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ST. ANGELO CASTLE, ROME.

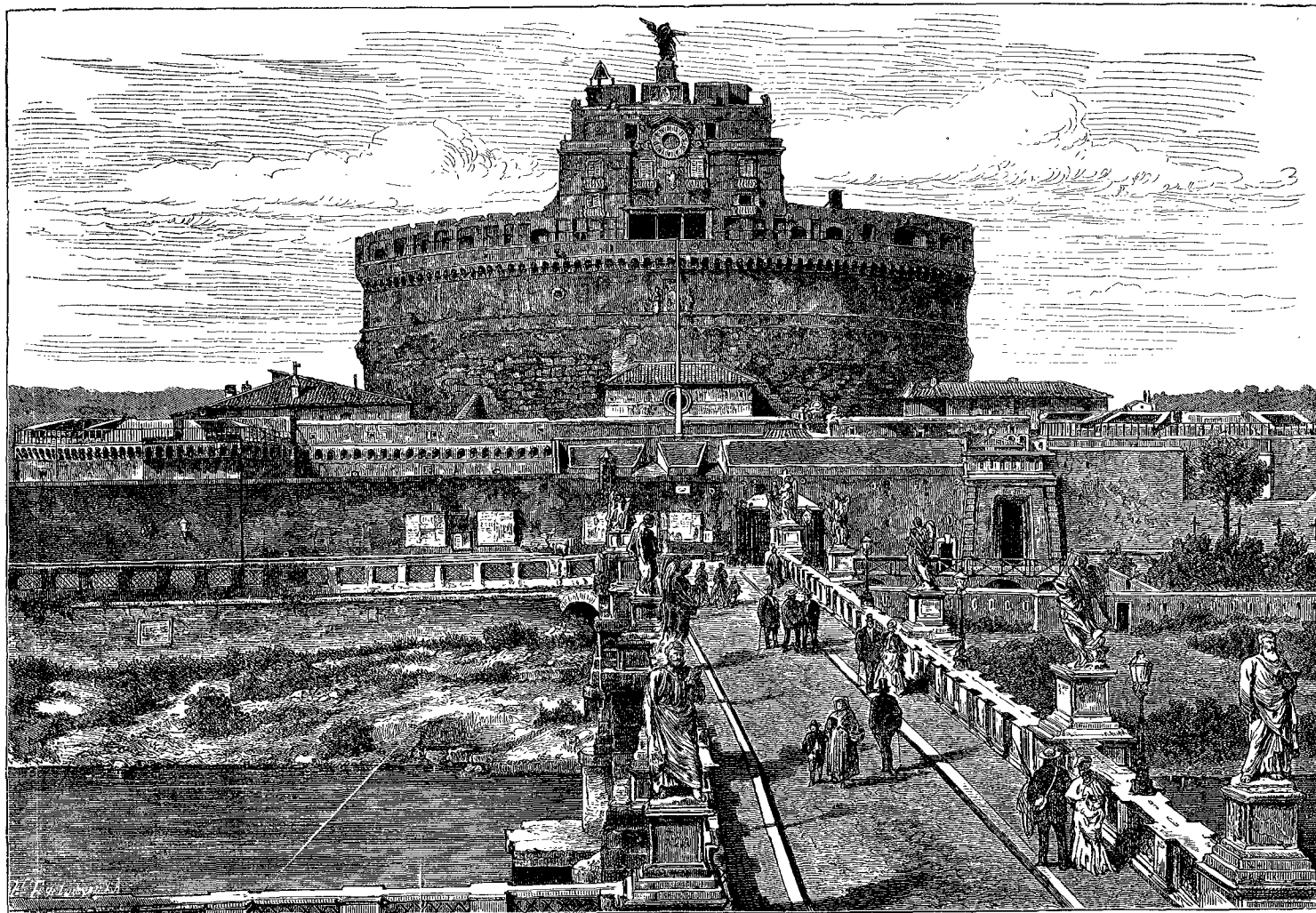
H. P. HOLSER.

STARTING from the Colosseum, let us walk in a northwesterly direction through the

right; about half way to the bridge. This bridge is near one of the principal curves in the river, and was built by Hadrian, to connect his tomb with the city.

The bridge is adorned with large statues, the first two representing Peter and Paul, and the others angels. The huge cylindrical structure across the bridge, formerly the tomb of Hadrian, is now known as the Castle of St. Angelo, of which we quote the following description and history: "On a substructure 114 yards square, now con-

emperors and their families were interred here. When the Goths under Vitiges besieged Rome in 537, the tomb was converted into a fortress, and the statues on the summit hurled down on the besiegers. At the end of the same century, Gregory the Great, while conducting a procession to pray for the cessation of the plague then raging, 'beheld the Archangel Michael sheathing his sword' above the Castle of St. Angelo, in commemoration of which Boniface IV. erected the chapel of *St. Angelo inter Nubes* on the



ST. ANGELO CASTLE.

arch of Titus, the Forum, and over the Capitoline Hill, all of which we have examined. From the Capitoline Hill we have a good view of the older part of the city, lying between us and the Tiber. Continuing about a mile in the same direction, we arrive at the Tiber, at the bridge of St. Angelo, which we see in the picture. On the way we have passed many churches and other ancient public buildings, and observed many inscriptions of the popes, which seem to be very common on the buildings. We have also passed near the Pantheon, on our

cealed by rubbish, arose a cylinder of travertine, 680 yards in diameter, encrusted with marble, of which covering no trace now remains; and around the margin of the top stood numerous statues in marble. The cylinder was probably surmounted by another of smaller dimensions, on which a colossal statue of Hadrian was placed. The head in the Sala Rotonda of the Vatican is supposed to have belonged to this statue. . . . The total height was 165 feet. From Hadrian to Septimus Severus, and perhaps down to a later period, all the

summit. This was afterwards replaced by the marble statue of an angel by Montelupo, and in 1740 by the present bronze statue by Verschaffelt. From 923 onwards, the edifice was always used by the party in power as a stronghold for the purpose of overawing the citizens. In 1379 it was almost entirely destroyed by the Romans. From that time to Boniface IX. downwards, the castle was held by the popes, and in 1527 Clement VII. sustained a terrible siege here."

It will be remembered that at the time of the siege here referred to, the sack of Rome

took place. The Constable Bourbon, leader of the invading forces, was shot, it is claimed, from the summit of this castle. In 1500, a covered passage was made, leading from the castle to the Vatican palace, the residence of the popes, thus affording a safe way of retreat from the palace to this stronghold in times of danger. A little less than half a mile from this castle, on the same side of the river, to the left in our picture, is situated St. Peter's, the Vatican palace, and other papal buildings, which will be treated in our next.

REMEMBER.

IN thy time and times of mourning,
When grief doeth all she can
To hide the prosperous sunshine.
Remember this, O man,
"He setteth an end to darkness."

Sad saint, of the world forgotten,
Who workest thy work apart.
Take thou this promise for comfort,
And hold it in thy heart,
"He searcheth out all perfection."

O foolish and faithless sailor,
When the ship is driven away
When the waves forget their places,
And the anchor will not stay,
"He weigheth the water by measure."

Outcast, homeless, bewildered,
Let now thy murmurs be still;
Go in at the gates of gladness,
And eat of the feast at will,
"For wisdom is better than riches."

O diligent, diligent sower,
Who sowest thy seed in vain,
When the corn in the ear is withered,
And the young flax dies for rain,
"Through rocks He cutteth out rivers."

—A. C. Carey.

General Articles.

VALUE OF A TRUE EDUCATION.

MRS. E. G. WHITE.

It is the nicest work ever assumed by man or woman to deal with youthful minds. In educating the youth, the greatest care should be taken to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and teachers of schools are certainly disqualified to educate children properly if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers. There are very few who realise the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of the youth.

Children are in great need of proper education in order that their lives should be of use in the world; but any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing children should be the main burden with parents and teachers.

There is a period of training children and a time for educating youth, and it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life and in their religious life. Solomon says, "Train up a child in the way he should go; and when he is old, he will

not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents to do this work, they must themselves understand the way the child should go. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, Godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

In households and in schools, the education of children should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. The dumb animals need to be trained, for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. The master is mind, judgment, and will for the beast. A child may be so trained as to have, like the beast, no will of his own. His individuality may even be merged in that of the one who superintends his training, and his will become to all intents and purposes subject to the will of the teacher.

Children who are thus educated will be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle. Their will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give special attention to the cultivation of the weaker faculties that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain to due proportions.

Children should be taught to respect experienced judgment, and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they shall go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

If parents would feel it a solemn duty that God enjoins upon them to educate their children for usefulness in this life, if they would adorn the inner temple of the soul of their sons and daughters for the immortal life, we should see a great change in society for the better. And then there would not be manifest so great indifference to practical Godliness, and it would not be so difficult to arouse the moral sensibilities of children to understand the claims that God has upon them.

The youth have faculties that, with proper cultivation, would qualify them for almost any position of trust. If they had made it their object in obtaining an education to bring into exercise, and develop, the powers God has given them for usefulness that they might prove a blessing to others, their minds would not be dwarfed to an inferior standard. They would show depth of thought and firm principles, and would command influence and respect. They

might have an elevating influence upon others, which would lead souls to see and acknowledge the power of an intelligent Christian life.

GOD IS LOVE.—NO. 3.

G. E. RIFIELD.

GOD, the All-Father, has given to his children certain rules or laws to regulate their conduct. These laws are not arbitrary, not designed to show his right or power to boss, or domineer, over his children, but, like the rules of all well-regulated families, they are designed to promote the happiness of all the children, and the unity of the family life.

Although perhaps they would hesitate to express it thus, the thought that lingers in many minds is about like this: "God is arbitrary and obstinate, and will not permit the slightest variation from his laws without plunging us into eternal death." This is what Satan has ever said of God and of his government. I desire to show the contrary so that all may see.

I desire to show that it is the variation from God's law itself that plunges us into eternal death, and not the arbitrary decree of God. It is the love of God that will not in any way countenance that variation which leads to such terrible results. The law of God is not simply his fiat. That law rests on eternal principles of pleasure and pain,—principles as unchangeable in their very nature as the laws that govern the seasons or control the motions of the planets. The law is not so simply because God said so, but He said so because it was so, and because it must eternally and universally be so.

On the correct understanding of these principles of the nature of God's law, depends our power to comprehend God's love in all his dealings with his creatures. On this rests the whole philosophy of the purpose of creation and of the plan of redemption. The existence of misery and suffering, the need for an atonement, and how that atonement is accomplished by Christ, can be understood in the light of God's love only as the nature of his law stands revealed.

We have always thought of the ten commandments as requiring our love to God and to all his creatures; have we ever thought of them as an expression of his love to us? It would be absolutely foolish to demand our love by arbitrary fiat; love cannot be given in that way; love is only born of love. The state might as well legislate that the sun should not shine, or that water should not flow downhill, as for the Lord Himself to make such arbitrary demand for love. In either case the law could not affect in the slightest the thing legislated about.

Yet it remains true that all the law of God requires is love, and that, as the apostle says, love is the fulfilling of the law,—of the whole law. How is this? Simply that the law itself, when we understand it, is a revelation of such infinite love as to beget within us a returning, responsive love that can and will fulfil the law.

The life of Christ is the law of God in action; his death but the natural result of perfectly keeping that law, and perfectly proclaiming it to others, in a world that hated truth and goodness. Look at that life and death of immaculate love. In all this did Christ do more than the law requires?—Impossible, for then He were more than perfect; for says the psalmist, "The law of the Lord is perfect."

Christ's life, then, reveals no new love; but to hearts that were hardened, and to eyes that

were blinded by sin, He reveals anew the same love which dictated every word of that law.

There is no conflict between Sinai and Calvary. "Thy law is the truth," says David, and "all thy commandments are righteousness." Again, "Make me to go in the path of thy commandments." Jesus was the "righteous servant" who was to justify many by his righteousness. He says, "I am the way, the truth, and the life." He was and is the Prince of Peace and the manifestation of mercy. In Him "mercy and truth are met together; righteousness and peace have kissed each other." All created intelligent beings find a common Father, and hence a universal brotherhood, in God; now we wish to see that all of God's dealings with his morally accountable creatures are simply the dealings of a loving parent with his children. This must be so if He is, "our Father." Is He not a good Father? The very word "God" means good. If He be convicted of being other than good in anything, He is no longer God. This were to dethrone Him, and then—

"Who the orphaned moons doth lead,
And who the unfathered spheres?"

Is He not love? and can love act other than lovingly? To show that God acts from other motive than love, is to show that He is not God; for "God is love." Hear Him: "Ye are my witnesses, saith the Lord, that I am God." Have we always witnessed thus? Have we not all in our hearts a thousand times doubted his love, while believing fully in the love of some human friend? Ah, this is to exalt the human above the divine,—this is idolatry!

Perchance our lives have been sad and dark, and we have wondered why, and thus been led to doubt. Jesus was the only-begotten Son of the Father, loved by Him before the worlds were, and yet here He was a "Man of sorrows and acquainted with grief." He, the Captain of our salvation, was "made perfect through suffering." This is the ministry of sorrow. Do you not know, sorrowing and tempted one, that the shadow cannot fall except the sun be shining overhead? "When the mists have rolled away," and we see the Father's face, and know as we are known, ah, then we shall see that—

"Darkness in the pathway of man's life
Is but the shadow of God's providence,
By the great Sun of wisdom cast thereon;
And what is dark below will be light in heaven."

THE SPIRIT OF PROPHECY.

S. MCCULLAGH.

"THE heavens declare the glory of God," "not only in their magnificence of shining splendour, but equally so in the infinite precision with which the numberless satellites revolve through measureless expanse." And although the revolving planets are as numerous as the sand upon the sea-shore, yet they move with the most wonderful and unerring order and harmony, to the glory of Him who saith, "I even my hands, have stretched out the heavens, and all their host have I commanded." The same principle of divine order is distinguished in every part of nature, animate and inanimate, from the immense suns on high, to the infinitesimal germs beneath, unseen to the naked eye.

Perfect order would have sweetened the life of man on earth, had not the debasing and destructive influences of sin thrust him forth, and barred against him the gates of harmonious Eden.

There is, however, one organisation amongst

men designed by its Author to bring heaven and earth into touch with each other, and lead discordant man into concurrence with Heaven's plans. That organisation is the church of the Lord Jesus Christ, the pillar and ground of the truth, which is called by inspiration "the body of Christ." Those who are truly members of that church are said to be "members of his body, of his flesh, and of his bones." Eph. 5:30.

That the banner of heavenly concord might wave triumphantly over his church, the Lord has connected it with Himself through the medium of his Spirit in the operation of "spiritual gifts," and particularly through the gift of the spirit of prophecy. The operation of these gifts in the church is the great convincing demonstration of the divine origin of the religion of Jesus Christ. Their manifestation is designed to guide the church into all truth, and lead believers in the way their great Pattern walked in love, sympathy, and divine order. In her pilgrimage, the church can ill afford to be without these gifts. "Where there is no vision, the people perish." Prov. 29:18. Concerning this very subject, the divine admonition is, "Now concerning spiritual gifts, brethren, I would not have you ignorant." "But covet earnestly the best gifts." "Desire spiritual gifts, but rather that ye may prophesy." "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." 1 Cor. 12:1, 31; 14:1, 39.

These admonitions are just as necessary today as they were when written by Paul. The Lord has specified the time when these gifts of the Spirit shall cease in the church, and it will be when mortality is swallowed up of life, as shown in 1 Cor. 15. Spiritual gifts were not "set in the church" (1 Cor. 12:28-30) for a brief period confined to the age of the twelve apostles. The operation of these gifts can be traced all through the old dispensation back to Enoch, "the seventh from Adam," yes, and even back to Adam. Luke 1:70. Therefore, why should they cease with a few years' operation in this dispensation? The object of the gifts is concisely laid before us in the Bible: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13.

The gifts were bestowed "for the perfecting of the saints." Do the saints need perfecting to-day? The answer in the affirmative is self-evident. Very well; then the gifts should continue. Spiritual gifts are set in the church "for the work of the ministry;" therefore they are to continue as long as there is necessity for a ministry. They are given "for the edifying of the body of Christ;" therefore the Holy Spirit has designed that they shall continue just as long as the church stands in need of edification; and that will be "till we all come into the unity of the faith." Has that time come? For once the discordant six hundred and forty professed religious sects strike a note of harmony in answering, *No!* Truly there is need now for the operation of the gifts of the Spirit, if ever. Their manifestations are in harmony with Heaven, and, when heeded, the results bring fallen man into harmony with God and his plans.

Paul compares spiritual gifts in the church to the human body in perfection and healthy working. What the loss of any member is to the body, that the loss of any one of the gifts of the Spirit is to the church. The influence of the body is crippled by the loss of its members; the influence of the church is crippled by the loss of these gifts. The lack of unanimity amongst professed believers, the lack of Godliness and evangelical power, is owing to the unbelief of the church in the operations of the Spirit of God.

On account of the corruption and worldliness engendered by unbelief, the manifestations of the gifts of the Spirit have been despised; consequently they are driven away. But God is willing that we should earnestly desire them, and have them. Of all the gifts enumerated, the apostle Paul gives to the spirit of prophecy the place of greatest importance. The church should "covet to prophesy." This gift has been the most precious to the church in all ages, because through its operation God's will has been communicated to fallen man. It is through the spirit of prophecy that the knowledge of the creation of the world, the temptation and fall of man, are presented to us. It was the operation of this gift that struck terror to the kings of Egypt and Assyria; that caused fear and trembling to the great kings of Babylon; that warned the people of God of coming dangers in war, famines, and pestilences, and pointed out the way to escape them; that predicted the coming Messiah in humility, and predicts his coming in glory and power to gather to Himself his ransomed. Another beneficent service rendered by the spirit of prophecy is to bear personal testimonies from the Lord to individuals by the way of doctrine, reproof, correction, and instruction in righteousness, and in settling difficulties that threaten the harmony of the church of God. This provision for the safety of the church from the devices of Satan, did not begin with the apostles, neither did it cease with them. As a forerunner to the ministry of Jesus, the gift of prophecy was bestowed upon Mary, Joseph, Zacharias, Elizabeth, Simeon, Anna, and John the Baptist; and when the fulness of the Gentiles came, and the Word of God was sent to them without Jewish rites or national distinction or prejudices, the spirit of prophecy was bestowed upon them in great measure. In some places the whole church received the gift. Acts 19:6, 7.

These glorious manifestations were Heaven's power committed to the church, before which the kingdom of Satan was defeated, and souls bound in the prison-house of sin and disease were set at liberty. These days, although attended by persecution and mortal hatred to the church, were times of triumph. There are many proofs that the church in her seasons of humiliation received the gift of prophecy down through the great apostasy, and during the revival of the gospel through the Reformation. As a sample, we quote from Wright's book of martyrology, published in England in 1784. In his biography of John Fox, the author of the famous "Fox's Book of Martyrs," Wright says: "Queen Mary the bloody died in the month of November, 1558; and the day before she died in England, Mr. Fox, in a sermon then preached by him at Basel (Switzerland), publicly and positively predicted that the day then next ensuing would be the last of her life; an event so circumstantially foretold by one at so great a distance from the place of Mary's residence, and so punctually accomplished by the hand of

divine Providence, could only be made known to the predictor by revelation from God."

Many evidences from prophecy show that in these days, when the footsteps of the coming King are sounding, the gifts of the Spirit of God will be revived in the church of Christ. The gospel of our glorious Lord is not to close in obscurity, but in triumph. The scenes of pentecost will again shake the powers of darkness; for the Lord is waiting to do wonders for his people. Unbelief in the power and goodness of God freezes the warm Spirit of God out of our communion. Let earnestness, combined with practical Godliness and a knowledge of Christ, characterise the servants of the Most High, and once more there will be the sound of the rushing mighty wind.

THE EASTERN QUESTION.

A. G. DANIELLS.

A BRIEF review of the arguments made in my last article on this subject will give force to the points I now wish to present.

The eleventh chapter of Daniel gives a connected history of certain kingdoms from the fall of the Persian monarchy to the establishment of Christ's kingdom. It tells of the rise of Grecia under Alexander, and of its final division into two parts, which it designates as the king of the south and the king of the north. These, as we have seen, were Egypt under Ptolemy, and Asia Minor, including Greece and Turkey, under Antiochus. The rise of the Roman Empire and its world-wide jurisdiction under Augustus, the fall of the papacy after its long, despotic rule, and the terrible French Revolution, are all clearly outlined in the prophecy. The conquest of Egypt (the king of the south) by France, the victory of Turkey (the king of the north) over the French at St. Jean D'Acre, and the war of the Crimea in 1853-6, are also foretold in the prophecy. As shown in a previous article, and as every one knows, Turkey has in all these struggles been helped by the various nations of Europe. But the prophet says, "He shall come to his end, and none shall help him." That this does not mean the entire destruction of Turkey, is evident from the remainder of the verse: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." This place, as we have pointed out, is Jerusalem between the Mediterranean and the Dead Sea. Palestine is in possession of the Turk, and it is considered the most likely place for the establishment of his capital when he no longer receives help from European powers to hold Constantinople.

The prophecy gives no data by which it may be determined when this change shall take place, nor does it give any light as to what earthly kingdom will succeed in gaining Constantinople. While a knowledge of these facts would be exceedingly gratifying to selfish nations, it was of no value to the prophet. What he saw so transcends national interests that he drops earthly kingdoms out of his reckoning. As he sees national help withdrawn from the Turk, he sees him driven from his long-held capital, and constrained to plant his palace in the glorious holy land between the seas. And as he witnesses this event, he sees another mighty change. He says:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that

time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan 12: 1, 2.

These are the thrilling scenes that are to follow the removal of the Turk from Europe to Asia. Mark the language: "At that time shall Michael stand up." At what time?—At the time of the event mentioned in the preceding verse. That event is the expulsion of the Turk from Europe. At that time, in connection with that event, Michael shall stand up.

But who is Michael? According to Jude 9, Michael is the archangel. And according to Paul in 1 Thess. 4: 16, the archangel is Christ, the Son of God: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." The voice of the archangel raises the dead. And Jesus says of Himself that "all that are in their graves shall hear his voice, and shall come forth." John 5: 28, 29. Thus it is shown that Michael is none other than Jesus Christ.

The prophet says, "At that time shall Michael [Christ] stand up." To stand up is to reign. This will be seen by reference to the first three verses of the eleventh chapter of Daniel. Describing the various changes in the kingdoms, the prophet says, "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will." By this it is proved that to "stand up" in the sense used in the prophecy, is to reign, to rule, to do according to his will.

And by all this it is proved that when the Turk is no longer maintained at Constantinople, and is obliged to remove to other quarters, then the time has come for Christ to begin his reign. In other words, the expulsion of the Turk from Europe is the grand signal for the close of probation and the coming of Christ to this earth. It is the death-knell of the kingdoms of this world, and it heralds the establishment of Christ's kingdom in their place.

Then it is that Christ receives "the heathen for his inheritance," and "the uttermost parts of the earth" for his possession. Ps. 2: 8. What He will do with them is stated in the next verse: "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2: 9.

That will truly be, as the prophet says, "a time of trouble, such as never was since there was a nation, even to that same time." Of that time John says, "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign forever and ever." Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom; "it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Thus it is plain that the standing up of Michael is the most momentous event this world has ever seen. And to guide his people so that they may know what is coming, God has, in point of time, connected the great events of heaven with important events on earth. As stated by the author of "Thoughts on Daniel and Revelation:" "When certain great events transpire on earth, He has told us what events, synchronising with them, transpire in heaven. By things which are seen, we learn of things that are unseen. As we look through nature up to nature's God, so through terrestrial

phenomena and mundane movements we trace the occurrence of heavenly scenes. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already see the preparatory steps, then Michael, our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth."

It would seem that the Turk cannot remain much longer in Europe; his days are well nigh numbered. But so certainly as his expulsion is near, so certainly is the reign of Christ soon to begin. And in the words of the psalmist we would say, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him." Ps. 2: 10-12.

DIVINE IMMORTALITY.—NO. 1.

THE LIFE OF GOD.

R. HARR.

IN the Sacred Volume there are many representations of the character and attributes of Jehovah. To Moses He was declared to be "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." To the Egyptian oppressor He was presented as the great "I Am." To Isaiah as "He that sitteth upon the circle of the earth." To David as the "Ancient of Days," and to the weeping prophet as the "Balm of Gilead," and the great "Physician." In using these expressions, the Spirit of God designed to assist the human mind in gaining clear and lofty ideas of the divine character and wonderful attributes of the God that it is to worship.

But though these expressions are full of beauty and power—as all expressions of divine truth must be—there is yet another that presents the Eternal One in a still more lofty and sublime aspect. It is found in Deut. 32: 40: "For I lift up my hand to heaven, and say, I live forever." In this marvellous picture we have Jehovah standing apart from all other forms of existence—whether of men or angels or devils—and with uplifted hand claiming for Himself an endless duration—"I live forever." The life of God is thus placed in the most absolute contrast with the life of man. Adam was banished from the garden, "lest he should put forth his hand, and take also of the tree of life, and eat, and live forever."

Many of the inspired writers give prominence to this feature of the divine character. "From everlasting to everlasting, Thou art God." Ps. 90: 2. "Behold, God is great, and we know Him not; neither can the number of his years be searched out." Job 36: 26. "But Thou art the same, and thy years shall have no end." Ps. 102: 27. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1: 8. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33: 27. We can thus see that God possesses the power of endless existence, and that the number of "his years has no end." He is the "King, eternal, immortal, invisible, the only wise God;" and apart from Him, endless duration cannot be claimed for any form of existence. Well may the human heart bow in holy adoration before the "Ancient of Days," and join in the inspired ascription,

"King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen." 1 Tim. 6:15, 16.

In reaching out to repair the ruin wrought by sin, the living Father placed the counsel of peace between Himself and his divine Son. And "when the fulness of the time was come, God sent forth his Son." Christ came to earth as the delegate of Heaven. "For it pleased the Father that in Him should all fulness dwell." He came as the "Prince of Life," and, as we listen to his holy words, we hear Him declare: "The living Father hath sent Me, and I live by the Father." John 6:57.

To this the prophets bear witness. "In Him was life, and the life was the light of men." John 1:4. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." John 5:26. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. "I am He that liveth, and was dead; and, behold, I am alive for evermore." Rev. 1:18. Thus the divine Son takes his place by the living Father in the unquestioned possession of a life that must endure through all the eternal years of the life of God.

"Made higher than the kings of the earth,"—yea, higher than the cherubim of heaven, "as He hath by inheritance obtained a more excellent name than they,"—humanity is now called to behold Him with the Father, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21. For a while He was made a little lower than the angels, for the "suffering of death," that He might taste all of human woe; but now, being raised from the dead, "He dieth no more;" "death hath no more dominion over Him." There is thus formed the first great connecting link between the "few days" of man's forfeited life, and the divine immortality of God. From the glory beyond we hear the Saviour calling, "Because I live, ye shall live also."

Oh, life unending, life divine!
Arise, my heart, and sing
Praise to the great exalted name
Of Christ, the Saviour King.
He lives, and from his lofty throne,
Where waiting seraphs shine,
He calls the trembling sons of clay
To share his life divine.

How man may obtain possession of the life unending, and rise to live with Christ, will form the theme of our next study.

THE OFFICE OF THE SPIRIT.

THE Holy Spirit of God is given freely to the world, to work with every soul that receives Jesus Christ through the preaching of the gospel, and to put upon every believer the heavenly impress, to work in us the image of Jesus. Every believer will have the Holy Spirit; for it is promised to every one who believes. Jesus promised it, and says He will pray that we may have it, and his prayers will be heard. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." John 14:16, 17.

The apostles promised it to every believer. "Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ

for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6.

It is our privilege to have a large measure of the heavenly anointing, and without it we can do nothing. Let us believe for it; let us yield to its influences, and it will take from us the impress of this world and give us the impress of the heavenly kingdom, and will mould our words and actions to represent heaven. G. B. S.

THE ANOINTING OF CHRIST.

W. W. PRESCOTT.

"THOU has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows." Heb. 1:9. This scripture of course refers to Christ. The word iniquity is the same word that in 1 John 3:4 is rendered transgression. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law," or iniquity, or lawlessness. Thou hast loved righteousness, and hated the *transgression of the law*, or lawlessness; "therefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows." This word "fellows" is found in the seventh verse of the fifth chapter of Luke, where it is translated partners. "And they beckoned unto their partners, which were in the other ship." Now I will read the verse a little differently: "Thou hast loved righteousness, and hated sin, iniquity, transgression of the law; therefore God, even thy God, hath anointed Thee with the oil of gladness above thy partners." Who are the partners?—Why, we are the partners; we are workers together with God, we are labourers together with Him, we are God's fellow-workers.

Now turn, if you please, to Acts 10:37, 38: "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." You will remember the testimony that was borne about Jesus by Nicodemus, as recorded in the third chapter of John and the second verse: "For no man can do these miracles that Thou doest, except God be with him." Read in Mark 16:17, 18: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now it is said of Christ, "How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." This is the anointing spoken of in the first text: "God hath anointed Thee with the oil of gladness above thy fellows." The anointing oil with which the priests were consecrated we find here, and why it is called the oil of gladness we learn from Rom. 14:17: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

But the objective point that I want to note is the reason why He was anointed with the "oil of gladness" above others, his partners; his fellow-workers. The reason is because He loved righteousness and hated sin, hated everything different from God. Hating iniquity, as it is spoken of in this text, means more than a mere passing dislike for it, feeling a little uncomfortable under it. And in this very fact is seen a wondrous trait in the character of Christ. In the work that He did for us here, although He hated sin with a perfect hatred, yet He gathered to Himself all the results of sin, put Himself in the place of the sinner, to bear the results of every sin; and not simply that, but He took those things to his very soul; and He endured, in taking upon Himself the consequences of sin, what we cannot possibly comprehend, because we cannot understand the hatred with which He regarded sin. The fact is we have become accustomed to sin, and our minds have become blunted and dull. Sin is the horror of great darkness, and yet it makes little impression upon our minds.

Sin is not simply doing a thing; it is being in a condition. Sin in the character is being out of harmony with God, is being different from God. Now Christ voluntarily put Himself there; although there was perfect union between Him and the Father,—perfect union in thoughts, purposes, and plans, yet He put Himself where of necessity God must treat Him as though He were out of harmony with Him; and it was that experience that brought out that cry of anguish, "My God, my God, why hast Thou forsaken Me?" But for this experience here upon earth, because He loved righteousness and hated iniquity, God anointed Him with the oil of gladness above his fellows.

The same idea is expressed in different words in John 3:34: "For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him." A bountiful pouring out of it, no measure at all, a perfect, bountiful pouring out of it and anointing above his fellows. Why?—Because He loved righteousness and hated iniquity; because He spoke the words of God. That is why God dealt with Him in that way. So in John 6:27 we have the expression, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed."

Paul says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Eph. 1:13; 4:30; 2 Cor. 1:22. So God sealed his Son by giving to Him the Holy Spirit. Now, the Holy Spirit is given in a greater or less degree to every one, because it is the agency through which God works and draws us to Himself.

CHRIST'S soon return to bestow immortality upon the dead and living righteous, is fraught with unspeakable blessedness to those who really love their absent Lord. This event, with all its grand results, has always been the hope of the Church. Paul could look into the future eighteen long centuries, and speak of it thus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hasting unto the coming of the day of God." 2 Peter 3:12.

The Home Circle.

IT IS COMMON.

So ARE the stars and the arching skies,
So are the smiles in the children's eyes;
Common the life-giving breath of the spring,
Common the songs which the wild birds sing—
Blessed be God, they are common.

Common the grass in its glowing green;
So is the water's glistening sheen;
Common the springs of love and mirth;
So are the holiest gifts of earth.

Common the fragrance of rosy June;
So is the generous harvest moon;
So are the towering, mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the fall;
So is the sun which is over all;
Common the rain, with its pattering feet;
So is the bread which we daily eat—
Blessed be God, it is common.

So is the sea in its wild unrest,
Kissing forever the earth's brown breast;
So is the voice of undying prayer,
Evermore piercing the ambient air.

So unto all are the "promises" given,
So unto all is the hope of heaven;
Common the rest from the weary strife;
So is the life which is after life—
Blessed be God, it is common.

—Marian Harland, in *Housekeeper's Weekly*.

WOMEN OF THE BIBLE.—XL.

"A Great Woman of Shunem."

A. M.

WE have in the Bible more recorded miracles wrought by divine power through Elisha than any other prophet; and probably the one we are now to consider is the most remarkable of them all. As the prophet journeyed from Carmel to Bethel or Gilgal, "he would pass to Shunem, where lived a great woman; and she constrained him to eat bread. And so it was that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold, now, I perceive that this is a holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, say unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And Elisha said, What is then to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid."

And the woman "bare a son at that season that Elisha had said unto her, according to the time of life. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him to his mother, he sat on her knees till noon,

and then died. And she went up and laid him on the bed of the man of God; and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor Sabbath. And she said, *It shall be well*. And it came to pass, when the man of God saw her afar off, that he said to Gehazi, Behold, yonder is that Shunammite. Run now, I pray thee, to meet her, and say, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, *It is well*. And when she came to the man of God, . . . she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way, . . . and lay my staff on the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff on the face of the child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, The child is not awaked. And when Elisha was come into the house, behold the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned and walked in the house to and fro; and went up, and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out." 2 Kings 4.

In the Scriptures the careful reader may find every vital truth and virtue illustrated, either by parable, personal experience, or national history. In the conduct of this woman of Shunem, we see the reward of obedience to the exhortation, "Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13:1, 2. This good woman and her husband appear not to have known at first that their visitor was a prophet of the Lord; but when they perceived that he was a holy man of God, they were even more anxious to provide for his comfort. In this we are reminded of our Saviour's words, "He that receiveth you, receiveth Me; and he that receiveth Me, receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Matt. 10:40.

We notice another good feature in this great woman's character; when Elisha, desiring to make some return for her care, asked, "Wouldst thou be spoken for to the king, or to the captain of the host? she answered, *I dwell among mine own people*." Contented and happy among those who had a just claim upon her love and sympathy, doing good to the utmost of her ability. Contentment is one of the highest Christian graces. After many years of experience, the apostle speaks thus of it, "I have *learned*, in whatsoever state I am, therewith to be *content*. I know both how to be abased, and I know how to

abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. *I can do all things through Christ which strengtheneth me.*" Phil. 4:12. Yes; that was the secret of Paul's success in this grace. "Christ strengtheneth me." This is the lesson we should always be learning, that praise and thanksgiving may be continually in our hearts; it brings in that peace which the world can neither *give nor take away*.

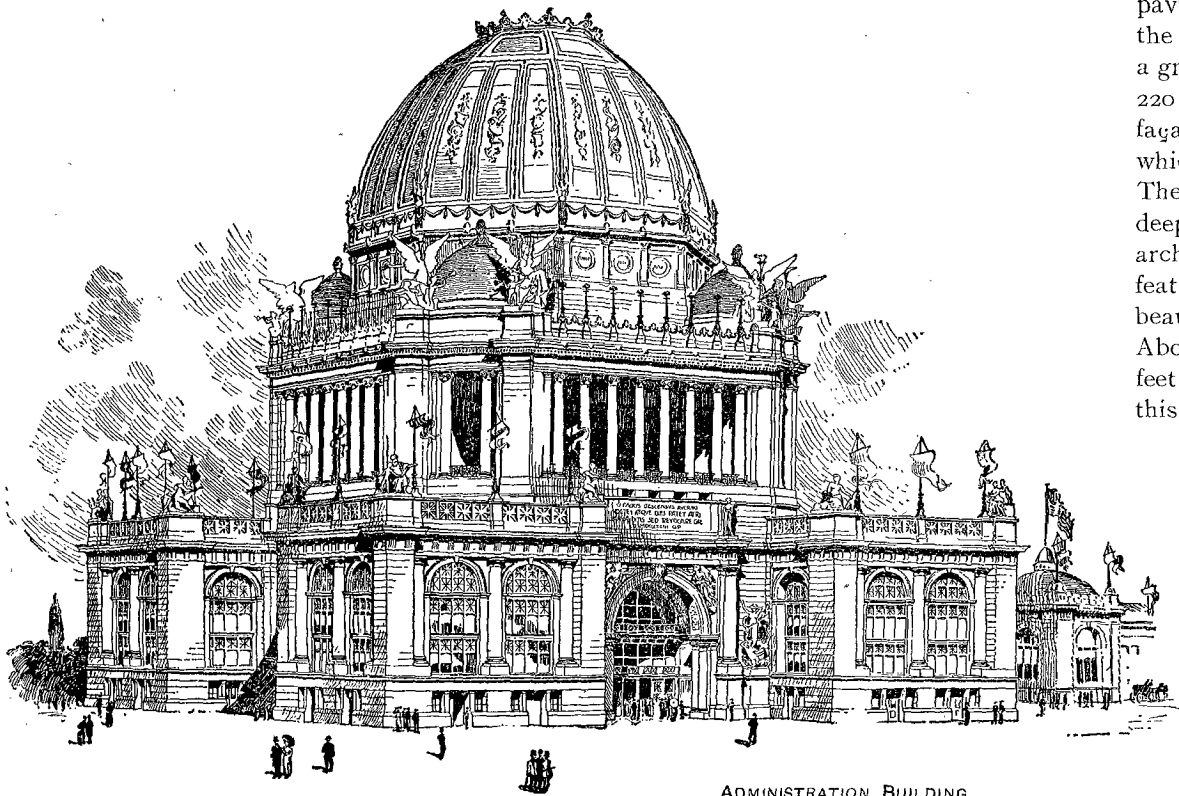
Elisha's mind, guided by the Spirit of God, was anxious to confer some blessing upon this household, and, as we have read, God gave them a son, and thus satisfied the secret wish which was suppressed in obedience to his will. But all the mother's tender care cannot keep him alive; a child of promise, and given in love, yet taken away. Now mark how this prudent, pious mother guards her lips under this surprising affliction! Not one repining word from her; a genuine daughter of Abraham's *faith*, she accounts that God is able to raise him from the dead, from whence at first she received him. Such confidence had she in God's goodness, that she was ready to believe that He would restore what He had now taken away, and could say to every inquiry, "It shall be well," "It is well." And in full assurance of faith she hastened to the Lord's servant. Here, again, we see the earnest perseverance of her character as she refused to leave unless Elisha should accompany her; and how it brought more quickly to her the blessing she sought in restoring her child to life. It is instructive to compare the manner in which Elijah and Elisha and all other servants of the Lord wrought their miracles, especially in raising the dead, with that of Jesus Christ. Everything in the former expressed inability in *themselves*, and entire dependence upon *another* for his interposition. But Jesus wrought by his own power; He spake and it was done, "Damsel, arise;" "Young man, I say unto thee, arise;" "Lazarus, come forth." He was powerful, almighty as a Son, the Lord of life. But Elijah and Elisha did it by petition as servants. To God be all the glory.

"Who through *faith* subdued kingdoms,
Wrought righteousness,
Obtained promises;
Women received their dead raised to life again,
Out of weakness were made strong." Heb. 11.

WHILE "speech is silvern and silence is golden," it is only of the born deaf and dumb person that it can be said that he or she "never said a foolish thing, never spoke an unwise thought, nor gave a friend an unkind word."

Where the power of speech has been given, there is need of wise and kindly thoughts to regulate the tongue's work. There is talk and talk; there is artificiality of speech, there is unprofitable conversation, and there is that kind of talk worthy of the time spent and worthy of being termed conversation. It may be pure and refreshing, such as will be sure to do no evil at the moment, nor later as it lingers in the memory. But some one asks, "How shall we distinguish, when all conversation must be more or less artificial, whether our words dissemble kindness? Insincerity is necessary to spare people's feelings, is it not?"

That must not be admitted; when it comes to that, the moment is at hand when speech is silvern and silence is golden. It is usually personal chatter, rattling vocal noises it might be called, that in reality is mischievous, insincere in its spirit and in its results.—*Keziah Shelton*.



ADMINISTRATION BUILDING.

THE COLUMBIAN EXPOSITION.

THE date of this issue of the *ECHO*, May 1, is that fixed for throwing open to the public the Columbian Exposition at Chicago. The formal dedicatory exercises were held on October 19-22, 1892, in connection with the celebration of the four-hundredth anniversary of the discovery of America by Columbus.

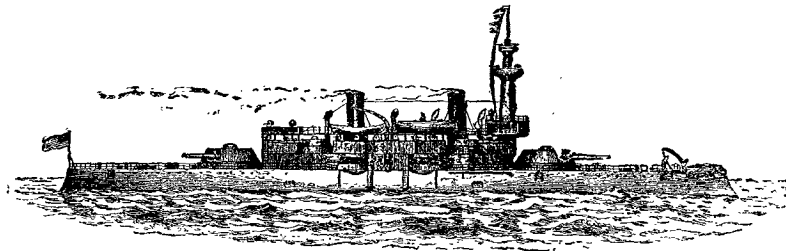
Thursday, October 20, was Peoples Day in the opening *fête*; and the exercises were conducted on a gigantic scale. First came the grand civic parade, which was witnessed by more than a million spectators.

The dedicatory exercises were held in the Manufactures and Liberal Arts Building, shown in the cut. This is the largest building in the world under roof, far exceeding in size the famous Colosseum at Rome. It measures 1,687 by 787 feet, and its roof, an arch of iron and glass, is 150 feet high at the ridge. The building covers nearly thirty-one acres, and, with its galleries, affords about forty acres of floor space. It has four great entrances, designed in the manner of triumphal arches, the central archway of each being forty feet wide and eighty feet high. At the dedication we are told that "through these immense entrances, troops of cavalry came in, accompanying the guests, and as they wheeled about, looked like toy soldiers. At the southern end of the hall, a series of raised seats held the choir of five thousand singers. On the eastern side was the speakers' desk, and back of it, rising tier on tier, the seats for the distinguished guests. At the northern end, draped in the national colours, was the stand for the United States Marine Band." An immense throng filled the remaining space.

There were present the Vice-President, with the members of the cabinet, the Judges of the Supreme Court, Members of Congress, the officials of the Columbian Commission and Exposition, and the Governors of the States. There were also present "the brilliant diplomatic corps in full uniform—the Japanese Minister and his Chinese confrere in silken

robes, the European representatives in gorgeous uniform, the papal dignitaries in state robes." It was a gorgeous sight, unusual to American eyes.

When Vice-President Morton came forward to receive from the president of the commission the buildings of the World's Fair for dedication, the foreign diplomatic corps and United States officials, with a multitude of others, arose, and waved hats and handkerchiefs as a salute to the representative of the United States Government. There were two persons, and only two,



U. S. COAST LINE BATTLE SHIP

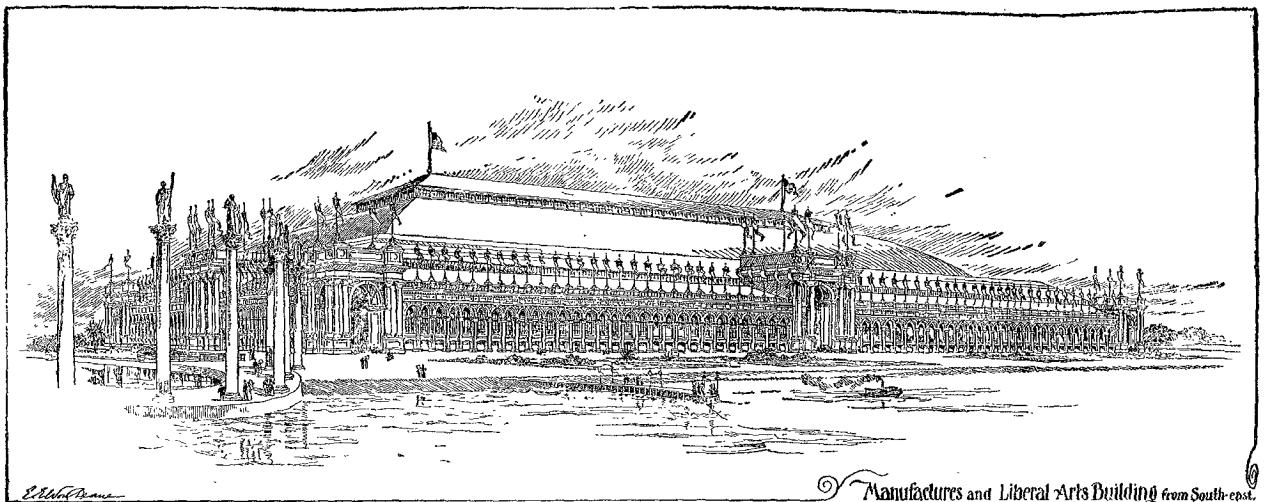
who withheld this mark of courtesy. These were Cardinal Gibbons and Archbishop Satolli, the papal representatives. This is quite in keeping with Rome's claim that the pope should rule the world.

Pictures are given of two other buildings of the Exposition. The Administration Building is pronounced the gem and crown of the Exposition palaces. The general design is in the style of the French renaissance. The building covers an area 260 feet square, and consists of four

pavilions eighty-four feet square, one at each of the four angles of the square, and connected by a great central dome 120 feet in diameter and 220 feet in height, leaving at the centre of each façade a recess eighty-two feet wide, within which are the grand entrances to the building. These are fifty feet wide and fifty feet high, deeply recessed and covered by semi-circular arched vaults, richly coffered. The interior features of this great building even exceed in beauty and splendour those of the exterior. Above the balcony is the second story, fifty feet in height. From the top of the cornice of this story rises the interior dome, two hundred feet from the floor, and in the centre is an opening fifty feet in diameter, transmitting a flow of light from the exterior dome overhead. The under side of the dome is enriched with deep panelings, richly moulded, and the panels are filled with sculpture in low relief, and immense paintings representing the arts and sciences. In size this rotunda rivals, if it does not surpass, the most celebrated domes of a similar character in the world.

Unique among the other exhibits is that made by the United States Naval Department. It is in a structure which, to all outward appearance, is a faithful full-sized model of one of the new coast-line battle-ships. It is erected on piling on the lake front, and, entirely surrounded by water, has the appearance of being moored to a wharf. The structure has all the fittings that belong to the actual ship, such as guns, turrets, torpedo tubes, torpedo nets and booms, with boats, anchors, chain cables, davits, awnings, deck fittings, etc., etc., together with all appliances for working the same. Officers, seamen, mechanics, and marines are detailed by the Navy Department during the Exposition, and the discipline and mode of life on naval vessels are completely shown. The detail of men is not, however, as great as the complement of the actual ship. The

crew give certain drills, especially boat, torpedo, and gun drills, as in a vessel of war. The dimensions of the structure are those of the actual battleship, length, 348 feet; width amidships, 69 feet 3 inches; and from the water line to the top of the main deck, 12 feet. At the forward end there is a cone-shaped tower, called the "military mast," near the top of which are placed two circular receptacles for sharpshooters. Rapid-firing guns are mounted on each of these tops, and above is placed a flagstaff for signalling.



Manufactures and Liberal Arts Building from South-east.

The Bible Echo.

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

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

Melbourne, Victoria, May 1, 1893.

NOTES OF TRAVEL.

DELHI TO BOMBAY.

MY visit to Delhi, probably the most interesting part of India, was cut short by pressure of time, and I turned my face toward Bombay, the port of departure. On my way thither I spent one day at Jeypore, the capital of the independent state of that name. Independent states in India are governed by the native rulers, and the British Empire is represented by a Resident, to whom many questions must be submitted; in fact, all those questions that relate to the policy of the government or affect its relation to other nations. The Rajah of Jeypore is a comparatively young man. He has been to Europe, and though a zealous Hindu in religion and social customs, he adopts some of the improvements of civilisation. His city is lighted with gas and supplied with water; the streets are straight, broad, and clean. There is a formidable wall about the town, though it is out-growing its bounds. The location is picturesque; a wall of hills crowned with fortifications, ancient and modern, nearly surrounds the town, which contains 160,000 people. Albert Hall is the name of a very fine large building located in the midst of the public garden, and devoted to the purpose of a very fine museum of Indian products and manufactures, new and old. The corner-stone of the building was laid by the Prince of Wales during his visit in 1876. The gardens were originated by the preceding Rajah, and are worthy of notice. Visits to the Rajah's palace and stables are to be made by permission of the Resident, and there is generally no difficulty in obtaining that. The palace is an ornate affair, but upon close inspection is rather bizarre and gaudy than substantial. The stables contain three hundred horses and one hundred elephants. In the outskirts of the town is a slimy pond of water, inhabited by numerous huge alligators, and it is the joy of the guide to dangle a sheep's head on a rope just out of their reach, while they struggle and snap their jaws in a vain endeavour to reach the meat. When at last one seizes it, there follows a tug of war, which generally ends with the saurian swimming victoriously away with a piece of the rope streaming after him.

The most interesting feature of this place is the ancient city of Umber, situated in the hills six miles distant. A permit is here necessary also, and it includes an elephant and driver for the last two miles of the journey. These are furnished gratis by the Rajah:

The old town is situated in a romantic place by an artificial lake. But it is to the palace of the kings that we were particularly attracted. This palace is deserted, but

is preserved in a good state. It is a place of beauty, built of marble, adorned with screens and inwrought work, inferior, it is true, to that of Delhi and Agra, but older by fifty or one hundred years.

After reaching Bombay, I responded to a kind invitation to visit the Home and the school of the Pundita Ramabai at Poonah. It is distant by rail one hundred and twenty miles, and higher by 1600 feet. The railway runs through picturesque scenery most of the way, and ascends the mountains by a series of numerous tunnels, around precipices and over lofty bridges. Poonah is a beautiful place of about the same size as Jeypore.

I was particularly interested to visit Ramabai's work because of its peculiar nature, and because of her own peculiar experience. She is a Hindu lady of very superior education, and early entered upon the work of mitigating the unhappy lot of Hindu widows. Her own married life was happy, but was cut very short by the death of her husband. Feeling that she must have help in such a vast work, she was strongly impressed to go in search of it, and by faith she went out, not knowing to whom she went. Kind Providence found friends and homes for the stranger, and the work of mastering the language was accomplished. With this also came to Ramabai's mind the knowledge of CHRIST; she saw the beauty of the gospel, and embraced it.

Before returning home, some time was spent in America, where she found material assistance to open a school and a pledge to maintain it for ten years. Now the work is opened, the school in progress, and forty-seven girls, thirty-seven of whom are widows, are rejoicing in its privileges. Some of these have been rescued from lives of misery and suffering. Everything about the place is homelike, neat, and pleasant. The Pundita is ably assisted by other native ladies who are Christians, but no constraint is used to induce the pupils to become so, though the influences of the Home all tend that way. Before parting, the family all gathered in the drawing-room, and the school favoured me with some really beautiful songs, which nearly redeemed the quality of Indian music in my estimation; for heretofore it had suffered some, being, as I thought, invented before melody and harmony were thought of. I know of no work in India more worthy than that which aims to alleviate the sad condition of many of the women, especially the widows. And it is gratifying to observe that many intelligent Hindu men are favourable to it. It was told me by a citizen of Poonah that it was very unusual for a Brahman to recognise a woman, but that they salute Ramabai with both hands, as they salute the gods. Certainly her efforts, her unflinching steadfastness of purpose and faith, testify of the interest she has for the work; and for its success all philanthropists should feel the liveliest interest.

Other schools in Poonah are doing a noble work; especially I would mention that of Mrs. Sorabje, another native lady, who has a mixed school of one hundred and fifty students, which enjoys an excellent reputa-

tion for the work done. This lady is the mother of seven daughters, six of whom are engaged in educational work; and the other is soon to return from England, where she has taken a law course and graduated with honours. She will apply for admission to the bar, when we shall have another wonder of the nineteenth century—an Indian woman asking to be permitted to take her well-deserved place as barrister at law.

GET THE HEART RIGHT.

THE heart is the unwritten constitution or basic law that controls the moral and spiritual life of the individual. It is the combination of those principles which govern the actions and shape the character. It is perhaps unfortunate that no term more specific has been chosen than that which literally refers to the principal organ of the circulatory system. We have some synonyms; soul, spirit, and it may be other terms, are used interchangeably with heart to indicate the same object. The reason why we speak of a man's moral and spiritual faculties as his heart, is because the heart was anciently supposed to be the seat of the affections. The Bible takes up the same term and uses it many times. The primary importance of the heart in its relation to the character is forcibly set forth. Says the wise man, "Keep thy heart with all diligence [above all keeping, margin]; for out of it are the issues of life." Our Saviour said, "A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil." That is, the heart is the source of those thoughts, impulses, actions, which characterise the life, and render it good and acceptable or otherwise.

It is upon the heart that the grace of God is designed to act. For when the heart is right, the life and all that pertains to it will be right also. But the natural heart is the stronghold of sin, and the source of sinful thoughts, words, and deeds. The prophet says of it, "The heart is deceitful above all things and desperately wicked; who can know it?" We frequently hear an affirmation prefaced by the expression, "If I know my own heart," etc. That "if" decides the question; for when a declaration is based upon a man's knowledge of his own heart, it is utterly without foundation. The fact is, no one knows what is in the hearts of other people, nor can any one discern truly what is in his own heart. It is even said in the Scriptures that "he that trusteth in his own heart is a fool."

The deceptive nature of our own hearts is probably the greatest danger to which we are exposed. How many, many thousands will thereby be eternally ruined, who can tell? We know the number will be very great, because there are so many who are committing the folly of trusting to their hearts, or to their sense of right and wrong, which is the same thing, to guide them, rather than to the Word of God or to the counsel of others. There are some things in which

an individual may properly rely upon his own judgment for guidance, rather than take the advice of those unacquainted with the circumstances. But these cases wherein one is justified in acting independently, never involve the question of his own personal interests. In such cases, however hard it may be to acknowledge our dependence upon outside guidance, it is never safe to be controlled by our natural impulses, especially where our duty is a matter of question with others.

This principle applies particularly when there arise disagreements between parties. Each believes himself to be right beyond the possibility of doubt. And yet it is patent that at least one of the parties must be wrong. And it is evident that neither party is competent to decide where the wrong lies. It is true that men are endowed with moral faculties by which they are enabled in general to discern the right, to detect the wrong. But there is another quality of the heart, inherent in human nature, that in cases where personal interests are involved supersedes the sense of impartial judgment, and that is selfishness. And selfishness is one of the most deceitful qualities in existence. Selfishness perverts the judgment and blinds the perceptions. Selfishness transposes light for darkness, and persuades the conscience that wrong is right. Under the control of such a principle, no man's sense of right and wrong can be trusted. This is the fact, whether it be in those questions of personal interest which arise between men, or in the far more important questions of our duty to GOD, to his cause, and to our fellow-men. We may be persuaded by our consciousness that our duty is done, or that there is a valid excuse for our failures, and this persuasion may come from selfishness, which is so disguised as to be unknown to the possessor. The consequence is that this individual is self-deceived, and on the road to eternal condemnation for his unfaithfulness.

It becomes each one of us to inquire earnestly whether this be our case, whether we are not neglecting some duty essential to our salvation. The Bible alone is competent to decide this inquiry; and when this speaks, selfishness should be put to silence, and the life should be carefully regulated by the Word of God. Selfishness may pervert the judgment in regard to some cherished sin, and the heart will continue to give it room, being persuaded in a wrong idea of its true nature. Indeed, a man may be ever so sincere in his purpose to do right, and yet entirely misled as to the nature of his own life through the deception of his heart. And, human nature being the same, there is the same danger to each one. Let no one persuade himself that *his* heart is true to GOD as the magnet to the pole, for such is not the case. Every one who values his own salvation, will see to this matter in the way that will be sure to avert all danger of being fatally misled. How may this be done? The psalmist prays, "Cleanse Thou me from secret faults." And again, "Search me, O God, and know my heart; try me,

and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting." And the LORD assures us that He does that very thing: "I the LORD search the heart; I try the reins." By his Spirit, and through our experiences, He will reveal to each humble seeker a knowledge of his own heart. This is most frequently done by revealing his divine will, which we are able to compare with our hearts and lives. The apostle says, "By the law is the knowledge of sin." Rom 3:20. The law of GOD, spiritually applied to the heart, will detect sin; and care should be exercised lest the force of the law be neutralised through a selfish interpretation.

But it is not enough that sin be discovered. That is the first step toward getting rid of it; then let deep repentance follow, a repentance that leads to reformation, and as far as possible to reparation. And when the house is swept and garnished, be sure to establish the Saviour there. Many such a house has been left vacant until it was discovered by Satan, who is always ready to provide tenants for newly cleansed and empty hearts, and thus the state of the man is rendered worse than at first. CHRIST in the heart, is the secret of a holy, successful life. Sin in the heart, controlled by selfishness, is the state of death, whether it be the heart of an open sinner, or an outward saint. Reader, is your heart right before GOD?

THE OVERTHROW OF ASSYRIA.

E. J. B.

COMMENCING with the accession of Tiglath-Pileser II., the founder of the second empire, Assyria enjoyed her period of greatest prosperity. Rawlinson says, "For an entire century—from B.C. 745 to B.C. 645—her policy was directed by ambitious and warlike monarchs, who carried her arms into regions never before even threatened, and greatly enlarged her dominions in every direction. The *acmé* of Assyrian glory is reached during these hundred years, towards the close of which her influence extended from the highlands of Armenia to the furthest limits of Egypt, and from the Persian desert to the shores of the Ægean."

The reign of Asshur-bani-pal, from 668 to 626, fell partly within this period of prosperity. Never had the Assyrian dominions been more extensive, nor the Assyrian arms more terrible, than during the first years of his reign; but he lived to see the country well on the downward way. For years the rebellious countries east of the lower Tigris engrossed the attention of the Assyrian armies. During this time Egypt revolted, and entered upon a period of prosperity under the kings of the twenty-sixth dynasty.

One reason that Assyria had so long maintained her place as the leading nation of Western Asia, was that she had had no very powerful neighbours; but about B.C. 640, a strong rival with a centralised government began to make its influence felt in her immediate vicinity. The Medes were the people of Madai, Japheth's third son (Gen. 10:2), and their home was the mountainous

country east of Assyria. It is believed that about B.C. 640 they were reinforced by an influx of kindred tribes from the countries east and southeast of the Caspian. About six years later, the Medes thought themselves strong enough to attack Assyria. Suddenly, without warning, their "troops debouched from the passes of Zagros, and spread themselves over the rich country at its base." The Assyrians flew to arms; and in the great battle that was fought, the Median army was cut to pieces, and the king slain. The Assyrians were victorious; but the advantage they had gained was not followed up, and a few years later—perhaps in 632 B.C.—the Medes again invaded Assyria. This time they were victorious in the field, and even invested Nineveh; and "the bloody city" might have fallen, had not an unforeseen interruption occurred.

The Scythians, from the steppe country of Northern Asia, appeared upon the scene. These people were descendants of Magog, the second son of Japheth (Gen. 10:2), as were the Mongolians, the Malays, the Huns, the Mongols or Moguls, the Tartars, the Turks or Turcomans, the Finns, the Parthians, and also the Sarmatians, from whom descended the Slavonic races of Russia, Poland, Servia, etc. See "Sacred Chronology," pp. 255 to 260, 299. Herodotus and Hippocrates visited the Scythians about two centuries after the invasion, and they described them as "a people coarse and gross in their habits, with large fleshy bodies, loose joints, soft swollen bellies, and scanty hair. They never washed themselves; their nearest approach to ablution was a vapour-bath, or the application of a paste to their bodies, which left them glossy on its removal.

. . . In war their customs were very barbarous. The Scythian who slew an enemy in battle immediately proceeded to drink his blood. He then cut off the head, which he exhibited to his king in order to obtain his share of the spoil; after which he stripped the scalp from the skull, and hung it on his bridle-rein as a trophy. . . . Their principal religious observance was the worship of the naked sword. The country was parcelled out into districts, and in every district was a huge pile of brushwood, serving as a temple to the neighbourhood, at the top of which was planted an antique sword or scimitar. On a stated day in each year, solemn sacrifices, human and animal, were offered at these shrines, and the warm blood of the victims was . . . poured upon the weapon."—*The Five Great Monarchies of the Ancient Eastern World*, pp. 223, 224.

Band after band of these repulsive and savage warriors poured through the passes of the Caucasus, and blackened the rich plains of the South. The Median king, Cyaxares, left Nineveh, and hastened to bar their progress; but he was defeated. The invaders pressed on "like a flight of locusts, countless, irresistible, swarming into Iberia and Upper Media, finding the land before them a garden, and leaving it behind them a howling wilderness." Utterly ruthless, sparing neither sex nor age, they filled the land with terror and distress. As the Scyth-

ians spread throughout the southwestern regions of Asia, besieging cities, fighting, and plundering, they were constantly decreasing in number from disease, excesses, and losses in battle. Herodotus says that it was twenty-eight years before they were driven back to their native steppes; but modern historians generally believe that their power was broken long before that time. Canon Farrar supposes that this great Scythic invasion is spoken of by Jeremiah, chapters 4, 5, and 6.

Assyria suffered deeply from the Scythians. Many of its old cities, rich with the spoil of ages, were ravaged, and their palaces burned. Before the country could recover from this desolating scourge, Cyaxares, king of Media, and Nabopolassar, the Assyrian viceroy of Babylon, besieged and took Nineveh, and the overthrow of this city was practically the overthrow of Assyria. The date of this event is placed by several authorities at B.C. 609. Canon Farrar says, "The exact date of the destruction of Nineveh is unknown, but it took place between 626 and 608 B.C." He also says that "the reason of the fall of Nineveh was that but few genuine Assyrians were left. The country 'had been slowly bleeding to death' in consequence of its own wars and deportations." Thus Nineveh fell, as foretold by the prophet Nahum. Chap. 3:2-19. Her people were weak as women; her gates were burst open; the flames devoured their bars. "With his own weight, with his own wickedness and folly, Asshur fell. It was a grievous fall and an utter fall."

WHAT IS THE GOSPEL ?

E. J. WAGGONER.

THIS question is answered in few words by the apostle Paul in Rom. 1:16, 17. "I am not ashamed of the gospel of CHRIST: for it is the power of GOD unto salvation to every one that believeth; . . . for therein is the righteousness of GOD revealed from faith to faith; as it is written, The just shall live by faith." But although the question is answered in so few words, the answer comprehends so much that it will take all eternity to unfold the depths of its meaning.

The above text sets forth two points for our consideration: 1. Salvation from sin; and 2. The power of God exerted to accomplish that salvation. We will briefly consider them in order.

The apostle says that the gospel is the power of GOD unto salvation, because therein the righteousness of GOD is revealed. This shows that it is the revelation of the righteousness of GOD, that brings salvation. That salvation has reference solely to sin, is shown in the fact that it is the revelation of the righteousness of God, that saves. Now since unrighteousness is sin (1 John 5:17), and sin is the transgression of the law (1 John 3:4), it is evident that righteousness is obedience to the law of God. The following texts also show it: "Thou shalt call his name JESUS; for He shall save his people from their sins." Matt. 1:21. "This is a faithful saying, and worthy of all acceptance, that CHRIST JESUS came into

the world to save sinners." 1 Tim. 1:15.

Since sin is the transgression of the law, it is evident that to save one from sin, or from the transgression of the law, is the same thing as making and keeping him obedient to the law. Therefore the gospel is the revelation of the power of GOD to work righteousness in men—to manifest righteousness in their lives. The gospel, therefore, proclaims GOD's perfect law, and contemplates nothing less than perfect obedience to it. Let it not be overlooked that it requires no less a power than the power of GOD, to exhibit righteous acts in the lives of men. Man's power is wholly inadequate. This is easily seen when we recognise what the righteousness is, that is to be revealed in the life. The text says that it is the "righteousness of GOD." The righteousness of GOD is set forth in his law. Isa. 51:6, 7. Now who can do the righteousness of GOD? That is, who can do acts that are as righteous as those that GOD does?—Evidently only GOD Himself. The law of GOD sets forth GOD's way. Ps. 119:1, 2. But the LORD says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9. Therefore man's efforts to keep the commandments of GOD must fall as far short as the earth is lower than the heavens.

Man is fallen; the work of the gospel is to raise him to a place at the right hand of GOD. But can man lift himself from earth to heaven? A man can as easily raise himself from the ground to the sun, by placing his hands under the soles of his feet and lifting, as he can raise himself by his own actions to the height of the requirements of GOD's commandments. Every one knows that when a man tries to lift himself by placing his hands under his feet, he is only holding himself down, and that the harder he lifts, the more he presses downward. So with all of a man's efforts to make himself what GOD's law demands. He is only adding to his guilt, for "all our righteousnesses are as filthy rags." Isa. 64:6. That which man does himself is from self; that is, it is selfishness; and selfishness has no place in the plan of salvation. That which is of self is of Satan; it is wholly evil. See Mark 7:21-23. The gospel proposes to save man from himself; therefore the man who proposes to do either wholly or in part by himself the work that GOD requires, proposes to do the best he can to thwart GOD's plan. Many do this ignorantly, but the result is the same. It was because the Jews were ignorant of GOD's righteousness that they went about to establish their own righteousness: Rom. 10:1-3. Whoever realises the infinite depth, and height, and breadth of the character of God, which is summed up in his law, will readily see that nothing short of the power of GOD can produce that character in man. Only GOD Himself can do the works of GOD. For a man to assume that he himself is able to do GOD's righteous works, is to make himself equal with GOD; and that is the very "mystery of iniquity" itself.

THE BIBLE AND THE STATE SCHOOLS.

A. G. DANIELLS.

SECULARISM.

By the word *secular* is not meant what is Godless and irreligious. It is to be regretted that some who desire scriptural instruction in the state schools attach a very erroneous meaning to the word secular. They use the word in a bad sense, as though it meant only what is Godless, and as though it were utterly opposed to religion. They make little or no distinction between secularism and atheism. But there is no relation whatever. Secularism pertains to this present world, or to things not spiritual. Secular instruction is instruction in the sciences, in music, and in art. It is not opposed to religion, nor does it lead away from religion. A secular school is no more opposed to religion than is a mercantile store, a boot shop, a bank, or any other lawful place of business. It would be as reasonable for parents to insist on having prayer and the reading of the Scriptures in all government offices and places of business with which their sons and daughters are connected, as to demand that the state shall teach religion in the public schools. All are alike secular.

The state is not a religious institution. It is not ordained for the promotion of religion. Its every attempt to do so has proved, and must ever prove, a dismal failure. The reason is plain. In entering the domain of the spiritual, it leaves its natural realm; in attempting to promote religion, it attempts to do more than it ought, more than it is ordained to do. The result of such attempts is thus forcibly presented by Lord Macaulay:—

"It may be laid down as a universal rule, that a government which attempts more than it ought, will perform less." "Governments which attempt things beyond their reach are likely, not only to fail, but to produce an effect directly the opposite of that which they contemplate as desirable."

Lord Macaulay, after tracing with care the history of different governments that have in various ways endeavoured to advance the cause of religion, declares that the results have ever been disastrous both to the church and to the state. He says:—

"The short-sighted policy which aimed at making a nation of saints, has made a nation of scoffers." "While attempting to render an impossible service to the cause of virtue, it [the government] has in truth only promoted vice."

MAJORITIES.

It is sometimes urged by those who advocate the reading of the Bible in the state schools that the majority favour it, and majorities, say they, should rule. But majorities belong to politics and to matters in which simply an opinion or a policy is involved. No majority ever can have the right to rule the conscience of the minority. Conscience is the gift of God to man; it is one of the personal rights which must never be denied him. To deprive him of this is to deprive him of his most sacred personal right. It is the object of civil government to protect the rights of its citizens, and to protect the rights of the weak, the minority.

Parental authority, and the moral and religious education of their children, are rights that belong to all parents. These rights were theirs before civil governments existed. They are God-given rights; and no majority on earth can justly interfere with these rights. But that is exactly what is attempted when the majority

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 7.—Sabbath, May 13, 1893.

THE SPIRIT BELONGS TO THE SONS OF GOD.

I. Questions on John 1:11-13.

1. To whom did Christ come?
2. With what result?
3. Did any receive Him?
4. What did He give to them?
5. Of whom were they born?
6. Was this the natural birth?

II. Questions on Galatians 4:4-6.

1. When did God send forth his Son?
2. How was He born?
3. Why was He so born?
4. What are we to receive?
5. Why is the Spirit sent into our hearts?
6. What does it cry?

III. Questions on Acts 2:36-39.

1. What had the people heard?
2. What result followed?
3. What inquiry did they make?
4. What two duties were enjoined?
5. What gift was promised?
6. To whom was the promise made?

NOTES.

1. No attempt will be made in these lessons to define the Holy Spirit. The subject will be considered from the practical rather than from the theoretical side. We know that it is omnipresent. Ps. 139:7-12. We know that it is the eternal Spirit. Heb. 9:14. We know that it is the Comforter (John 14:26), and the Spirit of truth. John 15:26. These names are given because there is comfort in the truth. It is of much more importance to us that we receive the Spirit than that we try to discern what it is. "Holy Ghost" and "Holy Spirit" are from the same original words, and seem to be used interchangeably in the King James Version.

2. Faith in Christ makes us children of God (Gal. 3:26), and the Spirit is given because we are sons (Gal. 4:6); and so Paul asked the believers if they had received the Holy Spirit. Acts 19:2. All things are ours (1 Cor. 3:22), but God does not give spiritual blessings against our will, and so we are to ask (Matt. 7:7) for the Spirit, with the assurance that He will give willingly. Luke 11:13. This the disciples did (Acts 1:5, 14), and their request was granted. Acts 2:4. The promise that was fulfilled to them (Joel 2:28, 29) is for us also. The possession of the Spirit indicates a union with God (1 John 3:24; 4:13), and no one can be Christ's without it. Rom. 8:9. Christ bestowed it upon his disciples (John 20:21, 22), and we are exhorted to be filled with it. Eph. 5:18. We receive it by faith. Gal. 3:2.

"Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us as much as it did to them, and yet how rarely is it presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfilment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labour? This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. . . . The power of God awaits their demand and reception.

"The Christian must build upon the foundation, if he would build a strong, symmetrical character, if he would be well balanced in his religious experience. It is in this way that the

man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energised by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling and great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable."—*Mrs. E. G. White.*

Lesson 8.—Sabbath, May 20, 1893.

OPERATIONS OF THE SPIRIT.

I. Questions on John 16:7-14.

1. What did Christ promise to send?
2. Of what things would the Comforter convince the world?
3. Why of sin?
4. Why of righteousness?
5. Why of judgment?
6. What prevented Christ from saying many things to his disciples?
7. What did He say the Spirit would do?
8. Of what would the Comforter speak?
9. What things would the Comforter show?
10. Who would be glorified?
11. What would be shown?

II. Questions on 1 Cor. 2:9-14.

1. Can the human mind imagine what God is preparing for his children?
2. How does God reveal them?
3. Why can the Spirit do this?
4. How can the things of man be known?
5. How can the things of God be known?
6. What spirit had Paul received?
7. Why was it given?
8. How did he speak?
9. What are the things of God to the natural man?
10. Why can he not know them?

III. Questions on 1 Cor. 12:7-13.

1. For what general purpose is the Spirit given to every man?
2. What nine gifts of the Spirit are mentioned?
3. What worketh all these gifts?
4. How are these gifts divided?
5. What illustration of unity is used?
6. How are all baptised?
7. Of what have all been made to drink?

NOTE.

Some of the operations of the Spirit are brought out in this lesson. God's Spirit dwells in his Word (compare John 3:5 with James 1:18 and 1 Pet. 1:25), and it is through this agency that it reproves the world. The Spirit is an instructor (Neh. 9:20) to teach all things (John 14:26), according to the promise (John 6:45), and to testify of Christ. John 15:26. It is the agent in inspiration (2 Pet. 1:21), testified in the prophets (1 Pet. 1:11), and is to speak in those who are persecuted. Matt. 10:19, 20. Through the Word it witnesses that we are the children of God (Rom. 8:16), and lifts up a standard against the enemy. Isa. 59:19. The Spirit strives with men (Gen. 6:3), helps in prayer (Rom. 8:26; Jude 20; Eph. 6:18), and guides them in the right way. Isa. 30:21. It renews (Titus 3:5), quickens (1 Pet. 3:18), and sanctifies. 2 Thess. 2:13. The practical importance of receiving the Spirit is apparent, as we see the part which it acts in God's purpose concerning man.

"The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through Him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide."—*Steps to Christ, p. 105.*

force any kind of religion into the state schools. For we have seen that the schools belong to the people, to all the people. All are compelled to support them, and all are compelled to educate their children. And if what they believe to be religious error is forced into the schools by a majority, they must either be deprived of saying what religious instruction their children shall have, or they must be excluded from their own school.

THE CONSCIENCE CLAUSE.

Some are generous enough to offer a "conscience clause" to those who may object to the religion that is taught. But a "conscience clause" is another way of saying "toleration." Of toleration, Lord Stanhope, in a speech in the House of Lords in 1827, on the bill for the repeal of the Test and Corporation Acts, said, "The time was when toleration was craved by dissenters as a boon. It is now demanded as a right; but a time will come when it will be spurned as an insult." That time has come. Religious liberty is an inalienable right, and we ask for no toleration, no "conscience clause," from any one on earth. To accept a conscience clause would be to say that the majority have the right to legislate on matters of religion, and to grant to the minority whatever liberty the majority may see fit.

To accept a conscience clause puts a citizen in this unenviable position: it compels him to say that he will pay the state to teach other children errors that he cannot conscientiously allow his own children to hear.

WITHOUT COMMENT.

Another compromise that is offered is the promise that the Bible shall be read without "comment." That means that the teacher will make no explanation of the portion of Scripture that is read. But that in no way helps the Catholic; for it is asserted by that church that to read the Bible without note or comment is dangerous, and that it imperils the welfare of the child. That sort of compromise simply makes the matter worse for that class of citizens.

But it may be well to inquire what will be the probable effect of simply reading passages of Scripture to the pupils. Does not every one know that it is not what the children hear that makes them wise and good, but what they understand, remember, and practice? In order for religious teaching to do the work it should, the subject matter must be made plain to the child and implanted in the memory. And more still; it must be impressed upon the heart by the Holy Spirit of God. This is absolutely necessary that good may result from the teaching of religion.

This is most positively asserted by Jesus, the greatest religious teacher this world has ever seen. Said He, "Severed from Me, ye can do nothing." John 15:5, margin. When He commissioned his disciples to go into the world and teach religion, He added, "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

He promised them that they should have the necessary power for their work when the Holy Spirit should come upon them. And last of all He said, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. Thus it is proved that without the presence of Christ, without the working of the Holy Spirit, it is impossible to teach religion to the profit of the ones taught.

From the Field.

THE MISSIONARY WORK.—NO. 1.

ALL we know of the missionary spirit is that which is brought to view in the gospel of Christ. Any principle which cannot be found in the gospel of Christ is not the true missionary spirit. This must be evident to all. The Spirit of Christ is a missionary spirit. The spirit of the gospel is a missionary spirit, and every person that embraces the gospel in its purity partakes of the missionary spirit. Conversion simply changes the nature of a person from selfishness to unselfishness; from pursuing a course that will build up himself, to labour for the good and happiness of others. So the more we study the life of Christ, the more we get of the true missionary spirit. Here is something on this subject:—

“The more the minister of Christ associates with his Master, through contemplation of his life and character, the more closely will he resemble Him, and the better qualified will he be to teach his truths. Every feature in the life of the great Example should be studied with care, and close converse should be held with Him through the prayer of living faith. Thus will the defective human character be transformed into the image of his glorious character. Thus will the teacher of truth be prepared to lead souls to Christ.”

Then we are prepared to lead souls to Christ just in proportion as we study every feature, every characteristic, in the life of Christ. And in the life of Christ is involved every principle that is taught in the Bible; every ray of light comes from our Lord Jesus Christ. We cannot dwell upon this too much; we cannot make it too important. One reason why we have been so inefficient is that we are not more familiar with the life of Christ.

I wish to call attention especially to the forty days that intervened between the resurrection of Christ and his ascension. If there was one period more important than any other to the disciples, or one period that would make a greater impression upon their minds, it was during this forty days. He had been with them three years and a half, and they had become thoroughly convinced that He was the Messiah. They saw Him crucified and laid in the grave, and on the first day of the week He appeared to them, and at subsequent times, and again convinced them that He was the Messiah, and gave them his parting counsels. If we can learn the burden of his teaching during this time, it will be what we need to fit us for the work of the gospel.

The Bible gives a record of this, and by comparing a few scriptures we can get many particulars that will be of practical benefit to us. And we should never forget that everything that was for the benefit of the disciples is for our benefit; that the Lord saw us, and that He controlled every circumstance, and He shapes every circumstance in this world for the good of his people.

I wish to call your attention to the different times that are recorded of the Saviour's appearance to the disciples, and to notice some of the circumstances of those appearances, and the particular instruction that He gave the disciples at those times. Years ago—and not many years ago, either—when I used to read the record in Matthew, Mark, and Luke, of that great commission, I thought that it was all given at the same time; but the more I have

looked at it, the more I have concluded that this was the subject nearly every time the Saviour met with his disciples. The teachings recorded by these evangelists were simply the instruction and commandments that He was impressing on their minds during that period of forty days.

One thought was that they were to go into all the world and preach the gospel, and that is the leading thought. Another thought was that when they met together and sat down at their meals they should talk about the kingdom and the glory of his power; and another thought was that in order for them to take up that work, they must have an endowment of the Holy Spirit; and that when the work had been accomplished which God had given them to do, Christ would come in the clouds of heaven and take them from this earth to Himself. Those were the leading thoughts that were on their minds, and they talked about them, and no doubt they prayed about them, and the Saviour would appear to them from time to time and explain to them points that they could not understand or comprehend when they were talking over what the Saviour had said. I believe we ought to do just the same thing.

S. N. H.

NOTES FROM NEW ZEALAND.

THE camp-meeting in Napier has now been in progress nine days. The number on the grounds has been steadily increasing, almost every day, by the arrival of visitors from the near and far districts of North and South Islands. The interest in the meetings has been deepening at every service, until it is now demonstrated that the camp-meeting is a mighty power in God's hand for the conversion of sinners. The camp is thoroughly equipped with a number of committees made up of active and willing workers. The canvas habitations and pavilions present a most unique appearance in the day, and at night a most imposing exhibition to the town. A good number of people not of our faith, are in regular attendance at the services; even the six o'clock morning meeting is fairly attended by those not living on the camp-ground.

Sabbath, March 25, was a glorious day for the people here. It seemed as though heaven and earth were brought together. There were several general meetings throughout the morning, and in different parts of the camp could be seen people grouped together for seasons of prayer, the burden of which was that God would graciously pour out his Holy Spirit at the meeting to be held at 3 o'clock, when Mrs. E. G. White was to give an address. At the hour appointed, this servant of God took her place at the desk, and presented a most telling and heart-searching address from Eph. 2:1-7. Calvary and its scenes were pictured in a most vivid manner. Hearts were melted by the Spirit and love of the Most High. Many fell upon the Rock Christ Jesus, and were broken as the sacrifice of Christ was held up as the wonder of the heavens, and the astonishment of earth.

At the close of the address, opportunity was given for those who desired to start in the service of Christ to come forward for prayers, and to this appeal about fifty responded. It was good to be there. The Lord sent showers of blessing, and his promise was fulfilled that He “pardoneth iniquity, and passeth by the transgression of the remnant of his heritage. He retaineth not his anger forever, because He de-

lighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.” This meeting continued in a most solemn manner for nearly four hours, no favourable opportunity offering itself to close during the whole time. Amongst those who claimed the pardoning love of God were some who gave up the truth some years ago, and others who took their stand for the first time. The significant and beautiful ordinance of baptism is to be administered to-day, to the candidates newly converted to God.

Business meetings are now about to commence. We cannot but be sure of harmony and love in these deliberations, after such showers of blessing by the Spirit of God.

Napier, N. Z., March 26, 1893.

LATER.

With no small degree of interest have our friends watched the progress and results of this the first S. D. Adventist camp-meeting in Australasia. All present seemed determined, as far as lay in their power, to make this one of the best meetings that they ever attended. And now that the Conference is in its closing days, the universal testimony of all present is that the camp-meeting has been an unqualified success. To demonstrate this, a resolution was brought before the Conference, discussed, and passed with hearty unanimity, that we continue to hold the Conference in camp-meeting form.

We have, however, suffered a little inconvenience from inclement weather; but this by no means weakened the ardour of those present. No sickness prevails on the camp-ground.

We failed to secure sufficient tents to accommodate all who wished to remain on the grounds; nevertheless the grounds are well filled with the canvas dwellings. Visitors have increased beyond anticipations. For those that did not care to provide their own meals, a dining-tent has been provided, upon the tables of which the most healthful viands have been placed in abundance. This wise provision has, no doubt, been instrumental in keeping the people healthy.

The good Spirit of God has rested upon the meetings in great measure. The preaching of the Word by Mrs. E. G. White has been accompanied with the demonstration of the divine Spirit. Souls have been born from above, and many are rejoicing in the liberty from sin wherewith Christ has set them free. Altogether, this camp-meeting has proved a mighty power for good to our own people, to those not of our faith, and to the whole community in general.

Resolutions have been passed expressing thankfulness and appreciation of the success that has attended the first term of the Australasian Bible School. A large number from this Conference are planning to attend at the next and succeeding terms of the school.

The daily Bible study and instruction, conducted by Elder G. B. Starr, has been timely and most profitable. Light on the Word of the everlasting God has shone on the minds of many.

The instruction and counsel of Elder W. C. White, as representative of the General Conference, have been a rich blessing to all.

Harmony and love have predominated in all the deliberations to a characteristic degree. A second baptismal service is called for, at which a good number are to be buried with Christ in the watery grave.

S. McCULLAGH.

PROGRESS IN OTHER LANDS.

THE following extracts from the *General Conference Bulletin* show something of the progress the truth is making in different fields. The first is from L. C. Chadwick, who recently made an extended missionary tour:—

"The island of Ruatan belongs to, and is located about thirty miles off, the coast of Spanish Honduras, one of the largest Central American states. I found nearly twenty Sabbath-keepers when I reached there. Elder Hutchins and wife joined me there, and have since organised a church and have extended their work to neighbouring islands, and the Lord has greatly blessed their efforts. From recent letters I learn that they have sold nearly £200 worth of books since going to that field, about fifteen months ago. Although these islands are Spanish possessions, the most of the people speak English.

"The first English-speaking island of any prominence which I visited in the West Indies, was the island of Jamaica. This is a beautiful island with 630,000 people. I am glad to say that in all my travels wherever I have met with those who have received publications from, and had correspondence with, the International Tract Society, I found warm friends. In consequence of the influence which our publications had established in Jamaica, I received a cordial invitation from the ministers of several churches to speak in their pulpits, and during my stay of seventeen days in the island, I preached nearly as many times, and nearly every time in a different place of worship.

"The group of islands known as the Lesser Antilles, lying east of the Caribbean Sea, have been quite liberally supplied with publications during the last three years. Here there are a goodly number of Sabbath-keepers. I visited in all twenty-four different West Indian islands, in nearly all of which our society had been at work.

"British Guiana is on the northern coast of South America. I was in the colony twenty-two days, and baptised twenty-four persons, who united with the church in Georgetown. The members of the church are all blacks and Hindus. One-third of the population of British Guiana are Hindus.

"South America as a whole, with the exception of Brazil and the three small Guianan colonies on the north coast, is Spanish speaking. Our colporters, however, find many opportunities for the gratuitous distribution of tracts and papers in English, French, German, and the two Scandinavian languages. There are several little companies of believers in the Argentine Republic and Brazil.

"The last field which I visited, where our society has been at work, was the West Coast of Africa. In this field about forty are obeying the truth, entirely as the result of reading. These persons include some who are fairly well educated in the English language. There are several hundreds of people scattered along the three thousand miles of coast which I visited, who are convinced of the truth by publications sent them."

The next is from the report of W. A. Spicer, the Foreign Mission Secretary:—

"At the last General Conference, the membership in fields outside the United States was 2,680. This year we have a membership of 3,521, an increase during the two years of 841. The number of churches has increased from 86 to 108. The largest gain has been in Germany, the number increasing from 111 to 195. The next largest gain is in Russia, where the numbers have increased from 383 to 451, and this notwithstanding the large exodus of our Russian brethren to America, as many as thirty having left one church alone to come to this country. These statistics are from the regular reports for the year ending June 30. Were it possible to bring the figures down to the present date with accuracy, a better showing would be made, as in nearly every field the past six or seven months have been better than any previous months.

"During this General Conference term, new

fields have been entered as follows: Polynesia, Central America, South America, Finland, and Turkey; and to these we may add the Balkan States, as one of our Russian churches has moved across into Roumania. There have been added to the list of languages the Tahitian, Armenian-Turkish, Greek-Turkish, Finnish, the Lapp language, and the Chinese, in most of which publications have been prepared. Work is in progress also on publications in the Spanish, Polish, Hungarian, and the Bohemian.

"Of the new fields, Polynesia was just being opened up at the time of our last Conference. Of the results of the two years' work in the South Pacific, I will simply say that the membership of 110 reported in the Polynesian mission comprises two churches—one in the Sandwich Islands, and one on Pitcairn Island." At Tahiti also forty are keeping the Sabbath.

News Summary.

NOTES.

IN the experience of Russia for some years past, the world has been treated to an illustration of the practical workings of the principle of state religion. The Jews have had a liberal taste of it, and the claim has been made that 20,000 of them have been "converted" to Christianity by this peculiar missionary policy. Not a few Protestants, especially the clergy, have been imprisoned and persecuted in various ways. But the climax is reached in an imperial ukase just issued, "ordering that all children belonging to the Stundists shall be placed under control of clerics of the Russo-Greek Church, and be subjected to compulsory baptism." In Armenia, where there was recently a Mohammedan outbreak, two thousand Protestants are still in prison.

THE recent suspension of two prominent Melbourne banks, the Commercial and the English, Scottish, and Australian Chartered Bank, seems to indicate a sad want of public confidence, especially as in each case the crisis resulted from an unreasonable drain of deposits. But there is a bright side to the question; for both banks have been able, by a scheme of reconstruction, to struggle to their feet without outside aid. This fact should, and probably will, go a great way towards allaying the panic that it is evident has taken hold of society, when, with good crops, and the "banks full of money," business is so dull. But a hard winter is before the poor, and the benevolent societies promise to reconstruct their methods in the light of past experience, and give employment instead of money. It is even hinted that the unemployed may be set to work on the Government lands, a scheme that will be altogether sensible, if carried out. They are also to be set to work on the railways and in opening up the Gippsland coal fields.

IN hurrying the Home Rule Bill through Parliament, notwithstanding the opposition of Ulster, Mr. Gladstone seems to be acting on the supposition that "people always respect accomplished facts;" but the Irish Protestants may not see it in that light. This is how the matter looks to the *Southern Cross*: "With how much ardour, and with how little discretion, Irish priests will meddle with politics is proved by the facts in the notorious Meath elections. It was taught from the altar during that struggle that an elector who did not vote as his church told him committed a mortal sin; and we do not understand how any one with a competent knowledge of the facts can doubt that Ireland under Home Rule will be priest-ruled. What will probably follow? The Roman Catholic Church, if it is not formally made the state church, will control legislation, will richly endow its own schools, will abridge as far as it dare—and its courage will grow fast—the liberty permitted to Protestants. No example is to be found in history of a community so intensely Romish as Ireland would be, which, when free to carry out its own impulses, did not show itself to be intolerant and persecuting."

HERE is an extract from the *Montreal Witness*, contrasting the prosperity of prohibition and non-prohibition States: "Kansas with prohibition and 100,000 more people than Texas, has but one penitentiary and 996 prisoners. Texas, with saloons and 100,000 less people than Kansas, has two penitentiaries and 3,000 convicts. The bank managers of Maine have just reported that of the 661,000 people of that State, 146,666 have £12,000,000 deposited in the savings banks, so that prohibition cannot have ruined business. A glance at local option in operation in Illinois shows that the prohibition town of Pullman, with a population of 11,000, gets along admirably with a police force of but two constables in all. The *Dakota Farmer* says: 'Notwithstanding the effort of the liquor-dealers to the contrary, drunkenness has been almost wiped out—many a former moderate drinker has quit the habit, and above all, a host of young men have started on a sober and industrious career, under three years influence of prohibition. The drink bill of the two Dakotas dropped off 70 per cent. the very first year, and has been growing materially less ever since, and no one has been made the poorer thereby but the saloon-keepers, brewers, and distillers.'

ITEMS.

Eleven cases of small-pox are reported from West Australia.

Germany has successfully floated a loan of £7,000,000.

Sixty lives have been lost by a marine disaster near Constantinople.

A British cruiser recently captured a slave dhow near Zanzibar, rescuing sixty slaves.

The young King of Servia has assumed the powers of royalty, and ordered the formation of a new Ministry.

A school building in the Mississippi Valley, U.S.A., has been struck by a cyclone, and twenty-five children killed.

Rev. Thomas Spurgeon has succeeded his father, C. H. Spurgeon, in the pulpit of the Metropolitan Tabernacle, London.

A fire occurred in a colliery in South Wales recently while two hundred men were underground; a hundred and twenty of the men were rescued.

The trade returns of the Australian colonies for 1892, show a falling off of £12,500,000 in imports, and £9,000,000 in exports, as compared with 1891.

The tea plant lives to the age of forty or fifty years. It takes six years to come to maturity, although it actually yields a small crop in the third, fourth, and fifth years.

A recent survey established the number of glaciers in the Alps at 1,155, of which 249 have a length of more than 4 3/4 miles; the French Alps contain 144 glaciers, those of Italy 78, Switzerland 471, and Austria 462.

Canada has offered an annual subsidy of £25,000, if arrangements can be made for the Australian and New Zealand Steamship Co. to run a monthly steamer service between Sydney and Vancouver, British Columbia.

The largest gold coin in circulation in the world is said to be the gold "loof" of Annam, the French colony in Eastern Asia. It is a flat round piece worth £65. The next in size to this unwieldy coin is the Japanese "obang," which weighs more than two ounces and a half, about equal to ten sovereigns.

The dock labourers of Great Britain are demanding a rise of a penny an hour. A general maritime strike has been ordered, and seventy-six branches of the union have ceased work. At Hull, where the strike originated, riots have occurred, and non-union labourers have been defended by armed police. Belgium also is disturbed with strikes accompanied with riots.

An Egyptian scythe, dug up on the banks of the Nile in 1890, and said to be as old as Moses, is exhibited among the antiquities in the private museum of Mr. Flinders Petrie. The shaft of the instrument is wood, set with a row of fine flint saws, which are securely cemented in a groove. This discovery answers the oft-asked question, How did the stone-age man reap his crops?

Health & Temperance.

LOCAL APPLICATIONS OF WATER.

Compresses.—The compress is a wet cloth or bandage applied to a part. The object may be to cool the part under treatment, or to retain heat. The compress may be used with equal success for either purpose. When the part is to be cooled, a compress composed of several folds should be wet in cool, cold, or iced water, as required, and placed upon the part after being wrung so it will not drip. It should be changed as often as *every five minutes*. This is often neglected, to the injury of the patient. A very cold compress may be prepared by placing snow or pounded ice between the folds of the compress. This will not need renewal so frequently; but its effects must be carefully watched, as injury may be done by neglect. In applying cold to such delicate parts as the eye, a very thin compress is better. It should be renewed once in five minutes, at least.

When moist warmth is required, a thick compress is applied, being wrung out of tepid water, and covered with a dry cloth to exclude the air. Soft, dry flannel is an excellent covering. Rubber or oiled silk may be employed when the compress is not to be retained more than a few hours; but if it is to be worn continuously, these substances will be injurious, as they are impervious to air and thus interfere with the function of the skin.

Compresses are applicable in all cases in which poultices are commonly used. They may replace the old-fashioned plasters with profit and comfort to the wearer. The wet-sheet pack, half pack, chest pack and wrapper, leg pack, and wet girdle are all large compresses.

When applied continuously in the same place for a long time, the compress occasions a considerable eruption of the skin, and sometimes boils and carbuncles. There is no particular advantage in these eruptions, and they sometimes do much harm by producing a great degree of general irritation. The skin can always do more and better work when healthy than when diseased. The eruptions are no doubt due to debility of the skin, produced by a too long continuance of the very abnormal conditions supplied by the compress.

Fomentations.—The fomentation is a local application analogous to such general appliances as the hot pack, vapour bath, and hot-air bath. It consists in the application of a cloth wet in hot water. It may be considered as a hot compress. Fold a soft flannel cloth twice, so that it will be of three or four thicknesses. Lay it in a basin, pour boiling water upon it, and wring it dry by folding it in a dry towel. A better way is to fold the flannel as it is to be applied, and then dip in very hot water, lifting it out by the corner and placing it in the middle of a towel. Roll up quickly lengthwise of the towel, and wring nearly as dry as possible by twisting the ends of the towel. In this way the fomentation can be wrung out much hotter than with the hands. Of course it will be too hot to apply to the bare flesh; but do not waste heat by letting it cool. Protect the skin by one or more thicknesses of flannel and apply at once, covering with another dry flannel.

A still more convenient way is to heat the cloths in a steamer; by this means they are made as hot as boiling water, and yet they are more easily handled, not being saturated with water. When no hot water is at hand, a fomen-

tation may, in an emergency, be quickly prepared by wetting the flannel in cool water, wringing it as dry as desired, folding it between the leaves of a newspaper, and laying it upon the top of the stove, or holding it smoothly against the side. The paper prevents the cloth from becoming soiled, the water protects the paper from burning, and the steam generated quickly heats the cloth to boiling heat. For a long fomentation, the heat may be made continuous by applying a bag of hot meal, salt, or sand, a hot brick or bottle, or, best of all, a rubber bag filled with water may be used,—covered with a moist flannel.

The hot cloths should be re-applied once in five minutes. Two cloths should be employed, so that the second may be applied the moment the first is removed. To retain the heat, a dry flannel, rubber, or oil-cloth should be placed over the fomentation. The application may be continued from ten minutes to half an hour, or longer in special cases. This appliance is very powerful, and should not be employed to excess. Hot applications should be generally followed by a cool or tepid compress for four or five minutes, or the part should be rubbed with the hand dipped in cool water until the redness produced by the fomentation in part disappears. In neuralgia, gout, and chronic rheumatism, in which the cooling has a tendency to cause a return of the pain, the parts should be covered by dry, warm flannels and so protected from the air.

The uses of the fomentation are very numerous. It is indicated whenever there is local pain without excessive heat or evidences of acute inflammation. Local congestions, neuralgia, toothache, pleurisy, pleurodynia, and most local pains, vanish beneath its potent influence as if by magic. For indigestion, colic, constipation, torpid liver, dysmenorrhea, and rheumatic pains, it is a remedy of great power, and is used with almost uniform success. In relieving sick-headache by application to the head, neck, and stomach, its efficiency is unrivalled. The fomentation is also extremely useful in cases of great loss of blood, in which fatal syncope may be prevented by making hot application to the head and so encouraging the circulation of blood in the brain.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

TOBACCO, INSANITY, NERVOUSNESS.

THERE is an alarming increase of juvenile smokers, and I will broadly state that the boy who smokes at seven will drink whisky at fourteen, take morphine at twenty, and wind up with cocaine and the rest of the narcotics at thirty and later on. It may look like overstating and exaggerating things when I say that tobacco, when habitually used by the young, leads to a species of imbecility; that the juvenile smoker will lie, cheat, and steal. This kind of insanity I have observed in quite a number of patients at the St. Vincent's Institution. The patients presented all the characteristics of young incorrigibles. There was not one among them who was able to comprehend that tobacco was injuring him. The sense of propriety, the faculty of distinguishing between right and wrong, was lost. Not only in the young is the use of tobacco followed by such disastrous effects. Is it to be wondered at that a drug which, until tolerance is established, has such potent and palpable effects as to produce loss of co-ordination and unspeakable *malais*,

and after the organisation has become used to it, is capable of setting up the well-known heart disturbances,—is it a wonder that such a drug finally produces some form of insanity? I have seen melancholia, more often mania, and very frequently general paresis, hastened and precipitated by excessive use of tobacco. That tobacco really does cause insanity is evidenced by the magic effect seen in some cases after the discontinuance of the drug. Thus I have seen that beginning melancholia with suicidal impulses, hallucinations, forced actions, besides the precursory symptoms of insanity, such as insomnia, crying-spells, præcordial anxiety, fears of impending evil, impotency, vertigo, impairment of memory and judging power, and even the lowering of the moral tone, all of which were attributable to chronic tobacco intoxication, disappeared after freedom from the habit was established.—*L. Bremer, M. D., in the Quarterly Journal of Inebriety.*

RESISTANCE TO COLD.

THE death of a centenarian Italian in a Norfolk town the other day, whose chequered life-history included service in Napoleon's "Grande Armée" during the disastrous Russian campaign of 1812, recalls attention to the fact that, of all that host, the Neapolitan contingent, 10,000 strong, withstood the cold and privations much better than the other divisions, recruited, as these mainly were, from Northwestern and Central Europe. So interesting and unexpected was this phenomenon, put on record by Baron Larrey, head of Napoleon's army medical staff, that the physiologists and hygienists of the time hazarded many explanations of it—explanations revived and checked during the Crimean campaign forty years ago, when again the Italian regiments of the allied forces were found to suffer less from the Russian winter than their French or even British comrades.

One element in the explanation of the phenomenon must not be overlooked, and that is the greater temperance of the southern as compared with the northern European. To the former—and this was especially marked in the disastrous retreat from Moscow—the abuse, or even the sparing use, of alcohol was all-but unknown. This abstinence put the Italian at a mighty advantage over the northern soldiery, who, as Sir Walter Scott has placed on vivid record, flew to cognac or vodki whenever they could get at it, and considered themselves happy if they could purchase "some hours of insensibility" by intoxicating liquors. Then, again, Italians in general and Neapolitans in particular, inured to the scantiest meals of macaroni and salad, felt the starvation diet of the forced marches much less than their French or Teutonic comrades.—*Lancet.*

EFFECTS OF TOBACCO UPON HEALTH.

ACCORDING to a Russian physician who has examined more than 1,000 men, women, and children employed in tobacco factories, the constant exposure to tobacco dust induces nervous disorders of a marked character, such as dilatation of the pupils, exaggeration of the tendon reflex, tremor, and dyspnoea.—*Bulletin General de Therapeutique.*

THE Bishop of London thinks that the tide of intemperance is growing steadier, stronger, and swifter.

Publishers' Department.

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

Place and Address of Meetings.	Time of Meeting.	
	School	Church.
ADELAIDE—Bible Christian Chapel, Young St	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	8:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church Street, Camperdown	3 p.m.	10:45 a.m.

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The Bible Echo.

Melbourne, Victoria, May 1, 1893.

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

ON the 10th ult. Bro. and Sister W. H. B. Miller left Melbourne for Sydney on their way to Oakland, California, to connect with the Pacific Press Publishing Company. Both these young persons entered the publishing house in Melbourne soon after it was established, and in the Office and in the church they have endeared themselves to many, whose Christian love and earnest prayers will follow them to their new home.

THE ECHO is now going to a considerable number of persons whose subscriptions are in arrears, and who have given no intimation that they desire the paper continued. If any of these wish to continue their subscriptions, they will confer a favour by promptly letting us know. While it is necessary to take some action at once with reference to this matter, we would not willingly cut off a single interested reader, who really intends to pay.

THROUGH the courtesy of the managers of the Cyclorama, we have been afforded an early opportunity of inspecting their new exhibition, "Jerusalem." "Waterloo" was thrilling, and the "Siege of Paris" is interesting and grand; but to us this delineation of the greatest event the world has known, and of the ancient beauty of the glorious holy mountain, far surpasses in magnificence and interest anything we have ever witnessed. The visitor takes his position on Golgotha, and the scene of the crucifixion is not more than fifty yards distant. The cross is the soul of the picture, and few can study the agony and grief depicted upon the faces of those on Calvary without uniting in feeling with the sorrowful ones who have accompanied the Saviour to his death. Every detail throughout the picture has received careful attention by the talented artists; and we hope the result will be appreciated by many, for we believe that it must awaken and intensify interest in the inspired records of the life and suffering of the Man of sorrows.

At Kellyville, N. S. W., where Bro. Hare and Steed are labouring, quite a number have taken their stand upon the truth, and the interest is still good.

I wish I could find language to express the importance of our school. All should feel that it is one of God's instrumentalities to make Himself known to man. Teachers may do a greater work than they have hitherto calculated upon. Minds are to be moulded and character developed. The minds of many of the youth are rich in talents which are put to no available use, because they have lacked opportunity to develop them. Their physical powers have been strengthened by exercise; but the faculties of the mind lie hidden, because the discernment and God-given tact of the educator have not been exercised in bringing them into use. Aids to self-development must be given to the youth; they must be drawn out, stimulated, encouraged, and urged to action.

Workers are needed all over the world. The truth of God is to be carried to other lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. Cultivated intellect is now needed in the cause of God.

Teachers should not feel that their duty is done when their pupils have been instructed in the sciences. But they should realise that they have the most important missionary field in the world. If teachers do their work in the fear of God, working with the spirit of Christ for the salvation of the souls of the students, God will crown their efforts with success. God-fearing parents will be more concerned in regard to the characters their children bring home with them from school than in regard to the success and advancement made in their studies.—Mrs. E. G. White.

THE AUSTRALASIAN BIBLE SCHOOL.

THE second school year of the Australasian Bible School embraces two terms of twelve weeks each. The first begins June 6, and closes Aug. 29, 1893; the second term begins Sept. 4 and closes Nov. 24. A. G. Daniells is President of the Board of Managers, and L. J. Rousseau Secretary. The remaining members of the Board are W. C. White, H. Muckersy, James Smith, John Bell, jr., and C. P. Michaels. The Faculty for the coming year are as follows: L. J. Rousseau, Principal, history and natural sciences; G. B. Starr, Biblical history and ethics; John Bell, jr., mathematics; Mrs. L. J. Rousseau, assistant in English language; Mrs. G. B. Starr, matron. Another teacher is to be supplied, and the General Conference have suggested for the place Herbert Lacey, who has spent four years at Healdsburg College in Healdsburg, California. The courses of study are as follows:—

GRAMMAR GRADES.

First Grade: Arithmetic; Geography; Orthography; Language; Reading; Old Testament. Second Grade: Arithmetic; Geography; Orthography; Reading; Grammar; Old Testament. Third Grade: Arithmetic; Geography; Orthography; Reading; Grammar; New Testament. Fourth Grade: Arithmetic; English History; Physiology; Reading; Grammar; New Testament.

BIBLICAL COURSE.

First Year Preparatory: Book-keeping (1), Algebra, 2, 3; Rhetoric, 1, 2, 3; General Bible Study, 1, 2, 3. Second Year Preparatory: Physics (1), Physiology, 2, 3; History, 1, 2, 3; General Bible Study, 1, 2, 3. First Year: Geometry (1, 2), Botany, 3; History, 1, 2, 3; General Bible Study, 1, 2, 3. Second Year: Literature (1, 2), Astronomy, 3; Greek, 1, 2, 3; or General Bible Study, 1, 2, 3; History, 1, 2, 3. Third Year: Mental Science (1), Civil Government (2), Moral Science, 3; Greek, 1, 2, 3; or Higher English, 1, 2, 3; History, 1, 2, 3.

THE drink bill of England for 1892 was £140,886,262. This sum, large as it is, is £334,413 less than the drink bill for 1891. "The accumulated balances in the post-office and other savings banks at the end of 1891, were £114,483,567, or £26,000,000 less than the money spent in drink in a single year." These figures are fearfully suggestive of one great cause of poverty, crime, and misery.

EDUCATION does not commence with the alphabet; it begins with the mother's look; with a father's nod of approbation or sigh of reproof; with a sister's gentle pressure of the hand; with a brother's noble act of forbearance; with handfuls of flowers in green dells or hills and daisy meadows; with bird's nests admired, but not touched; with humming bees and glass beehives; with pleasant walks in shady lanes, and with thoughts devoted in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue and to the source of all good—to God Himself.—Dr. Ramsden.

HUMAN creatures, from the constitution of their nature, and the circumstances in which they are placed, cannot but acquire habits during their childhood by the impressions which are given them and their own customary actions, and long before they arrive at mature age these habits form a general settled character. And the observation of the text, "Train up a child in the way he should go; and when he is old, he will not depart from it"—that the most early habits are generally the most lasting—is likewise every one's observation.—Bishop Butler.

NEW TRACTS.

TWO new tracts about to be issued from this Office are, "The Plan of Salvation," by Mrs. E. G. White, and "The Counterfeit and the Genuine," by M. C. Wilcox. The first-mentioned is one—and by no means the least important one—of a series of tracts on practical subjects by Mrs. E. G. White. Other tracts of this series are, "The Benefits of Bible Study" and "The Elect of God," eight-page tracts; "Sufferings of Christ," "Tempted in All Points," "The Way to Christ," "The Privilege of Prayer," and "The Origin of Evil," sixteen pages each. Those who have read these tracts have found them full of good thoughts and helpful suggestions.

The other new tract, "The Counterfeit and the Genuine," is a tract for the times, showing how insidiously error has crept into the popular belief concerning the Scriptures. Sixteen pages.

The two new tracts noticed in previous issues of the Echo, entitled "Religion and the State" and "The Bible in the State Schools," are now in circulation, and those who have attempted to dispose of them, find that they sell readily. The reason for this probably is, that they deal with subjects of live interest, which are deeply agitating some of the colonies at the present time. They are both sixteen-page tracts.

The eight-page tracts are sold at 6d. per dozen, or 3s. per hundred; the sixteen-page tracts at 1s. per dozen, or 6s. per hundred, post free. Address: Echo Publishing Company, 14 and 16 Best Street, North Fitzroy, Victoria; Australian Tract Society, 76 Pyrmont Bridge Road, Glebe, Sydney, N. S. W.; or New Zealand Tract Society, Banks Terrace, Wellington, N. Z.

Have you seen the Calendar of the Australasian Bible School for 1893? If not, order of L. J. Rousseau, 1 George's Terrace, St. Kilda Road, Melbourne, if you propose to come to the school yourself, or know of some friend who should come.

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