

Bible Echo

ILLUSTRATED.

VOLUME 8.

Melbourne, Victoria, February 1, 1893.

NUMBER 3.

THE BIBLE ECHO,

ISSUED SEMI-MONTHLY FOR THE
AUSTRALASIAN BRANCHES
of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

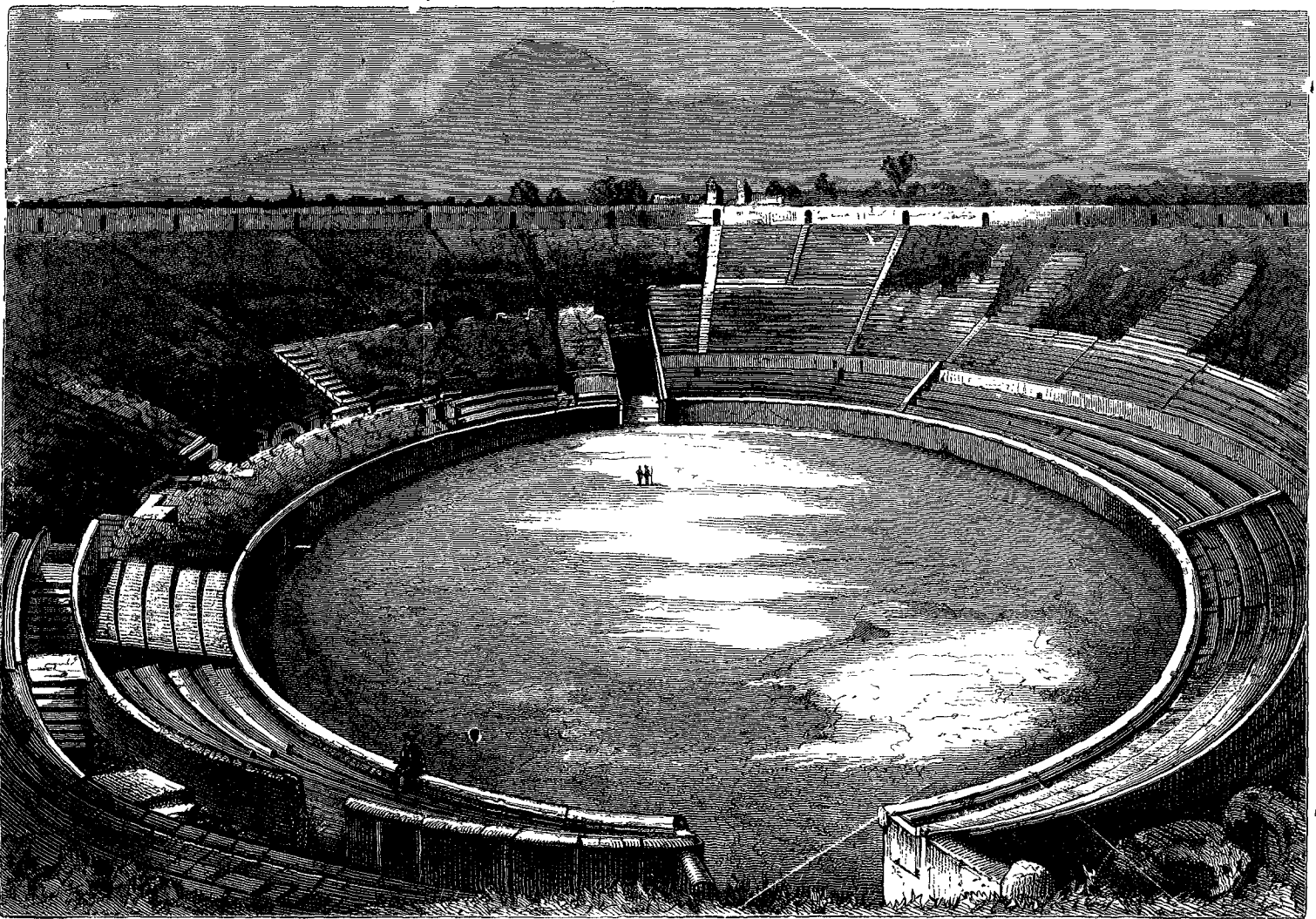
POMPEII.

H. P. HOLSER.

THE lost cities of Pompeii and Herculaneum! Who is not interested to read

turies, this volcano has been one of remarkable interest. We have no record of eruptions before Christ; but that it was before an active volcano is evident from the description of the geographer Strabo, who lived at the time of Augustus. He speaks of it as follows: "Mt. Vesuvius is covered with beautiful meadows, with the exception of the summit. The latter is indeed for the most part level, but quite sterile; for it has an appearance like ashes,

nature of the mountain was indicated by a disastrous earthquake, which destroyed many of the environs and considerably damaged Pompeii and Herculaneum. The next year another earthquake occurred, which considerably damaged Naples. These manifestations continued at intervals till the reign of Titus, when, in A. D. 79, Aug. 24, the first recorded eruption took place. From that time to the present, Vesuvius has been more or less active, and at the present



AMPHITHEATRE IN POMPEII.

something about them? Where are they? When were they lost, and how? Both are situated at the base of Mt. Vesuvius, one of the most remarkable volcanoes of the world. It is situated in Southern Italy, on the eastern shore of the Bay of Naples. About ten miles from Naples, it rises in stately grandeur from the plain. The mountain stands alone, is about a mile in height, and thirty miles in circumference at the base. Its western slopes are bathed in the Mediterranean. During the past eighteen cen-

and shows rugged rocks of sooty consistency and colour, as if they had been consumed by fire. One might conclude from this that the mountain had once burned and possessed fiery abysses, and had become extinguished when the material was spent. And just from this cause its fertility may arise, as in the case of Catania the eruption of ashes from Ætna renders it so productive of wine."

About fifty years later, in the time of Nero, A. D. 63, or about a year after the apostle Paul arrived at Rome, the volcanic

time is still pouring forth fire, smoke, and lava. From 1306 to 1631, the mountain was quiescent; but during this time Mt. Ætna, on the island of Sicily, was unusually active, indicating that the two volcanoes communicate with the same sources of eruption. To the present, sixty great eruptions of Vesuvius have been recorded.

Let us now turn our attention to Pompeii. Of the origin of the town, little is known; it first appears in history in the fourth century. It was a fortified town, and owing

to the excellent climate and luxuriant gardens, was a favourite resort of the wealthy Romans. Among others, Cicero had a villa here, where he entertained Augustus and other distinguished guests. Seneca speaks of Pompeii as a "celebrated city." But in A. D. 79 all its activity was suddenly arrested and hushed in the silence of death.

Premonitory earthquakes shook the entire region; extraordinary agitations of the sea deepened the terror of the people; dense clouds overhanging land and sea were riven by incessant flashes of lightning; and then, following heavy rumblings in the bowels of the earth, a terrific explosion from the summit of Vesuvius sent a dense black cloud into the air, many times higher than the mountain; the smoke continued to pour forth, and spread till the whole region was overshadowed; then followed a heavy shower of hot ashes, cinders, and stones. For eight days and nights these showers continued, filling the air with soot and cinders, producing great darkness, while the mountain sent forth streams of fire and lava, with terrific roaring and lightning flashes. People were paralysed with terror, and thought the end of the world had come.

On this occasion, Vesuvius sent forth several times her own bulk in lava, stones, and ashes. When quiet was restored, Pompeii, Herculaneum, and Stabæ had disappeared; and in the general desolation, no landmark remained to indicate their sites; Pompeii was covered to a depth of fifteen to twenty feet with cinders and ashes; and in this state the town was left for seventeen centuries, when it was discovered, and portions of it excavated, as illustrated in the accompanying engraving. The picture shows the amphitheatre, capable of seating 20,000. It is located in the southeastern corner of the town, close to the walls. Here is where gladiatorial combats took place. In the background of the picture is shown a dim outline of Vesuvius. Other facts concerning this remarkable town and its tragic history will be presented in future numbers.

READ YOUR BIBLE.

You are quite right to read history; make yourself master of the histories of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read and study it, because I already perceive a tendency among our scientific men, in all their pride and knowledge of what they call discovery, to set the Bible aside as an Oriental legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to real facts. Generalisation, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible.—*Benjamin Robert Haydon.*

SATISFIED.

MARIAN DAVIS.

"I shall be satisfied when I awake, in Thy likeness."
 "I SHALL be satisfied;" not where the shadows
 Are falling heavily along my way;
 Where bright hopes fade, and fondest ties are severed,
 And cherished idols turn to crumbling clay;
 But where the sun of joy is ever shining,
 Where all the loved and lost of earth will dwell,
 Where sweet harp-music on the ear is ringing,
 And angel voices the glad chorus swell.
 Gladly I turn from all I've loved beside:
 There I shall rest, and shall be satisfied.
 Shall these be satisfied? the soul's deep yearning,
 High aspirations, longings unexpressed,
 Like a tired bird, its upward course oft winging,
 Then sinking downward to its lowly nest?
 Yes; when our joyous flight with stronger pinions
 Shall be unfettered by these mortal fears,
 When we shall range through nature's wide dominion,
 And catch the far-off "music of the spheres,"
 Our soul-thirst quench where living waters glide,—
 Then, in His fulness, we'll be satisfied.
 "I shall be satisfied;" not while the conflict
 Must every day be waged with self and sin,
 Defeated often, yet pursuing ever,
 Fightings without, and doubts and fears within;
 But, when the warfare shall at last be ended,
 If I, through grace, shall with the victors be,
 My name within the book of life be written,
 And with his jewels Jesus calls for me.
 Though in the dust my mouldering form shall hide,
 I shall come forth, and then be satisfied.
 Yes, satisfied; not now, indeed, while darkly,
 As through a glass obscure, that land I see;
 Not now, while Jesus' image is but faintly,
 Alas! how faintly, shadowed forth in me;
 But oh! when, all undimmed, its matchless beauty
 Shall burst upon my wondering, dazzled sight,
 When I awaken in his likeness holy,
 His spirit pure, and form of glory bright,
 Then evermore with Him I shall abide.
 And in his presence shall be satisfied.

General Articles.

THE PRIVILEGE OF PRAYER.

MRS. E. G. WHITE.

AFTER Christ was baptised of John in Jordan, He came up out of the water, and bowing upon the bank of the river, He prayed fervently to his Heavenly Father. The heavens were opened to his prayer, and the light of the glory of God, brighter than the sun at noonday, shone from the eternal throne. The form of a dove encircled the Son of God, while the voice from the excellent glory was heard saying, "This is my beloved Son, in whom I am well pleased."

Christ was the representative of humanity. He had laid aside his glory, stepped down from his throne, clothed his divinity with humanity, that with his human arm He might encircle the race, and with his divine arm reach the throne of the Infinite. He took upon Him the nature of man, and was tempted in all points like as we are. As a man He supplicated at the throne of God, beseeching his Father to accept his prayer in behalf of humanity; and to his earnest petition the heavens were opened. Never before had angels listened to such a prayer, and the glory of the Majesty of heaven shone upon Him, and words of love and approval assured Him of the acceptance of his petition as man's representative. God accepted the fallen race through the merits of Christ.

Communication between heaven and earth, between God and man, had been broken by the fall of Adam; but through Christ man could again commune with God. He who knew no sin became sin for the race, that his righteousness might be imputed to man. Through the perfection of Christ's character, humanity was elevated in the scale of moral value with God; finite man was linked with the infinite God.

Thus the gulf which sin had made was bridged by the world's Redeemer.

How grateful should we be for the privileges which Christ has gained for us in opening heaven before us. What hope does it give to man that the Father said to Christ, who represented humanity, "This is my beloved Son, in whom I am well pleased." In the Father's acceptance of Christ in man's behalf, we are assured that through the merits of his Son, we may find access to God. We may be accepted in the Beloved. Jesus, the world's Redeemer, has opened the way so that the most sinful, the most needy, the most oppressed and despised, may find access to God, may have a home in the mansions that Jesus has gone to prepare for those who love Him.

In a vision Jacob beheld a mystic ladder reaching from earth to heaven, on which were angels ascending and descending, and from the throne of God the glory of heaven streamed down. This ladder represented Jesus, the appointed medium of communication between man and God. Had He not, by his humanity bridged the gulf of separation that sin had made between God and his people, the angels could never have been ministering spirits to communicate with fallen man; but through Christ man in his weakness and helplessness is connected with the source of infinite power.

Jesus lived a life of prayer; after toiling all day, preaching to the ignorant, healing the sick, giving sight to the blind, raising the dead, feeding the multitudes, evening after evening He went away from the confusion of the city, and in some retired place, poured forth supplication to his Father with strong crying and tears. At times the bright beams of the moon shone upon his bowed form, and again clouds and darkness shut away all light. While bowed in the attitude of a suppliant, the dew and the frost of night rested upon Him. He frequently continued his petitions through the entire night. If the Saviour of men felt the need of prayer in our behalf, how much more should feeble, sinful mortals feel the necessity of prayer—fervent, constant prayer—on their own account!

"It is enough for the disciple that he be as his master, and the servant as his lord." Jesus sought earnestly for strength from his Father. He regarded communication with God more essential than his daily food. He has given us evidence that in order to contend successfully with the powers of darkness, and to do the work allotted to us to perform, we must live in communion with God. Our own strength is weakness; but that which God gives will make every one who attains it more than conquerors. The continued, earnest prayer of faith will bring us light and strength to withstand the fierce assaults of the enemy. The light and strength of one day will not be sufficient for the trials and conflicts of the next. Satan is now constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions, and may have to meet new and unexpected temptations. It is as consistent to expect to be sustained to-day by food we ate yesterday as to depend upon present light and present blessings for to-morrow's success. Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength.

It is of the highest importance that God manifests his will to us in the daily concerns of life; for the most important results frequently depend upon the smallest occurrences. The more we become acquainted with God through his divine light, the more we shall realise our weakness, knowing that without Him we can do nothing.

We should ever feel that we need a sure guide to direct our faltering footsteps.

A living Christian is one who lives a life of continual prayer. "The path of the just is as a shining light, that shineth more and more unto the perfect day." The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, and from glory to glory, receiving from Heaven the light which Christ, at infinite cost to Himself, made it possible for man to obtain. The Christian cannot let his light shine before men, unless he is ever receiving divine illumination. He must ever receive strength and glory from the accessible heavens, that he may be able to meet new temptations and bear heavier responsibilities. Untried events await the Christian, new dangers ever surround him, and unexpected temptations continually assail him. Our great Leader points to the open heaven, bidding us apply there for light and strength to enable us to overcome.

Jesus taught his disciples to pray. He directed them to present their daily needs before God. As we realise our dependence upon God for both temporal and spiritual blessings, we may offer up fervent and effectual prayer. Our great need is in itself an argument that pleads most eloquently in our behalf. Your wants, your joys, your sorrows, your cares, your fears, you may present before God. You cannot weary Him, you cannot burden his heart. Nothing is too great for Him to bear; for He upholds the worlds and rules the universe. Nothing is too small for his notice; for He marks the sparrow's fall, and numbers the hairs of your head. He is not indifferent to the wants of his people. The Lord is very pitiful and of tender mercy. He is touched by our sorrows, and even the utterance of them moves his great heart of infinite love. There is no chapter in our experience too dark for Him to read, no perplexity too complicated for Him to unravel. Our Heavenly Father is not unobserving; He sees our tears, He marks our sighs, He notes our joys and sorrows. "He healeth the broken in heart, and bindeth up their wounds."

The relation between God and each soul is distinct. His care to you is as minute as though there were no other soul to claim his attention. The psalmist says, "Thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. There is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." "Thou tellest my wanderings; put Thou my tears in thy bottle; are they not in thy book?" In the words of the psalmist is expressed the intimacy and tenderness with which God cares for his creatures. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

THE IMPORTANCE OF THE SABBATH.

G. B. S.

THE Sabbath day is the chief of the week, the day from which all the others were formally computed, and to which they all looked forward. The first day was numbered "one into the Sabbath;" the second, "two into the Sabbath," and so on until the sixth was reached, which was called the preparation day (Mark 15:42; Luke 23:54), designed to call especial attention

to the approaching Sabbath, and the importance of making preparation in order that the Sabbath which followed might be observed without unnecessary toil, and all its hours be devoted to the contemplation of the works it commemorated and the worship of its Author.

Thus the Sabbath was to be remembered throughout the entire week, and to have an influence not simply upon the day itself; so in a good sense its observers might be said to be "Sabbath Christians," those upon whose lives the influence of the rest-day flows from Sabbath to Sabbath, moulding every act of their lives, and directing the mind continually to the Source of all their blessings, and the constant remembrance of his mighty works tending to strengthen and increase their faith in his Word as its promises related to themselves. And as life is made up of recurring weeks, so exactly as the influence of the Sabbath and its remembrance covered the entire week; would it also cover and influence the entire life. God is not then forgotten; his memorial is constantly remembered; and life entire becomes one delightful service rendered in happy return for past and ever-flowing blessings from the hand of a most generous Giver.

"SCIENCE" AND THE BIBLE.

N. A. DAVIS.

THE vitality of the Bible is a surprising quality. Again and again its teachings have been exploded, its ethics demolished, its science disproved to the satisfaction of its enemies, and yet while the writings of its greatest detractors, from Julian the apostate to Col. Ingersoll, are either forgotten or unread by the masses, it is to-day the most read and most highly prized of all books on earth; and in this year of grace, the sacred volume of inspiration commands the respect and possesses the confidence of the profoundest thinkers of the day. And why is this the case? Is it not because it is a revelation emanating from the infinite knowledge of the divine mind? Man, with his finite intelligence and limited sphere of observation, arrives at conclusions based upon the evidence of his senses, and vainly calls these conclusions "science." Other circumstances arise, fresh discoveries of new phenomena are made, and lo! his vaunted science becomes forthwith no science, his dogmatized conclusions exploded theories.

Thus it was that the science of the day once confidently asserted the earth to be saucer-shaped and the centre of the planetary and stellar systems. This ancient Ptolemaic theory is now as confidently denied. Later, it was held that the sun was stationary in space, and the idea, supposed to have been held by some ancients, and said to be referred to in Job. 38:31, that our planetary system revolved around the star there translated Pleiades (margin Cimah, Heb. a pivot point), was held up to ridicule as barbarian superstition and Biblical folly. Yet since Herschel hinted, and Argelander, Struvé, Peters, and Mædler have proved, that our solar system actually does revolve around this very star, known to us as Alcyone, with an orbit so immense that it will take 18,200,000 years to complete one revolution, it has been demonstrated that, while that which was formerly called science has been in error, the grand old book is right, and its integrity unimpeachable.

Once Laplace's "nebular hypothesis" was the accepted theory of creation, until the satellites of Neptune and Uranus were found to be travelling from east to west, the contrary direction to that

required by that theory. At another period the "whirlpool theory" of Descartes was the "scientific evidence" against the Bible; but to-day that has been rejected in favour of the gravity or attraction theory of Sir Isaac Newton.

In very recent times evolutionary fancies were opposed to the Sacred Record; but now the scientific world disowns their quondam hobby of doubt.

The list of erroneous and disproved conclusions of so-called science might be continued; but, enough has been said to warrant our assertion that beyond mathematics (and that science is incomplete), we have no true science, no justly dogmatized knowledge. We are, regarding such matters, as Tennyson has well put it,—

"Infants crying in the night,
Infants crying for the light."

Our conclusions as to the laws of nature rest only upon deductions drawn from apparent phenomena, and may be overturned should new or now unknown facts be brought to view. Therefore we say that science (so-called) warrants no positive assertions, and offers no standard whereby to test the Word of God. This being the case, it is a gratuitous and foolish task to attempt to apologise for discrepancies between man's theories and God's Word, or to attempt to reconcile these two. The only true and complete science or knowledge is that of revelation, coming, as it does, from Him who alone knows all things, and can never err.

There is a standard, other than so-called science, within the reach of our mentality, whereby we may gauge the truth of God's Word; to that I would briefly refer. The history of the nations, the records of the movements of men, peoples, and faiths, are within the comprehension of all, and to all the future will bring fresh knowledge of established facts. Within the Bible there are prophetic records that antedate remote ages, and can be proved to have existed before many of the nations and faiths now known had being. These ancient prophecies delineate the course of empires, the developments of faiths, and survey the world's history from its genesis to its conclusion. If all their predictions have been so far fulfilled, there is strong presumptive evidence that those that refer to days to come will not fail of fulfilment. This is the standard claimed by the book in question: "The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

To a calm consideration of this subject, aside from metaphysical, mystical, or imaginative applications, let us invite all who honestly desire to know the truth, to obtain the eternal science; and we feel assured that such a course will ever lead to confidence in the science of God, the means of redemption, and the revelation of divine love.

HIT OR MISS.

HAVE you ever thought of the difference between working for God and doing God's work? There is just the difference that there is between a domestic in your home doing the things you appoint her to do and one doing the work she chooses herself. She does it all for you, but it is not the work you appoint for her. It may be the thing you wanted her to do, but just as likely not.

There are some persons who never get beyond the hit or miss of God's will. Theoretically, they believe He guides; but practically they go through the days as though the things that make up the sum of them were to be of accident or their own choosing; one standard for the creed, another for the practice. Their

doing sometimes hits the will of God, but just as often misses it. It is a kind of chance or accident life, but little of the asking, "What is thy will" in this moment for me? This is the reason we are so full of regrets, and questionings, and restlessness. It is not so much the *amount* of work we do, as the way we do it.

"I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go." * * *

A GLORIOUS DOCTRINE.

THE doctrine of the coming of Christ is a glorious doctrine. Since the fall of man in Eden, a blight has been upon man and nature. "We all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. The coming of Christ is the coming of our Maker to his marred work to restore, regenerate, redeem. As He called forth the earth in the beginning, so again at the command of his voice shall come forth a new creation, even new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:13. And if "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7) at the birth of the earth, what will be the rejoicing when fallen man and a sin-cursed earth are regenerated, and sent on a mission of eternal praise through the universe?

When Christ came to the world as a babe in Bethlehem, the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." The heavenly voice proclaimed, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." But if the heavenly hosts rejoiced then, if the wise men brought gold and frankincense and myrrh, if the shepherds bowed in adoration, what must be the angels' joy that Christ's second coming is near? what should be our gifts to hasten his triumph, what our adoration and devotion that our redemption draweth nigh? To herald his coming should be our employment and delight.

All around us go weary toilers with burdened hands, weary feet, aching hearts. The mystery of life's toil, and sin, and sorrow seem unfathomable. Many question as to the existence of a God of love, and in their affliction feel that it were almost better to "curse God and die." What a light would the revelation of Christ and his coming be to such hearts. We were even as they without God and without hope; but a flash of Calvary's light fell athwart our pathway, and in life's dark way we saw the print of his glorious footsteps, and heard his invitation to come unto Him and rest. We heard Him saying, "Turn ye, turn ye; for why will ye die?" To those who realise that this is a life of sorrow, a world of care, who meet disappointment, who find earth's friends inconstant, human love inadequate and fickle, who find failure and degradation in their own hearts, how precious must be the tidings of Christ and his coming; for in Him and his coming is included rest of soul, sanctification of spirit, redemption of the body, and eternal love and joy. Through Him we have hope of a better life and a bright eternity. When faith grasps this fact, life's bitter cup grows sweet, our rebellious spirits reconciled.

The tidings of Christ's coming should be unto all people tidings of great joy. We have his promise of returning to this dark, selfish world. He says, "In my Father's house are many

mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." At Jesus' first coming, the common people heard Him gladly. They felt his love reaching out for them. He looked upon the multitudes "as sheep having no shepherd," and his heart was moved with compassion toward them. He stepped into the darkened chamber of sickness and sorrow and death, and left there health and joy and life. The blind received their sight, the deaf heard, the lame walked, the sin-sick soul rejoiced in the refuge of his pardoning love. He suffered on Calvary's cross, and bared his bosom to the woe of humanity. And He is the same yesterday, to-day, and forever. He still looks with compassion on the poor, lost wanderers, and his heart is moved toward them because they are "as sheep having no shepherd," and He says, "How often would I have gathered you, as a hen gathereth her chickens under her wings." And this same Jesus, the friend of humanity, the lover of the soul, is coming again.

And who will meet Him in peace?—The meek, the poor in spirit, the repentant soul, the heart hungering and thirsting after righteousness, the peace-maker, the pure in heart, the lowly follower in the steps of his most precious life. These will rejoice; but those who say, "We will not have this man to reign over us," the proud, the vile, the rebellious, will darken at his glorious appearing.

"And the hosts of sin, as his ranks advance,
Shall whither and fall at his glance."

"He that shall come, will come, and will not tarry." The long, cruel history of sin, sorrow, and rebellion will soon be closed, and now, while probation hastens to its end, the voice of the good Shepherd calls to his wandering ones, "Come." Jesus calls to the labouring and the heavy-laden to come unto Him and find sweet rest unto their souls. He says, "I am come to seek and to save that which was lost." His heart yearns over a lost world to-day. He pities the lost soul, wandering in darkness, weary with fruitless efforts after a better life, and "to-day is the accepted time," "to-day, if ye will hear his voice, harden not your hearts." There is yet time to "prepare to meet thy God."

The invitation to the marriage supper of the King's Son is sounding, "Come, for all things are now ready." You may plead that you are too poor to buy a garment suitable for the grand occasion; but the Bridegroom furnishes the guests with a robe of spotless righteousness. You are not to go to the wedding feast in poverty. He says, "Buy of Me gold tried in the fire, and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear." "Though your sins be as scarlet, they shall be as white as snow."

Then let not the opportunity of your life pass unimproved. Let not the fleeting treasures and pleasures of life restrain you; let no love of sin, no clinging to self, keep you from gaining the eternal treasure. Take your place with that glad company who shall sing at his appearing, "Lo, this is our God; we have waited for Him, . . . we will be glad, and rejoice in his salvation."

DR. BONAR well said that "The essence of all sin is the forsaking of God: The essence of all misery is being forsaken of God. The essence of conversion is turning to God to forsake Him never. The essence of grace and glory is being never forsaken of God."

FELLOWSHIP.

F. S. F.

ONE of the greatest privileges of the children of God is that of fellowship. We read: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." 1 Cor. 1:9. Also: "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. We understand "ye" to mean the persons who are called into fellowship with the Father and the Son; for says the apostle, "Truly our fellowship is with the Father and with his Son Jesus Christ." 1 John 1:3. Then in order to have *true fellowship*, we must *first become united to Christ*. This is borne out by the question, "What communion hath light with darkness?" (2 Cor. 6:14), a simple yet indisputable testimony to its impossibility.

To have fellowship, we must be like minded with those whose sympathies we claim, the standard presented being that of a new life in Christ Jesus. We being many, are one body; for we are all partakers of that one bread. All are sustained by virtue of the same relationship; all have one object, one desire, one faith, one hope. "For the body is not one member, but many." 1 Cor. 12:14. Among the many important lessons learned from this statement, not the least is that which tells *the need of fellowship*. The unity of the body expressed by its members, all, as it were, in sympathy with each, tells forcibly the holy connection that *does* exist between the adopted sons and daughters of God; members in particular, *i. e.*, important, none less or more, all in harmony. This separation to Christ from the world and darkness is to form the light which will shine brighter and brighter until Jesus comes; for as the darkness increases, we are told light also shall increase, and Jesus says to his true followers, "Ye are the light of the world." There is to be no schism in the body, but "the members should have the *same care one for another*." 1 Cor. 12:25. Thus we read: "If we walk in the light, as He is in the light, we have fellowship one with another." 1 John 1:7. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Verse 6. "He that loveth his brother abideth in the light, and there is none occasion of stumbling [scandal, margin] in him." Chap. 2:10.

We turn to a solemn picture, a fearful contrast to the one presented, that of 2 Tim. 3. It begins, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves." What a marked difference to the followers of Jesus, who, like their Master, prefer others' weal. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil. 2:4, 5. These and many other exhortations have weight in the formation of Christian character as fellowship is cultivated and abounds. "Unity is strength;" it is a power when charged by divine impulse which nothing earthly can withstand. Hear from Jesus' lips the significance He places upon it: "That they [*i. e.*, his followers] all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." Here is testimony to the world, especially in the day in which we live, when doubt and infidelity are on the increase, and selfish interests mar the *otherwise noble actions* of mankind.

"Alas, for the rarity of Christian charity under the sun."

MOUNTAINS AND LAKES OF SWITZERLAND.

MRS. FLORENCE J. MORRISON.

SWITZERLAND, through which we have just made a tour, is a country whose natural scenery is surpassingly grand, and whose inhabitants have ever been known for their spirit of freedom and independence.

Switzerland consists of twenty-two cantons, each having a chief ruler, while the whole is presided over by a president. This country is said to have been first peopled by the Rhaeti, who were driven from the plains to the mountains by the Helveti, a Celtic tribe. In B.C.

58 the latter were subdued by the Romans, and in A.D. 400 a great eruption of barbarism swept through the peaceful valleys of the Alps, when those who spoke various dialects settled in different parts of the country,—the *Almanni* occupied the whole of north Switzerland, where German is now spoken; the *Burgundians*, the west part, where French is spoken; and the *Ostrogoths*, south Switzerland, where Italian *Romansch* is now spoken.

Early in the fourteenth century, after a succession of conquests, the Forest Cantons formed themselves into a league for the mutual protection of their liberties. The cause of the Reformation, under the auspices of Zwingli, Calvin, and other reformers, was zealously embraced by a large portion of the population of Switzerland near the beginning of the sixteenth century; and the bitter jealousies between the Roman Catholic Church and the Reformed Cantons were attended with most disastrous consequences, resulting in civil war, in which the *Helvetic Republic* was founded on the ruins of the ancient liberties of the nation.

LAKE LUCERNE.

Early in September we sailed from London, going direct to Lucerne, where we began our tour of the Lake of the Four Forest Cantons. Lucerne, the capital of the Canton of that name, with a population of 22,000, lies picturesquely on the west shore of the lake, and is enclosed by well-preserved walls with many watch-towers. The beautiful banks of the lake are intimately associated with those historic traditions which are so graphically depicted by Schiller in his "William Tell." This lake, whose length is twelve miles, greatest width five miles, with an average depth of five hundred feet, assumes the form of a cross. The Bay of Lucerne forms the head, the beautiful bay to the north with mount Rigi on its borders forms the left arm of the cross, and the bay to the south with the giant mountain Pilatus overlooking it, forms the right arm, while the long, narrow bay of Lake Uri to the east forms the foot.

Lake Lucerne is unsurpassed in the magnitude of its scenery. As our boat glided through its green waters, on our left loomed up the long crest of the Rigi, and on our right appeared the precipitous peaks of Mount Pilatus, while on the east towered the snowy Alps. We left the boat at the foot of Mount Rigi, whose lower sides consist of broad terraces and gentle slopes, covered with green pastures; near the base grow figs, chestnuts, and almonds. A cogged railway extends to the summit of this mountain, whose height is 6,000 feet above the lake. On the

summit are a number of hotels to accommodate the many visitors who frequent this place of evenings and remain over night, as the atmosphere of afternoons and early mornings is the clearest, and affords the finest view. We ascended on a clear afternoon, and had an extensive view of the Alps with more than three hundred peaks beyond. The whole magnificent panorama lay before our vision. The distant snowy crests, sharp pyramids, crowning the landscape with their rugged peaks clad with perpetual snow, stood side by side so near that the ice of their glaciers could be easily distinguished. As the sun lowered, a band of gold

impressed by the savage and gloomy aspect of this proud mountain. It does not attain the region of eternal snow, no glacier winds through its gorges; but in its abrupt walls of rock, in its terrifying precipices in the boldness with which it shoots up in a single bound, is to be found the undeniable character of this high mountain.

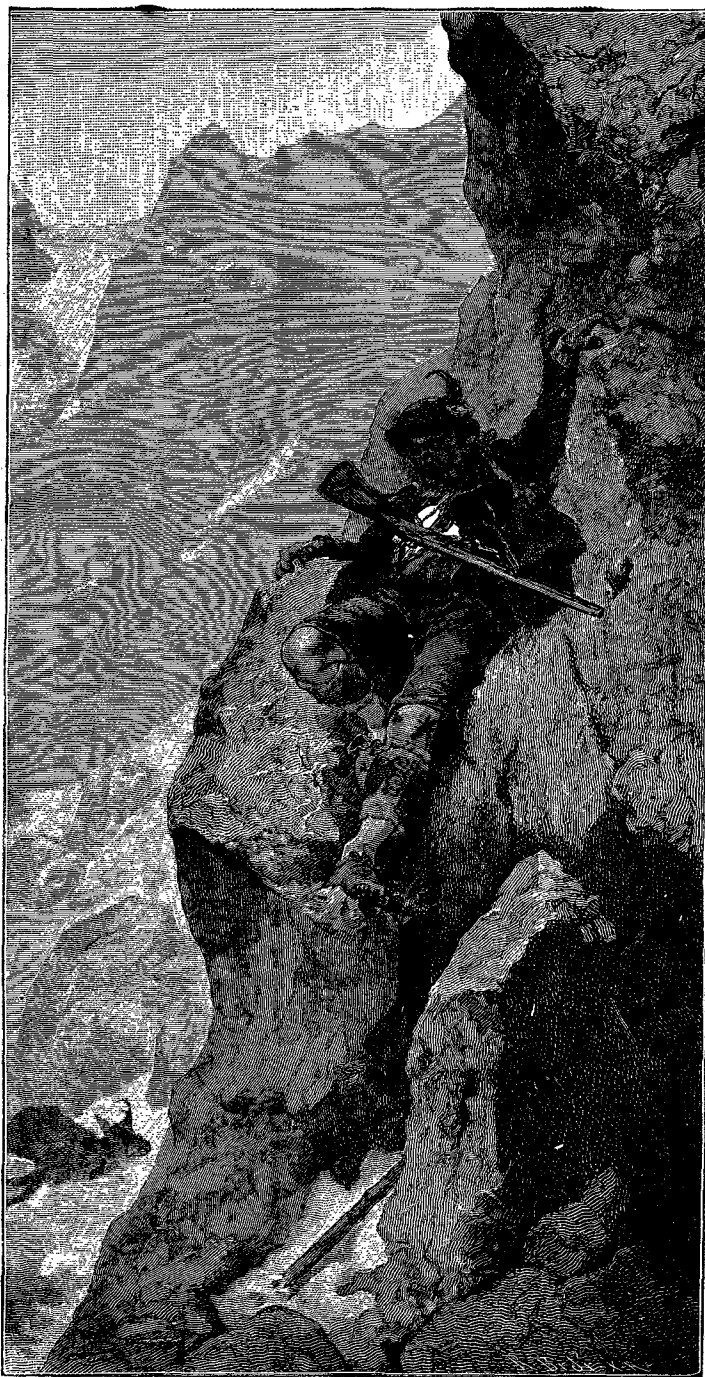
As we traverse the eastern and southern shores of Lake Lucerne, between two spurs of the mountains, on our right, lies the fertile valley and the ancient town of Schwyz, which has given to Helvetia its modern name of Switzerland. The scenery from this point is indeed inspiring, commanding a view of the lake for miles in both directions, with the giant heights of many peaks. The traditional spot where William Tell sprang from his captor's boat and made good his escape, is marked by a chapel on the bank of the lake called Tell's Chapel. At the terminus of the lake is a village, Fluelen, where occurred the scenes of the exploits of William Tell, the liberator of Switzerland from the Austrian yoke. A statue of Tell, in the centre of the town, marks the place where the archer aimed at the apple placed on his son's head by command of Gessler; a fountain a few paces from the statue, the spot where the child stood while awaiting his father's arrow.

GOD'S LOVE.

I CAN measure parental love. How broad, how long, and strong, and deep it is! It is a sea,—a deep sea,—which parents only can fathom. But the love displayed on yonder bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and length of the love of God pass our knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sands on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to Him with the contrition of the prodigal in our hearts, and his confession on our lips, "Father, I have sinned against

Heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing his own Son, but giving Him up to death that we might live, invites and now awaits our coming.—*Dr. Guthrie.*

EVERY new need of ours is God's new opportunity of love in our behalf; and God never misses an opportunity. If we have had a new need, God has put a new blessing at our disposal. If we see what that blessing is, let us lay hold of it rejoicingly; if we have so far failed to perceive it, let us look for it with the eye of faith. It may not yet be too late for us to make it our own by a hearty acceptance and appropriation.—*The Sunday-school Times.*



ALPINE SCENE.

was formed near the horizon, while each lofty peak became tinged with a roseate hue. The shadows gently gathered around, the sun disappeared behind the Juras, when the Alpine horn blew the "retreat of the orb of day," and all was hushed in silence.

Half an hour before sunrise, the Alpine horn sounded the *reveille*, when the summit was again thronged with an eager crowd, enveloped in cloaks and mantles, out to welcome the birth of another day. At first a faint light appeared in the east, gradually paled the brightness of the stars, which insensibly changed to the clear golden rays of the sun. The shadows slowly melted away, and forests, lakes, mountains, and hamlets stood out bold in the clear light, and the warm rays of sun flooded the superb landscape with light and warmth.

No one can glance at the Pilatus without being

The Home Circle.

THANKSGIVING.

We give Thee thanks, O God! for every breeze
That, sweeping over fields and meadows wide,
Has rocked and fanned the autumn-laden trees,
Till blushing like a richly-dowered bride.
What if at times fierce storms upon them rolled,
They still brought blessings over hill and field;
They did but loosen for a firmer hold,
More vigorous growth, and larger, richer yield.

We give Thee thanks, O God! for every flower
That ministered an hour to our delight;
For every cooling cloud and dropping shower,
For every star that sparkled in the night.
Night, sable clouds, hoar-frosts, and stormy winds,
Are ministers of thine to work thy will,
And blest is he who through their teaching finds
His highest good in what at first seemed ill.

For every dark, mysterious event;
For losses, ills; for all our griefs and fears,
Which only shall be clear when this frail tent
Shall prostrate lie beneath the winging years,
We give Thee thanks, O God! Loss shall be gain,
And darkness light, and grief by joy be crowned,
When from our souls shall be erased all stain,
And we in Christ's own righteousness be found.

We give Thee thanks, O God! and endless praise,
For that most priceless gift, thine only Son,
Who came from heaven to earth that He might raise
Our prostrate race to heights that He had won.
Earth-tied, we cannot thank Thee as we ought,
But one day we shall stand in Thee complete;
Then, with the palm and crown thy cross has bought,
We'll cast ourselves, adoring, at thy feet.

—William G. Haeselbarth.

WOMEN OF THE BIBLE.—XXXIV.

The Two Mothers.

A. M.

IN the early days of Solomon's reign, after he had asked of God an understanding heart to judge his people that he might discern between good and bad, there came "two women that were harlots, unto the king, and stood before him. And the one woman said, . . . This woman's child died in the night, because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom; and laid her dead child in my bosom. And when I arose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. . . . And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king; for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it; she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him to do judgment." 1 Kings 3: 16-28.

The sword that was to divide the living infant was the means used by the king to prove the hearts of these two women. It effectually revealed the rightful mother, and discovered the thief, the liar, and the murderer. What this sword was in the hand of Solomon, such is the sword of the Spirit, which is the Word of God. It

is first mentioned when the Lord God sent Adam and Eve forth from the garden of Eden to till the ground from whence he was taken, and God "placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 24. Our first parents with all their posterity were excluded from the privileges of their state of innocency. The command of God being broken, its curse was in full force; there was no re-entry. But thanks be unto God, He has opened up a "new and living way" to his presence, and has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

When our Lord Jesus appeared to John in vision (Rev. 1: 16), "He had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." And to the church in Pergamos John was told to write, "These things saith He which hath the sharp sword with two edges." Rev. 2: 12. In the letter to the Hebrews (4: 12), we are told what this sword signified: "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Let us read another passage of Scripture with this: "His eyes were as a flame of fire, and on his head were many crowns; and He had a name written that no man knew but He Himself, and He was clothed with a vesture dipped in blood; and his name is called the Word of God; . . . and out of his mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19: 12, 13, 15.

We notice first that Christ Jesus is arrayed in a vesture dipped in blood—his own blood—by which believers are purchased and redeemed. His name is *The Word of God*, a name none can fully know but Himself; only this we know that "the Word was made flesh and dwelt among us" (John 1: 14); but his perfections are incomprehensible by any creature. A sharp sword proceeds from his mouth, with which He smites the nations,—the threatenings of the written Word, which He is going to execute on his enemies who are put in the winepress of the wrath of God, to be trodden under foot by Him. Then can we not learn from the flaming sword which turned every way to keep the way of the tree of life, and the sharp sword that destroys the unbelieving nations, the wonderful power, the unswerving justice, and terrible majesty of the Word of God?

Here are two women, one seeks justice at the hand of the king; the other is a wretched pretender. The sword by the word tries them; the one obtains her treasure of life, the other becomes a condemned traitor. These women represent the two classes, believers and unbelievers, which are now being proved by the sword, the Word of God, and are hereafter to be judged by it, as declared by our Saviour: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12: 47, 48. In the manner we have read, when the Saviour of man has finished his gracious work of teaching, constraining, and pleading with sinners, He comes in terrible majesty to destroy all who

have despised and rejected his way of salvation so clearly taught in the Holy Scriptures. Now is the time to heed the injunction, "Examine yourselves whether ye be in the faith; prove your own selves." Do not trust to feeling; "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God." Eph. 2: 8. Notice carefully the next verse: "Not of works, lest any man should boast." This has always been a danger to avoid, and especially in these days of philanthropic activity. Satan is leading multitudes away in these pleasant bye-paths, where they dress themselves in fig leaves of self-righteousness after the fashion of our first parents; deluding themselves that they are "rich, and increased with goods, and have need of nothing;" and know not that they are "wretched, and miserable, and poor, and blind, and naked."

How shall we prove our faith?—"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." "Who-soever believeth that Jesus is the Christ is born of God, and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God and keep his commandments." Here is the standard which God has set up whereby we may prove whether we are in the faith. Love is the fulfilling of the law, or commandments. And "this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 1-4, 13. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." But "faith without works is dead." James 2: 20. The commandments of God direct our works and their limit. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength;" "and thy neighbour as thyself." What a perfect code! None but our gracious Redeemer and Leader has kept it. He is the perfect one, who said, "I do always those things which please my Heavenly Father." But thanks be unto God for the blessing of the new and better covenant; by the indwelling of the Spirit of Christ, we have the law of God put in our mind and written in our heart. Heb. 8: 10. Then do we become true branches of the living Vine, bearing the same fruits of right-doing. May we all examine ourselves by the righteousness of God in Christ, that we may know we have eternal life through Him.

"Weaned from this earth I fain would be,
Of sin, of self, of all but Thee;
Reserved for Christ, who bled and died,
Surrendered to the Crucified.

"Nothing save Jesus would I know;
My Friend and my Companion Thou;
Constrain my soul thy sway to own;
Self-will, self-righteousness, dethrone."

POWER OF A LOOKING-GLASS.

MISS GERTRUDE, a well-reared and what is called a fashionable girl, had recently joined one of the many modern Christian societies whose object is to reduce the sum of human misery. She now wore a plain silver cross tied with a ribbon to match her dress.

The ten girls that formed the band to which she belonged were enthusiastic in their new and useful fad, and met once a week in a luxurious home, sewed for the poor, drank tea, and discussed how society could be reformed.

Gertrude said little. She thought more than she talked, and her thought took this form:

Ought I to be satisfied only with encouraging what is merely good morals or good manners?

She was a sincere girl, without cant; and when she began to read the New Testament with the idea of finding an answer to her question, she said nothing about it.

That Christianity demanded a personal sacrifice, the Bible, the pulpit, and her education readily told her; but *what* sacrifice, and *how* to sacrifice? Her duty eluded the fashionable girl, and she grew morbid over it.

It came to her one day in a very simple form, as most duty does to us all. A ragged, dirty woman jostled against her in the street. Instinctively she shrank; but the repulsive woman put out her hand to stop her.

"What do you want?" asked Gertrude, frightened.

"I want money," said the woman.

Gertrude was a plucky girl, and as it was against her principles to give money to beggars in the street, she stepped back and shook her head resolutely. The woman followed her, and said, almost fiercely,

"If I can't have money, I want a friend. I'm hard up. I'm hungry. My fire's out. My daughter's sick. She's your age. The children are starving. I'm at my wit's end. I tell you, I want a friend."

She spoke as one almost in despair.

"I will try to be your friend," said the young lady, impulsively. "Show me where you live." It was a hazardous thing to do; but the young girl thought she recognised the chance she had been looking for, and accompanied the wretched woman to her home. It was in a tenement both low and foul. Poverty was there, and sickness was there, sin was there, and dirt in mournful abundance.

Gertrude took the filthy family for her share of the work that the little silver cross demanded, and in simple deed and truth, made herself what had been asked of her, the friend of the most wretched people she had ever seen.

But the dirt baffled her. In vain she showed them how to be clean, and tried every pretty art of persuasion and of bribe. The family would have done almost anything for her in gratitude, but keep clean they could not or they would not.

An expedient occurred to her. One day she carried a large looking-glass into the disorderly place, and quietly hung it up on the blackened walls. Curiosity did the rest. The mother and the children had to see how they looked.

The effect was magical. Shame compelled washed faces and hands. Clean aprons followed; in a little while the floors were scrubbed; the beds were made.

The influence of that looking-glass spread throughout the tenement. In a few months Gertrude's family were decent of habit. Water and soap came into favour. Health and good morals followed cleanliness. Christian purpose, a sensible girl, and a looking-glass did it.—*Youth's Companion*.

We grow firm and strong to resist and to do, we gain mastery of ourselves which brings superiority, by patient use of the incidents of daily life. To rule one's spirit in the petty matters of a private sphere, creates a power which goes with us in wider fields of action.

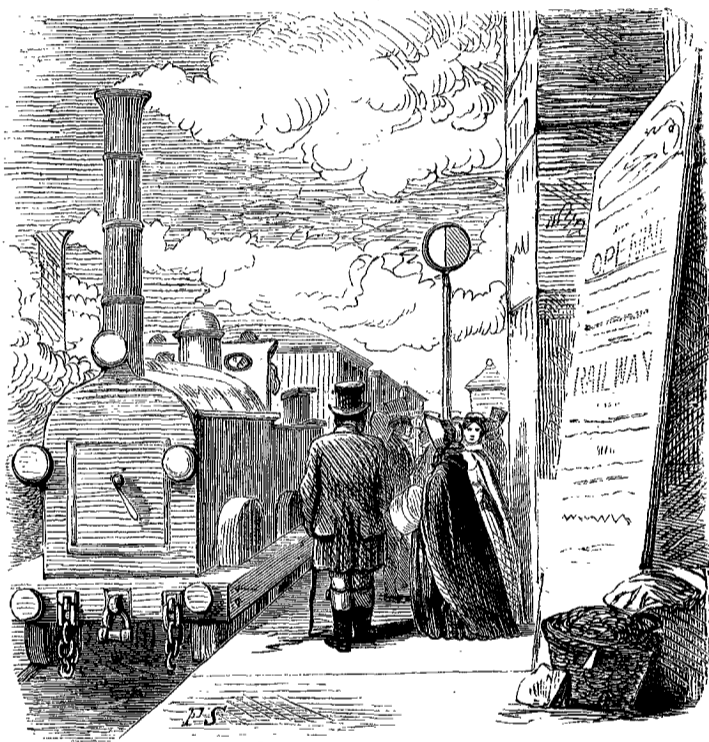
"KEEP thy heart with all diligence."

Useful and Curious.

THE BEGINNING OF RAILWAYS.

THE railway grew out of the tramways that were laid more than two hundred years ago in the mining districts of England for the conveyance of coal to the sea. It was found that while the regular load for one horse on the common road was but 17 cwt., on the tramway the horse could take a load of 42 cwt. The benefits derived from the use of the tramway, or railway, for the transport of coal, suggested the employment of it for the conveyance of general merchandise and passengers.

About seventy years ago, canals formed the principal means for the conveyance of heavy merchandise inland. There were three such water-routes between Liverpool and Manchester; but they were often so crowded that cotton was a month in transit, though all the merchandise passing between the two places did not average more than twelve hundred tons a day.



THE FIRST RAILWAY.

In 1825, an act was passed for the construction of the Stockton and Darlington Railway. This line, with its three branches, was thirty-eight miles long. It was opened in September, 1825, and was the first railway made for public use, though George Stephenson had completed his first locomotive engine in 1814, and it had been in use on the colliery railways since that date. The first train consisted of thirty-four carriages drawn by a single engine, with Stephenson as engine-driver. The train moved at the rate of ten or twelve miles an hour, and on favourable parts of the line reached a speed of fifteen miles. The rate of carrying minerals was reduced from 7d. to 1½d., and the price of coal at Darlington fell from 18s. to 8s. 6d. per ton.

IN CHOLERA TIMES.

DURING the cholera epidemic in Spain, in 1885, the ignorant and superstitious often blamed the doctor when the patient died, sometimes venting their ill-will upon him in a most uncomfortable manner. In a suburb of Barcelona, says a French journal, a man died of cholera. His relatives gave no notice of his death, but concealed the fact from their nearest neighbours.

When the attendant physician made his

morning call, he found the whole family in an outer chamber, apparently as happy and jovial as usual. He was invited by one of them to step in and see the patient. He did so, and on approaching the bedside, and finding him dead, was about to retire, when he was surrounded by the relations, whose smiles were now turned into threatening scowls.

The head of the family was the first to speak. Pointing to the dead man, he exclaimed, "It is thus that you do the work we pay you for! You promised to save him; see the result!"

The others chimed in, calling the doctor an assassin and a murderer, and one said, "This is the third one you have slain in eight days, miserable assassin that you are!"

While this was going on, the whole crowd had gathered close around the doctor; the men shaking their fists in his face, and spitting upon him. Suddenly, with a cry, the wife of the dead man leaped upon the physician, while the others seized the remains of the medicines which he had ordered for the patient, and commenced forcing them down his throat. The doctor struggled; but he was powerless against numbers, and was not released until every drop of the potions, the draughts, the clysters, every pill and powder, had gone down his throat.

For twenty minutes the unfortunate physician was thus held and tortured; and when finally released by his savage captors, and allowed to depart, he was more dead than alive.

In less than one hour from the moment of leaving the house, he was a corpse. The father of the victim, an old man and in poor health, took to his bed on the death of his son; and in two days he, too, was no more.—*Sel.*

ACCORDING to Dr. Verincourt, chief of the agricultural department in Russia, the illimitable steppes of the Czar's dominions are covered with a spotless carpet of snow for six or eight successive weeks in winter, and upon this the vertical and ardent sun shoots down its rays with such intensity of force that the reflected light is more than human or bovine eyes can long endure with-

impunity. At the suggestion of Dr. Verincourt, a number of Russian farmers have supplied blue spectacles to their herds, which roam hither and thither in pursuit of food, thus protected against snow-blindness, which inflicts ophthalmia; and in some cases amaurosis, upon men and animals alike.—*Selected*.

Young People's Library, The.—A series of books to interest all classes of readers. The list comprises instructive moral tales, biography, history, and description. These books, while designed for the young, are of equal interest to those of maturer years. Illustrated.

Cloth. Each (postage 4d.) 2 0
Paper covers. Each (postage 3d.) 1 0

SERIES ONE.

FIJI AND SAMOA.—By Emma H. Adams.
JACK THE CONQUEROR; or Overcoming Difficulties.
SAVONAROLA.—By Emma H. Adams.
TONGA ISLANDS AND OTHER GROUPS.—By Emma H. Adams.
LETTERS FROM THE HOLY LAND.—By Henry A. Harper.
AMONG THE NORTHERN ICEBERGS.—By Emma H. Adams.

SERIES TWO

LEFT WITH A TRUST.—By Nellie Hellis.
TWO CANNIBAL ARCHIPELAGOES.—By Emma H. Adams.
JOHN OF WYCLIFFE.—By Emma H. Adams.
NATIVE LIFE IN INDIA.—By Rev. Henry Rice.
MARTIN LUTHER.—By Emma H. Adams.
LIFE ON THE KONGO.—By Rev. W. Holman Bentley.
SERIES ONE.—6 vols., cloth, in a box 12 0
SERIES TWO— " " " " 12 0

The Bible Echo.

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

GEO. C. TENNEY,
Editor;

MISS E. J. BURNHAM,
Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, February 1, 1893.

NOTES OF TRAVEL.

CALCUTTA.

CALCUTTA is called the "City of Palaces," with pride by its people, in irony by most visitors. It certainly contains some noble structures of modern building; but as the capital of the Indian Government it has nothing by way of palaces to give it pre-eminence over other notable capitals. The good buildings of India look better by contrast with the exceedingly squalid, wretched haunts of the poor; mud, bamboo, and thatch being their only material, and the two latter are often scarce.

Calcutta does not usually detain the tourist a great while. It is nearly one hundred miles inland on the Hooghly River, which branches off the Ganges, and forms one of its many mouths. Its commerce is very great. Ships and steamers crowd the river port, bearing all flags. The streets are busy and clamorous with traffic, the principal vehicle being the bullock cart. A very poor tram system traverses the streets, patronised almost solely by natives and Eurasians, and the fares are low enough to suit their means. I often rode on them, as I had no caste to sacrifice; but when likely to lose a train, I would get out and walk on.

The railway time table contains twenty-four hours, so we have to accustom ourselves to seventeen and twenty-one o'clock—a very good arrangement too, as there is no mistaking the hour.

A visit to the Zoological Gardens is of interest, though they hardly compare with those of Adelaide, Melbourne, and Sydney. The snake house is the best; and as they are home products, no wonder. A howling monkey, that made the welkin ring with a good imitation of the human voice, attracted much attention. The Botanical Gardens form a beautiful retreat; their most notable features being a majestic avenue of palms and a banyan tree. The latter is eight hundred and fifty feet in circumference, and has two hundred and thirty-eight aerial roots. Its shape is that of an immense tent; its age one hundred years.

The river is the great important object, around which things commercial and religious centre. By religious I mean Hindu only. The banks are crowded with bathers, who resort there mornings to smear their bodies and wash their souls in the muddy waters of "Mother Ganges." There are ghats (steps) built for the purpose, and it forms a unique sight. The women generally bathe a little apart from the men, and all retain sufficient clothing to be passable. After the ablution, the priest is resorted to, who sits on the banks and for a small sum anoints the bodies and paints the foreheads of the devotees of the gods. The worshippers of the various deities are distinguished

by the stripes or dots they bear in their foreheads or upon their arms. An oblation of rice, or perhaps simply of water, to an image or at the roots of a tree, completes the service.

The burning ghat is among the bathing places. I visited this one morning. The Hindus love to dispose of the dead by committing them to the river; but the Government restrains this practice, and the next thing is to burn them. A small enclosure about 20x100 feet is here devoted to this purpose. A trench runs through the centre, over which fires are built. When we reached the place, several fires were burning. They dispose of about fifty bodies each day. At one fire a mother was very attentively and indifferently poking the fire and burning the body of her little girl aged six. At the further end a pyre was being prepared. On the ground, bound to a rude bamboo stretcher, lay the body of a wife twenty-three years of age. While the other relatives prepared the wood, the husband was being shaven of all his hair except a very small scalp lock. The body was carried to the river, and immersed, to see if the sacred water would restore the life. This failing, the clothing was changed, and the body decently covered with muslin, after which it was returned and placed upon the wood. Wood was placed over the subject, and the husband grasped a bunch of dry reeds, which were ignited, and, holding the fire over the body, he walked hastily around the pile seven times, then thrust the blazing mass under the wood. Other reeds being added, the fire soon blazed up, and I left. During the time, a Brahmin had argued of the superiority of the Hindu to the Christian religion, and hearing, sight, and smell revolted at the thought of more. Never have I been more thankful for the elevating influences of God's truth. His Word says He "hath made of one blood all nations for to dwell on the face of the whole earth." Human nature is a homogenous mixture, of which each individual takes a dose to start him in life; but character and tastes are creatures of habit and education. Education enabled that mother and husband to do their horrid work with apparent indifference. It enables the darkened soul to meet death with apathy, and to step down into its shadowy valley without a shudder, with no hope or faith in a future.

One object I was denied the privilege of seeing here was at the celebrated museum of Indian curiosities and antiquities. It is a grand, large building, as large as the Melbourne Library; but it was closed for repairs.

STRENGTH TO OVERCOME.

SOON after entering the Red Sea, we found that our vessel was attended by a brisk wind, which raised the sea to quite an extent; but as we were going with the waves, we paid but little attention to them. Steadily our good ship pressed forward, headed directly for the northern extremity of the sea, not affected in the least by any distracting circumstance; in fact, these things all contributed to our progress. All at once it was noticed that a decided change had come over the situation. Our ship had lost her

vigour; we no longer felt the impulse of being propelled rapidly along; a stupor seemed to have settled over the vessel which to the passengers was rather startling. We listened, and the pulse beat was no longer to be felt or heard—the engines had stopped. The ship drifted broadside to the wind and waves, and began to roll uncomfortably, and under the influence of the wind was turned from her course, we knew not whither. The passengers became exceedingly anxious about the state of affairs, and were much relieved when, after an hour of this uncertainty, the vessel shook off its lethargy, put on strength, resumed her course, and we could feel beneath us the steady, sturdy strokes of the machinery.

This was but an ordinary occurrence in sea life, and it seemed to illustrate in a very lively manner our experience as individuals on the sea of life. Every intelligent person realises that before him is a goal of desire, a high and happy estate in the attainment of which the success of life consists. But the attainment of this estate is not the consummation toward which we naturally drift. He who makes progress in the right direction must move independently of every surrounding influence. Every day, and hourly, he must progress in virtue and moral strength. Bravely, unflinchingly, must he meet opposing forces, nor yield to any side influence that would cause him to deviate from a straight course. Says the wise man, "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left." Prov. 4:25-27.

In order to pursue such a career, it is necessary to have some force outside of ourselves. A ship without sails or steam is a helpless drift. So is a man or woman in this world whose life is not directed and controlled by a power independent of that possessed by humanity. No one can with any safety trust to the guidance of his own conscience, or to the strength of his own impulses. The currents of human life, its waves and winds, are contrary to a growth in grace, and the tendencies of our own hearts lead us away from ultimate success, so that we are subject to these adverse circumstances unless help is supplied us. We need the vigour and energy of an unseen and infinite hand to be constantly at work in us.

What power is there for us? Paul says that the gospel is "the power of GOD unto salvation to every one that believeth." But the sum and substance of the gospel is CHRIST Himself. "CHRIST within you" is the secret of moral and spiritual power and progress. There are many who know not this power. All such are derelicts on the ocean of life. They drift wherever the tide and wind take them. They may be partially conscious of danger, or wholly indifferent, or even fearful of consequences; it makes no difference the power to resist, to reform, to progress in the right direction, is altogether wanting. They will be surely lost, for no earthly influence drives us to heaven.

But with CHRIST in the heart, a great change comes over the life and permeates the being. Moral power is aroused and rein-

forced; spiritual life and perception are quickened. The desires for holiness predominate, and the love of sin departs. The peace of GOD rules in the heart, and with single purpose the soul makes steady progress toward better attainments. Such is the happy case of him whose strength is in GOD.

PROTESTANT MISSIONS IN JAPAN.

S. N. H.

BUT few realise what it is to establish the work of GOD in a heathen land, and the same principles that apply here apply in every field where the present truth first enters. There are times when the truth of GOD apparently makes great victories and moves forward with rapid strides; but the introduction of new truth usually begins after the example set by the coming of our LORD JESUS CHRIST to this world. He was born a babe in Bethlehem, unappreciated, unhonoured by mankind, although highly honoured by GOD. So began the Protestant missionary work in the nineteenth century in the Sunrise Kingdom. For twelve or thirteen years, missionary efforts were put forth by a few individuals for the Japanese with but little success. Previous to 1872, five persons only had received baptism in the north, and the same number in the south of Japan. To many it appeared that the effort was apparently fruitless; but in process of time, through the tender mercy of GOD, the Day-spring from on high visited his people, and guided their feet into the way of peace and prosperity.

The first Japanese prayer-meeting, which appeared to be the set time for GOD to pour out his Spirit on this darkened land, was held in 1872. Of this event, Rev. J. M. Ferris, D.D., of New York, speaks as follows: "At last GOD's set time for the organisation of his church came. In January, 1872, the missionaries at Yokohama and English-speaking residents of all denominations, united in the observance of the week of prayer. Some Japanese students connected with the private classes taught by the missionaries were present, through curiosity or a desire to please their teachers, and some perhaps through a pure interest in Christianity. It was concluded to read the Acts in course day after day; and that the Japanese present might take part intelligently in the service, the scripture of the day was translated extemporaneously into their language. The meetings grew in interest, and were continued from week to week until the end of February. After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating GOD with great emotion, with the tears streaming down their faces, that He would give his Spirit to Japan as to the early church and to the people around the apostles. These prayers were characterised by intense earnestness. Captains of men of war, English and American, who witnessed the scene, wrote to us, 'The prayers of these Japanese take the heart out of us.' A missionary wrote that the intensity of feeling was such that he feared often he would faint away in the meetings. Half a dozen

perhaps of the Japanese thus publicly engaged in prayer; but the number present was much larger. This is the record of the first Japanese prayer-meeting." It may be well to notice that these meetings began with an appointment for one week of fasting and prayer, the notice of which had been sent throughout Christendom.

As the direct fruit of this prayer-meeting, the first Christian church was organised in Yokohama on March 10, 1872. It consisted of eleven persons, nine young men who were at this time baptised, and two older men who had been previously baptised. Mr. Ogawa was chosen elder, and Mr. Nimura a deacon of the young church. They took the name of "The Church of CHRIST in Japan," and drew up their own constitution, a simple evangelical creed, with some rules of church government. This was soon followed by the conversion of others in Tokio and elsewhere, which showed that the kingdom of GOD had indeed come to Japan. This same church in process of time built them a meeting-house, and rapidly grew in numbers, until at the present time it has a membership of about one thousand, supporting their own pastor. Besides this, at the present time there are two other Protestant Japanese organisations in Yokohama.

Up to this time there was an edict against Christianity, conspicuous upon notice boards throughout the empire, making it punishable with death for any Japanese to publicly profess to be Christians; but these notices were removed by virtue of a decree of Feb. 24, 1873. This released many hundreds of Roman Catholics, who were either secluded or in prison, and granted perfect immunity to the Protestant church at Yokohama. During this year another important event began, which was the commencement of the translation of the New Testament by a committee which had been appointed the year before. This same year, 1873, also witnessed the largest number of missionaries that ever came to Japan in one year, either before or after. During the fourteen years from 1859 to 1872, there arrived twenty married missionaries, six single females, and six single male missionaries, making a total of thirty-one; while in the year 1873 there arrived sixteen married missionaries, seven females, and six single male missionaries, making a total of twenty-nine. The year coming next to 1873 in the order of frequency of arrivals was 1877, with a total of twenty new missionaries. Another event may be dated from Dec. 9, 1872. An imperial decree was issued to the effect that the old style of Japanese chronology, founded on the lunar phases, should, on account of its many inconveniences and discrepancies, cease to be used the 31st day of December, and that Jan. 1, 1873, should be called the first day of the first month of the sixth year of Meiji, and that henceforth the computation of years, months, and days should be based on the mean duration of the solar year. This reform in the beginning and end of the year, as well as its months and days, was brought into correspondence with those of the Gregorian calendar. In this respect Japan placed herself a step in advance of Russia and Greece.

The time of the prayer-meeting above referred to may truthfully be said to be the beginning of the prosperity of the work of foreign missions in Japan. From that time to the present, different cities have been entered, and the work has been carried forward by the special blessing of GOD.

THE ASSYRIAN KINGDOM.

E. J. B.

IN the early days of its history, Assyria was a province or dependency of Babylon. On the closeness of the relation between the two nations inhabiting the Mesopotamian valley, Rawlinson says, in "The Second Monarchy," chap. 9: "Out of that land [the land of Shinar] went forth Asshur, and builded Nineveh." The Assyrians, previously to their settlement on the middle Tigris, had dwelt in the lower part of the great valley—the flat alluvial plain towards the mouths of the two streams. It was here, in this productive region, where nature does so much for man, and so little needs to be supplied by himself, that they had grown from a family into a people; that they had learned or developed a religion, and that they had acquired a knowledge of the most useful and necessary arts. . . . The whole character of the Assyrian architecture is such as to indicate that their style was formed in the low, flat alluvium, where there were no natural elevations, and stone was not to be had. It has also been remarked that their writing is manifestly derived from the Chaldean, and that their religion is almost identical with that which prevailed in the lower country from a very early time. The evidence of the monuments accords thus, in the most striking way, with the statement of the Bible, exhibiting to us the Assyrians as a people who had once dwelt to the south, in close contact with the Chaldeans, and had removed after a while to a more northern position."

It was not strange that a political connection should for a time continue to exist between the two peoples. Says Sayce, "There seems to have been a time when the rulers of Asshur were mere governors appointed by the Babylonian monarchs; at all events, the earliest of whom we know do not give themselves the title of kings, but use a word which signifies 'viceroy' in the Chaldean inscriptions."—*Assyria: its Princes, Priests, and People*, p. 23. It was not long, however, before Assyria threw off the Babylonian yoke, and established an independent kingdom. Rawlinson places the first positive evidence of Assyrian independence in the fifteenth century B. C. It is furnished by a broken tablet, which seems to have contained, when complete, a brief sketch of the synchronous history of Babylonia and Assyria. Sayce, however, says that Bel-kapapi, or Bel-sumili-kapi, established an independent Assyrian kingdom in the seventh or sixteenth century B. C.

The earliest kings of Assyria reigned in their ancient capital, Asshur, now known as Kileh-Sherghat. Asshur was the southernmost of the great Assyrian towns on the Tigris. It was situated on the "right bank of the river, which is a far less fertile region than the left, and not naturally a

place of any great strength." Shalmaneser I., who reigned about 1300 B. C., is chiefly known as "the founder of Calah, now known as Nimrud, the second, apparently, of those great cities which the Assyrian monarchs delighted to build and embellish." Calah was forty miles above Asshur, and "was very advantageously situated in a region of great fertility and of much natural strength, being protected on one side by the Tigris," and further defended by other streams near by. "Its settlement must have secured to the Assyrians the undisturbed possession of the fruitful and important district between the Tigris and the mountains, the Aturia or Assyria Proper of later times, which certainly became the great metropolitan region in which almost all the chief towns were situated."—*Second Monarchy, chap. 9.*

Shalmaneser not only erected a capital farther north than Asshur, but he warred in that direction also. It is recorded of him that he "undertook expeditions against the tribes on the upper Tigris, and even founded cities in those parts, which he colonised with settlers brought from a distance." "There can be no doubt," says Rawlinson, "that he advanced the northern boundary of Assyria; and "he is thus entitled to the distinction of being the first known Assyrian conqueror." Rawlinson calls Shalmaneser's son and successor, Tiglath-Nin, the founder of the Assyrian Empire. Philip Smith and Sayce reckon the empire from the time of Tiglath-pileser I., between one and two centuries later. Philip Smith attributes to this monarch "the first organisation of Assyria as an empire."

The period during which Assyria was growing from a province to a kingdom, and from a kingdom into empire, takes us to the time when the judges were ruling in Israel.

The "outlandish" names of the Assyrians were, like the names of the Hebrews, significant; and in them the religious element was strongly predominant. "Of the thirty-nine kings and princes which the Assyrian lists furnish," says Rawlinson, "no fewer than thirty-one contain, as one element, either the name or the designation of a god." Bel-sumili-kapi is from *Bel, sumilu*, the left, and *kapu*, a hand—"Bel of the left hand." Tiglath-Nin is from *tiglat* or *tiklat*, adoration, and *Nin*, meaning, "Let adoration be given to Nin." Tiglath-pileser has the same meaning, only *pal-zira*, "son of Zira," takes the place of the name of the god, probably because Nin "had a temple at Calah called *Bit-Zira*, or 'the house of Zira.'" No satisfactory explanation of the name Shalmaneser has been given.

THE AUSTRALIAN CONFERENCE.

A. G. DANIELLS.

THE annual meetings of the Australian Conference, Tract Society, and Sabbath-school Association were held, according to appointment, in Melbourne, January 6-15. There were delegates and visitors present representing churches in Victoria, South Australia, Tasmania, and New South Wales.

The devotional meetings were begun Friday evening, January 6, with a fair attendance. On the day following, meetings were held

both morning and afternoon. Mrs. E. G. White spoke with much power on the duties of the present time. A deep impression was made, as was evidenced by the large gathering the following morning. Earnest prayers were offered to the LORD for "rain in the time of the latter rain." These petitions were heard, and much of GOD'S blessing came upon us. The business of the Conference was opened Monday morning at 10:30 o'clock. Other business meetings followed from day to day until the close of the Conference. The Spirit of the LORD gave wisdom to his people, which resulted in harmony and union in all the business meetings.

Most encouraging reports were presented by Brn. Hare and Steed, who have been doing field work the past year. The LORD had favoured them with large audiences, and had led a goodly number to obedience. A church of fifty members had been organised at Parramatta, and was admitted into the Conference. They have a neat, comfortable house of worship, which they have erected within the past few months. This church was well represented by delegates, who met with us for the first time.

Those who have laboured with the churches during the year brought in good reports. More interest is being manifested by the officers in their important work, and more courage, life, and zeal are being felt by the members. There is also a growing interest in our work on the part of many not connected with us. The strong prejudice that existed a year or so back has subsided somewhat, and people are beginning to look into these things.

During these annual meetings, every phase of the work with which we have to do received attention. The officers of the different organisations laid before the delegates the lines of work they had carried out the past year. After a free exchange of thought, their work was generally approved. Plans for the more speedy advancement of the cause received considerable attention, and a number of important recommendations were passed. These will be carried out as far as possible by the present officers.

We will not in this report speak of particular lines of work, but hope to present them through the columns of the ECHO during the year. The work we are doing is not the work of one person, nor of the few who are elected by the delegates to manage it; it is the LORD'S work, and He has committed it to his people. Every person connected with the work has some part to act; and should be well acquainted with what is to be done. We would therefore ask our people to read with care what may appear on this matter.

We would also call attention to the minutes of the different organisations which appear in another column of this issue. It will be observed that the Conference Committee has been enlarged by the addition of two members. The members of this committee for the present year are, the writer, Brn. White, Starr, Smith, Muckersy, Steed, and Reekie. It is believed that these brethren will be able to carry out with vigour the work already planned. We are arranging to carry on a line of correspondence between the committee and the churches in the colonies, that will keep all our people in-

formed of the advancement we are making.

The meetings continued good until the close, and the delegates returned to their homes with new courage. We are grateful for the spirit of love and union that prevails amongst us. We have many difficulties to meet, but we can meet them successfully if united in the bonds of Christian love and brotherhood.

BE OF GOOD COURAGE.

E. J. WAGGONER.

A DISCOURAGED man is not good for anything. This is well understood in all the affairs of life. In election campaigns we find the party managers sending out the most cheering news, and insisting that victory is sure. Even though there are adverse circumstances, they will say nothing about them, but keep the minds of the people encouraged with the thought of victory. They know that this is their only hope of success. If the people should be allowed to think that the issue is doubtful, they would become discouraged, and then they would not make any efforts.

In going into battle, the most stirring tunes are played by the bands, so that the soldiers may be filled with thoughts of victory. Alexander's soldiers were said to be invincible; but the only reason of their continued victories was that they were continually of good courage. They were no braver than other men; but they were filled with the idea that their commander could not lose a battle, and therefore they had no fear of defeat. And because they expected to win, they did win.

So in the Christian life we are exhorted to be of good courage, because only in that lies our hope of victory. And if our courage is good, there can be no doubt of victory. It is no vain confidence that we are to have, but confidence that comes from the certainty of victory. It is not confidence in ourselves, but in GOD. "Finally, my brethren, be strong in the LORD, and in the power of his might." Eph. 6:10. "Thou, therefore, my son, be strong in the grace that is in CHRIST JESUS." 2 Tim. 2:1.

And why strong in Him? He Himself gives the reason: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. He has overcome the world; therefore every one that trusts in Him will also overcome the world. In Him the victory is already gained. "This is the victory that hath overcome the world, even our faith." 1 John 5:4, R.V. CHRIST has spoiled principalities and powers, so that when we meet them in his strength, they have no power against us. So we may well be of good courage, knowing that in the LORD there is no possibility of defeat. If any are not of good courage, if they doubt, it is because they do not have confidence in the power of the Leader, in whom alone there is victory.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD." 1 Cor. 15:58.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 6.—February 11, 1893.

CHRISTIAN MISSIONARIES.—ACTS 13: 1-15.

GOLDEN TEXT: "That repentance and remission of sins should be preached in His name among all nations." Luke 24: 47.

1. What steps did the Christians at Antioch take in view of the dearth that was foretold? Acts 11: 28, 29.
2. By whom did they send their gifts? Verse 30.
3. When Barnabas and Saul returned to Antioch, whom did they take with them? Acts 12: 25.
4. Who were prominent in the church at Antioch? Acts 13: 1.
5. What did the Spirit say as they were engaged in the work? Verse 2.
6. How did they obey this command? V. 3.
7. While thus sent, by the church, who was really sending Barnabas and Saul? Verse 4.
8. Where did they first go?—*Ib.*
9. At what town in Cyprus did they first preach? Verse 5.
10. Who assisted them in their work?—*Ib.*
11. To what place did they next go? Verse 6.
12. Whom did they there find? Verses 6, 7.
13. What opposition was here met? Verse 8.
14. How was Satan's agent rebuked? V. 9-11.
15. What were the immediate results? Verses 11, 12.
16. Whose work was this sharp rebuke? Verse 9.
17. Where did Paul and his company go from Paphos? Verse 13, first part.
18. What took place there?—*Ib.*, last part.
19. What was their next point? Verse 14.
20. What invitation did they here receive? Verse 15.

Lesson 7.—February 18, 1893.

PAUL'S SERMON AT ANTIOCH.—ACTS 13: 26-43.

GOLDEN TEXT: "To you is the word of this salvation sent." Acts 13: 26.

1. In response to the invitation to speak in the synagogue at Antioch, what familiar history did Paul rehearse? Acts 13: 16-22.
2. What did he connect with the mention of David? Verses 23-25.
3. What encouraging word did he speak to those present? Verse 26.
4. How had the dwellers in Jerusalem condemned themselves? Verse 27.
5. What story did Paul next rehearse? Verses 28-31.
6. What glad tidings did Paul now declare? Verses 32, 33.
7. In what words is the resurrection of Christ spoken of in one place in Isaiah? V. 34.
8. Where are these words found? Isa. 55: 3.
9. In what other way did Paul show from the Scriptures the resurrection of Christ? Acts 13: 35-37.
10. What glorious gift is assured by the resurrection of Christ? Verses 38, 39.
11. To what does the apostle Peter say that we have been begotten by the resurrection of Jesus Christ from the dead? 1 Peter 1: 3, 4.
12. But in what condition only can we have a hope of that inheritance? Rom. 5: 1-4.
13. Then what must we know of the resurrection of Christ, in order to have this hope? Phil. 3: 10; Eph. 1: 18-20.
14. How can we know the power of his resurrection? Rom. 6: 3-5; Col. 3: 1.
15. With what exhortation did Paul close his discourse? Acts 13: 40, 41.
16. What request followed? Verse 42.
17. What did Paul and Barnabas do after the meeting? Verse 43.

FIFTEEN FACTS REGARDING THE SABBATH OF THE LORD.

F. M. WILCOX.

1. CHRIST is the active agent in the creation of all things (Col. 1: 18; John 1: 3; 1 Cor. 8: 6); therefore Christ made the Sabbath.
2. Christ rested on the seventh day (Gen. 2: 2), thus making it *his* Sabbath, or rest-day.
3. The Sabbath was given to Adam, the father of the race, and was thus enjoined upon his descendants, the whole human family. Gen. 2: 1-3; Mark 2: 27.
4. The Sabbath was given to man in his innocence, and was therefore designed to meet the needs of a holy race.
5. Being given before sin entered the world, it bore no relation to the types, ceremonies, or ritual connected with the remedial system of sacrificial offerings.
6. The Sabbath commandment is and was a part of God's law. As such it was observed by Abraham and all the holy patriarchs after sin entered, thus proving it to be suited to the needs of man in all conditions. Gen. 26: 5.
7. The seventh day is the specified holy day of the weekly cycle. This is emphasised by the fact that for forty years, God rained manna from heaven, to supply the needs of his people for the first six days of the week, and withheld it every seventh day.
8. God is a moral governor. He has given a law of moral principles for the guidance of man. All moral principles are eternal principles, reflections of the moral character of their divine Author. The Sabbath command was placed in the very bosom of that law of moral principles, thus proving it to be likewise moral in its nature, and as eternal and enduring as the other nine associated with it. Ex. 20: 3-17; Neh. 9: 13, 14.
9. When Christ, the Lord of the Sabbath, visited this earth, his bearing towards the day He had honoured as his own was in keeping with its sacred character. He laboured by precept and example to rid its observance of the burdensome traditions of the Jews, and bring it back to the place and use appointed it in the beginning—a day of joy and delight. Matt. 5: 17-19; 12: 1-12.
10. It was customary for Christ to use at least a part of the seventh day for the purpose of public worship. Would we follow his example, we will do well to devote a part of it to the same object. Luke 4: 16.
11. His most intimate disciples, those who performed for Him the last sad rites of burial, understood nothing else from his example and teaching than that they should sacredly regard the day enjoined in the commandment. Luke 23: 56.
12. These same disciples regarded the seventh day so holy that they would not perform upon it the work they did without scruple upon the first day of the week. Luke 23: 56; 24: 1.
13. The apostle Paul, following the example of Christ, by whom he had been instructed in many visions and revelations, used the seventh day of the week as a time for regular public worship. Acts 17: 2; 18: 4, 11.
14. This he did not alone while labouring for the Jews, but also when preaching to the Gentiles. Acts 13: 14, 42, 44.
15. The Sabbath will be observed and regarded as a stated and set time for divine worship by the ransomed of the Lord in the world to come. Isa. 66: 22, 23. Thus does the Sabbath, like a mighty arch, span the gulf of sin, reaching from Eden, the garden of God, to Paradise restored. The design of God in its observance has been turned aside for a

time, but not thwarted. In the eternal ages will the Sabbath institution, planted in beauty and holiness, be carried out according to the design of God—an eternal joy, blessing, and delight to the nations of men.

THE WORD OF GOD A WITNESS.

THE Great Teacher said: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. 24: 14. Note: the "gospel" is to be preached for "a witness" to all nations. Here is no evidence that it is to convert all nations. Indeed, the original word for "witness," *marturion*, is defined in Robinson's Greek Lexicon as *testimony, evidence, proof*. The word occurs twenty times in the New Testament. In Matt. 10: 18; Mark 6: 11; 13: 9; Luke 9: 5, it is translated "For a *testimony*, against them." In James 5: 3 it is rendered, "Shall be a *witness* against you." In the general use of this word in the New Testament, there is not the slightest hint that the gospel is to convert all nations. Good old Matthew Henry has this remark on Matt. 24: 14, *And this gospel of the kingdom shall be preached*, etc.: "That which seems chiefly intended here, is, that the end of the world shall be *then*, and not till then, when the gospel has done its work in the world; . . . when the mystery of God shall be finished, the mystical body completed, and the nations either converted and saved, or convicted and silenced by the gospel." One of the church Fathers, Chrysostom, has these remarks on the Saviour's words in Matt. 24: 14: "Attend with care to what is said. Christ saith not when the gospel hath been believed by all men, but when it hath been preached to all. For this cause He also said for a witness to the nations, to show that He doth not wait for all men to believe, and then for Him to come; since the phrase, 'for a witness,' hath this meaning: for accusation, for reproof, for condemnation of them that have not believed." —*Selected.*

- Popular Missionary Biographies.**—A remarkable series, bringing before the reader the motives, the life work, and the influence of some of the world's best men. A careful comparison of these books with larger biographies of the same persons, shows that the writers have, in almost every instance, been successful in their efforts to present the facts of greatest interest to the average reader, in a clear and interesting style. Cloth, fully illustrated. Each (postage 4d.) ... 1 6
- JOHN WILLIAMS, THE MARTYR MISSIONARY OF POLYNESIA.—By Rev. John Ellis.
- LADY MISSIONARIES IN FOREIGN LANDS.—By Mrs. E. R. Pitman, author of "Vestina's Martyrdom," etc., etc.
- SAMUEL CROWTHER, THE SLAVE BOY WHO BECAME BISHOP OF THE NIGER.—By Jesse Page.
- DAVID LIVINGSTONE; HIS LABOURS AND HIS LEGACY.—By Arthur Montefiore, F.G.S., F.R.G.S., author of "H. M. Stanley, the African Explorer."
- DAVID BRAINERD, THE APOSTLE TO THE NORTH AMERICAN INDIANS.—By Jesse Page.
- JAMES CALVERT; or From Dark to Dawn in Fiji.—By R. Vernon. Fully illustrated.
- HENRY MARTYN: HIS LIFE AND LABOURS—CAMBRIDGE, INDIA, PERSIA.—By Jesse Page, author of "Samuel Crowther," etc., etc.
- Sabbath-School Worker.**—A sixteen-page monthly, devoted to the Sabbath-school in general, and especially the motives and methods to be employed by officers and teachers in the various departments of Sabbath-school work. An indispensable aid to all who desire to become efficient labourers in this important field, whether officers or teachers. Published at Oakland, California, U.S.A. Per year 1 6

From the Field.

AUSTRALIAN S. D. A. CONFERENCE.

HELD AT NORTH FITZROY, MELBOURNE, AUSTRALIA, JAN. 6-15, 1893.

THE fifth session of the Australian Conference of Seventh-day Adventists was convened January 9, 1893, in Temperance Hall, Rae Street, North Fitzroy. The President, A. G. Daniells, presided. The proceedings were begun with devotional exercises.

Eight churches were represented by thirty-three delegates. The minutes of the last Conference were read.

At the request of Bro. R. Hare, the Parramatta church was admitted into the Conference; and the Prahran church at the request of the elder.

Bro. W. C. White called attention to the action of American Conferences in appointing a committee on delegation to consider the question of filling up the representation of churches that had failed to send delegates. In harmony with his remarks, the chair was empowered to appoint a committee of three for this purpose, and the following were appointed: James Smith, T. Whittle, and John Higgins.

The chairman remarked that he was thankful for the good things God had done for us during the year,—in preserving our lives, in blessing us temporally, and in the new life infused into our churches. He also referred at length to the labours of colporteurs, canvassers, ship-missionaries, and ministers. Interesting reports from the ministers followed.

The chair was requested to appoint the various committees, and did so as follows: Committee on Nominations: H. Muckersy, J. Higgins, D. Steed; on Resolutions: L. J. Rousseau, James Smith, T. Whittle; on Credentials: R. Hare, G. B. Starr, James Smith; on Auditing: E. Theobald, H. Muckersy, W. Bell, J. Higgins, Enoch Smith, W. Tulloch; on Examination of Books: L. J. Rousseau, A. Reekie, N. D. Faulkhead.

Adjourned to call of chair.

SECOND MEETING, JAN. 11, 1893, 10:30 A.M.—The Committee on Credentials of Delegates recommended that Mrs. A. Reekie be appointed as a delegate for Sydney, and Mrs. Wilson for Adelaide. The recommendation was adopted.

The Committee on Resolutions reported as under:—

1. *Resolved*, That we approve the action of the Conference Committee in encouraging Elder Tenney to attend the General Conference as our delegate to represent the educational and publishing interests in Australia; and that this Conference contribute £40 toward the expenses of the trip.

2. *Resolved*, That we recommend to the Conference Committee that they provide for holding a general convention once a year in the following colonies: New South Wales, Tasmania, South Australia, and Victoria; and suggest that, as far as is consistent, these be held after the close of each quarter; and further—

Resolved, That the programme of these conventions shall include Bible study, devotional meetings, consideration of duties of church officers, and instruction in tract society and Sabbath-school work.

3. *Resolved*, That Art. 2, section 1., of the Constitution be amended to read as follows: "The officers of this Conference shall be a President, Vice-President, Secretary, Treasurer, and an Executive Committee of seven (7), of which the President and Vice-President shall be members; and they shall be elected annually."

4. *Resolved*, That we recommend that the Executive Committee fix a regular day for meetings, such meetings to be held at intervals of not more than one month; and further—

Resolved, That in the opinion of this Conference it is desirable that a majority of the persons nominated as members of the Committee be able to give reasonable attendance at its meetings.

5. *Resolved*, That a regular correspondence with the

churches be conducted by the Secretary, giving the most interesting items relative to the advancement of the truth and any points of interest the Committee may deem desirable.

6. WHEREAS, The withdrawal of Elder Curtis together with the protracted absence of Elder Tenney has reduced our number of labourers in this field, and whereas there are two large colonies, viz., Queensland and Western Australia, which ought to be entered at once, and whereas the Australian Conference has neither the means nor the men at its disposal, therefore—

Resolved, That we petition the Foreign Mission Board to assist us to enter these promising fields without delay.

7. WHEREAS, It is helpful to our members in every part of the Conference to become acquainted with the progress of the work in various parts of the field, therefore—

Resolved, That the ministers and field agents be asked to supply as far as possible monthly reports of such progress to the Conference Committee.

8. WHEREAS, One of the main objects of our educational system is to prepare labourers for the Master's vineyard, and—

WHEREAS, The efficiency of these workmen will be greatly increased by familiarity with the customs of the people for whom they labour, therefore—

Resolved, That we recommend that students of the Australian and New Zealand Conferences obtain their education in the Australasian Bible School, in preference to going to America.

9. *Resolved*, That the Conference Secretary be a member of the Conference Committee.

The report was received, and a motion carried to consider the resolutions separately.

The first resolution was adopted after remarks by the chairman and others.

The chairman called upon the Committee to explain the second resolution. L. J. Rousseau responded. It was also stated by Bro. James Smith that but little additional expense would be incurred in giving effect to the resolution. W. C. White, J. Higgins, R. Hare, G. Foster, and the chairman spoke in favour of the resolution, which was adopted. Resolutions 3, 4, and 5 were carried.

Adjourned to call of chair.

THIRD MEETING, JAN. 12, 1893, 10:30 A.M.—The Committee on Organisation made the following recommendations on school management, etc.:—

1. That the school be conducted during 1893 by the Australian Conference, and that its management be entrusted to a Board of seven persons, elected at this session.

2. That the Board of Managers also act as a Committee on Plans of Organisation.

3. That an outline of the general plan of organisation which seems most feasible be submitted to the General Conference for criticism, and that these plans be framed in harmony with the following suggestions:—

(a.) That the management of the school, and the control of whatever property, real and general, it may acquire, be vested in seven trustees.

(b.) That these trustees be elected as follows: Four by the Australian Conference, two by the New Zealand Conference, and one by the General Conference.

(c.) That a Committee of Counsel of fourteen members be chosen by the aforementioned Conferences, in the same proportion, viz., eight by the Australian Conference, four by the New Zealand Conference, and two by the General Conference.

(d.) That the Committee of Counsel shall meet at least twice a year, with the trustees, for the consideration of general plans, courses of study, appointment of teachers, etc.

(e.) That a Deed of Trust be drawn up providing for the legal management of the school on these lines, and providing for proper adjustment of the election, in case the Australian Conference is at some future time divided into two or more Conferences.

The Committee on Location in reply to a question as to their intentions in regard to the location of the school, said, it was very likely that some changes would be made in this matter after the next school term. It was evident the question of climate should receive earnest consideration in view of the possibility of students coming from Polynesia to the Australasian Bible School. This question of location was deferred till a future meeting.

The Committee on Organisation asked that their report lie on the table till next meeting. It was agreed it should be so. Adjourned.

FOURTH MEETING, JAN. 13, 1893, 11 A.M.—The sixth resolution was submitted for discussion. Bro. Wainman spoke in regard to the prospects in Queensland, and Bro. Salisbury of his impressions of Western Australia as a suitable field, when passing through there. Bro. Stockton presented his experiences in Western Australia, while there among the people, in regard to spiritual things, and expressed his belief that some one should be sent there. The resolution was carried.

The President expressed his pleasure that the seventh resolution had been presented, because the hope of getting these regular reports from labourers was more bright now than before, as the request would come to labourers not from the Executive Committee, but from the Conference. Carried.

In the discussion which followed the reading of the eighth resolution, Bro. Rousseau and Bro. Baker made some earnest remarks on the necessity of colonial brethren getting the education in this country. Bro. Starr informed the Conference that the President of the General Conference was in favour of the subject of the resolution. The chairman remarked that when we had no school, he always used his influence to induce Australian youth to go to American schools; but now that our own school was established, he felt that our people should give it their unqualified support, and make it a success. Bro. Starr stated that our people were more fully feeling the importance of withdrawing their children from the influence of the State schools, and placing them where they can be helped by the precious truths of God's Word, and finally develop into labourers for the Lord's vineyard. Bro. Hare gave them measure his hearty support. It was carried unanimously.

Resolution nine was also discussed and passed by vote.

The following is the report of the Nominating Committee: For President, A. G. Daniells; Vice-President, W. C. White; Secretary, James Smith; Treasurer, Echo Publishing Company; Conference Committee, Geo. B. Starr, H. Muckersy, D. Steed, A. Reekie. The report was adopted.

The Committee on Credentials and Licenses recommended: For credentials, A. G. Daniells, G. C. Tenney, G. B. Starr, David Steed, L. J. Rousseau, Robert Hare, W. L. H. Baker; for ship-missionary license, Jesse Pallant.

Adjourned to call of chair.

FIFTH MEETING, JAN. 15, 1893, 11:45 A.M.—A motion to waive the reading of the minutes was carried. The chairman brought forward the report of the Committee on Organisation for the school. It was re-read; a discussion followed, and the report was adopted.

The chairman announced that the meeting was opened to the delegates to introduce any questions of interest which had a bearing upon the work. Several of the delegates called particular attention to promising fields of labour for ministers. Amongst the places mentioned were Beechworth, Victoria; Broken Hill, Sydney, and Parramatta, New South Wales; South Australia; Hobart, Tasmania; and Queensland. The President remarked how difficult it would be to give attention to even a few of the requests made, owing, as the delegates knew, to the want of both men and means. It was decided to leave the consideration of the suggestions made by the delegates in the hands of the Executive Committee.

The chairman next submitted the report of the Committee on Credentials and Licenses to the delegates. A vote was taken on each name and carried in the affirmative.

AUSTRALIAN TRACT SOCIETY.

THE fifth session of the Australian Tract Society held its first meeting in Temperance Hall, Rae St., North Fitzroy, Jan. 9, 1893. The meeting was opened with prayer by Bro. Starr, after which the minutes of the last annual session were read and accepted.

The President then reviewed the work of the past year, and said that the nearer we come to Christ, the more anxious we shall be to carry the light of truth to others. He longed to see every follower of Christ take hold of the work with fresh zeal.

The field agent's report was then called for, and read by Bro. Whittle, who stated that when the work began, the staff only consisted of seven agents, three in Queensland, and four in New South Wales. Some time was spent in training fresh workers at Parramatta. Our staff at the present time consists of twenty-five agents, six of whom have recently joined us from the school. All are of good courage in the Lord. The monthly sales had increased during the six months from £212 to £504.

Bro. Daniells spoke of the work being done in Sydney with the BIBLE ECHO, and Bro. Steed gave some interesting particulars of the work done with that paper by Bro. Rowland, who is selling between thirty and forty dozen a week. Bro. White spoke of the advantages of selling rather than giving the paper, and moved that a large committee be appointed to consider the best plans for increasing the circulation of the BIBLE ECHO. This motion was carried. It was voted that the chair appoint the usual committees. Meeting adjourned to call of chair.

The second meeting was held Thursday evening, Jan. 12. The minutes of the previous meeting were read and accepted. The chairman then called upon the ship missionary, Bro. Pallant, to give a report of the twelve months' work done in Sydney. He spoke of ships from all nations being anchored in the Sydney harbour; and as many of them were alongside of private wharves, they found they needed a boat to reach them. This was supplied by the friends in Sydney, and has been named the *Missionary*. It is now a familiar sight in Sydney waters. He spoke of interesting Bible-readings held on board ships, and also of the difficulty of selling books to sailors on account of their having so little money. The most of them are paid at the port where they are discharged, that usually being the place of embarkation. He and Bro. Robertson had visited three hundred ships, and files of the Echo had been placed on board of steamers and sailing ships going to many parts of the world.

Elder Daniells spoke of the interest that had been taken in this work during the week of prayer, and also of its importance, as by it we can reach hundreds of people, the greater part of whose lives are spent on board ship. He said that £60 had been donated during the week of prayer for mission work. He requested the earnest prayers of all our people on its behalf.

The Committee on Resolutions presented the following report:—

WHEREAS, Elder Haskell has prepared a series of Bible-readings on the subject of foreign mission work, and the General Conference has generously supplied us with a sufficient number so that we can furnish one to each family that will diligently study them; therefore—

Resolved, That we recommend that all our people obtain these readings, and use them in harmony with the plan suggested by the General Conference.

Resolved, That as the Echo Publishing Co. have prepared a series of tracts on practical subjects, such as the Plan of Salvation, Privilege of Prayer, etc., we recommend that our people use these in their missionary work.

Resolved, That we approve of the publication of the *Messenger* for gratuitous distribution on ship board, in market places, etc.

Resolved, That we approve of the action taken by the Australian Tract Society in establishing its office at Sydney and in taking charge of the subscription book business in New South Wales and Queensland.

Resolved, That we approve of the action of the directors of the Australian Tract Society in requesting the Foreign Mission Board to send us a corresponding secretary, and suggest that if necessary a further effort be made to secure this assistance.

The third meeting convened Jan. 13, 1893. After the reading of the minutes of the previous meeting, the consideration of the remaining resolutions was resumed. When there had been a free exchange of thought, each resolution was voted upon separately, and adopted.

The Committee on Nominations presented their report, as follows: For President, A. G. Daniells; Vice-President, W. C. White; Secretary and Treasurer, A. Reekie; Corresponding Secretary, Mrs. M. E. Daniells. Elder White's time being fully occupied, it was moved and seconded that the name of L. J. Rousseau be substituted for W. C. White's as Vice-President. Carried. Directors: Victoria, W. L. H. Baker; South Australia, A. H. Rogers; Tasmania, James Shannan; New South Wales, T. Whittle. As A. H. Rogers is engaged in the colporteur work, it was agreed that Bro. Higgins' name be substituted as director for South Australia.

It was moved and seconded that Bro. John Bell, Jr., audit the books of the society. Carried. Meeting adjourned to call of chair.

The fourth meeting convened Jan. 15. After the reading of the minutes of the previous meeting, the balance sheet was considered; but as the books had not been audited, it was referred to the board of directors.

The committee appointed to consider the best means for circulating the BIBLE ECHO submitted the following report:—

Resolved, That we again call the attention of our people to the BIBLE ECHO as a missionary paper, and that we appeal to them to renew and increase their efforts in behalf of its circulation within the sphere of their influence; also that we ask the officers of this society to instruct the members in the various plans for selling the journal, and the advantages that these plans have over loaning or giving it away.

And further, we recommend that faithful men be instructed to work the country towns by taking subscriptions for a short time, in connection with the sale of pamphlets and tracts.

That a field agent be appointed, whose duty shall be, 1. To demonstrate by personal experience the practicability of selling the BIBLE ECHO; 2. To visit the various churches and encourage the members to engage in this work; 3. To appoint and instruct others to work throughout the colonies.

That the Conference and the Echo Publishing Company unite with the directors in sharing the expenses of this agent.

That we ask the directors to give early attention to the execution of these plans.

On the motion to adopt being carried, the meeting proceeded to consider each recommendation. The resolution was carried.

After some interesting particulars had been given of different ways in which the youth of the churches had been induced to become interested in missionary work, Bro. White moved that the board of directors be requested to formulate plans for the management of local societies, and a youths' section of the same. Carried.

The meeting then adjourned *sine die*.
A. Reekie, Sec. A. G. DANIELLS, Pres.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

A report from the Committee on School Management was handed in, but after some discussion was referred to the Committee for further consideration.

The chairman made some pleasant remarks upon the kind spirit prevailing in the deliberations of the Conference, and the meeting adjourned till the evening.

The Conference resumed its sitting at 8:30 p.m., Jan. 15, 1893.

The School Committee presented the following report: Committee on School Management: A. G. Daniells, W. C. White, L. J. Rousseau, James Smith, C. P. Michaels, J. Bell, Jr., H. Muckersy; on Location, A. G. Daniells, R. Hare, T. Whiteman, D. Lacey, H. Muckersy, N. D. Faulkhead. Adopted.

The Committee on Resolutions presented the following, which were carried by voting upon each separately:—

10. WHEREAS, A great many of our books have been sold in the colonies, and in view of the many indications there are that these fields are now ready for the living worker, therefore—

Resolved, That encouragement be given to suitable persons to prepare themselves to enter these fields as Bible workers, and that means be taken for the training of such workers.

11. WHEREAS, The tithe is the means God has provided for the support of his ministers, and whereas He has promised a blessing upon those who bring all the tithes into the storehouse, therefore—

Resolved, That this Conference express its deep regret at the serious neglect of this duty by many members, as evidenced by the reduced amount received during the past year.

MONTHLY COUNCIL MEETINGS.

WHEREAS, Many souls are lost to the cause of God for lack of proper encouragement, exhortation or reproof from those whose duty it is to look after the flock, therefore—

Resolved, That we strenuously urge the officers of every church and of the Sabbath-school and missionary society connected therewith, to meet together for prayer and counsel as often as once a month; and that proper steps be taken by the officers to ascertain the spiritual standing and temporal needs of every member; and that careful consideration be given to those who become interested, so that assistance may be rendered when necessary.

MINISTERS' ACCOUNTS.

Resolved, That in order to facilitate the auditing of Conference accounts, ministers be asked to send a statement of labour, receipts, and expenses to the Secretary quarterly.

WHEREAS, There are several committees and boards for the supervision of various lines of work in Australasia, about the appointment of which the General Conference would cheerfully receive the opinion of the brethren in this country, and—

WHEREAS, We have sent a delegate to the General Conference who will wish to receive more complete counsel regarding the plans and requirements which we have to submit to that Conference than we can formulate before the close of this session, therefore—

Resolved, That we appoint the Executive Committee of the Conference, Tract Society, School, and Publishing House as a committee of counsel with instructions to meet as soon as possible and prepare recommendations to be submitted by our delegate to the General Conference, regarding the above mentioned matters.

It was proposed and carried that the thanks of the delegates be given to the Melbourne church for their entertainment.

The meeting then adjourned *sine die*.

JAMES SMITH, Sec. A. G. DANIELLS, Pres.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1892.

No. of reports returned	-	-	86
" " missionary visits	-	-	1,371
" " letters written	-	-	361
" " letters received	-	-	46
" " Bible-readings held	-	-	127
" " present at readings	-	-	409
" " of subscriptions for periodicals	-	-	17
" " periodicals distributed	-	-	2,249
" " pages of books and tracts sold	-	-	9,971
" " " " " " loaned	-	-	19,972
" " " " " " given away	-	-	13,488
Amount of fourth-Sabbath collections, £17 19s. 1d.			

MRS. M. E. DANIELLS, Corresponding Sec.

Health & Temperance.

THE TEMPERANCE SHIP.

TAKE courage, temperance workers,
You shall not suffer wreck
While up to God the people's prayers
Are rising from your deck.
Wait cheerily, temperance workers,
For daylight and for land;
The breath of God is in your sails,
Your rudder is his hand.
Sail on! sail on! deep freighted
With blessings and with hopes;
The good of old, with shadowy hands,
Are pulling at your ropes.
Behind you holy martyrs
Uplift the palm and crown;
Before you, unborn ages send
Their benedictions down.
Courage! your work is holy,
God's errands never fail;
Sweep on through storm and darkness,
The thunder and the hail!
Work on! sail on! the morning comes,
The port you yet shall win;
And all the bells of God shall ring
The ship of temperance in.

—Whittier.

HYGIENIC AGENTS.

UNDER this head we shall consider the remedial properties and applications of *water, air, light, heat, electricity, exercise, food, and mental influences*. These agencies are termed *hygienic*, because they are not only useful in disease in aiding in the restoration of health, but are also essential to the maintenance of life and health at all times. Of all the remedies employed in the treatment of disease, these are the most important, and will receive first attention for the following reasons:—

1. Because a great share of the maladies to which human beings are subject arise from disturbances in the relations of these agents to the human system, which only need to be regulated to effect a cure of the disease.
2. Because they sustain to the vital organs friendly rather than hostile relations, and harmonise with its processes in a most admirable manner.
3. In consequence of these facts the remedies comprised in this class are those which are least expensive to the system, since they will accomplish the results desired with the least expenditure of vitality. On this account they are to be recommended above all others, and should be employed to the exclusion of all others when accessible, and when they are capable of meeting the requirements of the case in hand.

WATER.

In order to understand the relations of water to the system as a remedial agent we must become acquainted, in some degree at least, with its physical properties. Water exists in three states; viz., as a solid, in the form of ice; as a liquid, its most common form; and as a vapour, in the form of steam. When in the last condition, the gaseous, it is invisible. That to which the term steam is very commonly applied, is not steam, but water in a state of fine division, or mist.

Below 32° F., pure water exists in the form of ice. Between 32° and 212°, it is a liquid. At 212° it is converted into vapour. Water slowly evaporates at all temperatures below 212°, being absorbed and held in solution by the air.

Water possesses the greatest specific heat of any substance. By specific heat is meant the actual amount of heat required to elevate its

temperature a given number of degrees. For example, it requires ten times as much heat to raise a pound of water 1° in temperature as to elevate a pound of copper 1° in temperature. To raise the temperature of a pound of lead 1°, requires only one-thirtieth as much heat as to produce the same effect upon a pound of water. Water absorbs more heat by elevation of temperature than any other substance. In passing from the solid to the liquid state, it absorbs a vast amount of heat without any elevation of temperature. The same thing occurs in the conversion of water into steam or vapour by evaporation. In the evaporation of one pound of water, as much heat is absorbed, or rendered latent, as would suffice to raise nearly a thousand pounds of water one degree in temperature. This heat is abstracted from surrounding objects; and, hence, evaporation is one of the most powerful means of producing cold. The effect is the same, no matter what the temperature at which evaporation occurs.

Water is not the best conductor of heat, but it conducts much more readily than air, and readily communicates its heat to bodies with which it comes in contact, also abstracting heat when of a lower temperature, when changing from a solid to a liquid state, or from the liquid to the gaseous condition.

One of the most useful properties of water is its power to dissolve numerous substances, its solvent properties being nearly universal. To this property it owes its value as a cleansing agent, as also its value as a means of aiding nutrition by dissolving and circulating the nutritive elements required for the sustenance of the body, and washing away from the tissues the waste products resulting from their activity. It is also to its solvent properties, as we shall show, that some of its most important remedial applications are attributable.

The Physiological Effects of Water.—The effects of water upon the human system are the results of the operation of its physical properties in conjunction with the vital forces. As with all other agents, its effects may be either local or general, according to the mode of application. Different effects are also produced, according as the administration is internal or external. Many other modifying circumstances, as age, sex, and physical condition, affect the results in a greater or lesser degree.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

RULES FOR RIGHT LIVING.

1. KEEP the body clean. The countless pores of the skin are so many little drain tiles for the refuse of the system. If they become clogged, and so deadened in their action, we must expect to become the prey of ill-health in some of its countless forms. Let us not be afraid of a wet sponge and five minutes' brisk exercise with a bath towel every night and morning.

2. Devote eight hours out of the twenty-four to sleep. If a mother is robbed of sleep by a wakeful baby, she must take a nap some time during the day. Even ten minutes' repose strengthens and refreshes, and does good "like a medicine." Children should be allowed to sleep until they awake of their own free will.

3. Avoid over-eating. To rise from the table able to eat a little more is a proverbially good rule for every one. There is nothing more idiotic than forcing down a few mouthfuls, because they happen to remain on one's plate, after hunger is satisfied, and because they may be "wasted" if left! It is the most serious waste to overtax the stomach with even half an ounce more than it can take care of.

4. Avoid foods and drinks that plainly "disagree" with the system. Vigorous outdoor workers should beware of heavy, indigestible suppers. Suppers, if eaten at all, should always consist of light, easily digested foods—being so soon followed by sleep, and the stomach being as much entitled as the head to profound rest. The firmness to take such food and no other for this last meal of the day can be easily acquired, and the reward is sound sleep, a clear head, a strong hand, and a capital appetite for breakfast.

5. Never wear at night the undergarments that are worn through the day.

6. Cultivate sunlight and fresh air.

7. Have something for the mind to feed upon, something to look forward to and live for, besides the round of daily labour or the counting of profit and loss. If we have not any talent for writing splendid works on political economy or social science, or the genius for creating a good story or a fine poem, the next best thing—and in fact almost as good a thing—is to possess an appreciation of these things. So have good books and good newspapers, and read them—if only in snatches—and talk about them at dinner-time or by the evening fire. Cultivate choice flowers and fruits, and help some poor neighbour to seeds and cuttings, or take an interest in bees, or fine poultry, or trout culture, and study always farm and household science, and take advantage of the new and helpful things that are every little while coming to light.

8. Live in peace! Fretting, worrying, borrowing trouble, giving way to temper, and holding long, bitter grudges; all these affect the liver, poison the blood, enlarge the spleen, carve ugly lines on the face, and shorten life! Try to be half as wise as that little creature the bee, who takes all the honey she can find, and leaves the poisons to themselves.—*Mrs. E. H. Leland, in Agriculturist.*

THE liquor traffic costs the people of the United States over a billion dollars [£200,000,000] a year, which largely comes out of the pockets of the workingmen. This billion dollars is worse than wasted; for it brings nothing but woe, crime, misery, pauperism, and death. Every dollar of the billion goes to support the most gigantic monopoly which ever cursed a nation. This billion of dollars, if spent for food and clothing, and other necessaries of life, would do away with three-fourths of the poverty, crime, and misery which now desolate the land.—*The Issue, Nashville.*

HEALTH AND TEMPERANCE PUBLICATIONS.

- Christian Temperance and Bible Hygiene.**—By Mrs. E. G. White. A volume of great practical importance from the pen of this well-known author. Presents clearly and fully her views on the important subjects of health and temperance. 268 pages. Cloth, marbled edges (postage 7d.) 5 0
Cloth, gilt edges " " 6 0
- Nasal Catarrh.**—By J. H. Kellogg, M.D. Ten lectures on this prevalent malady. Its Nature, Causes, Prevention and Cure, and Diseases of the Throat, Eye, and Ear due to Nasal Catarrh; with a chapter of choice Prescriptions. The work is embellished with a coloured frontispiece and six beautifully coloured plates, besides many illustrative cuts of the throat and nasal cavity in health and disease. 120 pages (postage 4d.)
Cloth 2 6
Paper covers, cheap edition 1 6
- Social Purity.**—An address, by Dr. J. H. Kellogg; to which is added an address by Mrs. E. E. Kellogg on the Purity Pledge. New and enlarged edition, paper covers, 74 pages (post free) ... 1 0
- Uses of Water in Health and Disease.**—By J. H. Kellogg, M.D. A practical treatise on the bath, its history and uses. 136 pages (postage 4d.)
Cloth 2 0
Paper covers 1 6

Publishers' Department.

A USEFUL BOOK.

THE HONOUR DUE TO GOD. BY E. J. WAGGONER.

THIS is a candid examination of the subject of tithes and offerings, presenting the claims of God in this direction in a new and interesting way, and showing what the Lord expects from his people as an acceptable manifestation of their gratitude for his gifts and care. The arguments are clear and concise, and the little work is a plain and faithful presentation of the teaching of God's Word on this important subject. It should be in every house, and should be carefully studied by all who love the Lord and his appearing. A pamphlet of 64 pages. Price (post free), 6d.

PUBLIC SERVICES.

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

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

AGENTS.

ORDERS may be addressed to any agent in the following list:—
Adelaide.—John Higgins, Young Street, Parkside, Adelaide.
Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.
New Zealand.—Tract Society, Banks Terrace, Wellington.
Sydney.—Australian Tract Society, 76 Pymont Bridge Road, Glebe, Sydney.
Tasmania.—J. G. Shannan, 170 Murray St., Hobart.
United States.—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

COMMENCEMENT OF SABBATH.

ADELAIDE: Feb. 17, 6.55; Feb. 24, 6.46.
 HOBART: Feb. 17, 7.1; Feb. 24, 6.51.
 MELBOURNE: Feb. 17, 6.56; Feb. 24, 6.47.
 NEW ZEALAND: Feb. 17, 7.0; Feb. 24, 6.50.
 SYDNEY: Feb. 17, 6.51; Feb. 24, 6.43.

Christ and His Righteousness.—By E. J. Waggoner. The following is a brief synopsis of the contents: How Shall We Consider Christ?—Is Christ God?—Christ as Creator—Is Christ a Created Being?—God Manifest in the Flesh—Important Practical Lessons—Christ the Law-giver—The Righteousness of God—The Lord Our Righteousness—Acceptance with God—The Victory of Faith—Bond Servants and Freemen—Practical Illustrations of Deliverance from Bondage. Ingrain paper covers, 96 pages (post free) 1 0

Steps to Christ.—By Mrs. E. G. White. The rare ability of the author in the presentation of the Scripture truth has never been used to better advantage than in this little work. "Steps to Christ" is not alone suitable as a guide to the inquirer and young convert, but is rich in thought and suggestion for the most mature Christian. Some idea of its scope and practical character may be gathered from the following table of contents: 1. The Sinner's Need of Christ. 2. Repentance. 3. Confession. 4. Consecration. 5. Faith and Acceptance. 6. The Test of Discipleship. 7. Growing up into Christ. 8. The Work and the Life. 9. A Knowledge of God. 10. The Privilege of Prayer. 11. What to Do with Doubt. 12. Re-joining in the Lord. Post free as follows:—
 Cloth binding, silver stamp 2 6
 " " gold stamp 3 0
 " " gold stamp, gilt edges 3 6

Prophetic Lights,

—OR—

THE TESTIMONY OF THE CENTURIES.

THIS new work, as its title indicates, treats of some of the leading prophecies of both the Old and the New Testament, showing the exact fulfillment of the predictions of the Bible concerning Egypt, Tyre, Babylon, Meho-Persia, Greece, and Rome. Also of the prophecies concerning the First Advent of Christ, which

PROVE THE INSPIRATION OF THE BIBLE,

And give assurance that other prophecies which are noted will as surely and exactly be fulfilled. Its design is to remove some of the covering that has been thrown over prophecy by human speculation, so that its clear light may shine out. This has been done by letting the BIBLE TELL ITS OWN STORY, in its own language. No theories are advanced; but the plain predictions are laid side by side with the well-attested historical facts which show their exact fulfillment. To the student of Bible prophecy it will be found an invaluable aid, and to the general reader a source of much instruction and information. It is nicely printed on heavy paper, and embellished with

HANDSOME ENGRAVINGS,

many of which were designed especially for this work. The size is large octavo, nearly 200 pages, including engravings, and upwards of twenty illustrated chapter and subject headings, etc.
 ECHO PUBLISHING CO., NORTH FITZROY.

JUST THE THING FOR A PRESENT.

Sunbeams of Health and Temperance,
 BEAUTIFULLY ILLUSTRATED.

This work contains the result of many years' research on the part of the author, and is full of sketches which are very amusing and at the same time instructive and entertaining. One section of the work is entitled

THE HABITATIONS OF MEN.

Beginning with a New Guinea pile village, the author describes some of the primitive methods of building a house, and the strange and curious styles of building in use now amongst the different tribes and nations of the earth; also giving a description of a

HEALTHY HOME AND HOW IT SHOULD BE BUILT.

A most interesting account of some of the strange customs and manners of these people is also given, and their food and what we live on are contrasted.

DAME FASHION AND HER SLAVES,

Sketching the peculiarities of dress adopted by Ancient and Modern Nations, and the relation of dress to health. It contains also

INTERESTING TALES FOR OLD AND YOUNG,

TEMPERANCE ANECDOTES, HEALTH HINTS, AND SHORT SKETCHES. OVER 200 PAGES, ILLUSTRATED WITH HUNDREDS OF ENGRAVINGS,

Many of which are full page, and five of which are beautiful Colored Plates. Size 10 x 12 in.
ONE OF THE MOST INTERESTING VOLUMES EVER PUBLISHED.

Sent anywhere by Post for 10s.

ADDRESS, ECHO PUBLISHING COMPANY, NORTH FITZROY.

LIFE OF WILLIAM MILLER, Life of Capt. Joseph Bates.

WITH PORTRAIT.

BY J. WHITE.

COMPRISING Sketches of the Public Labors and Christian Experience of this remarkable man, and giving a true presentation of the leading events of his life.

FROM CABIN BOY TO CAPTAIN AND OWNER.

THIS book is read with the deepest interest by both old and young. It contains the record of a sea-faring life of twenty-five years, and records the

THE CHARACTER OF THE GREAT

SECOND ADVENT MOVEMENT,

THRILLING ADVENTURES & FEARFUL DANGERS

In which he acted so prominent a part, is also set forth, showing clearly that he was not a mere enthusiast, but a man of calm judgment, though very much misunderstood. His career as a farmer, his conversion, and his arduous labors as an evangelist, are all set forth, and the history of the movement which swept over the world in 1844, the nature of the mistake made, and their great disappointment, are all given in this work.

through which he passed; how he was pressed into the British service, and after spending many years on a Man-of-war and as a Prisoner of war, how he escaped, and his after successful career on a merchantman. It also gives an account of his conversion while on the ocean, his noble stand in the cause of temperance, and the triumphant close of his long and useful life.

EVERY FAMILY SHOULD HAVE A COPY

410 pages.

320 pages.

The Bible Echo.

Melbourne, Victoria, February 1, 1893.

CONTENTS OF THIS NUMBER.

POETRY.	
Satisfied	34
Thanks-giving	34
The Temperance Ship	45
GENERAL ARTICLES.	
Pompeii	33
Read Your Bible	34
The Privilege of Prayer	34
The Importance of the Sabbath	35
"Science" and the Bible	35
Hit or Miss	35
A Glorious Doctrine	36
Fellowship	36
Mountains and Lakes of Switzerland	37
God's Love	37
THE HOME CIRCLE.	
The Two Mothers	38
Power of a Looking-glass	38
USEFUL AND CURIOUS.	
Beginning of Railways	39
In Cholera Times	39
EDITORIAL.	
Notes of Travel	40
Strength to Overcome	40
Protestant Missions in Japan	41
The Assyrian Kingdom	41
The Australian Conference	42
Be of Good Courage	42
BIBLE STUDENT.	
Sabbath-school Lessons	43
Fifteen Facts Regarding the Sabbath of the Lord	43
The Word of God a Witness	43
FROM THE FIELD.	
The Australian Conference	44
The Australian Tract Society	44
HEALTH AND TEMPERANCE.	
Hygienic Agents	46
Rules for Right Living	46
PUBLISHERS' DEPARTMENT	
47	
EDITORIAL NOTES	
43	

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.

THE Australian Conference closed a very pleasant and, we believe, profitable session on Jan. 15. The weather during the session was all that could have been desired. The delegates all seemed pleased with their work, and returned to their homes of good courage in the Lord. It is our privilege to make this the best Conference year that we have yet experienced.

Mrs. E. G. WHITE, accompanied by her copyist and Bro. and Sr. Starr, left for Sydney by the express Thursday evening, Jan. 26. The company are on their way to New Zealand to visit the churches, and attend the camp-meeting to be held the latter part of March. They will spend a week with the church at Parramatta before sailing. It is expected that they will be absent from Australia about four months.

In the distribution of labourers for the first part of the present Conference year, it has been decided that A. G. Daniells, for a time, locate in New South Wales, where he will give special attention to the interests of the Australian Tract Society and to the ship mission. W. C. White and G. B. Starr will attend the New Zealand Conference. D. Steed and R. Hare are to continue evangelistic effort in the vicinity of Parramatta. L. J. Rousseau will labour in the interests of the work in Melbourne, and W. L. H. Baker in Tasmania.

WE have received most encouraging reports from all the churches respecting the week of prayer services. A partial report appears in this paper, and further items will be given in our next issue. An earnest request comes in to have some of the readings that were given during the week printed in the BIBLE ECHO. This we shall endeavour to do.

THE church recently organised by Brn. Steed and Hare in Parramatta was well represented by delegates at our late Conference. We were pleased to meet these new brethren, and shall watch with interest the progress of the cause in their corner of the harvest field.

FROM the report of the Australian Tract Society it will be seen that a resolution was passed at the late meeting approving of the publication of the *Messenger*. This little paper is very useful for gratuitous distribution, as the articles are short and pointed, and the price is low. Six numbers have been issued, and others will appear promptly. Order in quantities.

A NEW book that has just been received is entitled, "Bible Object Lessons and Songs for Little Ones," by F. E. Belden and Miss Lillie E. Affolter. It contains lessons on the life and words of Christ, with suggestions for teaching, outline drawings, beautiful pictures, and appropriate songs set to music. The kindergarten material called for in teaching the lessons is supplied in three small boxes at a moderate extra charge. While the lessons are most profitable, they will be a delight to the little ones, either in the home or at the school. The book contains 155 pages, and is beautifully printed.

It may be ordered through this Office. Prices: Green and gold, 10s. 6d.; aluminium and brown, 12s. 6d.; plain cloth, 8s. 6d.; board covers, 6s. 6d.

THE WEEK OF PRAYER.

A. G. DANIELLS.
ADELAIDE.

It was my privilege to be with the Adelaide church. During the week we held seventeen meetings. The evening services and part of those held during the day were well attended. We followed the programme quite carefully, and never did subjects seem more appropriate and stirring to us than those presented. Every one seemed to be meat in due season, and a general request was made to have them published in the ECHO. We met at the church each day at 6 P. M. for prayer. These were the best meetings we held. The Lord came feelingly near, and blessed all who assembled. We became convinced that a "week of prayer" should be just what its name indicates.

Much interest was manifested in the island mission work, and £9 2s. 6d. was pledged towards its support. This was encouraging considering the fact that this church had but recently raised over £100 for the school fund. And further, the brethren decided to start their church work for 1893 free from debt. The first day of the year found their poor fund, incidental fund, tract society, and Sabbath-school free from debt. The Lord bless the Adelaide church for this noble example. We hope others will follow in their footsteps. The officers for the coming year were elected, and a large measure of the Lord's Spirit rested upon us at the ordination service. A full list of delegates to the Conference was elected; but on account of the expense, only a part of the number could attend the general meetings.

In conversing with my brethren, I hear good reports from all. Bro. Baker writes as follows of—

BISMARCK, TASMANIA.

The week of prayer in the Bismarck church was a season of refreshing from the presence of the Lord. Its occurrence on the holidays, when the majority of people are seeking only the pleasure of themselves and their friends, was no doubt deemed unfortunate at first, especially as this was our first effort. But as personal interests were yielded, and the members individually began to seek the Lord for his blessing, He came very near by his Holy Spirit. First, neglected duties, the withholding of tithes, and unpleasant personal feelings, divisions, etc., were revealed as existing. As confession and restitution began to be made, the way was opened for the Lord to come still nearer.

The meetings were well attended. It was our privilege to hold a number of meetings with the children and youth, which seemed to be much appreciated. We were pleased to have with us for two evenings Elder Rousseau, who presented the school interests, in which the brethren were much interested. The sum of £8 was pledged in behalf of the school, and £1 rs. rd. in addition was donated as a Christmas offering to the Polynesian mission.

The church officers for the coming year were elected, and the elder ordained. Sabbath, Dec. 31, was a day to be especially remembered with grati-

tude by the church for the goodness of the Lord. A special call was made for those who felt that they had not been living just as they ought, and who would like to seek God anew, to come forward, when more than fifty responded. On the following day seventeen of these were buried with Christ in baptism, most of them youth. It was a solemn scene. May the blessing of the Lord rest upon the dear church at Bismarck, and bring them into "the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

These are encouraging words. Bro. Starr writes of BALLARAT.

It was our privilege to be at Ballarat during the first few days of the week of prayer, and we can testify that the Lord came very near to his people here. Hearts that the enemy had laid deep plans to separate, were fully united in the love of Christ, and his good Spirit wrought a deeper work upon all our hearts than we ever experienced before. The ordinances were celebrated and officers elected for the year 1893. Also a full delegation was elected to represent the church at the Australian Conference.

Two public meetings were held in Mechanic's Institute, on Sunday, Dec. 25; but on account of the holidays, the attendance was very small. At night only a very few were out, but the Lord assisted in preaching the Word, and the results have been good. A minister who was present has since embraced the truth fully, and has visited us at Melbourne, and with us here observed his first Sabbath.

The church paid off every financial obligation resting upon them, so as to begin the new year with a clean record.

Bro. Starr also reports for—

MELBOURNE.

The meetings here were held one week later than in other churches, and to avoid the expense and confinement of a hall, a tent was pitched and comfortably seated. All seemed to enjoy this change. The attendance was good, and light and blessing came into our meetings. As on New Year's day the people responded to Bro. A. T. Jones' article on Consecration, we experienced the sweet and precious influences of the Holy Spirit, which will mark this day as a bright spot in memory's hall as long as we are connected with the advancing work of God. Sister E. G. White spoke Sabbath and Sunday afternoons. The Spirit of God gave her more than usual freedom, and the people were helped by her words.

New Year's night and later the people brought their gifts to the Polynesian mission work, to the amount of £30 10s. 6d. and £5 or £6 pledges. This includes the donations at North Fitzroy and Prahran.

The opening of the Conference, Jan. 6, cut short the time allotted on the programme for the week's meetings; but at the same time added much to the interest and profit by the important and instructive exercises it was the privilege of this church to enjoy.

THE ominous war-cloud that hangs over Europe has again gathered blackness. Russia's military movements are threatening, and would seem to indicate a concerted attack on Germany by that country and France, while England's attention is to be occupied with the diversion that France has industriously worked up in Egypt. General Gourko, one of the most distinguished Russian officers, has expressed his belief that war is impending. This storm may blow over; but the final result is not hard to predict.

THE BIBLE ECHO,

A 16-page Religious and Family Journal,

PUBLISHED THE 1ST AND 15TH OF EACH MONTH

AT MELBOURNE AND WELLINGTON,

In the Interests of

MORAL CULTURE AND BIBLE TRUTH

PRICE, PAYABLE IN ADVANCE:

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

Address BIBLE ECHO, North Fitzroy, Melbourne, Victoria; or, Bank's Terrace, Wellington, New Zealand.
LONDON ADDRESS, 48 PATERNOSTER ROW, LONDON, E. C.

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