harassed beyond patient endurance with solicitous sellers of all kinds of wares. In another article we shall speak of these wares more particularly. It was a pleasure to meet here two missionaries born in India. One was Dennis Osborne, presiding elder of the M. E. Mission for this district, and the other, Frank J. Blewitt, resident missionary. Mr. Osborne is a man of eminent ability and liberal education. He has twice been to America as delegate to the General Conference. Their work is very encouraging. Although but comparatively new, they report eight thousand accessions in the last seven months.

THE LATER YEARS OF ASSYRIAN GREATNESS.

E. J. B.

THE assassination of Sennacherib, mentioned in 2 Kings 19:37, did not occur immediately after the destruction of his army at Libnah. On the contrary, he "dwelt in Nineveh" (v. 36) for many years, reigning prosperously. He carried on several successful campaigns, three of which were against the combined armies of Babylonia and Susiana. One cause of war was that an attempt had been made by the inhabitants of Beth-Yakin, at the mouth of the Euphrates, to withdraw from Assyrian territory. "Carrying with them their gods and their treasures," they crossed "the Great Sea of the Rising Sun," *i.e.*, the Persian Gulf, and were warmly welcomed as subjects by the king of Elam. At this time the Phœnician ships and sailors were the best in the world, and Sennacherib availed himself of the skilled labour at his disposal to construct and man a fleet on the Tigris. Surprising the Susianians, who expected an attack by land, he gained a speedy victory, and returned with his Chaldean subjects and Susianian captives. In the west Sennacherib carried his arms as far as Cilicia, where, according to Greek historians, he founded Tarsus, the native city of the apostle Paul.

After a reign of twenty-four years, Sennacherib was murdered by his elder sons (2 Kings 19:37), and was succeeded by Esar-haddon, a younger son. Ten military expeditions are recorded on Esar-haddon's cylinders. Phœnicia, Armenia, Cilicia, Chaldea, and Edom are among the countries mentioned. The Cilicians were allied with the Tibareni, or people of Tubal. Gen. 10:2. The Assyrians found the Tibareni in Cappadocia; but later "some of their tribes went west, and as Iberians peopled Spain and Sicily;" others went north, and settled near the people of Meshech (Gen. 10:2) or Muscovites, with whom they are associated in the Scriptures. Eze. 27:13; 28:2, 3; 39:1. "They settled on, and gave name to, the river Tobol and the place Tobolsk, east of the Ural Mountains."—*Peopling of the Earth*, p. 264.

Esar-haddon is twice referred to in the Old Testament, in 2 Chron. 33:11 and Ezra 4:2. Manasseh, son of Hezekiah, was king of Judah. A boy of twelve at his father's death, under the influence of irreligious nobles he plunged headlong into the most debasing idolatry and iniquity. "He made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." 2 Kings 21:6. He was not content to lead those who were willing to follow his example "to do worse than the heathen" (2 Chron. 33:9); but he seemed determined to stamp out the worship of the true God. He "shed innocent blood very much, till he had filled Jerusalem from one end to another." 2 Kings 21:16. It is believed that Isaiah, who was at this time a very aged man, having prophesied "in the days of Uzziah, Jotham, Ahaz, and

Hezekiah" (Isa. 1:1), suffered martyrdom at his hands.

It is not certain how long Judea remained independent of Assyria after the death of Hezekiah. Perhaps Manasseh submitted, as did his grandfather, Ahab, without a struggle; for in the first mention of his relations to Assyria, it is stated that he had revolted, and "the captain of the host of the king of Assyria" was sent to punish him, and to take him to Babylon, where Esar-haddon had a palace, and resided a part of the time. 2 Chron. 33:11. In his affliction, Manasseh repented; the LORD forgave him, and he was restored to his kingdom. With Esar-haddon this was a matter of policy. "He was contemplating a serious struggle for supremacy with Egypt, and it was of great importance to him to have so strong a fortress as Jerusalem, and one situated so near the Egyptian frontier, held for him by a trusty adherent." Manasseh's repentance was genuine, and he tried to undo, as far as possible, the effects of his evil example; but he had slain many prophets and righteous men, who would have aided him in his work of reformation. 2 Chron. 33:12-19.

Esar-haddon seems to have further strengthened his hands in Palestine by the introduction of colonists from the East. The descendants of these colonists are spoken of in Ezra 4:2, 9, where it is said that they claimed to worship the God of Israel, and wished to help build the temple. They are not the same colonists mentioned in 2 Kings 17:24; Esar-haddon brought his from places farther east, and they were "Susianians, Elamites, and Persians."—*Rawlinson*.

Later, Esar-haddon made an expedition into Egypt, and made himself master of the Nile valley as far as Thebes. The conquest of Egypt is not mentioned in Esar-haddon's annals; but it is in those of his son.

Esar-haddon reigned thirteen years, and was succeeded by his son, Asshur-bani-pal. Rawlinson thus summarises the annals of this reign: "They exhibit him to us as a warrior more enterprising, and more powerful than any of his predecessors, and one who enlarged in almost every direction the previous limits of the empire. In Egypt he completed the work which his father, Esar-haddon, had begun, and established the Assyrian dominion for some years . . . at Thebes. In Asia Minor he carried the Assyrian arms far beyond any former king, conquering large tracts which had never before been invaded, and extending the reputation of his greatness to the extreme western limits of the continent. Against his northern neighbours he contended with unusual success. . . . Towards the south, he added to the empire the great country of Susiana; . . . and on the west he signally chastised, if he did not actually conquer, the Arabs." "As a builder, he aspired to rival, if not even to excel, the greatest of the monarchs who had preceded him." He had also a real taste for learning and literature, and it was probably under his direction that "the vast collection of clay tablets—a sort of Royal

Library—was made at Nineveh, from which the British Museum has derived perhaps the most valuable of its treasures." In character "Asshur-bani-pal was harsh, vindictive, unsparing, careless of human suffering."

Such was the king that ruled Assyria when it had reached the acme of its greatness,—when "the cedar in Lebanon" had attained its most lofty stature, when "his boughs were multiplied, and his branches become long because of the multitude of waters." Eze. 31:3-8. But before the close of his long reign of forty-six years, a decline commenced. The causes were at work which led to the overthrow of this vast military despotism, which for so many centuries had dominated the regions in the southwest of Asia.

The wickedness and overthrow of Assyria formed the theme of the prophet Nahum, who is believed to have been contemporary with Manasseh and Asshur-bani-pal. To him, as to others of his race, Assyria was "the most brutal type of heathenish abomination" (Farrar),—"the mistress of witchcrafts." Nahum 3:4. And he declares its fate shall be similar to that of "populous No [No-Ammon, margin; Thebes], that was situate among the rivers" (verses 5-8), and which Asshur-bani-pal had ruthlessly sacked.

THE BIBLE AND THE STATE SCHOOLS.

A. G. DANIELLS.

SECTARIAN OR NON-SECTARIAN TEACHING?

It is not sufficient to say that those who are seeking to introduce the Bible into the schools, do not ask for sectarian teaching, that the instruction for which they plead is non-sectarian. Does not every one who has given the subject any thought know full well that it is impossible to teach religion without clashing with some sect? Sectarianism is "adherence to a separate religious denomination; devotion to the interests of a party." There are so many parties holding such conflicting views that it is impossible for the state to teach any phase of religion without teaching what some believe to be right, and what others believe to be wrong. Is this non-sectarian teaching? Is it not rather sectarian?

As we have already seen, the various versions of the Bible are sectarian in their translation. They read differently, and the version of one sect will not be tolerated by other sects. And further, the sects who accept a common version are far from being united as to the true meaning of that version. One believes that sprinkling is baptism, and that infants should be baptised. Another believes that immersion only is baptism, and that it is altogether wrong to baptise infants. Some believe that the fixed destiny of every person on earth was predestinated from creation. Others believe that the destiny of every person is placed in his own hands, and that he decides it by his own voluntary choice. Some accept only the Old Testament; others only the New Testament; while another class accept both. Some believe in a living, personal being they call Satan; others reject the idea, and teach that no one who believes it can enter the kingdom of heaven. Some teach that there is an awful burning place into which all the lost will be cast, to burn forever and ever;

others spurn that doctrine as diabolical. Even the great moral code, the ten commandments, has not escaped the sectarian dissecting knives. Some cut away the whole code, others only a part. Some have cut out the second commandment and divided the tenth. Some observe the seventh day of the week according to the reading of the fourth commandment, while others claim that the word *seventh* now means *first*, and so observe the first day. Some do not believe in any of these doctrines. They are by some called the "Secularist" sect.

These are but a few of the most common differences. But in view of all the facts—the different versions, the conflicting interpretations of the different versions, and the unbelievers in all the versions and interpretations—how can any body of people consistently argue that they want *religious* but *not sectarian* instruction? The very fact that they will have but one certain version, the one they believe to be right, destroys the force of the plea.

It is injustice to tax a citizen to support a school, compel him to send his children, and then instill into their minds what he sincerely believes to be error. And this is just what is done when the Bible is read in the state schools. He who does not believe in the Bible that is read must either violate his conscience by allowing his children to be taught what he believes to be dangerous, or withdraw his children and so be excluded from the school. If he withdraws them, he must educate them at private expense.

But that is not all. The school goes on notwithstanding he does not patronise it. It goes on, and he is compelled to contribute to its support; and in this he is forced to help educate the children of the citizen who believes in the Bible that is used in the school. Thus a citizen may be forced to help educate his neighbour's children, and to maintain a teaching which he believes to be false and injurious.

HELP FOR THE CHILDREN.

But it is asked if the children are to be deprived of the moral and religious instruction they so much need? Are they to be left to develop into hardened criminals for want of Bible knowledge?—By no means. Ample provision has been made for all this outside of the state schools. This sacred and important work God has committed to the parents and the church. Parents are responsible for the training they give their children, and they cannot delegate this work to the state. The church is commissioned to assist the parents as far as they may desire assistance. Through these two potent agencies the children may receive all the religious training they need. But suppose the family and the church fail to do their duty? Well, then, the case is a bad one. The state is composed of the people, and if the people fail to teach their children what they should, the state has failed. Let the church arouse from its indifference, let ministers, Sabbath-school teachers, and lay members go to work for the poor and neglected as they should, and we shall see a thousand-fold more accomplished in elevating the moral tone of the rising generation than can possibly be done by the state schools. And further, let the teachers in the state schools teach by example, by their patient demeanour, their kind, cheerful words, their courtesy and upright conduct, the principles of good citizenship. Actions, it is said, speak louder than words. The good

example of the teachers without precept will do far more for the pupils than a large amount of formal teaching accompanied by a *bad* example.

The truth is, the family, the church, and the state each has its part to act in the education of the children. All are necessary for the complete, perfect education of man. It is the duty of the parents to teach their children what they conscientiously believe to be right respecting religion. This duty they cannot delegate to the state. Nor can the state properly assume responsibility in spiritual matters, for its realm is the temporal, the secular.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 4.—Sabbath, April 22, 1893.

POWER OF GOD'S WORD.—Continued.

I. Questions on John 3:3-8.

1. On what condition can one see the kingdom of God?
2. Is this a natural or a spiritual birth?
3. What is the generative agency?
4. What contrast is drawn between the natural and the spiritual birth?
5. Are the *results* of the blowing of the wind visible?
6. What comparison is drawn between this and the work of the Spirit?

II. Questions on 1 Peter 1:23.

1. What birth is here mentioned?
2. How is the contrast drawn between the natural and the spiritual birth?
3. What is the generative agency?
4. What characteristic of God's Word is spoken of?

III. Questions on James 1:18.

1. To what birth is reference here made?
2. What is the generative agency?
3. What do those become who are thus begotten?

NOTES.

1. Man lost his life by the first act of disobedience. Gen. 2:17. By the mercy and forbearance of God, probation has been granted to him; but life has been forfeited by sin. Eph. 2:1. Death has been abolished and life brought to light through the gospel (2 Tim. 1:10), which is the power of God (Rom. 1:16), and the basis of which is his Word. 1 Peter 1:25. This Word is life, and when received as the Word of God (1 Thess. 2:13), it begets new life in the believer. The Word is both *spirit* and *life* (John 6:63); and so the Spirit is spoken of as the agency in the new birth. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." This work is beyond the power of man to accomplish (John 1:13), and every one in whom it is wrought is said to know God (1 John 4:7), or to be known of God (Gal. 4:9), and to be born of God. 1 John 5:1, 18. Thus, to know God is eternal life (John 17:3), and through this knowledge blessings are multiplied to us. 2 Peter 1:2. In this knowledge one may glory. Jer. 9:23, 24. God's Spirit is a spirit of knowledge (Isa. 11:2), and is given to guide us into all truth (John 16:13), and is superior to any merely human teacher (1 John 2:27); but it works through the Word in which it dwells. It is in this way that it defeats the

enemy (Isa. 59:19), and witnesses to our acceptance with God (Rom. 8:16), by bringing the Word of God to our remembrance. John 14:26.

2. Water is used as a symbol of cleansing (1 Peter 3:21); but the power is in the Word (Eph. 5:25-27), by which we are made clean (John 15:3), through the Spirit, which dwells in it. Titus 3:5. Christ is also called the Word (John 1:1), and in Him is life (John 1:4; 5:26), and the power to give life. 1 Cor. 15:45, Revised Version. So when we receive Him, which is done by believing on Him (John 1:12; Eph. 3:17), we have life (1 John 5:12), Christ Himself dwelling in us (Gal. 2:20) by his Word. Col. 3:16. So we feed upon Him (John 6:57) in studying his Word. Jer. 15:16. Thus the same Word, by which all things were created in the beginning, begets by the same power a new life in the believer.

SUGGESTIVE QUESTIONS.

1. What bearing does the teaching of this lesson have upon the question of conditional immortality?
2. How does this lesson enforce the importance of constant study of the Bible?
3. What things only can be brought to our remembrance?
4. What great evil has resulted from the abuse of that invention which has made cheap Bibles possible?
5. Why has an effort been made to fill the mind with the words of men?

Lesson 5.—Sabbath, April 29, 1893.

POWER OF GOD'S WORD.—Continued.

I. Questions on Eph. 4:20-24.

1. Whom had "the faithful in Christ Jesus" learned?
2. How had they been taught the truth?
3. What were they to put off?
4. How were they to be renewed?
5. What were they to put on?
6. What contrast is drawn between "the old man" and "the new man"?

II. Questions on Col. 3:8-11.

1. What evil habits here mentioned are to be discarded?
2. What reason is given for this exhortation?
3. What description is given of "the new man"?
4. Is any distinction of race or condition recognised after this change?
5. Who is all and in all?

III. Questions on Ps. 51:6-10.

1. Where does God desire truth?
2. Under what figures does David ask for cleansing?
3. From whom does he seek comfort?
4. What request does he make concerning his sins and his iniquities?
5. How can he have a clean heart, a right spirit?

NOTE.

Man was originally created in God's image (Gen. 1:27), "perfect in his being and in harmony with God," but his nature became changed, through transgression. The whole purpose of the plan of salvation is that the image of God may be restored in the soul, and the creature again be in harmony with the Creator. Sin has brought enmity (Rom. 8:7), but God's purpose is peace (Jer. 29:11) through Christ. Eph. 2:14. But the heart is the source of evil (Mark 7:21-23) which separates from God (Isa. 59:2), and man cannot of himself change it (Job 14:4) and do good. Jer. 13:23. There must be a death of the body of sin (Rom. 6:6), a burial (verse 4), and a new life unto God (verse 11) through Christ. A complete change is wrought (2 Cor. 5:17), which is nothing less than creation. Gal. 6:15, Revised Version, margin. Then good works can be done (Eph.

3:10) through the power working in us (Col. 1:29), which is God in Christ (Phil. 2:13), and which is the same power that gives life to the dead. Eph. 1:19, 20. Thus redemption is simply "a new creation," and the gospel is the same creative power manifested in salvation. Rom. 1:16. But we have learned that this creative power is in God's Word (Lesson 3), and it is equally true whether applied to the creation of a world or a new heart. Through faith in his promises our natures may be changed (2 Peter 1:4) by the power of his Word. Our ground of hope is that our Creator is our Redeemer (read Isaiah 43 and 44), and He is our strength (Isa. 26:4) and our salvation. Isa. 12:2. When He speaks righteousness in place of sin (Rom. 3:25), and is "declaring righteous" the ungodly (Rom. 4:5, Young's translation), we are to believe in the power of his Word supplying the fact. "God makes a man righteous by counting him so. This is the divine paradox of justification by faith."

SUGGESTIVE QUESTIONS.

1. Why was it impossible for an angel to redeem the world?
2. What institution reminds us of God's creative power?
3. Is it surprising that one who "exalteth himself above all that is called God" should attempt to establish a rival institution?
4. To whom does the Sabbath mean the most?
5. How may the Sabbath be a constant encouragement to us in Christian experience?

Lesson 6.—Sabbath, May 6, 1893.

POWER OF GOD'S WORD.—Continued.

I. Questions on Matt. 8:5-13.

1. Where did this event occur?
2. Whose servant was sick?
3. Where was he?
4. What was the disease?
5. How did Jesus respond to the man's implied request?
6. Why did the centurion object to a personal visit?
7. What did he say would accomplish the desired result?
8. What illustrations did he give of the power of his own word?
9. What did Jesus say of his faith?
10. What statement did He then make with reference to Jew and Gentile in the kingdom?
11. What assurance did He then give to the centurion?
12. What was the result?

II. Questions on Mark 1:21-26.

1. Where was Jesus?
2. What difference is stated between his teaching and that of the scribes?
3. What man was also in the synagogue?
4. What did the unclean spirit say?
5. What reply did Jesus make?
6. What was the effect?

III. Questions on Mark 4:35-41.

1. Where did Jesus invite his disciples to go?
2. How did they respond to the suggestion?
3. What was the effect of the storm which arose?
4. Where was Jesus?
5. What did the disciples say to Him?
6. What did He then do?
7. What result followed?
8. How did He rebuke the disciples?
9. What did they say to each other?

NOTE.

The three miracles referred to in this lesson illustrate the power of the Word over disease, over evil spirits, and over the elements, and

convey important instruction to us, bearing upon our Christian experience. We are sick with sin (Isa. 1:5, 6), "but it is the will of God to cleanse us from sin, and to make us his children, and to enable us to live a holy life." The power is in his word (John 15:3) to cleanse us from all unrighteousness (1 John 1:9), and God desires to say to each one, "Be thou clean." Mark 1:41. We are to believe that He is "able to do this" (Matt. 9:28), and, as of old, so He says to-day, "According to your faith be it unto you." Verse 29, compare with Mark 5:34; 10:52, etc. The result of disease finally is death, as sin ends in the second death (James 1:15; Rom. 6:23), and Satan has power over death. Heb. 2:14. He is the prince of this world (John 12:31), but Christ has overcome the world (John 16:33), meeting the temptations of Satan with the Word of God (read Matt. 4:1-11), which is the sword of the Spirit. Eph. 6:17. Faith in the same power gives us the same victory. 1 John 5:4. Lazarus came forth from the grave in response to the word of Christ (John 11:43, 44), though bound hand and foot; but the same authority said, "Loose him." So we who were dead have been made alive (Eph. 2:1), and set free from the power of sin (John 8:34-36), and all who are in their graves will be brought forth by the power of the same word. John 5:28, 29. Christ has given peace to his followers (John 14:27), but the wicked know not of this peace. Isa. 57:20, 21. When the storms of life arise, his word will bring a calm, as it did upon the lake. Christ's power over the elements is further shown by his walking upon the water. Matt. 14:25-31. When He said to Peter, "Come" (verse 29), He gave him his word to walk upon, and it sustained him so long as he did not doubt. The word of God placed the earth here (Heb. 11:3); it is upheld by the same word (Heb. 1:2), and by the same it will be renewed. Heb. 12:26, 27. Then the same word "Come" which upheld Peter, will be spoken to the saints (Matt. 25:34), and they will meet the Lord in the air. 1 Thess. 4:17. All the miracles were recorded for a purpose (John 20:31), and should lead to unshaken confidence in the power of God's word manifested in salvation.

SUGGESTIVE QUESTIONS.

1. How can the miracles which Satan will have power to perform be distinguished from those wrought by the power of God's word?
2. What relation have "faith cures," "Christian Science," etc., to this subject?
3. How will the present treatment of God's Word by eminent men prepare the people for the "false revivals" of the last days?

"THERE be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." These were the words of Christ to his disciples, and had reference to his transfiguration, which took place six days later, and was witnessed by Peter, James, and John. The transfiguration was a miniature illustration of Christ's kingdom. There was Moses, a representative of the righteous who will experience a resurrection from the grave to immortality and eternal life. There was Elias (Elijah), a representative of the living righteous who will be changed "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:52), and likewise made immortal. Thus it is shown conclusively that Christ's kingdom in its completeness is finally to be on this earth in its renewed condition, and that the subjects of that kingdom will consist of those who have been either raised from the dead or translated. In view of the fact that these were the only classes represented in this illustration of Christ's kingdom, it is difficult to perceive any opportunity for those to become subjects of that kingdom who do not secure such privilege at or before Christ's second advent.

From the Field.

"BE DILIGENT."

THESE are the words of Peter addressed to the church of Christ. The people of God are made light-bearers to the world. God has committed to them his sacred truth, and made them responsible for its being proclaimed to a dying world. They are therefore under obligation to others to impart the light which they have received. The apostle realised this, and he exclaimed, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." Rom. 1:14. The truth of the gospel laid him under obligation to those who were not enjoying its blessings. As far as any selfish or worldly consideration was concerned, he was perfectly free from all men; but God had laid upon him a responsibility in committing to him the light of the gospel. "Though I be free from all men," says the great apostle to the Gentiles, "yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. 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. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:19-23.

This is the feeling of every child of God who feels the importance of the work of Christ. There are principles of righteousness upon which the whole gospel structure rests. These principles are God's tests of character; and those interests which pertain to ourselves, when compared with these, are of no especial importance; they should ever take the background. And to successfully recommend the religion of Jesus Christ should be the all-important theme with the Christian.

The professed Christian who does not have any of the experience above described lacks the vital principle of Christianity. Charity (love) extends beyond ourselves. It commences to manifest itself when self-interest ends. There are many who will be diligent in the cause of God, and manifest great zeal in the missionary work, if they can have their own way. They will give their means if their plans and ways are not crossed. They will make great sacrifices in certain directions. But they seem to be blind so far as being governed by the principles of mercy, justice, and truth, is concerned. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. The very fountain of our nature is evil, the motive of the heart, unrenewed by the grace of God, is wrong. Although the fruit borne may at times appear to others fair to look upon, yet there will be found the bitter taste, and in its effect will be found selfish interest, and selfish interest only.

Satan will enter every unguarded avenue of the human heart, and there erect a citadel of defence. He will welcome every form of piety that he can appropriate to the gratification of himself. His business is to destroy. The reason why we should be vigilant is, "Because

your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

There is much truth in the old adage, that "Satan always finds some work for idle hands to do." If we are not engaged in the service of God, we are occupying a position where we are likely to fall an easy prey to his wiles, and the more closely the people of God can unite their interest, the better.

The more of a pure, unselfish, disinterested spirit is manifested for one another, the more of the Spirit of Christ we shall possess. Paul writes concerning Timotheus, "For I have no man likeminded, who will naturally care for your state." This is the spirit we should cultivate under all circumstances.

The cause in which we are engaged is worthy of all our energies, and unless they are devoted to God's cause, they will be to the active service of Satan. There is no standing still in this cause.

S. N. HASKELL.

AUCKLAND, NEW ZEALAND.

WE sailed from Sydney, Feb. 4, and after passing the "Heads," had a choppy sea for a day or two, which quite upset us all. On the whole, however, the trip was good, and could we have been relieved of the "ever-present" pipe-and-tobacco devotee, might have been enjoyable. The steamship companies, and all the public carriers in these colonies, seem very much remiss in enforcing the most common rules requiring smokers to occupy portions of the vessel or railway train set apart for their accommodation. We sincerely hope for improvement in this matter.

Reaching Auckland at 7 A.M. Wednesday, the 8th, the rain was pouring in torrents. Elder Israel met us, and took us to a nicely furnished house, rented for the accommodation of our party. The house was beautifully located, overlooking the harbour and islands beyond, with a view of Mt. Eden from the rear. Such comfortable accommodations were beyond our highest expectations, but were greatly appreciated, as Sister White was thus afforded opportunity to rest and write.

Meetings were held almost daily at our church on Mackelvie Street, and frequently two meetings the same evening, at the earliest of which Sister White would speak. The Lord gave us some precious rays of light for the people here, and never did the love of Christ appear so great, nor the need of our being partakers of it so urgent. We were most happy to see that the church were holding most of the experience and ground gained in our meetings last year, and a number were anxious to advance. The annual election of officers was held, and a full delegation chosen to represent the church at the camp-meeting and Conference. Other members of the church will attend.

Sister White spoke in the Opera House on two Sunday evenings, to fair audiences, which would have been larger, doubtless, had there been any public conveyances.

This church is losing in numbers by the removal of several of the members. Captain Masters and family have removed to Dunedin, and Bro. Rout has sold all his property, and returns to England to labour for relatives and friends to get the truth before them. But we have confidence that if the members of the church cultivate the love of Christ, their numbers will soon be increased.

We sailed for Kaeo on Monday, the 20th, and had a very smooth, pleasant voyage. Two

of the Hare brothers met us at Whangaroa harbour at 7 P.M., the 21st., and took us the same night to Kaeo, where we are having excellent meetings, which we hope to report in the next ECHO.

G. B. STARR.

THE GENERAL CONFERENCE.

THE opening meeting of the thirtieth session of the Seventh-day Adventist General Conference was held in Battle Creek, Michigan, on Feb. 17, 1893. There were a hundred and twenty delegates in attendance at the Conference, six of whom were not present at the opening meeting. Besides the full delegation from different parts of the North American Continent, Australia was represented by G. C. Tenney; Great Britain by D. A. Robinson and J. I. Gibson; Central Europe by L. R. Conrad and J. Erzenberger; Scandinavia by Lewis Johnson; and South Africa by P. J. D. Wessels.

The newly organised South African Conference was received into the General Conference. This Conference consists of four organised churches and a number of unorganised companies, in all about two hundred Sabbath-keepers.

The opening address of the President, Elder O. A. Olsen, set forth the condition, progress, and needs of the cause in its various branches.

The Committee on Education recommended that four new schools be opened. One of these is to be located near Banbridge, Ireland; the others are to be established in different places in the United States, one of them at Battle Creek, especially for the purpose of training persons of mature years for different lines of church work.

The following are a part of the resolutions acted upon by the Conference:—

WHEREAS, The providence of God is going out before us in a wonderful manner in opening up the great German and Russian mission field, containing over 200,000,000 of people, of whom nearly half are under German rule, and already hundreds of believers of the different nationalities have been gathered out, yet we have no established centre nor any place to educate labourers; and—

WHEREAS, The free city of Hamburg presents many advantages for such a centre, and its own fast-increasing local interest makes the erection of a suitable building necessary; therefore—

Resolved, That sufficient property be secured, and a suitable building for a Bible school, depository, and church meeting-hall be erected.

WHEREAS, The United Kingdom of Great Britain and Ireland, on account of her unique situation, her numerous colonial possessions, and her extensive commercial influence throughout the world, presents to us a field of peculiar interest and importance; and—

WHEREAS, We have reached a time when we should no longer defer entering upon the work in that field in a more vigorous and thorough manner than we have ever yet done; therefore—

Resolved, That immediate steps be taken to erect the necessary buildings in the city of London that are so greatly needed for meeting purposes and for carrying on a Bible school.

That we convert our paper, the *Present Truth*, into a weekly, and push its circulation more vigorously than ever before.

Resolved, That we extend substantial assistance in providing a suitable house of worship in Melbourne, Australia.

WHEREAS, The establishment of a school for the training of workers in Australia is of more than local significance and importance, on account of the proximity in which it will be to Australasia, Polynesia, Malayisia, and other divisions of the earth, therefore—

Resolved, That we hold ourselves in readiness to assist in the establishment of such a school in that field; that we will appoint two members on the locating and building committee; and that, according to their proposition, we will contribute the sum of £2,000 to the enterprise, providing the friends in that field will raise £4,000.

Resolved, That we open the work in Queensland, Australia, by sending thither two labourers and supporting them for one year, with the understanding that the Australian

Conference assume the charge of the work at the end of that time.

In the next issue of the Echo, further particulars will be given respecting the business meetings held in connection with the General Conference, also extracts from reports published in the *Bulletin*, showing the progress that the truth is making in various parts of the world, and outlining some of the plans that are forming for its advancement.

FROM THE MISSION FIELD.

IN addition to the Bible lessons which were given at the institute held in connection with the General Conference, council meetings were held each day to consider the needs of different fields and lines of work. From the interesting reports presented on these occasions and at the meetings of the General Conference, we select the following notes. The first is from L. C. Chadwick's report on West Africa as a mission field:—

“Mr. H. Grattan Guinness said that in opening up the Central African field, Stanley had done as important a thing as was the discovery of America four hundred years ago. It was my privilege to visit nearly three thousand miles of the west coast of Africa, from Dakar to Accra. The coast, after we reach Sierra Leone, is about five degrees north of the equator, and the term ‘hot’ does not adequately describe the climate. Sierra Leone is one of the oldest missionary stations on the coast, and the first one I visited. Freetown has a population of about sixty thousand people. I found there seven or eight different religious denominations, and which two do you think are the most aggressive? They are, first, the Mohammedans, and second, the Roman Catholics. The Mohammedans are sending out their teachers all through this part of Africa, making their converts, and building their mosques.

“The mission work is confined mostly to the larger towns along the coast. In villages, that is towns of not more than five thousand inhabitants, the work is hardly started, and in smaller villages there is nothing being done at all. The Wesleyans control the principal missions on the Gold Coast. In other places the Baptist missions are the strongest. By a sort of mutual consent, one denomination leaves the field to the other when the latter have entered it first.

“The truth came to Sierra Leone first through reading matter, and there are a few there who are obeying it, but they have to meet great opposition. The people are not naturally constituted to lead themselves; they must have a mission, a preacher, a school, and some one to teach their children and bury their dead. When I reached the coast, I met Mr. Coker, who is a native preacher, and he earnestly pleaded with me that I would lay their wants before the General Conference, and ask them to send out some one to labour among them. He said that as soon as our mission was started, himself and his congregation would unite with us. Most of them he said believed the truth.

“They build churches out there in this way; they take long poles and set them up about fifteen feet apart, then use other poles for rafters and stringers, weaving in branches for the sides, and thatching the roofs, and in these the people gather and sit down on the ground. I visited the Gold Coast also, where the truth has reached the people by reading matter. A few of the brethren there can speak English. There are on this coast about fifty or sixty persons obeying the truth.

“Providentially, as it seemed, before visiting the Gold Coast I had the privilege of spending one Sunday with the chairman of the Wesleyan Mission in that field. I talked with him quite freely, and told him of our belief, and he was very friendly. I learned from him that at Appam, where most of those interested in the truth live, there is not a single white resident. Our people there had been expecting me, and had made all arrangements for my reception, and I never in my life saw a people more glad

to see a person than they were to see me. I went out as much as I could into the interior. They have no horses or sleds or oxen to travel with, and it was intensely hot. We walked about ten miles into the interior one morning, and in that ten miles there were no less than five heathen villages, with from five hundred to two thousand people in each. In five minutes time after we entered the village, from one hundred to one hundred and fifty persons would be gathered around us. Then, through Bro. Dolphijn as interpreter, I would ask them some questions, and try to give them some knowledge of the gospel, as much as I could in fifteen or twenty minutes. This is a sample of the population of the Gold Coast of Africa.”

Bro. Peter Wessels, delegate from South Africa, spoke of the flourishing condition of the school opened in Cape Town on the first of February. The building has a capacity for about seventy-five students, and is already crowded. He spoke of Mashonaland, or the Kaffir country, also, and “of the interest which they felt that something should be done there. Other missionaries were flocking in, and the Salvation Army were already there, and doing a good work. He said that a Kaffir is like a white sheet of paper,—you could write anything on it that you please. They are very free from all kinds of immorality. Every denomination that will enter this land can get a free farm of three thousand acres. The country contains gold and silver, and diamonds, and coal, and lead, and would certainly be a great country in the near future if time should continue. It is a country toward which all eyes are being turned, and the openings that are being made seemed like a light that was going before them, which they must follow with the truth.”

Elder Tenney spoke for Australasia and India. Of the latter country he said:—

“I believe there is a large opening for the truth in India, that there are many there who are searching for greater light. The openings for missionary work in the last few years have been remarkable. There is an impression among them that there is something elevating in Christianity, something which Buddhism does not provide. The work among the Hindus is being done by the native labourers more than by the white people. When a man of some influence embraces the truth, he is immediately sent back to his native village. Among the missionaries themselves I find that there is an interest to hear the truth. They are generally people of true piety and devotion. They are a warm-hearted people, and I believe there are many of them who only wait to know the will of God, in order to obey it.”

Through Elder Holser we learn that the week-of-prayer offering of the little company in Constantinople amounted to £4 5s. This is very generous when their circumstances are considered. One of their number, Bro. Baharian, is labouring in Bardizag, Armenia, among the Armenian Catholics. In a letter he says:—

“The work here in Bardizag is moving on well. The topic of conversation on the markets and in the restaurants is our message. Last week many persons, all Armenians, excepting a few Protestants, came to hear. I sowed the seed in faith, believing that surely some will fall on good soil. Already some first fruits are seen, the family mentioned in my last letter having accepted the truth and kept the last two Sabbaths. As they have been good and experienced members of the Protestant church for forty years, and have endured severe persecution for their faith, people are astonished at them, and ask, ‘Why did you change your old faith?’ The man answers in a very simple way, ‘I search after the truth; I now see that this is the truth; I recognise in it the voice of God, and it must be obeyed.’

“I give them lessons about every day, and

they are happy. The second coming of Christ has been their blessed hope.

“Bro. Tamianos conducts me to families, and I sow the seeds of truth. The disciples are searching the Scriptures with reference to our truth. How shall I describe to you the power of the Word of God manifested in my work? It is my endeavour never to speak the truth without the Scriptures; the people always hear the Bible; and when objectors come to oppose me, I do not permit them to speak of themselves, or to use anything but the Bible, and lo, their arguments fall powerless at their feet! This was my experience in Constantinople as well as here. May God bless our weak labours, and carry on his cause by his power!”

News Summary.

Tasmania is negotiating a loan of £800,000.

A working elephant costs from £300 upwards in India.

There is a prospect that work will be resumed on the Panama Canal.

The King of Siam has sent his son, Prince Prairtz, to be educated at Paris.

It takes £100 a week to feed the animals in the London Zoological Gardens.

Mandalay is crowded with monasteries. There are in upper Burmah 11,894 professed monks and about 14,000 novices.

Statistics show that in Germany the land devoted to grain used in beer would, if otherwise utilised, support 50,000 people.

Austria is preparing to make additions to her army that will involve an additional expenditure of £2,000,000 per annum.

Tramcars are to run ere long in the streets of Thessalonica. The concession has been obtained by Hamdy Bey, a local Cressus.

The Victorian Government is pursuing a vigorous retrenchment policy. It is expected to save £150,000 a year on the railway service alone.

The Italian Government propose to place a tax of £8 per head on men engaged in employments that exempt them from the liability of military service.

It is reported that the Ulster Unionists, who have threatened to resist Home Rule by force of arms, are holding nightly musters one thousand strong for military drill.

The province of Bengal in India contains 74,610,000 people, or more than twice the population of France, packed together at the average rate of 398 to the square mile.

A terrible cyclone recently visited the southern part of the United States. Eighteen lives were lost, and the damage to property in the State of Mississippi is estimated at £500,000.

The second criminal trials growing out of the Panama Canal frauds have terminated. MM. Baihaut, Charles de Lesseps, and Blondin have received sentences of five, one, and two years' imprisonment respectively.

A plot to assassinate Prince Ferdinand of Bulgaria and his young bride by blowing up the train on which they were to travel on their wedding journey, has just been discovered. It is believed that it was instigated by Russian agents.

Explosives have been found secreted in the holds of three Atlantic steamers. It is feared that this is part of a conspiracy among seamen against ship-owners, and that a vessel recently lost in the Atlantic may be one of the victims.

King Behanzin of Dahomey has purchased Gatling guns of the German traders on the Guinea coast, paying for them in slaves for German planters. Four German traders have been expelled from Guinea ports under French control in consequence.

A hill overhanging the river Cauca in the United States of Colombia was recently split in two by the disturbances attending an earthquake, and one half of the hill fell into the bed of the stream, diverting its course into a new channel. Twelve lives were lost.

Health & Temperance.

TEMPERANCE.

FATAL effects of luxury and ease!

We drink our poison, and we eat disease;
Indulge our senses at our reason's cost,
Till sense is pain, and reason hurt or lost.
Not so, O Temperance bland! when ruled by thee;
The brute's obedient, and the man is free.
Soft are his slumbers, balmy is his rest,
His veins not boiling from the midnight feast;
Touched by Aurora's rosy hand, he wakes
Peaceful and calm, and with the world partakes
The joyful dawns of returning day,
For which their grateful thanks the whole creation pay;—
All but the human brute; 'tis he alone
Whose works of darkness fly the rising sun.
'Tis to thy rules, O Temperance! that we owe
All pleasures which from health and strength can flow,—
Vigour of body, purity of mind,
Unclouded reason, sentiments refined,
Unmixed, untainted joys without remorse,
The intemperate sinner's never-failing curse.

—Selected.

GENERAL APPLICATIONS OF WATER.

Affusion.—This consists simply in pouring water over the body of the patient, who may be sitting or standing in a bath-tub. It is a very efficient bath for reducing unnatural heat. The stream should fall upon the shoulders, chest, back, or hips, but not upon the head or over the region of the stomach. This mode of treatment was used by Hippocrates, Galen, and other ancient physicians. In the last century, Currie, Jackson, and many others used it with great success in scarlatina. It is a sovereign remedy for delirium tremens, sun-stroke, hysteria, and sometimes of acute mania, when applied of the proper temperature. It is used by the Persians in cholera with great success. It is useful in drunkenness and convulsions, and has been successfully used in tetanus.

Spray Bath.—This bath consists in a number of fine streams of water thrown upon the bather with considerable force. It may be produced by connecting a hose with spray attachment to a force-pump or reservoir, from which to obtain water under a sufficient pressure. This is an excellent bath to follow the pack, vapour bath, hot-air bath, sitz bath, or any other general bath which induces perspiration. It is very agreeable to most persons, and can be applied to feeble patients who would be unable to take any more severe form of treatment. The alternate hot and cold spray is very successful as a means of reducing local inflammations. The warm spray is very grateful and soothing to swollen and rheumatic joints; in gout, also, and illy defined, wandering pains, it is an admirable remedy. The cold spray is very successful in the treatment of glandular enlargements, abscesses, and chronic ulcers, when thoroughly applied.

The Vapour Bath.—As a remedial agent, water in the form of warm or hot vapour is scarcely less useful than in its ordinary form. The vapour bath can be readily and successfully administered with such conveniences as every family possesses. Place the patient in a cane-seat chair, having first taken the precaution to spread over the seat a dry towel. Surround the patient and the chair first with a woollen blanket, and then with two or three thick comfortables, drawing the blankets close around his neck, and allowing them to trail upon the floor so as to exclude the air as perfectly as possible. Now place under the chair a large pan or pail containing two or three quarts of

boiling water. Let the blankets fall quickly, so as to retain the rising vapour. After a minute or two, raise the blankets a little at one side and carefully place in the vessel a very hot brick or stone, dropping the blankets again as soon as possible to avoid the admission of cold air. Before the first brick or stone has cooled, add another, and so continue until the patient perspires freely. The amount of perspiration must be judged by the face and forehead, as much of the moisture on the skin beneath the blankets is condensed steam.

Should the bath become at any time too hot, a little air may be admitted by raising the bottom of the blankets a little, being careful to avoid chilling the patient in so doing. The bath should seldom be continued more than half an hour, and fifteen to twenty minutes will usually accomplish all that is desired by the bath. If too long continued, it induces faintness. A too high temperature will be indicated by a strongly accelerated pulse, throbbing of the temples, flushed face, and headache. The head should be kept cool by a compress wet in cool water and often changed. The temperature of the bath should be from 100° to 115°. Unpleasant effects are sometimes produced at 120°.

After this bath, apply the tepid spray, rubbing wet-sheet, pail douche, or full bath. No time should be allowed to elapse after the blankets are removed before the concluding bath is applied, as the patient will chill. He should not be allowed to become chilly by exposure to cool air before the application of the spray, douche, or other bath, which should be followed by vigorous rubbing.

For "breaking up a cold," "breaking chills," relieving rheumatism, soreness of the muscles from over-exertion, and relaxing stiffened joints, this is a valuable agent. It may also be used to advantage in chronic diseases in which there is inactivity of the skin, liver, or kidneys, being a powerful diaphoretic; but great care must be exercised to avoid excessive use, as too frequent repetitions of the bath produce debility.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

PROHIBITION IN FINLAND.

THE Grand Duchy of Finland received from the Czar of Russia in 1863, a great enlargement of its constitutional privileges. E. B. Lanin, in the *Fortnightly Review*, makes some important statements of the excellent results of this liberal government. "Finland," he says, "is assuredly the best governed country in Europe." During the previous half-century, drunkenness was the bane of that country, as it still is the ruin of Russia. "The Finnish Diet, however, fearlessly attacked the Hydra with very simple weapons—local option for the country districts, control and restrictive measures for the cities, encouragement offered to all societies doing battle with intemperance, and the rapid spread of education and instruction." The country communes absolutely forbade the sale of alcoholic liquors in the rural districts. "You might now travel on foot from Terrioki to Tornea, from Repola to Geta, without meeting or hearing of a single drunken man; and if you were dying of exhaustion, the chances are that you could not purchase a thimbleful of spirits."

In eight towns, spirits are sold under the most stringent restrictions, drunkenness is rendered easy to deal with, and all public houses are closed on fair and market days, and popular holidays.

Many private societies are doing most efficient work, some to bring about total and universal abstinence, others to provide attractive refreshment rooms, cosy coffee houses, well-lighted reading-rooms, etc., to keep the tempted from the evil. Other societies run public-houses themselves under rigid inspection, with pure liquors and perfect good order. At Helsingfors a palatial library and reading-room is open, to which the workmen flock in thousands in autumn and winter.

The public schools of Finland, both rural and urban, are of the highest order. The common people are wonderfully educated. "The poorest rustic in Savolaka or Ostrobothnia reads his daily paper and takes an intelligent interest in literature." Immense impetus has been given to agriculture and handicraft among the peasantry by technical and agricultural schools. The best agricultural machines and implements are in general use. A network of 1400 miles of railway is run by the state. There are few large landholders. Ninety-nine per cent. are peasant and small proprietors. Finland seems to be indeed a wonderfully well-ordered country.—*Medical Missionary.*

HOW TO STRENGTHEN THE THROAT.

SIR MORRELL MACKENZIE, who was a specialist of high reputation in throat troubles, always insisted that a great many of the ailments that were brought under his notice could have been escaped but for injudicious coddling of the throat. The throat must not be wrapped up too much; the great thing is to try to harden it. By care and persistence the neck can be made as weatherproof as the face. Many people who are not in the secret are amazed that the patriarchal Gladstone can stand for hours with head uncovered in the open air while a strong breeze is blowing. The ability to do this with impunity was gained by sitting habitually at a window through which a draught was created, so that the head became accustomed to all variations of temperature and all degrees of air motion. In the same way the throat can become habituated to varying conditions. It should be kept free from wrappings. Women should dispense with their great feather boas and Medici collars, and men should cast aside their stifling mufflers. It is an excellent practice to wear turn-down collars, and gargling with cold salt water in the morning has sovereign virtue, as well as bathing the throat first with very hot water and then with very cold. The throat thus receives a sudden shock, and is braced up and permanently strengthened.—*Phrenological Journal.*

WHAT are the underlying causes of intemperance?—1. An inherited appetite for strong drink, which, when uncontrolled, develops into an insatiable mania for intoxicants; 2. The use of food that is too stimulating, and an indulgence in tobacco, which demoralises the physical system and is likely to beget abnormal desires; 3. The social drinking customs of society, especially among the better classes; 4. The wretched condition of the lower classes, and the barrenness of their homes and lives, which drives them to the saloon for pleasurable excitement.—*Mary A. Livermore.*

THE lord chief justice at the Birmingham assizes last year said, "If England could be made sober, three-fourths of her jails could be closed."

Publishers' Department.

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

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The Bible Echo.

Melbourne, Victoria, April 15, 1893.

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

On the 3rd inst. Elder L. J. Rousseau left Melbourne for Adelaide, where he expects to labour for a few weeks. Elder A. G. Daniells and wife left for Sydney two days later. They expect to remain in Sydney some time, giving especial attention to different branches of the tract and missionary work.

The Australasian Bible School has just issued its Calendar for 1893. It gives just the information that intending students will wish to know respecting members of the faculty, beginning and ending of terms, courses of study, regulations of the school, etc., etc. The Calendar is very pretty and attractive, being neat and tasteful in design and workmanship. Calendars have been furnished to the tract societies in Sydney, Adelaide, Tasmania, and New Zealand; they can also be obtained by addressing the secretary of the School Board, L. J. Rousseau, 1 George's Terrace, St. Kilda Road, Melbourne.

NOTICE the resolution passed by the General Conference relative to help for the Australasian Bible School. There could be no better evidence that the means donated will be appreciated and used to the best advantage, than the self-denying effort that will be required to raise a liberal sum ourselves. But if we have in our hearts the love of Christ and of souls for whom He died, and if we realise the importance of the work the school is doing, this will be not a duty only, but a blessed privilege.

The General Conference Bulletin, a daily publication recording the doings of the General Conference, is at hand. The first ten numbers relate to the subjects discussed at the Workers' Institute. The first meeting of the General Conference was held on Feb. 17, and the Bulletins received record the proceedings to the 24th. To read the precious lessons of truth

brought out in the meetings for Bible study, the reports of the advancement that has been made during the past two years, and the new fields that have been entered, and the plans that are taking shape for advance moves, stirs the heart to its depths. In the time of the late American civil war, a little girl, in a burst of patriotic enthusiasm, wished she were a "hundred men." A very similar feeling is awakened by reading the *Bulletin*.

THE AUSTRALASIAN BIBLE SCHOOL.

The second year will open June 6, 1893, and will consist of two terms of twelve weeks each, separated by a vacation of three days. The school year will be followed by a vacation, during which time instruction will be given to those who desire to remain at the school until the next term opens. This will be a good opportunity for those whose education is not well balanced on account of a deficiency in some studies; also for those who are rusty in work that has been well done. They can review certain branches, and thus be able to enter a regular course to much better advantage. Special instruction will be given during the long vacation in shorthand and type-writing, also in cutting, fitting, and plain sewing. First term (twelve weeks) begins June 6, '93. closes Aug. 29, '93. Vacation, three days. Second term (twelve weeks) begins Sept. 4, '93; closes Nov. 24, '93. Summer vacation.

No OTHER study will so ennoble every thought, feeling, and aspiration, as the study of the Scriptures. This sacred Word is the will of God revealed to men. Here we may learn what God expects of the beings formed in his image. Here we may learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind and the cravings of the heart. By obtaining a knowledge of God's Word and giving heed thereto, men may rise from the lowest depths of ignorance and degradation, to become the sons of God, the associates of sinless angels.—Mrs. E. G. White.

NOTES FROM NEW ZEALAND.

At this date, March 21, in Napier, New Zealand, the work of pitching tents and planning for the Adventist camp-meeting to commence on the 26th inst. is going actively on. Quite a number of church delegates have already arrived. Mrs. E. G. White is here, and spoke with deep effect on "The Love of God," at the Theatre Royal, last Sunday evening, to about four hundred attentive hearers. W. C. White and G. B. Starr are also here, and expect to remain throughout the convocation. We are certainly favoured of the Lord in having the benefit of the labour of these his servants.

The camp-ground is now presenting a most imposing appearance. Six large marquees stand erect, with a number of small family tents. Great interest is centred in this gathering on the part of many people not of our faith. Visitors are expected to arrive daily from all parts of both islands to camp on the ground. To-day committees have been appointed on pastoral work, carpentering, pitching tents, sanitary arrangements, provisions, reporting to the press, and a reception committee that will welcome friends and visitors. A reception tent, comfortably floored and carpeted, and provided with suitable furniture, is an object of great interest and of convenience to the camp-ground. Above all, and that which is to be most prized, is the blessing of our Heavenly Father, which we pray may fall in fruitful showers upon this gathering.

S. McCULLAGH.

NOTHING is more absurd than the common notion of instruction, as if science were to be poured into the mind like water into a cistern that passively waits to receive all that comes. The growth of knowledge resembles the growth of fruit; however external courses may in some degree co-operate, it is the internal vigour and virtue of the tree that must ripen the juices to their just maturity.—James Harris.

THE TRUE OBJECT OF EDUCATION.

A SOUND mind, in harmony with God and in peace with man, supported by a healthy body, is a short but perfect description of a happy state in this world.

This condition depends very much upon a proper education. One author defines education as the process of restoring in man the lost image of his Creator. The word itself really means to draw out, and develop the latent powers. This work should begin in infancy, even while the child is nursed by its mother, and instead of ending with its teens, continue as long as life lasts. To a great extent the character is formed during the school days of this educational period; the future prospects and success of the coming man or woman largely depend upon the moulding influence of teachers and students.

A sound mind is necessarily connected with exercise and discipline. Like any other organ of the body, it was created for, and is dependent on, action. By the term "sound mind" is not meant simply a mind free from disease, but one that is able to grapple with all the difficult problems of life, and meet its perplexities successfully. Of all the men we meet, nine parts have been made what they are, good or bad, useful or a hindrance, by their education. It is that which constitutes the great difference in mankind. It must be that, as the majority of mankind come into the world with but slight differences in natural ability.

The little and almost insensible impressions that are made on the child's mind have very important and lasting consequences. The gentle application of a hand at the sources of some great rivers may turn their waters into channels which take opposite and contrary directions; and as a result these streams reach remote and distant places. This principle is certainly just as true in the training and education of the youth. The destinies of many children are practically settled before they reach their teens, according to their education. Their home advantages and associates in school have much to do in shaping these destinies. A great anxiety is felt by parents when they see evil influences drawing their children away from the light. While children are small, they may be controlled and restrained by the force of the will through commands; but this will not insure final success. We must surround the child with such influences as will develop the power of self-control and a desire for the right, or no true foundation will be laid.

Harmony with God is the most essential, yea, the all-important part of this life. Surely this part should not be neglected in the education of the young. But to be in harmony with God one must be taught concerning the nature, character, and attributes of God. Horace Mann says, "All intelligent thinkers now utterly disregard and repudiate the idea that reading and writing, with a knowledge of accounts, constitutes education. The lowest claim which any intelligent man now prefers in its behalf is, that its domain extends over the threefold nature of man; over his body, training it by the systematic and intelligent observance of those benign laws which secure health, impart strength, and prolong life; over the intellect, invigorating the mind, replenishing it with knowledge, and cultivating all those tastes which are allied to virtue; and over his moral and religious susceptibility also, dethroning selfishness, enthroning conscience, leading the affections outwardly toward man and upward in reverence toward God."

The Bible School established by Seventh-day Adventists will aim to give this thorough education to all who come within its influence. We believe that the formation of a true and noble character is, in importance, far above the desire to train the ability in a single line, so as to develop the ability to fill, in a routine manner, some position of trust.

L. J. ROUSSEAU.

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