

# Bible THE Echo.

ILLUSTRATED.

VOLUME 8.

Melbourne, Victoria, June 15, 1893.

NUMBER 12.

## THE BIBLE ECHO,

ISSUED SEMI-MONTHLY FOR THE  
AUSTRALASIAN BRANCHES  
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

### MILAN CATHEDRAL.

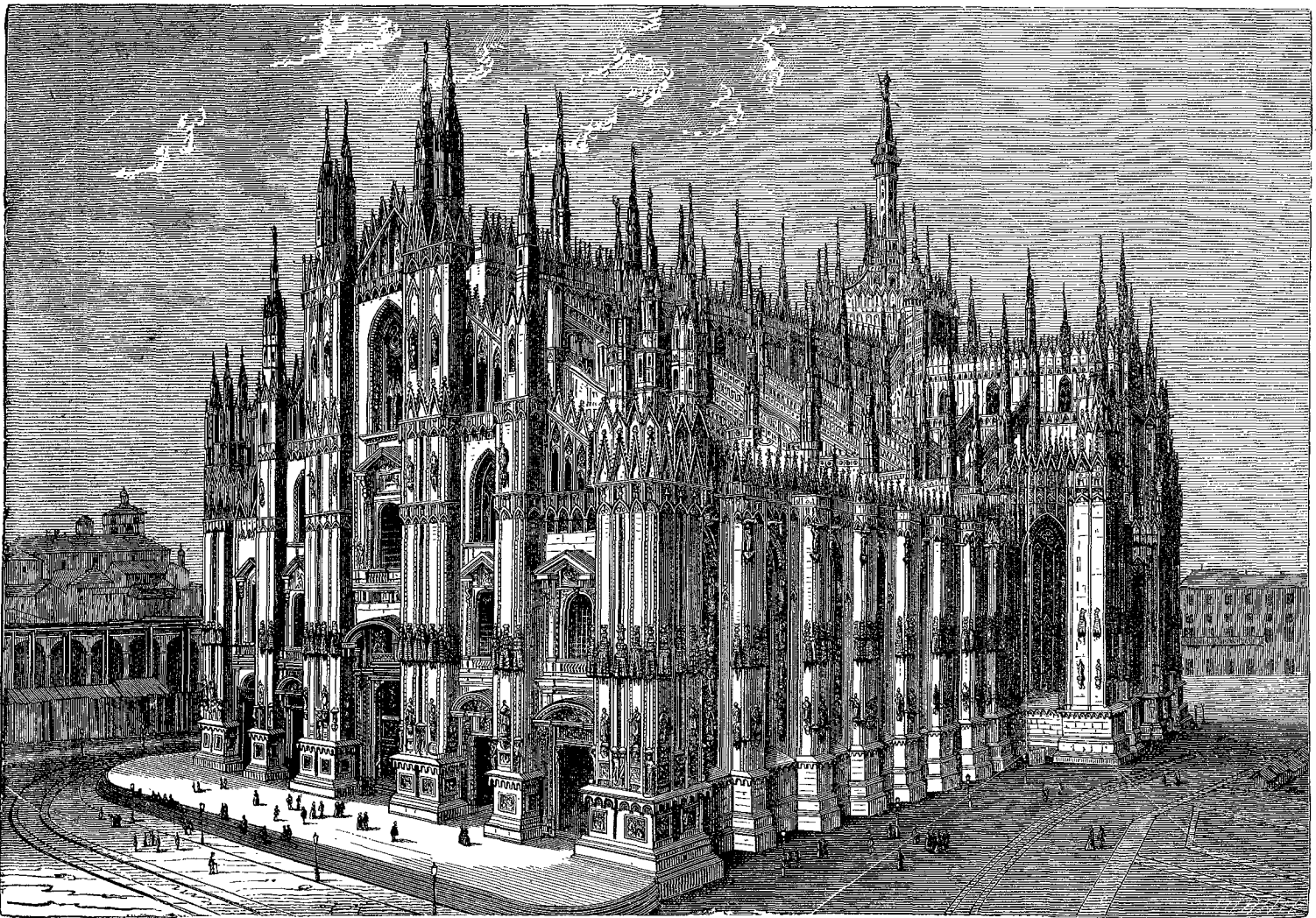
H. P. HOLSER.

NO BUILDINGS of Europe attract the attention of the tourist more than the cathedrals. They are the best preserved monu-

But above all they are of interest to the Christian. They bear marks of the important changes in the history of Christianity, and contain many relics of the devotion of the past. The word cathedral comes from the Latin *cathedra*, a seat, and is thus called because it contained a bishop's throne, or seat, being the chief church of the diocese. The richest and most famous of these cathedrals are in Germany and Italy. In the accompanying illustration is presented the one at Milan, the chief city of Lombardy, a city containing 321,839 inhabitants. The

owing to the dissensions and jealousies of the Italian and German architects, the original plan was considerably changed. The building, like nearly all cathedrals of Europe, is in the form of a cross, the main part being 477 feet long, and the transept 183 feet, the dome above the transept is 220 feet high, and the tower, 360 feet above the pavement. The interior is supported by 52 massive pillars, each 12 feet, in diameter.

As one enters this magnificent building, the sight is most impressive. Beneath his feet is a pavement of beautiful mosaic in



MILAN CATHEDRAL.

ments of the architecture of the different ages of the Christian era, and are the work of the greatest masters. To the historian they are of great interest; for they are associated with the rise and downfall of nations, the election and overthrow of bishops, and besides containing many monuments, bear marks of the different ages during which they have stood. In fact, much of the history of Europe can be traced in its cathedrals.

Milanese consider this building the eighth wonder of the world. It is composed of white marble, and is the third largest cathedral in Europe, St. Peter's at Rome and the cathedral at Seville only being larger. It was begun in 1386, and completed under the patronage of Napoleon, during the first years of the present century. Additions and repairs are still being made. It is thought that the design was at first modelled after the Cologne cathedral, but,

different coloured marbles; on each side, and stretching before him, a forest of great pillars so gracefully proportioned and beautifully ornamented as to lose the appearance of clumsiness or massiveness. Above, the vaulted portions are skilfully painted with various Bible and church scenes. The main entrance is at the end shown in the picture. Close to this entrance, within, a band of brass in the pavement indicates the line of the meridian. On either side are monu-

ments and sarcophagi of bishops, archbishops, and other high officials of Milan. There are also statues of eight apostles and several popes and cardinals, among which may be mentioned that of Cardinal Marino Carraciolo, who crowned Emperor Charles V. at Aix-la-Chapelle in 1520. One statue that takes the attention above all others is that of St. Bartholomew, one of the twelve apostles. From the tradition that he was flayed alive, he is represented in this condition with his skin thrown over his shoulder, the uncovered veins and muscles in all parts of the body standing out prominently and making anything but a pleasing impression.

Near the statue of St. Bartholomew is the entrance to the tower, and as our inspection of the great cathedral would be incomplete without a view of the roof, let us ascend the winding stairs. Two and a half pence pays for the ticket, and we are on our way up. After winding round and round many times with an occasional peep at the city from the small windows in the tower, we are on the roof, in the midst of a forest of statues, pinnacles, turrets, and towers. Walks and stairs made of white marble slabs lead to all parts of the roof. At this point, another set of guides proffered, and pressed, their services; but having had considerable experience in path finding, I was willing to take my chances alone here, among these plain marble paths. (Permit a little diversion here for the remark that most guides of Europe take it for granted that the tourist knows nothing, that he is utterly helpless, and seem to regard it as an unpardonable blunder if one undertakes to do something or to go somewhere without their assistance.)

As the parts are so greatly reduced in size, one gets from the picture but a limited idea of the vast amount of work on the roof. Not to mention the numberless smaller ornaments, the roof has ninety-eight Gothic turrets, while it and the exterior are adorned with more than two thousand statues, one of them being that of Napoleon. From the tower is obtainable an excellent view of the city and the surrounding country. Milan is situated near the centre of the great plain of Lombardy, which has been the scene of so many struggles. Most noted of these was the battle of Pavia, not far from Milan, where the two great rival monarchs of the age, Charles V. and Francis I., met, and where the latter was defeated, taken prisoner, and carried to Spain.

The site of Milan being level, the whole of the city, with its many churches, is distinctly seen. To the northeast, across the large parade grounds, stands a conspicuous object; it is an elaborate triumphal arch constructed by Napoleon to commemorate the completion of the Simplon Pass, the first great military road constructed across the Alps from Switzerland to Italy. This pass, said to be one of the noblest monuments of Napoleon's genius, traversing the Alps near the famous hospital of St. Bernard, is thirty-six miles in length, and twenty-five feet in width throughout.

On a clear morning, from the roof of the cathedral, the snowy peaks of the Alps are

visible to the north. As we stand here, look in whatever direction we will, a view worthy of study and admiration meets our eyes. At our feet and all about us on the roof are the white marble statues and turrets; below, the finest buildings of Milan; in the suburbs, the triumphal arch of Napoleon, and in the distance to the north, the magnificent Alps; to the west the tragic valleys of Piedmont with a remnant of the Waldenses; to the south, the battle fields of Pavia; and to the east, Verona and Venice, so famous in the history of the past. After standing here a long time, thinking and thinking—passing in imagination through many of the great and terrible scenes here enacted, we descend and at the corner of the street, taking a parting look at the whole magnificent pile, we bid one of the grandest cathedrals of earth adieu, and are soon lost in the crowd.

#### THE CHRISTIAN'S PRAYER.

MY God, in me thy mighty power exert,  
Enlighten, comfort, sanctify my heart;  
Sweeten my temper and subdue my will,  
Make me like Jesus, with thy Spirit fill.  
I want to live on earth a life of faith,  
I want to credit all the Bible saith;  
I want to imitate my Saviour's life,  
Avoiding *lightness, gloom*, and sinful strife.  
I want to bring poor sinners to thy throne,  
I want to love and honour Christ alone.  
I want a meek, a gentle, quiet frame,  
A heart that glows with love to Jesus' name.  
I want a living sacrifice to be  
To Him who died a sacrifice for me.  
I want to do whatever God requires,  
I want a heart to burn with pure desires.  
I want to be what Christ my Lord commands,  
And leave myself, my all, in his dear hands;  
I want to know the Spirit's living power  
To quicken hope and longing for that hour  
When Jesus' voice will call his people home;  
Oh, may my answer be, "E'en, Saviour, come!"  
O Lord, by thy constraining love, work in my soul;  
My will, my temper, and my tongue control;  
Lead me through life to glorify thy grace,  
Till in a little while I see Thee face to face.

—Selected.

## General Articles.

### PALMERSTON, NEW ZEALAND.

MRS. E. G. WHITE.

IT is now three months since we left Melbourne. We have travelled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper, and spoken to the people forty-one times; and yet I am gaining in health and strength, for which I render thanksgiving and praise to God. After the close of the camp-meeting in Napier, we decided to visit Wellington, and to spend a few days labouring with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed through a rich farming country, dotted with small towns. In some of these some labour has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps and half burned logs, remind us of the newer portions of Michigan, Canada, and York State.

Palmerston is a prosperous town of six thousand inhabitants. It is a railroad centre, and

the principal town in a large and fertile district. Four years ago meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time. During our short visit, but little can be done except to encourage and counsel the little company of believers.

Our labourers must learn at the foot of the cross the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of Corinthians, Paul has given us instruction which every true labourer needs to study, especially the following: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. The result will not be good if men preach to please the people, while the truth is not held forth in a manner to bring them to the cross of Christ. The messenger of God must present the truth plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus must be ever lifted up and exalted. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling." The apostle feared lest his work should stand in the wisdom of men and not in the power of God, and thus his labour prove to be a work which would not produce a harvest.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:4-9. Now the explanation of this wisdom that the world has not seen, nor heard, nor known: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of

man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But He that is spiritual judgeth all things, yet He Himself is judged of no man. For who hath known the mind of the Lord, that He may instruct Him? But we have the mind of Christ." The words contained in this chapter should be imprinted on the soul of every labourer in the vineyard of the Lord.

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold-flowing waters that come from another place be forsaken? Because my people hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their way from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the Word," not the science of phrenology, or the productions of human speculations. Listen to the words of inspiration addressed to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they [the people] heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ."

Especial heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The minister of the gospel is never exhorted to strive to be a clever preacher, a popular speaker; but he is commanded: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." 2 Tim. 2:14-16. Will every messenger of God give heed to these words?

We can reach the people only through the Spirit of God. If the human agent is co-operating with the divine, an efficiency and a power will attend his labours which will bring souls to the knowledge of the truth. Our appointed

task is to sow beside all waters, to seize every opportunity which presents itself to cast in the seeds of truth. Let every youthful labourer engaged in any branch of the work consider that he is wearing the armour of Jesus Christ, marshalled under his banner to wisely meet the enemy. Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner in his harvest. Let all consider that we are stewards of the manifold grace of God, and realise that of these stewards faithfulness is expected,—faithfulness and care in the use of means committed to your trust, faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been entrusted.

#### CHRIST AND THE LAW.

G. B. STARR.

THE whole Bible presents the relation of Jesus Christ to his Father's law; for it was Christ who enabled Abraham to keep his commandments, his statutes, and his laws. Gen. 26:5. It was He who gave the law to Israel amid the thunderings of Sinai. For the law was given "by angels in the hand of a mediator" (Gal. 3:19); and there is but "one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

It was Christ who testified through David of his relations to his Father's law, in language which no one who desires to be his follower will misunderstand: "Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. And his first-spoken words in his earthly ministry testify to the same unchanging relations to his Father's law, and that the object of his ministry and death was not to alter or destroy the law, but to fulfil in loving obedience, and take upon Himself its righteous curse for man's transgression. "Think not that I am come to destroy the law or the prophets," He said; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20.

Here Christ presents his Father's law as the standard of righteousness, and warns every man who breaks one of the least of its precepts, and teaches men to do so, that he shall not enter the kingdom of heaven. Every man's righteousness who enters there must exceed that of the scribes and Pharisees, who by teaching the doctrines and commandments of men, confused the minds of the people in reference to the plain and simple utterances of the commands of Jehovah. It was the special work of Jesus to make plain the distinction between the words of man and the commands of God, and to break the hold of tradition upon the human mind, and exalt in its stead the law of God.

When the scribes and Pharisees of Jerusalem came to Him with the question, "Why do thy disciples transgress the tradition of the elders?"

Jesus replied by asking them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:3-9.

Suppose we apply this reasoning of Jesus to a commandment that to-day men are taught that they can disobey: "For God commanded, saying, 'Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' But it is said, 'Whosoever shall observe the first day of the week in honour of the resurrection, he is free from the commandment to observe the seventh day, the Sabbath of the Lord.' Thus is the commandment of God made of none effect by your tradition. But in vain do ye worship Me, teaching for doctrines the commandments of men." Is not this the reasoning and teaching of Jesus Christ? and do we not do well to reason and teach and practice, in harmony with it, even as He taught and walked in harmony with it? Jesus says at the close of his ministry, "I have kept my Father's commandments, and abide in his love." John 15:10. And "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

The death of Christ was the highest tribute of respect and honour which could be paid to his Father's law. The law could not be altered to meet man in his fallen condition without sanctioning and perpetuating sin, and involving the very throne of God, which is established in righteousness. But Jesus, the sinless one, could take upon Himself the curse of the law, release man from its condemnation, and through his own merits give the sinner repentance acceptable to God, and bestow upon him grace to enable him to render perfect obedience to the law. Can it, then, be imagined that the law is made void by faith? "God forbid; yea, we establish the law." Yes, it was for the purpose of establishing the law that Christ died; and his followers so understand it; for they are represented by the Revelator, who saw them in holy vision, as keeping "the commandments of God, and the faith of Jesus." Rev. 14:12.

In his closing words of instruction to the churches, Jesus states the relation his followers should sustain to his Father's law. He says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. For without the gates are transgressors of every sort. None who knowingly disobey God enter the pearly gates; for then would the peace of all be jeopardised, and rebellion might rise up the second time,—a thing which we are assured by the prophets will not occur.

Love is the fulfilling, not the violating, of the law. It seeks not to avoid the claims of God, but for grace fully to respond to them. "This

is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

James, who listened to the entire ministry of Jesus, states his understanding of the relation of the follower of Christ to the law in the following words: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . . If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:1, 8-12. "For that law which said, 'Do not commit adultery,' said also, 'Remember the Sabbath day to keep it holy; . . . the seventh day is the Sabbath,' now if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty."

We feel anxious that the readers of the ECHO shall not be found transgressors of the law when their cases come up for final judgment, and we entreat them to follow the example of David, who said, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Ps. 119:59, 60.

#### DIVINE IMMORTALITY.—NO. 4.

Life with Christ.

R. HARE.

"WHY should it be thought a thing incredible with you that God should raise the dead?" Such was the question asked by Paul as he stood before the Roman judge. He was there on trial, to be judged for the "hope of the promise" made of God unto the fathers. Abraham and Isaac and Jacob were dead; ages before they had been buried in the cave of Machpelah, in the land of Canaan. But to these God had made the promises; what hope was there now that those promises could ever be fulfilled?—No hope but in the resurrection from the dead!

Truly it has appeared incredible as the finite mind of man has endeavoured to measure the great question, "If a man die, shall he live again?" One by one fellows, friends, and companions have fallen by his side and disappeared. Will they ever come back? Will the love-light ever be rekindled in those closed eyes? And will those silent lips ever speak again? Earnestly man bows to inquire at the temples of reason; but reason knows of no power that can gather the scattered dust and make it live. The cold lips of science can breathe no word of comfort to those who weep over the dead. But all human voices err in this, because they "know not the Scriptures, nor the power of God." Science measures by the forces of nature as it understands them; while the resurrection depends on the power of that God who controls nature. The same voice that spoke in the beginning, "and it was," will speak once again in the end, and "Thy dead men shall live." Isa. 26:19. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the

resurrection of life, and they that have done evil unto the resurrection of damnation." John 5:28, 29.

In all the sixty or seventy elementary substances known to chemistry, the atoms of each element correspond with every other atom of the same material; that is, those of each kind are exactly alike. All the atoms of gold are exactly the same, and so of all the other elements of nature. Thus all the atoms which compose the human organism are the same; it is the arrangement of these particles that makes the difference in bodies. In the resurrection, the body will be re-organised—re-created from these atoms, according to the character of each individual as it appears in the books of heaven. David thus testifies: "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created." Ps. 104:29, 30.

The life given to God's people at the resurrection will not depend upon that which now sustains life or animates the body. The power of that life will be the Spirit of God. "O my people, I will open your graves, and cause you to come up out of your graves, . . . and shall put my Spirit in you, and ye shall live." Eze. 37:12, 14. Then it will be that man can claim immortality, when he lives and moves under the inspiration of the Spirit of the ever-living Father. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection;" for such are to live and reign *with Christ* a thousand years. Rev. 20:6.

But what of the unholy? Those who have neglected or despised the holiness and life that God has offered with Christ—will they live again?—Yes! "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. These have lived once; but the years of their probation were not used, according to Heaven's plan, in seeking first the kingdom of God. So at last, under the seven last plagues (Rev. 15:1, 5-7; 16:1-21), and the brightness of Christ's second coming, they die, and, with all the other unholy ones who have died during earth's history, they sleep on in darkness for a thousand years. At the end of that time, they rise in the second resurrection, because Christ has purchased all humanity with the right to make them live again. But as they have neglected preparation for the immortal life, and are unholy, the sentence originally pronounced upon man as a sinner must now be carried out. They are cast into the lake of fire to die "the second death," and thus return to dust; for "Dust thou art, and unto dust shalt thou return." From that death there is no hope, no promise, no possibility of a resurrection. Rev. 20:14, 15.

Reader, how do you regard this great question of divine immortality? Are you seeking for the life beyond, which God has hidden in Christ? Or are you depending upon the fictitious existence that human philosophy has assigned to the soul of man? Look for a moment how this question stands:—

1. God only has immortality. 1 Tim. 6:16.
2. Christ, by abolishing death, has brought it to light. 2 Tim. 1:10.
3. Man must seek for it by patient continuance in well doing. Rom. 2:6, 7.
4. It is to be received at the resurrection, when this *mortal* shall put on immortality. 1 Cor. 15:53.
5. Fifteen times, in the "Septuagint Version" of the book of Job alone, man is called mortal!
6. Sixteen hundred and eighty-four times do

the words "soul" and "spirit" appear in the Scriptures, but they are never once said to be immortal!

7. The first four times the original word for soul is used in the inspired record, it is applied to animal life. Gen. 1:20, 30, margin.

8. Man was put forth from the garden, and cut off from the tree of life, lest he should eat and become an immortal sinner. Gen. 3:24.

9. He is now on trial, to see whether he will prove worthy, so that God can trust him with his original position by the tree of life in the Paradise restored. Rev. 22:14.

10. So sure is God's purpose concerning the resurrection and the life immortal, that those who accept Christ, and like Him become loyal to the King Eternal, are spoken of as already possessing eternal life. John 6:54.

Will you, then, seek for this honour, and glory, and immortality? Satan has been ever seeking to present counterfeits, so as to cover up every purpose and plan of God. This he has effectually accomplished in leading millions to accept his great deception of "soul immortality." Why look for that which we already possess? Why depend upon Christ for "eternal life," when it is impossible for the soul to die? Why look to a mediator for immortality, when man is already part of God? Satan has led man to reason thus, that the glory of Christ might be eclipsed in the exaltation of self.

In 1513, Pope Leo X.,—famous for his granting of indulgences for crime,—in a canon of the "Laternan Council" of that year, declared the "soul to be immortal," and condemned as reprobate all "those who assert that the intellectual soul is mortal." Long years before, this theory had been taught by the philosophers of Egypt and Rome; but Satan has been the moving spirit behind both pope and philosophers. He has laboured hard to sustain the lie he told in Eden—"Ye shall not surely die."

Soon the dawning will come, when above the thunders of tempest and tornado, of earthquake and falling mountains, will be heard the voice of the Son of God calling his own to life and immortality. To those who have been sleeping, the months, years, or ages will appear as but a moment of time, because they sleep, not reckoning days or years. As they come forth in that first resurrection, the righteous living will be *changed*, and with them ascend to "meet the Lord in the air." And so shall we ever be "*with the Lord*." 1 Thess. 4:17.

Does your heart weep in secret for those that are not? Has the light faded from your life because of the voice that has ceased to echo through its hours? Do you tremble because of the mysterious change that may hide you away from the living? God has anticipated your grief,—He bids you "sorrow not even as others which have no hope." 1 Thess. 4:13. Those who sleep, rest under the care of the living Saviour that was dead. He keeps guard over their tomb for He has the "keys of death and of hades." Rev. 1:18, R. V. Soon the "little while" will pass, and God's people will enter upon their second life, to live and reign "*with Christ*" as joint-heirs of the eternal kingdom. There will be no sorrow there, "neither can they die any more, for they are equal unto the angels." Luke 20:36. Not so with the unholy; the cowards, the unbelievers, the sorcerers and liars are to have their part in the lake of fire, "which is the second death." Rev. 21:8.

The Spirit and the Bride say come: the ever-living Saviour invites you to step forth as a conqueror, and sit with Him upon his throne.



The eternal Father is ever looking among the sons of Adam to find the faithful ones whom He can place in the Paradise of God, and upon whom He can bestow his "Divine Immortality."

Oh! where will you stand in that great day,  
When the trembling heavens shall roll away?  
When the dead, from sea and mouldering clod,  
Shall rise to live the life of God?  
Will horror crowd your soul with fears  
As you sink in death—a thousand years?  
Or with angelic guardians nigh,  
Will you rise with those who cannot die?

#### THE MILLENNIUM.—No. 1.

S. MCCULLAGH.

THE millennium is that period of time consisting of one thousand years marked off by the two great resurrections of the dead. The "first" and "better resurrection of the just," which takes place at the second coming of Christ (1 Thess. 4:15-17) in the clouds of heaven, introduces, and the resurrection of the wicked, one thousand years later, closes, this most remarkable period.

This doctrine has for its foundation the twentieth chapter of Revelation, because therein the events of the millennium are grouped together in a most striking manner by the aged John, apostle and prophet, who shows (1.) that during this wonderful interval Satan is to be bound in the bottomless pit, or abyss; (2.) that the saints will sit on thrones having judgment committed to them, and live and reign with Christ a thousand years; (3.) that the resurrected righteous shall be priests of God and of Christ, and receive the blessed assurance that the coming second death will not hurt nor touch them. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

It is no doubt on account of these long-promised joys that the term *millennium* has become recognised by many as synonymous with a reign of peace and prosperity on the earth; nevertheless, the word itself indicates no such idea; and, further, a careful study of the Word of God clearly points out that the unrighteous have no promise of part or lot in the anticipated blessings of this glorious reign of Christ and his people. Let this point be definitely noted,—*the millennium is introduced by the resurrection of the righteous dead*, which takes place when the Son of God comes the second time in the glory of his Father, in his own glory, and in the glory of the holy angels. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." "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." John 5:28, 29; 1 Thess. 4:16. Now, when this event is just about taking place, the earth and her wicked inhabitants undergo such a searching and terrible ordeal as has never yet taken place in the history of man. To it give all the prophets witness, that "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." Dan. 12:1, 2.

Before the "earth shall be full of the knowledge of the Lord, as the waters cover the sea," "the day of the Lord cometh, cruel both with

wrath and fierce anger; to lay the land desolate; and He shall destroy the sinners thereof out of it." Isa. 13:9. The gospel of the grace of God has been sounding in sweet, winning tones of mercy for nearly six thousand years; and as men have multiplied upon the earth during this time, the great majority have been despisers of the goodness of the Lord, and the nearer we draw to the end, the greater will be the multiplication of Heaven-daring sins and infamous infidelity. "The great controversy between Christ and Satan" has been growing intense. Christ inspires his servants with the spirit of love, long-suffering, and mercy. Satan inspires his mighty host of evil men with hatred, coercion, and cruelty; and when the millennium is about to dawn, the hearts of men will be so permeated with the spirit of Satan, that nothing but a tremendous visitation of God's vengeance in the destruction of all the wicked will put an end to the controversy.

The Most High has spoken his law in awful majesty in the hearing of about three million souls; He has sent his Son in the spirit of meekness and gentleness, who explained this law on the peaceful slopes of the mount of the beatitudes. The Father's voice from heaven invites us to "hear Him." He has sent prophets, apostles, evangelists, and teachers to warn and invite, until at last He asks, "What could have been done more . . . that I have not done?" and yet, with all this, the universal testimony of the Word of God is that when Christ's coming is near, even at the doors, "iniquity shall abound;" that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" "that in the last days perilous times shall come;" "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" that "as the days of Noah were, so shall also the coming of the Son of man be." "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5, 6. Because of these things, the seven last plagues of God's vengeance will cause "all the tribes of the earth to mourn," and "they repented not to give Him glory."

Now, with all the weight and force of this Scripture authority, what a song of the siren is this pleasing doctrine of the world's conversion under a thousand years of a personal reign of Christ upon this earth!

While the gospel of Christ is a gospel of liberty, by no means does it permit men liberty to sin, and give free course to the lusts of the flesh, the pride of life, and the lust of the eye. And because the way of life is narrow, few there be in every age that find it. God has introduced but one plan for the salvation of man, and that is to forsake sin and follow after righteousness through the Lamb of God, who taketh away the sin of the world; but men have ever been introducing some other plan, by which the multitudes can be saved in their sins, and in a much easier manner than the Lord has outlined.

Most of God's inspired servants have lifted up their voices against the peace-and-safety cry that will be heralded throughout all nations in the last days, deceiving them, saying that a reign of peace is coming, when the Lord has not so spoken; "for when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:2, 3.

The prophet Micah indeed says that many nations shall say that this universal reign of peace will come to all peoples, and that "they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:1-3. But Joel says that the Lord's word is just the opposite to what the nations say: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3:9. Truly the nations are obeying this prophetic injunction with terrible exactness. In the light of this scripture, beholding the signs of the times, could anything be more extremely opposite to the facts of the case than to say that an era of a thousand years of peace and righteousness is now beginning? Why, the smallest nations are literally swamping their resources in preparing for war.

Socialism, Fenianism, Nihilism, confederacy upon confederacy, the increase of crime of every hue, and the extreme worldliness in the church, all go to prove that we are nearing the end when the "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man," shall hide themselves in the dens and in the rocks of the mountains; and shall say "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6:15-17.

#### SHEEP WITHOUT A SHEPHERD.

A GENTLEMAN who has spent twenty years in Belgium, in the midst of a thoroughly Catholic population, thus gives the result of his observations on the moral status of such a community:—

"Such a population counts thousands of people who have lost all faith or trust in the church which still claims them as its adherents. The case with them is not simply practical irreligion. A large number are enlisted by societies of free-thinkers, who are carrying on war against any form of religious faith. A still larger number seek a refuge in spiritualism, which has become for them a religion. Its doctrines and practices, everywhere spread, in cities, in villages, find easy acceptance with the ignorant peasant or workman, as well as among the educated classes. But there are other people also who strive to remain Christians, God-fearing, and to do without the priest. The Bible colporteur everywhere meets them, eager to hear words of faith, of peace, of love and hope. All these people are without any knowledge of the Bible, which most of them have never seen. There is a good work to be done among such people; a work of rescue, to redeem them from infidelity, materialism, and also from drunkenness and bad living. Roman Catholicism has lost all influence for good on these people. As to those on whom it has retained its hold, we shall simply remind our readers that the Bible is for them an unknown and forbidden book, so that they are as ignorant of salvation by faith as was Luther himself before he opened it."

THE life of Christ given in the four Gospels, is the great argument for Christianity. It is incredible that a character so unparalleled, a life so exalted, with teaching so unearthly, should be created by human invention.

"Imagination's utmost stretch  
In wonder dies away."

## The Home Circle.

### THANKSGIVING.

LORD, for the erring thought  
Not into evil wrought;  
Lord, for the wicked will  
Betrayed and baffled still;  
For heart from itself kept,—  
Our grateful praise accept.

For ignorant hopes that were  
Broken to our blind prayer;  
For pain, death, sorrow, sent  
Unto our chastisement;  
For all loss of seeming good,—  
Quicken our gratitude. —W. D. Howells.

### WOMEN OF THE BIBLE.—XLIII.

#### Athaliah.

A. M.

ATHALIAH was the daughter of wicked Ahab and Jezebel, and the mother of Ahaziah, king of Judah. She "was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab; for they were his counsellors, after the death of his father, to his destruction." And when Athaliah saw that Ahaziah her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehosheba, the sister of Ahaziah, and wife of Jehoiada the priest, took Joash, the infant son of Ahaziah, and "stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber" from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah reigned over the land. And in the seventh year Jehoiada the priest sent for the "rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son." And a day was appointed when they should meet together. "And the captains over the hundreds did according to all things that Jehoiada the priest commanded. . . . And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king and anointed him; and they clapped their hands, and said, God save the king.

"And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treason, Treason! But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord. And they laid hands on her; and she went by the way by the which the horses came into the king's house; and there was she slain."

From the history of Athaliah and her wicked mother we may learn that the shortest and surest way of destroying our heart is by worshipping self. Selfishness eats out the love and happiness of life as doth a canker. It is

like a hunger that is never appeased. Athaliah's heart had been getting harder and harder every year. Her ambition to rule met its most severe disappointment in the death of Ahaziah her son, who carried out her wicked counsels. But this seems only to have increased her appetite for power; and, like the beast who has tasted blood, she plots to destroy her children and grandchildren that stand between her and the coveted power to reign and rule. Yes! Athaliah and Jezebel were women: and we too are women, with hearts made just like theirs—by nature no softer, "deceitful above all things, and desperately wicked," needing only the favourable conditions of daily life to develop the evil. We do not always discern this so readily in ourselves as in others. We may make good excuses to ourselves for leaving kindnesses undone, and make plausible reasons for our harshness on this occasion and our wrong doing on that; but God's eye can detect the heart growing harder in the wear and tear of life; so that it is ready to do anything even to the destroying of infant life, which practices at one time, in others, they would have regarded as a violation of the sixth commandment. Oh! let us beware of the least tendency to indifference, to callousness, to insensibility. But before we can grow tender, soft, gentle, the very core of our being, which is diseased, must be made whole by the implantation of "divine life." Salvation means not only the change of purpose and will, but the change of heart. "A new heart also will I give you, and a new spirit will I put within you, . . . and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27. This is given to such as earnestly ask for it. Then let us not be idle in this the first business of our lives. "This is the will of God, even your sanctification." 1 Thess. 4:3. Let it be our will also, and then no circumstance of life can befall us but we can turn it to some good account; and ever remember there is a *first* duty before any which we owe to our neighbour, to "love God with all our heart, and with all our mind, and with all our strength." It is quite certain that if we are not fighting the good fight of faith, and following after righteousness, and cleansed by a personal faith in the atoning blood, we are drifting in the way of Jezebel and Athaliah.

In the preservation of the infant Joash we see the hand of God to preserve the house and lineage of David; and we can well imagine the surprise and joy of Judah when they knew that Athaliah's intention to cut it off had been frustrated. Thus Satan has ever been working through men and women to thwart the loving purpose of God. The sons and heirs of heaven are now hidden; the world knoweth them not. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not." 1 John 3:1. Yet the time is *fixed* when they shall appear in glory, crowned with immortality; and Satan, the destroyer of our race, shall be cast into the lake of fire and brimstone with those who have yielded to his deceptions instead of following the plain teaching of God's Holy Word. Oh! that some who read this sad history of Athaliah may be led to turn unto God with full purpose of heart; and hear the voice of Jesus say:—

"Let not your heart be troubled;  
Ye believe in God,  
Believe also in Me. . . .  
I go to prepare a place for you;  
I will come again  
And receive you unto myself."

### SETTING A FAIR COPY.

OF all the influences which can be exercised in the training of children, the force of a good example is most potent. A child's imitative faculty is extraordinary, and he copies instinctively, even during babyhood, the habits, the ways, the very intonations of his parents. Its standard of right and duty is their standard. It thinks and believes as they think and believe; and if parents build a faulty foundation for their child's character, the help and instruction of after years cannot altogether repair the injury. Surely, then, a father and mother should lead fair and noble lives, full of lofty purpose and great aspirations, if not for their own sakes then for the sake of their children.

If we, looking to Jesus, sincerely try day by day to copy his lovely life, our children may safely look to us for our example, and it is quite possible for a mother to bring a Christ-like spirit into all the labour of her daily life, even into the dishwashing, the sweeping, the dusting, the cooking and sewing, and it is quite surprising, too, how much the exercise of this spirit often simplifies these operations. If we would put away from us all earthly standards, all fear of what people will think or say, and use in our daily life the wisdom which is of heaven alone, in many a family the food would be simpler, but more wholesome, the garments plainer and less ornamented, but equally comfortable, and the children would have more of that priceless thing, a good mother's companionship and love.

I once heard a little girl of three dramatically repeat almost word for word a conversation which her mother had had with a refractory servant, when she had lost her dignity and her temper, and the servant had been impertinent, while the mistress had descended to her level. The baby leaned her dolly against a tree in the character of a servant, while she stood before her and rehearsed the whole scene, changing her tone for the two characters. "Zats de way my mamma scolds Maggy," she remarked complacently when she had finished.

Children have very clear eyes, and a keen sense of justice. We must practice what we preach before them.

I once heard a group of boys discussing the use of profanity and bad language in general. Said one, "I don't believe there ever was a man who would not swear under provocation. Of course there are plenty of men who don't swear habitually; but when they come to the pinch, they will all do it." One by one the others agreed with him, but at last a lad who had been silently listening spoke,

"You are mistaken all of you," said he decidedly. "I do not believe that my father ever used an oath or any sort of bad language in the whole course of his life. I've seen him at home, and I've seen him in business, and I've seen him when he had good reason to be angry, but I never heard him use a word that was in the least profane, or that was in any sense bad."

I thought to myself what a magnificent piece of testimony for a son to give to a father's character. It was more precious than any fortune that could have been left him. When a child has such parents as this, the battle of life is half won at the start; and if every father and mother would try to be just what they wish their children to be, there would be fewer young lives shipwrecked upon the evils and temptations of this world.—*Christian at Work.*

## HOEING AND PRAYING.

"Faith without works is dead."

SAID farmer Jones, in a whining tone,  
To his good old neighbour Gray,  
"I've worn my knees through to the bone,  
But it ain't no use to pray.

"Your corn looks twice as good as mine,  
Though you don't pretend to be  
A burning light in the church to shine  
And tell salvation's free.

"I've prayed the Lord a thousand times  
For to make that 'ere corn grow,  
And why yours beats it so and climbs,  
I'd give a deal to know."

Said farmer Gray to his neighbour Jones,  
In his easy, quiet way,

"When prayers are mixed with lazy bones,  
They don't make farming pay.

"Your weeds, I notice, are good and tall,  
In spite of all your prayers;  
You may pray for corn till the heavens fall  
If you don't dig up the tares.

"I mix my prayers with a little toil  
Along in every row,  
An' I work this mixture into the soil  
Quite vig'rous with a hoe.

"So while I'm praying I use my hoe,  
An' do my level best  
To keep down the weeds along each row,  
An' the Lord He does the rest.

"It's well to pray both night and morn,  
As every farmer knows;  
But the place to pray for thrifty corn  
Is right between the rows.

"You must use your hands while praying, though.  
If an answer you would get;  
For prayer-worn knees and a rusty hoe  
Never raised a big crop yet.

"An' so, I believe, my good old friend,  
If you mean to win the day,  
From ploughing clean to the harvest end  
You must hoe as well as pray."

—Iowa State Register.

## "WHEN IT IS PAST."

MRS. ADA D. WELLMAN.

As a type of what is transitory, the psalmist refers to "a watch in the night," and "yesterday when it is past." Aye, but that brief period seemed so different as we looked forward to it, and even when we were in the midst of it. The long, long days that tried our souls so severely are almost too short to be distinguished, when they are past.

In retrospect things are very unlike what they appeared in prospect. That which we dreaded proved most fortunate; while that which we anticipated expectantly, disappointed us quite. The self-denial which required such a struggle, we now deem no sacrifice at all. The sharp retort which we uttered with satisfaction, we afterward preferred should be forgotten. Could we foresee what we learn too late, we should escape the remorse of "It might have been."

The perfume with which we thought to regale ourselves grew insipid and even nauseating; but we enjoyed delightful fragrance from the balm poured on another's wound. The "society lion" whose acquaintanceship was thought a rare honour, was too self-absorbed to be interesting; though the invalid whom we visited out of compassion, gave us unexpected delight.

May we not, in the counsel of Him who "knoweth the end from the beginning," spend each day in the way most satisfactory "when it is past"?

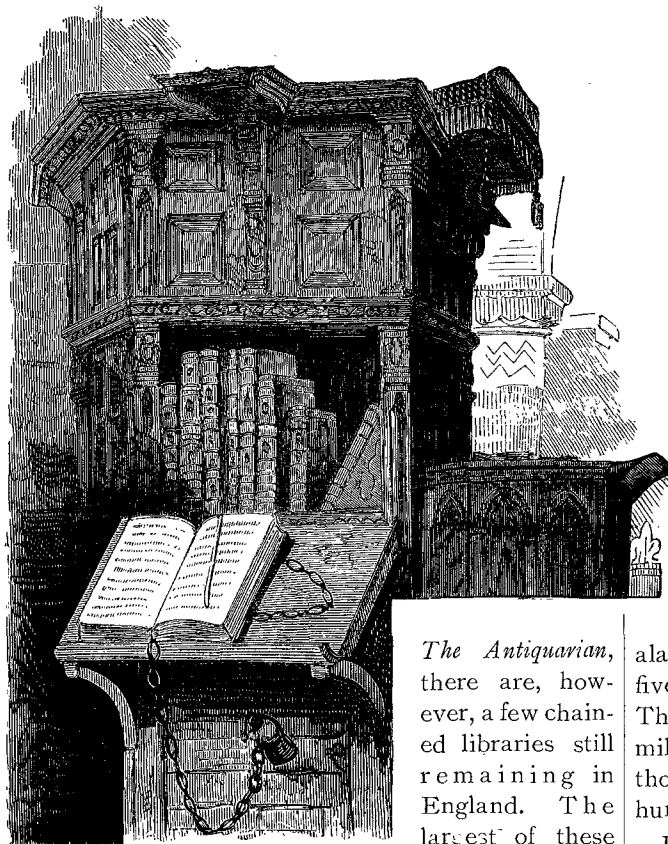
If you would have a revival at home, send the gospel abroad.

## Useful and Curious.

## BOOKS IN CHAINS.

In Europe, long before the days of printing, books were fastened to shelves or desks in libraries and churches, to guard against their being stolen, and also to prevent one student's gaining an unfair advantage over another by securing the loan of a book from a too amiable librarian.

The libraries of the English Universities were chained until the latter part of the eighteenth century, when, on account of the inconvenience of using them, the chains were removed. It is recorded that at King's College a man was paid one pound seven shillings, in 1777, for nine days' labour in taking the fetters off the college books. According to



*The Antiquarian*, there are, however, a few chained libraries still remaining in England. The largest of these is at the cathedral

church of Hereford, and is the one genuine survival of an old monastic library. It consists of about two thousand volumes, of which fifteen hundred are chained. There are five book cases, and the remains of two others.

The catalogue, which is also chained, classifies the books, many of which are in manuscript, in eight divisions. Each chain is from three to four feet long, according to its position, so that every volume can be placed on the reading desk. In the centre of these chains are swivels which are useful in preventing their entanglement.

Hereford possesses the latest as well as the oldest collection of chained books in the kingdom, the library of two hundred and eighty-five volumes which was bequeathed to All Saints Church as late as 1715.—*Youth's Companion*.

## A HOUSE WITH FOUR THOUSAND ROOMS.

THE Vatican, the ancient palace of the popes of Rome, is the most magnificent building of the kind in the world. It stands on the right bank of the Tiber, on a hill called the Vaticanus, because the Latins formerly worshipped Vaticanum, an ancient oracular deity, at that place. Exactly when the building was commenced, no one knows. Charlemagne is known

to have inhabited it over one thousand years ago. The present extent of the building is enormous, the number of rooms, at the lowest computation, being 4,422. Its treasures of marble statues, ancient gems, paintings, books, manuscripts, etc., are to be compared only with those in the British Museum. The length of the statue museum alone is a fraction over a mile. Conservative writers say that the gold contained in the medals, vessels, chains, and other objects preserved in the Vatican would make more gold coins than the whole of the present European circulation.—*Selected*.

## SUDDEN DESTRUCTION.

It was a February day, writes a correspondent of *Goldthwaite's Geographical Magazine*, with a warm sun and a Chinook wind from the Pacific melting the snow. All along the trail, as we wound up the mountain-side, great masses of snow seemed to overhang us, and more than once I noticed how anxious the grizzly-haired old guide seemed to be. Only a narrow path had been cleared through the snow, and the twenty mules followed each other in single file.

Half-way up we came to four cabins occupied by miners. Three brawny men in red shirts stood at the door of one of the cabins talking as we filed past. Salutes were exchanged, but we had no occasion to halt.

We had gone about three hundred feet, and were about to make a turn in the trail, when I halted to look back. The guide was ahead—I came second. The line of mules was strung out for a quarter of a mile, and on foot among them were five packers, all half-breeds.

I heard no signal of danger, no cry of alarm. With the swiftness of thought the snow, five hundred feet up the mountain, began to move. The width of the avalanche was about half a mile, and it moved very rapidly. There were thousands of tons of snow, hundreds of trees, hundreds of great boulders.

In a few moments it was all over, and a cloud of what seemed smoke hung over the spot. It drove off down the mountain after two or three minutes, and I looked for our pack train.

Not a man nor a mule had escaped. I looked for the cabins. They had disappeared. Aye! the very trail had been swept down into the valley a mile below, and almost across it. For a space half a mile wide there was neither tree nor shrub—not a yard of earth. The avalanche had ground its way down to the rocks.

THE new submarine world now explored and mapped out presents a very different picture from that painted for us by the poets. But a short time has elapsed since the bottom of the ocean was supposed to be the counterpart of the face of the earth above water—with hills and valleys, with precipitous mountains lifting toward the surface and profound gorges sinking to unfathomable depths. The ocean floor is far less diversified than the land. Here and there, to be sure, islands in mid-ocean are the summits of enormous mountains, rising, more or less abruptly, from a generally level surface, and the sea lying over a narrow, depressed region in the Northwestern Pacific reaches its greatest depth. But this is exceptional; in its general character the ocean bottom consists of vast flat or slightly undulating plains.

## The Bible Echo.

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

GEO. C. TENNEY,

Editor;

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MISS E. J. BURNHAM,

Assistant.

Melbourne, Victoria, June 15, 1893.

### NOTES OF TRAVEL.

#### TO PALESTINE.

LEAVING Cairo, a railway ride of three hours through clouds of dust from the unballasted soil which forms the line, brought us to Alexandria, situated in the delta of the Nile. Although this city was founded by the ancient warrior whose name it bears, it is in its present form a modern city, with but few relics of its ancient origin. One of the most interesting of the ancient landmarks is Pompey's Pillar, standing upon a sandy eminence within the city. It is of brown granite, transported from Assouan almost to the first Nile cataract, a distance of about 770 miles, following the windings of the river. That which awakens the most surprise concerning this monument is the fact that the shaft, which is about ten feet in diameter and sixty-five feet or more in length, is of one piece. How such a monolith could be quarried, transported, and erected upon its pedestal, is a marvel upon which modern engineering looks with astonishment. The entire monument is ninety feet in height.

The private gardens of M. Antomadis, a Greek gentleman, are open to travellers daily and to the public on Sundays, and are well worth a visit. They contain some catacombs of very ancient structure, dating, it is supposed, from the days of Julius Cæsar.

Alexandria has over 200,000 inhabitants, and European influences dominate, with the French apparently in the lead, though the Greeks and Italians probably outnumber the other foreign population. There is nothing to detain the tourist here; the importance of the place is principally derived from its commercial interests.

Here I took an Austrian steamer for Palestine, calling one day at Port Said, the Mediterranean entrance of the ship canal. My entire trip has been made upon the system of Messrs. Thos. Cook and Sons, and the Palestine tour was under their sole arrangement and direction. I take this opportunity to express my admiration for their enterprise, which of itself forms one of the wonders of modern travel. Everywhere we go, their agents, capable and obliging, stand ready to assist the friendless traveller in strange lands. If he can exhibit one of their ticket cases, it is a passport to civility and attention anywhere. And while we meet with a few gruff exceptions, the great majority of their *employees* are patient, and willing to afford help or information in any way. In Palestine everything essential to comfort and success was amply provided, and the tour was rendered absolutely free from vexatious care, by their thorough arrangements. In the fulfilment of their

contract, they have in every instance been as good as their word, sometimes better.

Port Said is a place in which no traveller dwells longer than is absolutely necessary, nor shall we pause in our narrative very long at a town whose streets and buildings are blackened and begrimed by coal-dust, and which is purity itself when compared with the moral blackness of its many haunts of sin. One night's sail from Alexandria to Port Said, one day at Port Said, and another night on the sea, brought us to Jaffa, the ancient Joppa, the seaport of Jerusalem. During the last night, an old-fashioned euroclydon raged, and lashed the sea into fury; and as Jaffa has no harbour, we were compelled to steer away towards the north, and all day battled the sea and wind, hoping to come to land at Haifa, situated on the north slope of Mt. Carmel; but this place was but little more hospitable, so we struck out for another night of it, and came to anchor the following morning at Beyrout, at the foot of Lebanon. Beyrout is the seaport for Damascus, to which a line of stages run twice daily, and the chief port for all Syria. It is one of the best and cleanest of oriental cities, and contains 100,000 people, consisting of Turks, Arabs, Greeks, Syrians, and a numerous mixture of other nationalities. In the suburbs are extensive gardens of fruits, principally figs and oranges. The view of Mount Lebanon is very fine, as it rears its snowy head above the intervening foot-hills.

Soon after our arrival, a Russian steamer laden with pilgrims for Jerusalem came into port, and I embarked to return to Jaffa. This time the attempt to land proved successful. There was no disposition on our part to complain, when we learned of the experiences of others. The wrecks of two steamers recently lost lay on the beach; three weeks earlier a boat load of people was capsized, and twenty-two out of forty were drowned. A French gentleman stated that he had been taken past three times, and only landed on the fourth trial.

The question will be asked, Why does not the Government provide a harbour? A sufficient answer will be that it is the Turkish Government, which is another name for imbecility and villainy.

Jaffa, or anciently Joppa, is the principal seaport of our sacred history. Here the servants of Solomon landed the timber of Lebanon; here Jonah embarked for Tarshish. In the New Testament it is celebrated in Peter's work as the place where he received his vision, and restored Tabitha to life. The identical spots where these circumstances occurred are pointed out; but they need to be taken with several grains of salt. The most beautiful and prolific orange groves abound in the borders of Jaffa. The bazars and streets are unique to the stranger; but the strangeness soon wears off, and their unclean condition becomes the most prominent feature to the mind.

The railway to Jerusalem had been in operation about two months. It is a light, narrow-gauge affair, rudely finished, and unsatisfactory so far to owners and patrons.

The length of the line is fifty-one miles, and the time about four hours. For the first half of the distance, the way is across the plain of Sharon, which is comparatively level and fertile. Agriculture is here carried on by Germans and Arabs. The latter still employ only the most ancient methods and implements. The land is divided into very small parcels, and a little heap of stones still constitutes the landmark, as of old.

When the hill region is reached, the train begins a steep ascent up a narrow, winding defile. The hills of Palestine have lost the layer of soil that once made them productive. The ancient terraces, rising in steps to their very summits, still remain as evidence of the intense cultivation to which the country was once subject. But the verdure and fruitfulness are gone with the glory of other days. The soil has not apparently washed into the valleys; for they are mostly sterile, and have not nearly soil enough to make them satisfactory. Wherever a little remains, it is cultivated.

Jerusalem stands on the apex of high ground between the Jordan and the Mediterranean. The ascent from the west is a little over 2,000 feet, and the descent to the valley nearly 3,500; so that the Dead Sea is 1,300 feet lower than the Mediterranean. About the city the country lies beautifully disposed in hills and intervening valleys, and as from the hotel verandah I looked about, the words, "Beautiful for situation, the joy of the whole earth, is Mount Zion," came to my mind; and then, as I looked northward, the rest of the verse came out spontaneously, "On the sides of the north, the city of the great King." The scene in the clear sunset was remarkable for beauty; but, O what must it have been in the glorious days of David and Solomon? Not another spot on earth could compare with the scene of beauty here presented. And this would have been much more true to the sense of those who stood on the summit of Olivet with the city and country spread out in broad panorama about them. So far as earth could represent it, this was typical of the land of perfect day.

### OBSTACLES TO THE PROGRESS OF THE GOSPEL IN INDIA.

FOR more than three hundred years the Christian religion in some of its forms, true or false, has been proclaimed in India. And although something has been done, we often wonder that more has not been accomplished until we obtain an understanding of the relation of the teachings of those who advocate Christianity to the minds of the Hindus. When we have obtained this, our wonderment is sure to be considerably modified.

For the purposes of this discussion, it will be best to divide the people into two classes, the learned and the ignorant. This is by no means an imaginary classification; but it is a significant reality in that country, for while under favourable circumstances the ignorant classes are being affected in some districts in a remarkable manner, there are but very few of the educated Hindus who accept



Christianity. It is certainly very desirable that these should be reached; for thus both classes would be brought under the direct influence of the gospel.

No doubt the principal reason why the higher classes look so indifferently or so contemptuously upon Christianity, is that they see no use for it. Could they be convinced of the superior utility of that religion, no doubt many would lay aside prejudice and embrace the better faith. The religion of the Bible needs to be faithfully represented in order to be appreciated by the Hindus. They are not an irreligious people, grovelling in fetichism, but an intensely religious people, having what is to them a philosophical and symmetrical faith, and one which their ancestors have held for ages past. Therefore their first inquiry is apt to be, What will Christianity do for us more than our own religion is doing? What has it done for the people in your country? Have you atheists there? We have none. Do you hear profane oaths in Christian lands? We hear none. Do you have drunkenness and uncleanness? We have them, but to a small degree except as we receive them from Christendom.

It will not be admitted that any of these things pertain to Christianity; they are directly opposed to its spirit and teaching; yet the fact that they prevail in what we call Christian lands, and do not exist in what we call heathendom, causes Christianity to appear at a great disadvantage to the informed Hindu. The enemy has sown tares in the Master's field, and both wheat and tares are growing together, and it is but a natural consequence that critics and opposers should point to the tares as the legitimate fruit of gospel seed. These evils would not be so great if they were confined to our home countries; but wherever the cross is carried, Satan goes also, and plants his ensign of darkness. Much would be done if professed Christians would carefully and consistently avoid all appearance of evil, and show that Christianity is something altogether distinct from these forms of indulgence. But many make the exigencies of the climate an excuse for things that are not consistent with pure religion. No such excuse exists. The religion of the Bible is adapted to all climatic conditions; its pure principles are conducive to life and health everywhere.

The next great obstacle that exists we believe to be the imaginary similarity between Christianity and the false religions. We are often told by Indians of supposed education and culture that there is but little, and no very essential, difference between the system taught by Christians and that which they hold. Nor are the Indians the only ones who so regard this matter. Prominent men of our own race have expatiated upon this discovery with particular delight; and nothing could please Satan any better than to have the opinion prevail that JESUS

CHRIST, Buddha, Confucius, Zoroaster, and Keshub Chender Sen all taught the same truths—that they occupy a common platform; and that the Bible, the Vedas, and the Koran are all equally inspired.

It is true that there are points of resemblance which strike the casual observer, even as a counterfeit resembles the genuine. But in reality there is no more resemblance than there is between a brass and a gold sovereign. And it is a fatal weakness upon the part of Christianity to allow that real similarity has any existence.

Furthermore, it may be claimed that most, if not all, of these points of resemblance grow out of erroneous interpretations of Scripture doctrines by Christians. For instance, the generally accepted theory of the natural immortality of man forms the main

an insignificant offence. And to eat the flesh is, if possible, still worse. Not infrequently the missionary gathers a crowd of listeners, when a priest coming along will cry out, "This man eats the cow and swine; why do you hear him?" That is enough; his crowd melt away, and they hear him no more. Now the fact is, that, while after a long period of history permission is given in the Bible for the eating of certain animals, it was not in the original plan, nor is it taught or advised by the Bible. Had sin never entered, none would ever have shed blood to obtain food. Nor is it a necessity now; and if Christian teachers in India would adopt and teach vegetarian principles, there is no doubt their influence for good would be greatly strengthened. It would in that climate be beneficial to themselves, and would disarm the strongest prejudice that exists toward Christianity.

Other points might be specified where a consistent adherence to the literal teachings of the Scriptures would help greatly to pave the way for Christianity. The Bible, taken in its entirety, with its truths faithfully reproduced in the lives and teachings of the missionaries, is exactly what India needs; and it would thus meet with a far more favourable and effectual reception than is accorded to its misinterpretations.

But with all these and all such obstacles removed, India would not freely accept the gospel. Satan is still at work, and he is the adversary of the truth. However, all will appreciate the fact that the nearer the labourers come to living and teaching the simple truth, the more they can expect of God's blessing to accompany their effort. And after all, the want of this blessing is the greatest obstacle to the success of his work in India and elsewhere.



ZENANA WORK IN INDIA.

## HOW TO STUDY THE BIBLE.

S. N. H.

link of this imaginary chain of sympathetic likeness. If Christian teachers would rightly apprehend the truth of no life beyond this, no immortality, except through faith in CHRIST, they would possess a weapon with which to deal effectual and deadly blows at the whole system of demonology, transmigration, hero-worship, and false gods.

It must be acknowledged that there is but a step between the teachings of Plato, which have substantially been adopted by many Christians, and other heathen philosophers upon this point; but between the true Bible doctrine and the vagaries of philosophy, so-called, there is a gulf so wide and deep that there can be no confounding them.

Another serious obstacle to the Hindus receiving Christianity is the fact that those who profess the latter kill and eat the sacred cattle. All cattle are sacred to them, and to kill a cow is a crime compared to which the killing of a man of the poorer classes is but

THE more closely we study the Bible, the better the Spirit of God can help us to understand it; for our minds come into close contact with that Spirit which inspired the Word. Even what are considered the most uninteresting portions of the Bible, may be made a blessing to us; for the same Spirit inspired it all. The gospel embraces the whole Bible, and there is nothing in the Bible but gospel. It is the gospel of JESUS CHRIST. It is to be received as such by every heart. Those who receive it, receive salvation. Let us read the gospel commission as given in Matt. 28:19, 20: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." We are to teach whatsoever CHRIST commanded. This takes in the whole Bible.

In Luke 24:47, we read: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." GOD gives us the spirit of repentance, and repentance is embraced in the gospel. The gospel is the power of GOD unto salvation. Rom. 1:16. Paul says, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of CHRIST in my flesh for his body's sake, which is the church; whereof I am made a minister, according to the dispensation of GOD which is given to me for you, to fulfil the word of GOD; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom GOD would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST in you, the hope of glory." Here the terms gospel, Word of GOD, and the mystery, are used synonymously. It had been hidden, but is now made known,—all summed up in the gospel is "CHRIST in you the hope of glory."

We may be saved without having an absolute knowledge of all the Word, but we must live up to all the light we have. One ray of light given us, if perfectly followed, will bring us to the fulness of the light of the gospel. This gospel now revealed to us, always existed in CHRIST. When we take it as the Word of GOD, it is interesting, and it is salvation. His words are spirit and life; they give life.

People often get infatuated reading works of fiction, but Satan cannot suggest a book so interesting as the Bible. The Bible is the most fascinating book in the world; and if it is not so to us, it is because we have not got hold of it. We can never be saved as long as any other book is more attractive to us than the Bible. The attraction is there, and we must educate ourselves to recognise it. JESUS CHRIST is there, and we ought to see Him in his Word. If we do not love his Book, we do not love Him. We read in 2 Tim. 1:9 that this grace of CHRIST was given us before the world began, and was seen in Him before He came into the world; and every ray of light that ever came to any man, every conviction of right or wrong, came from CHRIST. We read in 1 John 1:1 that CHRIST is the "Word of Life." In 1 Peter 1:25, CHRIST, the word, and the gospel are all mentioned as the same thing.

#### THE WORK OF THE GOSPEL.

E. J. WAGGONER.

THE work of the gospel is to put GOD's righteous works in the place of man's unrighteousness. It is to work in man the works of GOD, and to cause him to think the thoughts of GOD. It is to save him from all unrighteousness, to deliver him from "this present evil world," to redeem him from all iniquity. This is the result; by what means is it to be accomplished?—By the power of

GOD. We must know, then, what that power is, and how it is applied.

Immediately following the statement that the gospel is the power of GOD unto salvation, the apostle tells us how we may know the power. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20. That is, GOD's power is seen in the things that He has made. Creation reveals the power of GOD, for his power is creative power. The fact that GOD creates is that which distinguishes Him as the one true GOD. The psalmist says: "For the LORD [JEHOVAH] is great, and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols [nothing]; but the LORD made the heavens." Ps. 96:4, 5.

Again we read: "The LORD is the true GOD, He is the living GOD, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, He hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When He uttereth his voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of his treasures." Jer. 10:10-13.

Ps. 33:6, 9 tells us how the LORD made the heavens and the earth: "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth." "For He spake, and it was; He commanded, and it stood fast." It was made *by his word*. When GOD speaks, the very thing itself exists in the words which describe or name the thing. Thus it is that He "calloeth those things which be not as though they were." Rom. 4:17. If man should call a thing that is not as though it were, it would be a lie; but not so when GOD so speaks, for his very word causes it to be. When He speaks the word, there the thing is. "He spake, and it was."

The same word that creates also upholds. In Heb. 1:3 we read that CHRIST, who created all things, upholds all things "by the word of his power." Also the apostle Peter tells us that "there were heavens from of old, and an earth compacted out of water and amidst [through, margin] water, by the word of GOD; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, *by the same word* have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3:5-7, Rev. Ver. The creative power of the word of GOD is seen in the preservation of the earth and the heavenly bodies, and in the growth of all plants. To the same effect are the words of the LORD by the prophet Isaiah: "To whom then

will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of his might, for that He is strong in power; not one faileth." Isa. 40:25, 26.

The reason why this is so is found in the fact that the word of GOD is living; being the breath of GOD, it has the incorruptible nature of GOD, so that its power never diminishes. The fortieth chapter of Isaiah is wholly devoted to showing the power of GOD, a sample of which we have just quoted. The word by which all these things are upheld is thus spoken of in verses 7, 8: "The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but *the word of our God shall stand forever.*" The apostle Peter quotes these words, and adds: "*This is the word which by the gospel is preached unto you.*" 1 Peter 1:25.

Thus we are brought around again to the statement that the gospel is the power of GOD unto salvation. But the power of GOD is shown in creating and upholding the earth; therefore the gospel is the creative power of GOD exercised for the salvation of man from sin. So the apostle says: "If any man be in CHRIST, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. 5:17, 18. "For we are his workmanship, created in CHRIST JESUS unto good works, which GOD hath before ordained that we should walk in them." Eph. 2:10. The work of redemption is the work of producing a new creation—new men, new heavens, and new earth—by the same word that created all things in the beginning.

(Concluded next number.)

#### THE PRACTICAL WORKING OF STATE RELIGION.

A. G. DANIELLS.

AS MENTIONED in our preceding article, the time came when the rights of conscience were respected, and the church secured the inestimable boon of religious liberty. This victory gained by the church, proclaimed the greatness of its power; and when this power was fully recognised, unprincipled men courted the favour of the church to further their selfish schemes. Among the suitors were the emperors of Rome. When they found that the state could not control the church, they proposed that the church assist them to control the state. For this they made large bids. They became "Christians," made the church costly presents, gave bishops state honours, legislated to please the church, and gave official positions to none but professed Christians. Religion became popular, churches multiplied, bishops grew dizzy and grasped the reins of civil government. Constantine and the bishops joined hands in the management of spiritual and political affairs.

Thus a union was formed between church and state. But this union was on a different basis from the union of the Roman Empire

and the Roman religion. In the former union, the *state* was the head. The state controlled religion, and used it as a servant for political ends. In the latter union, the *church* was the head. The church ruled the state, and turned it into a powerful engine for the accomplishment of its unlawful schemes. And now mark the result. Instead of granting to all within its sway that favour for which it had so long and nobly struggled—the rights of conscience—the church robbed them of every right, both civil and religious. The church became a relentless persecutor, and used the civil power to inflict horrible barbarities upon those it was pleased to call heretics.

But men still lived who cherished liberty, and who protested against being derived of it by either the church or the state. Then a terrible conflict began. It was not the church against the state, but both against individuals,—the strong against the weak. Century after century rolled drearily by. The world's midnight came, and the instruments of torture and death were kept busy in the effort to exterminate the principle of liberty. Millions of noble lives were extinguished, but the principle still lived; for it was divinely implanted in the hearts of men, and was one of the sacred elements of the religion taught by JESUS of Nazareth.

At last the power of the church was broken, and the rights of conscience were once more granted to men. In the great Reformation of the sixteenth century, the state practically threw off the galling yoke of the church, and civil government and religion were to a greater or less extent divorced.

This was the dawning of a new era. The present generation is enjoying the liberty won in the last great struggle for the rights of conscience. But the liberty gained is not complete in all countries, nor is what we have, insured in any way. It is an acknowledged truth that history repeats itself. And there is at this present time a strong tendency in various countries to revive the union of church and state.

Neither the church in its present condition nor the state is able to meet the mighty tide of evil that is rising, and it is thought that by uniting they may be more successful in their efforts. The state covets the influence of the churches, and the churches clamour for the assistance of the state—for the power of the civil arm. But the whole history of the past has shown that such a union, when permitted to operate, has been fatal to the welfare of both the church and the state, and has augmented the evil they have endeavoured to destroy. It has resulted in injustice, persecution, and religious wars.

On what grounds, then, can the present generation be justified in attempting to revive inoperative church and state unions, or to form new ones? Were past unions formed on a wrong basis? Has a better scheme been developed? Have the institutions themselves so changed that a union can now be formed that will prove beneficial to both? or is the whole thing an *ignus fatuus*?

By reason of the nature of man, the constitution of society, and the legitimate functions of civil government and religion, no union of church and state can prove beneficial to man.

The church and the state are ordained for different purposes. The realm of one is in no sense the realm of the other, hence there can be no union except at the peril of both. The well-being of each lies in entire, yet friendly, separation.

This important proposition is susceptible of the clearest demonstration. We have but to define these organisations and compare the functions of each, to see that, although not antagonistic, they are ordained for totally different purposes—purposes so different that they cannot be blended.

## Bible Student.

### SABBATH-SCHOOL LESSONS.

Lesson 13.—Sabbath, June 24, 1893.

#### GENERAL REVIEW.—THE WORD.

1. WHAT is the difference between the word of God and the word of man?
2. Why is Christ called the Word of God?
3. How is all Scripture given?
4. Through whom has it been given?
5. Who has always done the speaking?
6. How was the work of creation accomplished?
7. How is the true God distinguished from false gods?
8. Why has an effort been made to destroy faith in the literal interpretation of the first chapter of Genesis?
9. What relation is there between creation and redemption? Trace the parallel quite fully.
10. How may we make a practical application of the power of God's word as shown in miracles?

#### THE SPIRIT.

1. What names are given to the Holy Spirit?
2. To whom does it belong?
3. What are some of the leading operations of the Spirit?
4. How only can we keep the commandments of God?
5. What relation is there between the gift of righteousness and the gift of the Spirit?
6. In what specific results is the Spirit manifested in those who have received it?
7. What is meant by spiritual bondage?
8. What birth gives us freedom?
9. In view of all that we have learned in these lessons, can we not say, with a greater fulness of meaning than ever before, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ"?

### LESSONS ON THE COMING OF THE LORD.

Lesson 1.—Sabbath, July 1, 1893.

#### THE WORK OF REDEMPTION.

1. In whom do we have redemption? Rom. 3:24.
2. What is the signification of the term? Note 1.
3. What did man lose by the fall? Rom. 5:12; Gen. 2:17.

4. When man was created, what was given to him? Gen. 1:26.

5. To whom did he surrender this dominion? Luke 4:6.

6. Then what needs to be done that man may be brought back to God's original plan? See note 2.

7. What is Christ made to believers? 1 Cor. 1:30.

8. What does Jesus say of his own existence? Rev. 22:13.

9. What signification has the expression "Alpha and Omega"? See note 3.

10. What is the first step in the work of redemption? Eph. 1:7.

11. Through whom does the forgiveness of sins come? Matt. 1:21; Acts 13:38.

12. When sins are pardoned, how does it affect the sinner's past life? 1 John 1:9.

13. How does the Lord look upon the forgiven one? Rom. 4:7, 8.

14. What does forgiveness, or justification, bring? Rom. 5:1.

15. Why have we peace? Rom. 8:1.

16. What has Christ given to every one whom He has redeemed from sin? 2 Cor. 1:22; Eph. 1:13.

17. Of what is this spirit an earnest, or pledge? Eph. 1:14.

18. To what time are believers sealed? Eph. 4:30.

#### NOTES.

1. The original word from which our word "redemption" comes, is defined by Bullinger as "the act of freeing or releasing; deliverance; redemption for one from guilt and punishment, brought about by expiation. Deliverance from the guilt and punishment of sin, and applying to the whole being, deliverance of the soul from sin, and the body from the grave."

2. In listening to the words of Satan, man lost his innocence, his life, and his dominion. In this he fell under condemnation. Before he disobeyed, he was innocent, or free from condemnation. In Rom. 5:16 we read that condemnation came upon man by sin. As soon as he transgressed, he showed his loss of innocence by hiding himself (Gen. 3:8, 10), and trembled when he heard the word of the Lord. This condemnation has passed on all (Rom. 5:18), so that the whole world stands guilty before God. Rom. 3:19. To be placed in his original position before his Creator, man must be redeemed from condemnation and death, and reinstated in his dominion.

3. The Jews expressed the whole compass of things by "aleph" and "tau," the first and last letters of the Hebrew alphabet. But John was writing in the Greek, and accommodates it to the Greek alphabet, of which "alpha" and "omega" are the first and last letters. By his word Christ spoke the worlds into existence (Ps. 33:6-9); and by the same word He upholds them. Heb. 1:3. It will be by the same word that He restores all things, thus making Him the beginning and ending of all things.

THE doctrine that the Bible is the infallible rule of faith and practice has a value beyond its largest value as the foundation of our faith and of all our hopes. The doctrine has an immense ecclesiastical and social and even political value. Strike it out from under us, and we would be where our fathers were, under priestly dominance. The doctrine was the basis, and is now a palladium, of civil and religious liberty. A man has reached the acme of freedom when he has no master, over soul and body, other than God.—*The Interior*.

## From the Field.

IN his furrowed fields around,  
God has work for all who will;  
Those who may not scatter broadcast,  
Yet may plant it hill by hill.  
Soon life's springtime will be over,  
And its autumn days will come;  
Happy then will be those workmen  
Who have sheaves to carry home.

### NEW SOUTH WALES.

SINCE our last report respecting the work in this part of the field, we have met with much to encourage us in our labours. The American mail boat that arrived May 22 brought two labourers to assist us in the work. Bro. A. S. Hickox came under the direction of the Foreign Mission Board to assist in opening the work in Queensland. Up to the present time, this colony has never been visited by any of our ministers. For a number of years we have been distributing our literature in different parts of the colony. The BIBLE ECHO has been sent to many of the public libraries. We have received not a few evidences which lead us to believe that this reading matter has been doing good work. About two years ago a family near Maryborough began to observe the Sabbath. Through correspondence since that time, they have become acquainted with, and have embraced, all the points of truth. We have heard of a number of cases like this.

A few weeks ago one of our canvassers came across a very interesting case. Believing that the readers of the ECHO will be interested in the particulars which have been supplied me, I will here insert a portion of one of the letters sent to me by the canvasser who visited this family. He says:—

"DEAR BROTHER,—I have found a family here keeping the Sabbath. I was canvassing in the bush about three miles from town; and while conversing with a Scotch lady, she spoke about a friend of theirs who was keeping the Jewish Sabbath, and said that they themselves had been reading it up, and that it appeared to them to be according to the commandment. Also that their friend was keeping the Sabbath according to the teachings of the Seventh-day Adventists, through reading 'Daniel and the Revelation.' Two days later I went to call on this Mr. G., who lives about five miles from Rockhampton. When I arrived, the husband and wife were away from home, but the children were there. The boy told me that his father had gone into town. I asked if his father went every day. He replied, 'Yes, excepting Saturday, which is the Sabbath.' I asked how Saturday was the Sabbath. He replied that the Bible says that it is the Sabbath of the Lord. He said that his parents had kept it for a long time.

"When Mr. G. came home, I had a short conversation with him, and presented my book. Before finishing the canvass, he asked if that was not a Seventh-day Adventist book. I replied that it was. He said, 'I suppose you are an Adventist.' I assented. He then told me that he and his family had kept the Sabbath about two years. I cannot tell you how pleased he was to meet an Adventist. When his wife came in, he said, 'We need not write to Battle Creek to know where these people are; for there is one here in our house.' They prepared dinner, and would not allow me to leave until late at night.

"They told me how a Jew, a green-grocer, had loaned them the book, and asked them to read what it said about the Sabbath. Mr. G. read it, and told his wife it was all false, and laid it aside. But the next day something prompted him to read it again. He did so, and again

laid it aside. A few days later, he was led to read it again, and was very much impressed with what it said respecting the Sabbath and the first day of the week. He says that he saw it in a moment, and told his wife that there was something of value in that book. They read it night after night, sometimes spending nearly the whole night in reading and searching out the contents. At last they saw the truth, and after weighing it over, and looking at it from every side, they decided to take up the cross and obey God. Mrs. G. kept the Sabbath first. He was so troubled during the day that he made up his mind that he would never work another Sabbath, and they have kept the day faithfully ever since. The Lord has blessed them in every respect, and they truly rejoice in the light that has come to them."

This is certainly very encouraging, and we do not know how many families there are at the present time passing through a similar experience. Such instances are evidence of the Lord's faithfulness in fulfilling his promises, that his Word shall not return to Him void, and that those who sow in tears shall reap in joy.

We expect that in a short time another minister will arrive from America to join Bro. Hickox in beginning tent-work in Queensland. Meanwhile Bro. Hickox is assisting the labourers in New South Wales. We are visiting the brethren and sisters in Sydney and Parramatta, and doing what we can to build up the various interests of these churches.

On Sunday, June 4, we had a very pleasant gathering of our people at Parramatta. The most of the brethren and sisters came in from Sydney and Kellyville, and spent the day together. The first meeting was held at 10:30 A.M., when a discourse was given on the subject of "The Church; and the Relation of its Members to Christ and to One Another." At the close of the service, eight dear souls were buried with their Lord by baptism. In the afternoon all assembled in the church for another meeting. Short addresses were given by Brn. Steed, Hare, Hickox, and W. C. White, the last named having arrived from New Zealand during the forenoon. The words spoken by these brethren were full of light and courage. The service was then turned into a social meeting, which was well improved by the brethren and sisters. Many interesting incidents were related, of individual experiences since receiving the light of present truth. Although God's truth has brought some sacrifices and trials, yet all united in thanking our Heavenly Father for these things.

At the close of this meeting, the Kellyville brethren returned home, where they were to meet in the tent in the evening; the Sydney brethren remained to attend the evening service. There was a good attendance of the citizens of Parramatta, so that the church was well filled. Bro. Hickox spoke on "The Light of the Gospel in All Ages." Thus closed the first general meeting of our people in New South Wales. All expressed themselves well pleased with these services, and with the plan of frequently meeting together to become better acquainted with one another.

Last week Bro. Hickox and the writer had the privilege of visiting the brethren at Kellyville. The work is progressing encouragingly. The new church building is enclosed, and it is thought that it will be ready for dedication in a fortnight. The building is not large, but it is neat, and will be a pleasant place for the church to hold its services. Fourteen of the new Sabbath-keepers have been baptised. They believe

that this is the truth of God, and that it has come to stay.

This week we begin a canvassers' institute at Parramatta. Bro. Whittle and a number of the agents are here; and it is thought that before going to new territory, they can profitably spend a few weeks in a thorough study of the work.

We can see that our work is enlarging continually. Each advance move makes new openings, and these call for other advance steps. A large field for missionary correspondence and work is open before us. Sister Anna L. Ingels is now with us to engage in this work. Will those who read this report pray for us that our labour be not in vain?

A. G. DANIELLS.

### THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

IN connection with the late General Conference held in Battle Creek, Michigan, there were held the biennial business sessions of the International Tract Society, the International S. S. Association, the National Religious Liberty Association, the Health Institute, the Educational Society, and the Publishing Association. In each of these different lines of work a deep interest is taken. Good progress has been made during the past two years; and each department has been provided with an efficient corps of officers and labourers, who hope to report still greater advancement for the two years to come.

The Sabbath-school Association held four meetings. From the address of the President and the reports of the Secretaries, it appears that three tributary Associations have been organised within the two years. One of these is the German and Russian Association, with a membership of 409, and the two others are in the United States. There has been an increase in the number of schools of 197, with an increase of 2,435 in membership. The total membership of all the schools in the Association is 36,871.

In 1892 the Sabbath-schools donated £377 10s. to missions. The total amount contributed by the schools to mission purposes from Jan. 1, 1887, to Sept. 30, 1892, is £17,150. This money, besides being applied to the expense of building and maintaining the *Pitcairn*, has been used to assist the work in South Africa, London, South America, Central Europe, Polynesia, Central America, Mexico, and the West Indies. It is believed that not the least of the benefits derived from this plan of raising contributions is the interest the children learn to feel in the various fields to which the money is devoted, and the spirit of generosity and missionary zeal that it is calculated to awaken. It was voted that the Sabbath-school donations for the last six months of 1893 go to the Hamburg mission.

The Committee on Plans for Work recommended that the Executive Committee of the Association take measures to select a line of choice books for children and youth. It was also recommended that Sabbath-school officers be elected for a term of six months, instead of three months as heretofore.

The officers elected for the next two years are, for President, C. H. Jones; Vice-President, J. H. Durland; Recording Secretary and Treasurer, M. H. Brown; Corresponding Secretary, Vesta J. Olsen; and an Executive Committee of nine members.



### THE SABBATH-SCHOOLS IN OAKLAND AND ST. HELENA, CALIFORNIA.

It was on Feb. 18 that I first entered the Oakland Sabbath-school by the side entrance, and, passing through the primary and intermediate divisions, took my seat in the senior division. The first thing that attracted my attention was the large and commodious building, which will seat between five hundred and six hundred persons. The report of the secretary showed the membership of the school to be 414, and the donations for the previous Sabbath nearly £5.

After the reading of the minutes, the superintendent gives a five-minute talk. The subject this Sabbath was, "What shall I do for Christ, my Saviour?" Reference was made to those who had fought under earthly leaders, and the great confidence they had had in their generals. They were ready to lay down their lives for their military leaders, and often did; yet those for whom the sacrifice was made, could not return the lives that had been laid down. But the Captain of our salvation has given his life for his followers, and He can give eternal life to those who serve Him. In a few words the superintendent carefully interested us to work for our Captain with all our might, and if need be gladly lay down our lives in his cause. The school then joined in singing "The Solid Rock," feeling that we have a solid Rock on which to build.

The divisions separated for the study of the lessons, and then I saw the effect of the good arrangement of the building. There was very little moving about; three or four brethren stood up and closed the sliding doors, and the divisions were shut in separate rooms, and the teachers gathered their classes around them. The intermediate division has eight classes and a membership of 55; the primary divisions, A. and B., have 18 classes and a membership of about 140. The very young children have a division called the Birds' Nest. There are forty-five little ones, gathered into five classes, around low tables and sitting on low chairs. The teacher has a large sheet of paper on the table, which she uses to illustrate the lesson. The children seemed very much interested, and I was told of a little girl not three years old who would rather go without her breakfast than have her father go to "Sabbat-school," as she calls it, without her.

Returning to the senior division, I listened to the review of the lesson there. The senior division numbers about 150. A good point I noticed both in this school and in that at the Rural Health Retreat, is that any teacher who cannot be present, sends a note to the superintendent, and he reads the name, and says the teacher asked to be excused this morning.

After the review, the folding doors were again moved back, and the school was dismissed by singing, and a pleasant and profitable session brought to a close.

Feb. 25 was my first Sabbath at the Rural Health Retreat. There are a great many earnest young people here, who are fitting themselves to take some part in preparing a people for the Lord's return. The secretary here seems to study how to write interesting reports.

Each Sabbath the superintendent speaks five minutes on India, and thus, without doing much in the begging way, keeps the object of the quarter's offerings before the school. One Sabbath he spoke on the manners and customs

of India, another on the Black Hole of Calcutta, another on the religions of India. Such little talks interest young and old in the India mission.

MRS. A. CARTER.

### AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

REPORT FOR QUARTER ENDING MARCH 31, 1893.

Name of School.	Members.	Average.	Scholars.	Ch. Mem.	Workers.	Contributions.	Donated to Missions.	Tithe to Aust. S. S. A.
Adelaide ...	88	77	41	4	5	150	6	116
Ballaarat ...	47	34	23	8	4	145	1	21
Beechworth ...	8	6	5	1	2	15		9
*Beechworth ...	10	15				60		
Bismarck ...	71	44	9	1	12	2		
Bruni Island ...	3	3	2					
Burwood ...	23	17	2		10	0		
Cobden ...								
Eaglehawk ...	3	3	3	1	8	0	25	10
Geelong ...	7	6	4	2	14	1	90	16
Goolwa ...	4	3	4	2	5	3	40	13
Hobart ...	69	50	32	10	2	85	187	410
Kangaroo Flat ...	7	6	5	1	10	2	149	30
La Trobe ...	12	8	1		16			20
Launceston ...	11	8	2	2	10	0	150	30
Mount Hope ...	5	5	3	1	10	5	95	10
North Fitzroy ...	174	155	27	9	19	7		10
Portarlington ...	4	4	1	1	10	0	80	10
Parramatta ...				8				100
Prahran ...	38	32	19	6	2	10	3	
Queenscliff ...	0	0	1	1	6	0		
Sydney ...				6				
Wychitella ...								
Totals	599	482	145	93	34	17	104	310

\*Sunday-school

MRS. JOSIE L. BAKER, Sec.

### AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1893.

No. of church members	-	-	-	622
" " reports returned	-	-	-	163
" " letters written	-	-	-	209
" " letters received	-	-	-	46
" " Bible-readings held	-	-	-	137
" " subscriptions received for BIBLE ECHO	-	-	-	18
" " periodicals distributed	-	-	-	5,000
" " pages of books and tracts distributed	-	-	-	38,493

MRS. M. E. DANIELLS, Cor. Sec.

## News Summary.

The Pope has declared St. Peter the patron saint of England.

In England the orchards cover an area of 210,000 square miles.

The latest opponents of Home Rule in Ireland are the English Roman Catholics.

It is reported that a goldfield covering 900 square miles has been discovered in Burmah.

The newly appointed Governor of New South Wales, Sir Robert Duff, has arrived in Sydney.

Twelve deaths have occurred amongst the men engaged in pearl diving in deep water off the Australian coast.

Vessels sent out from Dundee, Scotland, report that both whales and seals are abundant in the South Polar Sea.

A landslide recently took place at a Norwegian village near Trondhjem, in which over a hundred lives were lost.

The Transvaal, S. Africa, is being devastated by a virulent fever, which is killing the natives in thousands, also many whites.

The Canadian Government is planning a telephone service across the continent, with repeating stations at suitable intervals.

The annual income of the labouring classes of England in fifty years has increased from 500 millions to 1,500 millions sterling, or £37 per head.

Mr. Andrew Carnegie, the well known Pittsburgh millionaire, believes in a scheme of federation which shall include all the English-speaking peoples.

A cholera epidemic of a very virulent character is raging at Mecca, the sacred city of the Mohammedans. The mortality is stated at about sixty a day.

The Bangkok correspondent of the London Standard says that the French are founding in the Indo-Chinese Peninsula an empire which will rival India.

Notwithstanding the present severe financial crisis, the citizens of Melbourne have just raised over £6000 for the Women's Hospital by a "self-denial week."

A plébiscite is to be taken in Canada in January next, to decide whether the manufacture as well as the sale of intoxicating liquors is or is not to be prohibited.

A Nihilist plot to assassinate the Emperor Alexander of Russia has been unearthed at Warsaw, the capital of Poland, and over a hundred persons arrested for supposed complicity in the plot.

The Pope has prohibited the agitation of the Home Rule question by the Irish clergy, fearing that this course would alienate the sympathies of some who would support the measure as a political principle.

The new laws of Mexico prohibit women from entering convents. A lady lately endeavoured to go from that country to the United States to enter a convent, but was intercepted by the government, and taken back.

A desperate battle has been fought between the Government troops and the insurgents in Nicaragua, a state of Central America, with heavy losses on both sides. The Government troops suffered an overwhelming defeat.

In the scramble for Africa, France has secured over three millions of square miles with a population of 27 millions. England has over two and a half millions of square miles with a population of 40 millions; this does not include Egypt.

The report of the Licensed Victuallers' Association shows that for the six months ending March 31, there was a decrease of £117,364 in the customs receipts for intoxicating drinks in Victoria, as compared with the receipts for the same period of 1892.

The holy synod of Russia has determined upon a revision of the Bible, and has entrusted the undertaking to a number of prominent Russian theologians and scholars. The project has the indorsement of the Czar. It is expected that the revision will be ready for publication in two years.

A meeting of representative Jewish rabbis of America was held at Chicago, March 27, to develop plans for the representation of the Jewish church and faith at the world's religious parliament to be held in that city. A committee of five was appointed to take charge of the matter.

A result of the Panama Canal scandals that is of practical interest to England is the removal of MM. Ferdinand and Charles de Lesseps from the directorate of the Suez Canal. The management of the canal has practically passed into English hands, and is to be transferred from Paris to London.

In connection with the rumour that the Queen has rejected Mr. Gladstone's list of birthday honours, and that the Premier will retaliate by refusing to move an appropriation for the Duke of York on his approaching marriage, it is stated that the Royal family cost the British Government £816,900 a year.

The International Miners' Conference recently held in Brussels, passed a resolution pledging the miners' associations of Europe to demand an eight-hours' working day for all miners, to be enforced, if necessary, by a universal strike. Delegates representing 100,000 English votes, dissented from the strike proposition.

Cape Colony has generously offered the Australian colonies financial aid in any way that it can be made available. No doubt Sir Henry Loch, Governor of Cape Colony, and formerly a popular Governor of Victoria, was a promoter of the kind project. The colonies, while thoroughly appreciating this unexpected expression of goodwill, have thought best to decline the offer.

## Health & Temperance.

### MENTAL THERAPEUTICS.

WHATEVER may be the ultimate relation of the mind to the body, its influence over the latter for good or evil, in disease as well as in health, is certainly too great to be ignored in the consideration of the various agents by which the human system may be affected. Indeed, under some circumstances, the influence of the mind upon the body surpasses that of all other agencies that are or can be brought to bear upon it.

Numerous cases have occurred in which apoplexy has resulted from a sudden fit of anger or fear, as also from intense pleasurable emotions, as a transition from a state of despair or grief to that of joy. It is stated that the man who invented the means for applying steam in navigation, died suddenly of apoplexy upon learning that his invention had received favourable notice from a scientific committee to which it had been submitted.

Insanity has not infrequently resulted from intense mental emotion, both pleasurable and the opposite. It is, however, well recognised that fear, grief, and other depressing agents, are far more apt to produce serious results than are those of a pleasurable character. It may not seem so remarkable that diseases of the nervous system should be produced in this manner, but instances are not wanting to show that mental influence may produce disease of almost every function throughout the body.

The effect of fear in causing cholera during an epidemic of this disease is so well known that it scarcely requires mention. Instances of this sort have been so numerous that there can be no doubt that during cholera times many persons have died of symptoms exactly resembling those of the disease, of which fear was the only cause.

Chorea, or St. Vitus dance, hysteria, and other convulsive and hysterical diseases, are frequently produced from the influence of the imagination, often as the effect of example. This fact has been observed in a number of instances in which diseases of this sort have actually become epidemic wholly through imitation. The effect of grief and disappointment in producing serious organic diseases, as consumption, is a fact too well known to need confirmation by examples. Every one is familiar with cases in which persons suffering some kind of disappointment, or great bereavement, have gone into a decline, and died in a few months in spite of all that could be done for them. Both rheumatism and gout have been produced by mental influence, either through severe fright, the agony of suspense, or from fixing the mind on a part of the body.

We might multiply to any extent instances in which diseases have been produced by the influence of the mind upon the body, but we will now call attention to some of the morbid conditions, of the cure of which through mental influence alone there have been well-authenticated instances. Everybody is familiar with the fact that toothache frequently disappears as the sufferer from this painful affection approaches the dentist's office. Many years ago an Italian physician was very successful in treating toothache by having the patient rub an insect between the fingers and apply them to the aching tooth. He claimed to cure at least three-fourths of his patients by this means, in

which the imagination was the only active agent. An interesting illustration of the effect of the imagination in curing disease, occurred in the siege of Beda in 1625, when large numbers of the soldiers were suffering extremely with the scurvy. The Prince of Orange announced that he would provide an invaluable remedy. Each physician was supplied with two or three small vials of balsam, a drop or two of which was stated to be sufficient to impart powerful medicinal properties to clear water. With this diluted medicine the soldiers were treated, and with a success which was most extraordinary, and which was wholly due, of course, to its effect on the imagination.

Gout has been promptly cured by fear. Abernethy says on this point in his lectures, "You may see a person with gout that is almost unable to move with pain; but produce a shock to the nervous system by telling him that the house is on fire and he will scamper about like a lamp-lighter."

*Importance of Employing Mental Therapeutics.*—We believe that mental therapeutics is a perfectly legitimate agent for use in the treatment of disease. Every observing physician is aware of the different results which occur according as the patient's mental condition is cheerful or depressed. It is the common experience of all physicians to see patients decline and die under the influence of maladies which might and should have been relieved by the remedial agents employed, but the beneficial effects of which were counteracted by the unhappy mental state of the patient. If the patient's mind can be brought into full harmony with the method of treatment employed, and his faith and confidence fully secured, his chances for recovery from any malady are increased tenfold. Many times have we seen patients to whom we could give no encouragement and whose recovery seemed to be wholly impossible, gradually improve under simple methods of treatment, and finally recover, as we firmly believe, more through the influence of their own hope and determination to recover than through any remedial agent applied. On the other hand, we have with equal frequency seen patients whose disorders were not of a serious character, and who had sufficient natural vigour and sufficiently favourable conditions to secure recovery, apparently, at least, but who went down into the grave, as we have every reason to believe, simply because of a lack of force of character or of strength of will to bring the mind to co-operate with the treatment employed, or to preserve such a mental state as would be conducive to recovery. Every physician, and, in fact, every person who has anything to do with the sick, should realise the importance of imparting courage, good cheer, and hope to them, as by that means they may in many cases do more than in any other way to secure their recovery.—*J. H. Kellogg, M. D., in Home Handbook of Hygiene and Medicine.*

### REST AND WARMTH.

It is beyond question that the household remedies of our grandmothers' time, had an influence for good in the treatment of disease. The relief they gave was ignorantly attributed to the remedies themselves. In truth, it was due to an underlying principle which was, and always will be, of no small importance in the treatment of disease.

When the tired young girl, who, perhaps, had just come in from a long drive or walk in the

wet, was given a hot "tea" and sent to bed with a warm soapstone at her feet, she was placed in exactly the condition necessary to prevent a serious outcome of her exposure. Tired nature was granted rest and warmth, and could safely be left to ward off the threatened fever.

And when molasses and saleratus were spread on a burn, the relief was due to the same underlying principle. To be sure, there was the slight soothing action of the alkali; but the chief value of the treatment lay in the fact that over the wound a coating was formed, impervious to air and the irritating substances it might contain.

Nature is the greatest of allies to the physician in his constant battle with disease, and the conditions most favourable to her arduous labours are oftentimes simply those of rest and warmth.—*Selected.*

### SICK HEADACHE.

ATTACKS of sick headache could often be avoided if the cause of them were known. In many instances the cause is a disordered condition of the stomach. In such cases there is often a regular recurrence of the attacks, the person in the meantime feeling perfectly free from the complaint. Here it will often be found that by some error of diet the patient is gradually accumulating in his system some noxious substances, which it takes a special effort of nature to throw off. Then the whole internal machinery refuses to do its ordinary work. The stomach, the intestines, the liver and other organs which produce the digestive juices, almost entirely cease their regular task of rendering the food taken into the mouth fit for absorption into the system at large.

Sometimes habitual overeating will produce this result. Or a person who has been constantly active may continue to eat his usual amount of food after exchanging his occupation for some more sedentary one. In either case the result is the same; the overburdened organs become partially paralysed, the undigested food acts as an irritant, and headache and general disorder in the digestive tract prevail.

A person who has no symptoms of stomach disorder, or who has been taught by his physician to avoid indiscretions which formerly resulted in trouble, and who still has regularly recurrent attacks of sick headache, must look to some other than these, the most common causes of such attacks. One not uncommon cause of sick headache is irregularity of the cornea, or some other eye derangement. The skilful oculist will be able to detect any such irregularity, and to judge whether or not it is sufficient to cause the trouble.

Sick headache is very apt to occur in school-children from leaning forward over books, from imperfect digestion, or from too little exercise in the open air, and not unfrequently from a combination of these unhygienic conditions. A child who suffers from sick headaches should be promptly relieved from such unwholesome influences.—*Youth's Companion.*

NO FACT in business is better established than the fact that a man who drinks is not to be trusted in a responsible position, were lives depend upon the clearness of his head and the steadiness of his nerves. It is amazing how ready people are to risk their lives and the lives of other people in the glorious cause of rum.—*Voice.*

# Publishers' Department.

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	School	Church.
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AUCKLAND—Machelyie St., Surrey Hill's	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church Street, Camperdown	3 p.m.	10:45 a.m.

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- ADELAIDE: June 23, 4.38; June 30, 4.41.
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# The Bible Echo.

Melbourne, Victoria, June 15, 1893.

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

ELDER W. C. WHITE has been appointed by the General Conference Committee, Superintendent of Dist. No. 7, which embraces the Australasian field. As will be seen from the report from New South Wales in the department "From the Field," Elder White reached Sydney from New Zealand on June 4. After spending a few days in Sydney, he will come on to Melbourne, where he is expected on the 13th inst. In both Sydney and Melbourne, important matters pressing demand his attention.

THE letters and reports received from New South Wales indicate that the truth is making very gratifying progress there. On May 28 fourteen were baptised at Kellyville, and on the Sunday following eight more at Parramatta, making twenty-two in all. The new church building at Kellyville is enclosed, and will be completed in about two weeks. Bro. Hare describes it as situated in the most "beautiful place one could imagine, among orange groves and passion vines." Beyond is a beautiful view of the Blue Mountains, while all around lie the fruit orchards."

IN the *Review* of March 7, we spoke of a lecture on Palestine by Bro. G. C. Tenney, illustrated by magic lantern views, giving a most vivid and instructive idea of the localities brought under notice. We have since had the privilege of listening to similar lectures from him on Australia, Italy, and India, which were equally good for the countries named. Especially pertinent to the enlarged missionary intentions of our people at the present time is a further knowledge of all these countries.—*Review and Herald, Battle Creek, Michigan.*

BRO. A. HICKOX and Sister Anna Ingels, who, as noticed in the report from New South Wales, have come to labour in Australia, and are now in Sydney, report that they had a very smooth and enjoyable voyage. They are pleased with their new field of labour, and agreeably impressed by the people they meet, and they enter upon their duties with hope and courage.

CHICAGO, with its Exposition, has for months been made the battle-field of the Sunday movement in America. The licensed victuallers and the party in favour of a religious amendment to the Constitution have each determinedly opposed Sunday opening, though from a different standpoint. It was through the strong pressure brought to bear upon Congress by the Religious-amendment party, that an appropriation of £100,000 was voted on condition that the gates be closed on Sunday.

From the clause of the American Constitution which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," the Melbourne *Age* justly pronounces this legislation of doubtful constitutionality. Sunday-closing would have kept out many thousands of workmen who could visit the Exposition on no other day. But it was not on the legal, the practical, nor even the religious bearings of the question that it was finally decided; there can be no doubt that the gates were opened by the "almighty dollar," and the great rush the first Sunday, when 250,000 persons visited the grounds, fully justified the financial wisdom of the decision.

It is but just to say that some prominent American clergymen, believing in the principle of religious liberty, and in the educational value of the Exposition, are heartily in favour of Sunday opening.

OUR God is a tender, merciful Father. It should be a pleasure to worship the Lord and to take part in his work. God would not have his children, for whom so great salvation has been provided, act as if He were a hard, exacting taskmaster. He is their best friend; and when they worship Him, He expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. He desires that those who come to worship Him shall carry away with them precious thoughts of his care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God; and when we realise his great love, we should be willing to trust everything to the hand that was nailed to the cross for us.

The soul may ascend nearer heaven on the wings of praise. God is worshipped with song and music in the courts above, and as we express our gratitude, we are approximating to the worship of the heavenly hosts. "Whoso offereth praise glorifieth God." Let us with reverent joy come before our Creator, "with thanksgiving, and the voice of melody." Isa. 51:3.—*Mrs. E. G. White.*

## THE AUSTRALASIAN BIBLE SCHOOL.

THE second school year of the Australasian Bible School opened on Tuesday, June 6. After the devotional exercises, short addresses were made by the Principal, L. J. Rousseau, G. B. Starr, instructor in Bible doctrine and ethics, and J. Bell, instructor in mathematics, outlining the work of the school, and suggesting many good and helpful thoughts. The first Bible lesson of the term was given. Taking John 1:1-3 as a basis, precious truths were brought out respecting the eternity of Christ, and the character and importance of the divine revelation to man. The work of classifying the school was then undertaken.

There were about forty-five students in attendance on the opening day; six more came a day or two later, and another party of five have since arrived from

Tasmania. A good and hopeful class of students have been brought together, and they enter upon their work with a degree of earnestness and enthusiasm which gives good promise of success.

From the beginning of their work in Australasia, Seventh-day Adventists have anticipated the establishment of a school under their own management in this country. While they recognise the merits of the public schools and colleges already in existence, they have felt the need of a school where their young people may receive a thorough education in the sciences, while surrounded by the best moral and Christian influences; and where, at the same time, they will receive daily instruction in Bible history and truth. They have also felt very keenly the need of a training school for Bible workers—a school where those who wish to become proficient labourers as city, home, or foreign missionaries, may receive the instruction that would qualify them for their work. It is in harmony with this requirement that our school has been opened. And the favourable prospect for the realisation of this object is encouraging both to the teachers and the friends and patrons of the school.

## SUFFICIENT AND NOT SUFFICIENT.

By most people the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient; otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near and hasteth greatly. We follow down the various prophetic chains of Daniel and the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling or fulfilled.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner, as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his Word, have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe, have ever found everlasting rock upon which to rest their faith.—*James White.*

ONE of the articles from Japan to be exhibited at the World's Fair is a bronze bell. The inscription on the bell, translated into English, reads, "This bell, cast in the city of Tokio, December 10, 1892, by Tsuda Sen, is made from the metal of tobacco pipes of more than a thousand men, once slaves, now free-men." This inscription is also to be engraved in English, French, and German.—*Selected.*

## THE BIBLE ECHO,

A 16-page Religious and Family Journal,

PUBLISHED THE 1ST AND 15TH OF EACH MONTH

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

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