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POMPEII.—II.

H. P. HOLSER.

THIS week, our illustration presents a street in Pompeii. At the time of the great

tastrophe,—a shower of red-hot *rapilli*, or fragments of pumice stones of all sizes, which covered the town to a depth of seven or eight feet. Other showers of ashes and *rapilli* succeeded till the town was buried from fifteen to twenty feet deep. It is estimated that two thousand persons perished.

The eruption not only buried the town from sight, but changed the form of the mountain, and the whole region about it, so that the town could not be located by former descriptions of geographers. Before the

objects of interest. The enthusiasm awakened by these discoveries was universal, and has been the fruitful theme of poets and other writers, among whom mention may be made of Bulwer and Schiller.

“What won’st this?—we ask the limpid well,
O Earth! of thee, and from thy solemn womb
What yield’st thou? Is there life in the abyss?
Doth a new race beneath the lava dwell?
Returns the past, awakening from the tomb?”

The earth, with faithful watch, has hoarded all!”

The excavations were continued from time



STREET OF TOMBS, POMPEII.

eruption of Vesuvius in A. D. 79, Pompeii had from 20,000 to 30,000 inhabitants. The frightful agitations by sea and land and in the atmosphere had doubtless caused many to flee from the fated city before the eruption took place. Those remaining soon had further evidence of their danger in a dense shower of hot ashes, which covered the town to a depth of three feet. It seems that from this most of those remaining escaped; however, many returned, probably to secure valuables, and were caught by the next ca-

eruption, it was on the shores of the Mediterranean, but now it is over a mile inland; while the course of the neighbouring river, Sarno, was considerably changed. Seventeen hundred years passed away, and even the name was almost forgotten, until in 1748 a peasant discovered a statue and some bronze objects of art. This led to further research, which proved that they had discovered ancient Pompeii. Charles III. of Naples at once ordered extensive excavations made, which resulted in the discovery of many

to time, and are still carried on, nearly half of the town having been laid bare. It is in the form of an irregular ellipse, is surrounded by a wall, has eight gates, and is nearly two miles in circumference. To give some idea of the style of towns in those days, we quote the following: “The streets, bordered by pavement, are straight and narrow, not above twenty-four feet in breadth, the narrower lanes fourteen feet only. They are admirably paved with large polygonal blocks of lava. At intervals, especially at the cor-

ners, are placed high stepping stones, leading from one side of the pavement to the other, intended for the convenience of foot-passengers in rainy weather. The vehicles have left deep ruts in the causeways, which do not exceed four and a-half feet in width; and the horses' hoofs have made impressions on the stepping-stones, over which they were obliged to pass. At the corners of the streets are public fountains, decorated with the head of a god, a mask, or similar ornament. In the streets are frequently seen notices painted in red letters, referring generally to the election of municipal officers, and recommending some particular individual as *ædile* or *duumvir*. Trade-signs like those of the present day are very rare. On the other hand, an occasional 'phallus' is seen, for the purpose of averting the evil eye; and one or two large snakes, the emblems of the Lares, the gods of the hearth and of cross-ways, are very common. Stuccoed walls are often covered with *graffiti*, or roughly scratched drawings, resembling those with which our street Arabs still delight to decorate blank surfaces.

"The houses are slightly built of concrete (small stones consolidated with cement) or brick, and sometimes, particularly the corner pillars, of blocks of stone. The hasty and patched character of the construction is accounted for by the earthquake of 63. The numerous well-preserved staircases prove that the houses must uniformly have possessed a second and perhaps also a third storey. These upper portions, consisting chiefly of wood, have, with a single exception, been destroyed by the red-hot scoræ of the eruption.

"The houses were shops (*tabernæ*) or dwelling houses according as their rooms were turned to or from the street. . . . These shops were generally in no way connected with the back part of the house, and presented their whole frontage to the street, from which they could be separated by large wooden doors. Many of the shop-tables, covered with marble, and once fitted up with large earthen vessels for the sale of wine, oil, etc., are still preserved. At the back of the shop there was occasionally a second room, probably occupied by the shop-keeper, who in other cases must have lived in the upper part of the house, or in a different part of the town. . . . The absence of glass forms one of the chief differences between an ancient and a modern dwelling. The ancients therefore concentrated their domestic life in the interior of their houses, which presented to the street a blank wall with as few openings as possible, and these covered with an iron grating.

"The chief peculiarity of the houses is the internal court, which supplied the surrounding chambers with light, and was the medium of communication between them. Most of the Pompeian houses of the wealthy middle class are entered from the street by a narrow passage (*vestibulum*) leading to the court (*atrium*), which is surrounded by a covered passage, with the *impluvium*, or reservoir for rain-water, in the centre. The roof sloped inwards, and had an opening in the centre which afforded light and air to the court and the adjoining rooms."

The street in our picture gives a good idea of the pavements, side-walks, and fronts of the ruins; but unfortunately, none of the stepping-stones for crossing the street, or the grooves worn in the pavement by cart-wheels, are shown. Passing out of Pompeii by the Herculaneum gate, the finest of the town, we enter a large suburb, which

consists of one large street, with several others diverging from it on both sides. The principal street, the one shown in our picture, is called the Street of Tombs, and illustrates the Roman custom of burying the dead by the side of the high-road. This was the great military road from Capua to Naples, Herculaneum, Pompeii, and Reggio. The trees above the ruins at the left show unexcavated portions, and give some idea of how the whole appeared before the excavations began.

HE RULES THE STORM.

R. HARE.

Written on board the S. S. *Barcoo* during a storm.

THE Master sleeps on Galilee,	Mark 4:38.
While moaning night-winds fan his brow;	
Rougher the blast, and wilder still	Luke 8:23.
The storm sweeps on—a tempest now.	Matt. 8:24.
"Be still," He whispered. Wondrous words.	Mark 4:39.
That hushed the tempest's angry cry;	Ps. 107:29.
The billows sank to rest in smiles,	Luke 8:24.
Knowing the Lord of all was nigh.	Ps. 104:3.
God walks upon the restless wave,	Isa. 43:16.
And watches where his children sleep;	Mark 6:48.
His word controls the raging storm,	Job 38:11.
His whisper rules the mighty deep.	Ps. 89:9.
When lightnings play, He marks their path;	Job. 28:26.
When thunders roll, He gives them voice;	Ps. 104:7.
His eyes command all things below.	Prov. 15:3.
And guard the children of his choice.	2 Chron. 16:9.
Yet should the restless waters roll,	Ps. 107:25.
Or tempests fill thy soul with dread,	Ps. 107:28.
His shadowing wings more closely fold.	Ps. 91:4.
In tenderest care, above thy head.	Ps. 63:7.
Why fearful then? His might upholds	Mark 4:40.
Unnumbered worlds, and guides them all;	Isa. 40:26.
And bending from their lofty sphere,	
He stoops to see the sparrow's fall.	Matt. 10:31.
Child of his love, He watcheth thee;	1 Pet. 5:7.
No storms can hide his wakeful eye.	Ps. 139:12.
Should human helpers all depart,	Ps. 27:10.
The "Lord our strength" is ever nigh.	Isa. 43:2.

General Articles.

"COME IN YOUR NEED TO JESUS."

MRS. E. G. WHITE.

THOSE that call upon the Lord in humble, fervent prayer, will receive the strength and grace that they need to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and when these conditions are fulfilled, God has pledged his word that heaven is open unto the cries of the penitent and humble soul.

The enemy will come to you, and say, "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? Have you not violated your conscience?" Answer him, "Yes; but Christ has bidden me pray. He has said, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

Let the repenting soul repeat the promise that Jesus has made,—“Him that cometh unto Me I will in no wise cast out.” Let him tell the enemy, “The blood of Jesus Christ his Son cleanseth us from all sin.” “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of

Christ. Turn to Jesus, and tell Him all your trouble; Christ sees all your circumstances, knows all your temptations and sorrows. The enemy will suggest that you stay away from Christ until you have made yourself better, until you are good enough to come to God; but do not listen to his suggestions; for if you wait till you are good enough to come to God, you will never come. You might wait until the judgment, but you would not be fit to come to Christ. “Now is the accepted time, now is the day of salvation.” You are to yield to the drawing power of Christ's love to-day, and come to Him as you are. As you come, He will continue to draw you, until every thought shall be brought into captivity to Jesus. When the enemy would keep you from your Saviour, accusing you of being a sinner, tell him that you are entitled to go to the Lord, since He has said, “I came not to call the righteous, but sinners to repentance.” The accuser of the brethren told the repentant publican that he was a sinner; and he dared not so much as lift up his eyes to heaven, but smote upon his breast, and cried, “God, be merciful to me a sinner,” and he went down to his house justified. The coming of the sinner is not unwelcome to Christ. He says, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” When Christ was upon earth, at one time certain Greeks came, saying, “Sir, we would see Jesus.” On every side were those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, for they rejected the Lord of glory; and how precious to Jesus was the thought that there were earnest souls who desired to see Him. The Master's heart warmed with satisfaction that some one wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, “Sir, I would see Jesus.” Heaven is all ready to receive those who receive Jesus. Then let us come to Him, asking for the very things that we need, believing that we shall receive them.

“Now faith is the substance of things hoped for, the evidence of things not seen.” In coming to Christ there must be an exercise of faith. We need to bring Him into our every-day life; then we shall have peace and joy, and we shall know by experience the meaning of his word, “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.” Our faith must claim the promise, that we may abide in the love of Jesus. Jesus said, “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”

Faith works by love and purifies the soul. Through faith the Holy Spirit finds access to the heart, and creates holiness therein. Man cannot become an agent to work the works of Christ unless he is in communion with God through the Holy Spirit. We can be fitted for heaven only through a transformation of character; we must have Christ's righteousness as our credentials, if we would find access to the Father. We must be partakers of the divine nature, having escaped the corruption that is in the world through lust. We must daily be transformed by the influence of the Holy Spirit; for it is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man, by presenting to the soul the matchless charms of Jesus.

We are to behold Christ, and by beholding to become changed. We must come to Him, as to an open, inexhaustible fountain, from which we

may drink again and again, and ever find a fresh supply. We are to respond to the drawing of his love, to feed on the Bread of life which came down from heaven, to drink of the water of life which flows from the throne of God. We are to keep looking up that faith may bind us to the throne of God. Do not look down, as though you were bound to the earth. Do not keep up an examination of your faith, pulling it up, as though it were a flower, to see if it has any root. Faith grows imperceptibly; and when the enemy rallies his forces to bring you into a critical place, the angels of God will be round about you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God from whom all blessings flow, and as you praise Him you will realise more of his blessing. As God gives us light, we are to make use of it. We shall have no second ray until we have appreciated and appropriated the first.

But let us never imagine that we can do without God. The enemy knows when we decide to do without the Lord's help, and he is ready to fill the mind with evil suggestions, and make us fall from our steadfastness; but the Lord would have us abide in Him every moment, that we may be complete in Him, accepted in the Beloved. Many think they have not time to pray, or that it would be useless to pray if they had time. They indulge themselves in the gratification of unholy desires. They cherish unchristlike traits of character, and the least crossing of their will arouses their combativeness and upsets their temper. While they are thus unemptied of self, and unwilling to renounce their evil way, they cannot expect to receive answers to their prayers; for evil tempers and corrupt indulgences will make prayer of none effect. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." We must roll off the load of evil from our souls into the sepulchre, that we may not believe from impulse, but from calm assurance that God is true. We must have a childlike, humble spirit, exercising living faith, making earnest supplication at the throne of mercy, knowing that Jesus is our Intercessor and Advocate.

FAITH, LOVE, AND WORKS.

G. B. STARR.

"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." 1 Thess. 1:3.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:11-14.

THE ultimate design of the gospel is through faith and love to produce good works in the life of every one who accepts it. Good works are thus the gospel's objective point. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Good works are produced solely by the power of God; they are distinctively the result of the power of the gospel, as evil works are the production of the flesh; and so good works might be said to be the measure of one's faith and love, and the evidence of his relation to Christ. But men have been turning this just about, and endeavouring by their own power to produce good works with the view of commend-

ing themselves to God, thus making works the ground, instead of the fruits, of their acceptance. When they fail to reach their own standard, as all do, they become disheartened, and believe themselves to be rejected of God. And so they are; for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

God cannot accept man upon his own works; for man's works always fall short of the standard. God cannot call a work good that falls short of being good, without witnessing to a falsehood. His testimony is that "there is none that doeth good, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:12, 23. And this testimony is true, for God is true. The inability of man in himself to ever produce a good work is also plainly stated in the Scriptures: "Who can bring a clean thing out of an unclean?—Not one." Job 14:4. This statement is not intended to rob man of the hope of seeing good works appear in his life, but most thoroughly to discourage him from entertaining the false hope of producing good works by means and through powers which are wholly inadequate. The declaration of man's inability to do good is designed to lead him to renounce self-dependence, and drive him to the gospel, the very power and means ordained of God to produce good works. He is thus led to renounce his own works, and to open his heart and mind, and give his entire being, to the operation of the spirit and power of the gospel, to let God produce in him and through him what he could not produce of himself. "For it is God which worketh in you, both to will and to do of his good pleasure."

But why is it that man cannot do good, though he try ever so hard?—For the simple reason that *man must be made good before he can do good*. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." The Word of God witnesses of men that the thoughts of their hearts are evil, and evil continually; so their works are evil, and evil continually. All the evil that men do proceeds from the natural heart. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." And while the heart is still evil, man can by no resolution or exertion of his own produce a good thing. The Lord inquires, "Can the Ethiopian change his skin, or the leopard his spots?" And he adds, "Then may ye also do good, that are accustomed to do evil." Jer. 13:23. Sin is a disease, and man has no remedy to reach the seat of the disease; the trouble lies deep in the heart. A remedy must be found therefore that will reach the heart and change its condition, before any change can appear in the life; for out of the heart are the issues of life. Prov. 4:23.

The gospel provides just this remedy; and all who accept of it purify their hearts by faith. Acts 15:9. "For with the heart man believeth unto righteousness." Rom. 10:10. This righteousness, the righteousness of God which is by faith of Jesus Christ, and which is upon all and in all them that believe (Rom. 3:22), is an active principle, and fills the believer with "the fruits of righteousness, which are by Jesus

Christ unto the glory and praise of God." Phil. 1:11. Righteousness is right-doing—right-doing according to the only standard of righteousness, the law of God. The righteousness required by the law is fulfilled only by love, for love is the fulfilling of the law. Love out of a pure heart is the end (object) of the commandment,—love to God and man, love that flows out in loving acts of worship and praise toward God, and toward man in kindly deeds, in unselfish plans and work for others' happiness, in visiting the sick, the fatherless, and the widow. In other words, to keep the law of God is to live over again the life of Christ.

"In thy life the law appears,
Drawn out in living characters."

Such a life must and will glorify God; for it manifests to the world the power of the gospel to produce righteousness through and in spite of the weakness of the flesh.

Many are earnestly seeking for just this power: and if they see its fruits in the lives of those who profess the gospel, they will be led to embrace it for themselves. Nothing in the world so restrains the gospel from reaching many a longing soul as the unrighteous lives of those who profess it. So God justly says his wrath "is revealed from heaven against all ungodliness and unrighteousness of men, who hold down [restrain] the truth in unrighteousness." Rom. 1:18, R.V. Righteous lives and actions recommend the gospel; for those who witness its effects in others are led to have confidence in its power. Hope is thus raised in their hearts, and they begin to believe that if it has power to produce righteousness in one as weak as themselves, it has power to produce it in them also.

It is also a great comfort to one who realises his own weakness to know that it does not depend on any power of man to produce the fruits of righteousness; that, in fact, the power of the gospel is made perfect in man's weakness, and is most clearly exhibited where there is the least apparent strength of man. "And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." All may thus take Christ and understand that by faith they may lay hold of infinite power. "Let him take hold of my strength, that he may make peace with Me; and he shall make peace with Me." Isa. 27:5.

THE GOSPEL IN HEATHEN LANDS.

Fiji.

A. G. DANIELLS.

THE planting of the gospel in Fiji by the Wesleyans was probably one of the most perilous tasks recorded in the annals of Christian missions. This work was begun by Wm. Cross and David Cargill and their wives in 1835. They reached Lakemba, one of the most eastern islands, October 12 of that year. This island is about thirty miles in circumference, has eight or ten villages, and a population of about four thousand. The missionaries worked with great zeal, patience, and Christian heroism. They held meetings daily, visited all the towns, established day schools, and taught the people what they could of agriculture. Although the first year was one of afflictions, nearly one hundred persons were received into the church, and the Lord's supper was administered to about three hundred.

After two years in Lakemba, the missionaries, though worn and feeble, determined to push into new fields. Mr. Cross with his family left Lakemba in a passing vessel for the large island of Viti Levu. He had hardly got settled at the town of Rewa, on a small islet cut off by a narrow channel from the main land, when he was prostrated with intermittent fever. This was followed by cholera, and the cholera by typhus fever; but the Lord raised him up to do a great work. As soon as he could leave his bed, he resumed his public labours. All through the year he prayed and laboured alone in the very heart of Fijian darkness.

About this time, three missionaries and their wives sailed from England to join the two at Fiji. They arrived at Lakemba in December, and one of them, Mr. Hunt, was sent without delay to join Mr. Cross at Rewa, while the other two remained with Mr. Cargill at Lakemba. They had brought a small printing press with them; and in a very short time a catechism and the Gospel according to Mark were printed in the Fijian language. This filled the missionaries with courage, and the heathen king and chiefs with wonder. One of the missionaries wrote: "Here we have a great and ever-to-be-remembered fact in the history of Fiji. Among a people, who three years before, had no written language, and the darkness of whose degradation seemed beyond the hope of enlightenment, there was now at work that engine wherein civilisation has reached her highest triumph, and humanity risen to the exercise of unmeasured power." On a better acquaintance with Fiji, it became evident that Lakemba was not the place for the printing-house. The great mass of the people, as well as the most influential kings and chiefs, were located on the two large islands west of Lakemba. It was therefore decided to remove the printing press to Rewa, and make that the headquarters of the mission.

A new station was opened about this time at Somosomo on the island of Taviuni, which lies east of Vanua Levu, the largest island of the group. The men chosen for this task were Messrs. Hunt and Lyth. They reached their new field in July, 1839. "Here the missionaries found all the horrors of Fijian life in an unmodified form; for even in the other islands Somosomo was spoken of as a place of dreadful cannibalism." "What the missionaries and their families suffered there, will never be fully known." The king, failing to keep his promises to protect them, allowed his people to treat them in the most shameful manner. One night their frail house was surrounded by crowds of savages intending to take their lives. The faithful, trusting servants of God went to their knees, and prayed that the Lord's will should be done. The wild shouts of the cannibals were kept up far into the night, and the missionaries continued to pray. Finally the crowd dispersed without doing violence to any, thus giving fresh evidence of God's care for his people. After eight years of suffering, of untiring efforts, and of witnessing the most shocking barbarities, it was decided to abandon the station and labour where the people seemed more impressible; and

on September 28, 1847, the missionaries sailed away. Subsequently the king and all his family were murdered; the town of Somosomo was entirely destroyed, and those who so long refused the gospel perished in their sins.

But a good work was going on in other parts. In 1835 a terrible pestilence visited Ono, one of a group of small islands in southeastern Fiji, and swept away many of its inhabitants. One of the chiefs set out with a canoe load of his people for Lakemba, to propitiate the gods of the king, and while there, he heard of the true God. On returning to his island, he told the people what he had heard, and advised them to worship Jehovah. They had also heard something about the Sabbath institution, and resolved to set apart every seventh day for the worship of the true God. Preparation was accordingly made for the Sabbath, and the people, attired in their best dresses, met for worship. But they found themselves in great

darkness. Had men loved light rather than darkness, they would have been delivered, every soul of them, long before this.

"I'M AFRAID TO DIE RICH."

SUCH was the reply, not long since, of a man who was noted for his liberality in doing good. He had just been giving a large sum to a certain benevolent object, when a friend inquired if it was not more than he could well afford, and why it was that, with all the demands upon him for his business and his family, he gave away so much. And his reply—forever memorable—was, "I feel that as to my property, I am but God's steward, and I'm afraid to die rich!"

What a lesson to all, especially to every Christian! A lesson—

1. On the fact of our stewardship. Deny it, forget it, disregard it though we may, it is still



LEVUKA, THE FORMER CAPITAL OF FIJI.

difficulty; none of them had ever prayed or seen religious services conducted. They therefore sent for a heathen priest, and invited him to conduct the service for them. The priest consented to become their chaplain. When all were ready, the priest addressed God in the following manner: "Lord Jehovah, here are thy people; they worship Thee. I turn my back on Thee for the present, and am on another track, worshipping another god. But do Thou bless these thy people; keep them from harm, and do them good." They continued to worship with the heathen priest for their minister; but they were not satisfied. They were pleased with the new religion, and sent one of their men in search of more light. Providentially native Christians reached the island, and gave them instruction. On the first visit of the missionaries, they found more than a hundred who had renounced their gods, and many of their heathen customs, such as cannibalism and polygamy. Under good teachers, all the inhabitants of the island were in a short time led to embrace Christianity.

Thus God worked for those who had any desire for the light; and thus He has worked for all in all ages who have preferred light to

forever true that we are not owners, but stewards of all we possess. On our time, talents, influence, property—on all that we have and are—the finger of God hath written, "Occupy till I come." Whether we have five or ten talents, He bids us remember that it all belongs to Him, and that soon He will call us to give an account for the manner in which we have used it. If we remembered this, should we not spend less for self, and fashion, and appetite, and the world in its many forms, than we do? Should we not regard all our possessions as sacredly to be held and faithfully used for the Master in advancing his cause, in spreading his truth, in blessing our fellow-men? At any moment we may hear the call, "Give an account of thy stewardship." Let us realise this, and be faithful to the trust committed to us, that when that call shall come, we may not hear that fearful addition, "Thou mayest be no longer steward."

And not merely as to the fact of our stewardship, but it is a lesson also—

2. On fidelity to it. Did we but bring home to ourselves and seriously consider the fact of our stewardship, would it not make us more faithful to its duties? If in worldly matters it is a dark

sign for the steward of a rich man to be growing rich while his master's interests are not advancing, is it not the same in the sphere of religion? And is that disciple a faithful steward who is rolling up wealth or expending it on self, while his charities are less and less in proportion to his riches? Quite lately a very wealthy man died, and one who, as the world goes, was regarded as very liberal in his gifts. And a thoughtful man of the world said, "All his gifts, though counted by thousands and tens of thousands, were not so much for him as a few pennies would be for me." And then he added, not in the spirit of censure, but in sad and serious tones, as expressing the deep conviction of his heart, "If I called myself a Christian, I would not dare to go to the judgment dying worth so many millions, when there is so much to do in a world like this to benefit one's fellow-men." And there is truth—to many, it is to be feared, alarming truth—in the thought thus expressed. To every one, and especially to those who are increasing their riches, there is a solemn lesson in these words of the Saviour at the final day: "Inasmuch as ye did it not!" It is not needful to our condemnation that we use our wealth for positively evil ends; that we squander it in dissipation, or in spreading error, or in corrupting our fellow-men. It is only not to use it in doing good, not to use it as faithful stewards of the great Giver, not to employ it as He directs, and for his honour and glory. This may be the "hiding of the talent in the napkin," and may incur the doom of the wicked and slothful servant!

Let every one seriously consider his stewardship, and pray for grace to be faithful to it. Let every one sympathise with the spirit of the expression, "I'm afraid to die rich."—*Selected.*

THE NATURE OF SABBATH OBLIGATION.

THE obligation to keep the seventh-day Sabbath is based on primary and eternal truth. By *primary truth* I here mean that which grows out of the action of God alone—out of the original constitution of things; truth that existed before the fall of man, and would ever have existed had he never sinned. There is a class of *secondary truths* growing out of a perversion of God's work; out of the contingent relation we sustain to God since the fall. And all institutions, and obligations corresponding thereto, growing out of these secondary relations, are necessarily limited by their nature; they are typical or shadowy. I think that no person, on reflection, will dispute the ground I here take, that, *no typical institutions or merely positive duty can grow out of original relations; i. e., out of those relations existing from creation, and by virtue of creation.* And, on the other hand, *no moral obligation can originate in, or spring from, a secondary relation; i. e., a relation growing out of man's act of rebellion.* In God's own mind all moral relations and duties originate. Man may, and he did, create the necessity for a scheme of restitution and redemption; but no part of this plan is elementary. It owes its origin to *wrong-doing*; its necessity is laid in *sin and rebellion*.

The seventh day was from the beginning a hallowed or sanctified day. It was holy to the Lord. Ex. 16:23; 31:15. "The holy of the Lord." Isa. 58:13. "My [the Lord's] holy day."—*Id.* The obligation to observe it has *sacredness* as its basis; the commandment guarded an original, sacred institution. The Sabbath, like its twin sister, marriage, though often and much abused, comes down to us from Eden's purity and glory.

It is based on the right of property. God

always claimed the seventh day as his; and this claim He based on facts as old and as unalterable as creation itself, as has been abundantly shown. But the obligation of the sabbaths of the ceremonial law did not rest on any such original relation; and, coming yearly, they fell at different times on all the different days of the week which God gave to man for his own work. The days of the week on which any of them fell (except when they fell on the seventh day), were not holy by reason of any blessing or sanctification ever put upon those particular days. The consecration, in their cases, attached to institutions which were temporary, and (as to the days of the week) were movable. God never claimed the right in them that He did in the seventh day. *He did not rest from his work on any of them.* They could not be the Lord's sabbaths, or rest, as the seventh day was and is. Certainly every relation upon which the institution and obligation of the seventh-day Sabbath depended is as old as creation itself—as old as any of man's moral relations possibly can be.—*J. H. Waggoner.*

LONGINGS FOR CHRIST.

W. J. EBDALÉ.

O, FOR a sense of what I am,
And what my Saviour is!
I could his truth then understand,
And grasp the promises.

If I could feel his leading hand,
And sweet communion hold;
If I could take a firmer stand,
What joys would then unfold.

I'd like to have the strongest faith
To pierce the darkest sky,
I would not fear the roughest path
If it but leads on high.

No sorrow, then, would be too great,
No thorn too sharp to bear,
If I could in his presence wait,
And cast on Him all care.

'Tis mine to do all this and more.
Much more than I can prove;
His promises are just as sure
And faithful as his love.

For who can measure half that's done,
Or what He yet will do,
When every victory shall be won,
And heaven and earth made new?

LEGISLATION ON RELIGIOUS QUESTIONS.

THERE is not an instance in history where any civil government has attempted or assumed to foster and support the church, but that thereby both the church and the civil government have been corrupted and demoralised. Christianity, being of a kingdom not of this world, cannot be united with that of this world. This is too plain a proposition to be denied; and when the church descends to asking civil power for aid in its support, there is something dangerously carnal in the purpose.

Religion addresses itself entirely to the heart and the conscience, and no man shall be forced in any direction of his conscience in favour nor against any religious doctrine or faith. That all are to be protected in the free right of worship cannot be denied; whether Christian, Buddhist, or Confucian. And that a day of rest or Sabbath day should be recognised and observed, is not to be denied. But this should be done in a way equally protective to the conscientious views of all. No honest religionist or worshipper can ask anything more in this respect than peaceable protection in his observance and worship on any day. He has no right to demand of any other person a sacrifice of any right of conscience. An honest man will

make no such demand. If anyone does so, there is something rotten in his moral nature.—*Judge Thomas Barlow.*

"THE BLESSED HOPE."

THE hope of Christ's coming is a "blessed hope." "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity." Titus 2:13.

It is a blessed hope because at his coming, "the dead in Christ shall rise first." 1 Thess. 4:16. And "blessed and holy is he that hath part in the first resurrection." Rev. 20:6.

The prison of the grave shall be opened, and the captives "shall come again from the land of the enemy." Jer. 31:16. "Many of them that sleep in the dust of the earth shall awake." Dan. 12:2. "And ye shall know that I am the Lord, when I have opened your graves, . . . and I shall place you in your own land." Eze. 37:13, 14. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:29. They will come forth with a song of triumph, saying, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. For "the dead shall be raised incorruptible, and we shall be changed," "in a moment, in the twinkling of an eye, at the last trump. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:52, 49. For we shall see Him as He is, and be like Him. 1 John 3:3. For we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." Phil. 3:20, 21, R. V.

"We shall not all sleep, but we shall all be changed." 1 Cor. 15:51. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. 15:41-44.

"We which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:17. In whose "presence is fulness of joy;" at whose "right hand there are pleasures forevermore." Ps. 16:11. For those who are at God's right hand are those "who have come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve Him day and night in his temple, and He that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes." Rev. 7:14-17, R. V.

O blessed, blessed hope,
Whose radiance lights the tomb,
Whose glory has immortal scope,
And sweeps away all gloom.
As pilgrims of the night,
We press toward our home.
And mark with joy the morning light,
And cry, Come, Jesus, come.

"And the Spirit and the bride say, Come, and let him that heareth say, Come."

The Home Circle.

GOD'S PRESENCE.

WHEN some great cross is laid across our way,

We say,

"God chose this cross to be

My burden; though it woundeth me,

I am content."

But when the fair sky of our day is rent

By lesser ills of life, and we

Go blundering into ways we could not see,

Start, wounded by man's hand,

And stand

Impatiently perplexed, we say,

"Man and bewildering circumstance combine to lay

My plans upon the dust, my peace to take; "

And so, forgetting, we would make

Of second causes power which only dwells

With God. He spells

The wording of life's page with stammering lip who reads

That chance or man's mistaking hand leads

On the thread of life. God rules.

The tools

Of evil, by his hand constrained,

Work out his bidding; and though stained

Life's record, in between us and all second cause

God stands, permitting or restraining; and because

His presence is our shield, we well may say,

"No chance befalls us any day,

And men are but his tools to shape us still,

A closer pattern of his will."

—George Klinge.

WOMEN OF THE BIBLE.—NO. XXXV.

The Queen of Sheba.

A. M.

IN the beautiful and comprehensive prayer offered by Solomon at the dedication of the temple, there is a petition which shows his largeness of heart, and is connected with our present lesson. "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake, (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm); when he shall come and pray toward this house, hear Thou in heaven thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know thy name, to fear Thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." 1 Kings 8: 41-43.

Very soon the Lord gave a special answer to this petition. "When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not anything hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord, there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made He thee king, to do judgment

and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon." And the king "gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty; so she turned and went to her own country, she and her servants." 1 Kings 10: 1-13.

Now let us turn to the words of our gracious Saviour that we may learn the true motive that moved this woman's heart: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Matt. 12: 42. The queen of Sheba came not to treat of trade or commerce, or on the common occasions for the meeting of crowned heads; but she came to receive instruction from Solomon; she came to hear his wisdom, thereby to increase her own. With the books of Holy Scripture in his hand, and the wise, understanding heart which the Lord had given him, Solomon could readily solve questions which were most difficult to the queen of Sheba. We have seen from his prayer that he expected strangers (those who did not worship God) would hear of the great name of Jehovah, and would come to inquire after Him. Several things are mentioned which the queen admired; but above all these, the first thing mentioned is Solomon's wisdom, and the last, which crowned all, is his piety. Solomon's wisdom made a deeper impression upon the queen than all his prosperity and grandeur; so that she pronounced them happy that constantly attended him. She came as a seeker after truth, and was rewarded by hearing and receiving instruction concerning the name of the Lord, so that she could join in praise and adoration for the mercy and love which the Lord God had bestowed upon the children of Israel and all others who in sincerity and truth call on Him.

Now let us look by way of contrast at king Hezekiah and his visitors, who came from the king of Babylon with letters and a present; for the king "had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house nor in all his dominion that Hezekiah showed them not." Then the Lord sent Isaiah the prophet unto the king to ask him what these men had seen in his house. And Hezekiah answered, "All that is in mine house have they seen; there is nothing among my treasures that I have not showed them. Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the Lord; and of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Isaiah 39: 1-7. Where did Hezekiah fail in his service to God? This is the record: "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up. . . . In the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to

try him, that He might know all that was in his heart." 2 Chron. 32: 25, 31.

Among the wonders done in the land would be the destruction of the Assyrian army, the going back of the sun, and Hezekiah's miraculous restoration to health. These wonderful mercies should have filled his heart with grateful praise, so that out of its abundance his lips would tell to all the wonderful works of God; but his heart was lifted up with pride, when it should have been humble in view of these expressions of God's goodness. And so he could not instruct others in the precious truth of God's free grace, as it was his privilege to do; self was the theme of his soul, his wealth and possessions, the glory of his kingdom; and his visitors heard not from his lips that it was all the unmerited favour of a merciful, long-suffering God.

Dear fellow-Christian, which of these three examples are we most like? Are we, like the good, honest queen, seeking the truth through the words of the greater Solomon, even Christ Jesus, desiring to know more concerning his wonderful name, Jesus—"He shall save his people from their sins"? And are we seeking to have a clearer, fuller experience of the rest of faith, that never staggers because it is in the "Rock" Christ Jesus? to know the peace of God, which passeth understanding, and the love of Christ which passeth knowledge that we "might be filled with all the fulness of God?" Or, like Hezekiah, have we enjoyed for many years the rich experience of saving grace, but have not always been grateful to God in our words and doings, and so have missed those golden opportunities of instructing others who were as surely sent in the providence of God to hear of those wonderful deliverances which he had wrought for us as were the men who came to Hezekiah from Babylon? Think of the many we have met in our homes, at our doors, in our journeys to and fro, who should have heard from our lips life-giving words of God; but instead, vain, engrossing thoughts and words have taken the place, the precious moments have been lost, the soul that we should have fed remains unsatisfied, and God our Saviour is robbed of his glory. God is just, and will punish his unfaithful servants, even as Hezekiah of old. Happy indeed if like Solomon our prayers express largeness of heart (the gift of God), that anticipates those afar off coming to hear of his wonderful name; and a mind and heart intent on serving God, ready at all times to communicate the riches and glories of salvation, and by a gentle, loving spirit, a reverent mind, and godly life convince the seeking soul that the service of God is peace, joy, eternal life. And to such will come the honest inquirer, who, like the queen of Sheba, shall return praising and adoring the goodness and majesty of the Saviour of sinners. And of such it is said,—

"They that be wise shall shine
As the brightness of the firmament;
And they that turn many to righteousness
As the stars forever and ever." Dan. 12: 3.

LITTLE THINGS.

A YOUNG man having exhausted his patrimony in obtaining a professional education, settled himself in a town already filled with successful lawyers, to practice law. One day one of these older lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man, decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists of his State.

Again, a certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighbourhood. One day, in a walk with a friend, he came across a crossroad settlement of a few houses. Among them was a snug little shoe-shop, kept by an old negro man, which showed signs of prosperity.

Interested in the old cobbler, the bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the bishop.

"Just so, marster," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I takes a stitch, it is a *stitch*, and when I drive a peg it *holds*." Little things well done!

The good bishop used that reply as a text for many a sermon afterwards.—*M. E. Saffold.*

THE SECOND MARRIAGE.

"How cosey you do look!" I could not help saying, as I sank into an easy chair opposite my two old friends, whom I had not met in five years.

"We are enjoying our second marriage," answered my friend, with a merry laugh.

"Your second marriage!" I looked at her in amazement. I knew she had never married any man except the one beside her, and she had been his wife over thirty years.

"You see," she continued, tucking a silvery hair 'neath the dainty lace cap, "when Will and I first married, we had only each other to think of and care for. To this day I love to think of those first two years. Then a little one came to share our affections. What with making dainty little dresses and keeping busy hands and feet out of mischief, I could not always think to have my husband's slippers by the fire or his hat and gloves in just the right place. As the years passed, and our children grew, our interest was centred in their welfare, and we had less time to think of each other; now they are married and settled in homes of their own, and we have gone back just where we started, with only each other to care for."

"And do you enjoy it the same?" I asked.

"More," she answered quickly; "then we had to learn each other's likes and dislikes; now we know them and can gratify the other's wishes almost before they are spoken."

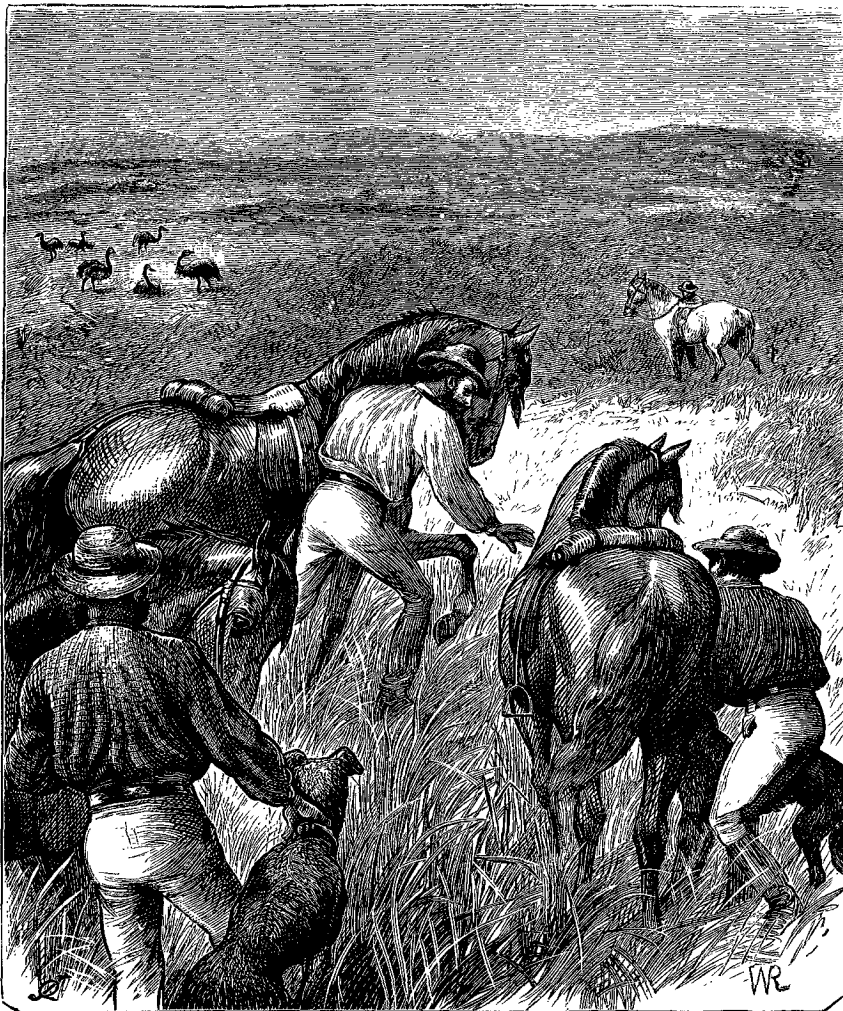
I watched them during the day, and noted how careful he was to do all little errands to save her steps, and how quietly she arranged everything for his comfort. When he praised the lunch, her eyes brightened just as I imagine they did in those first years. We lingered long at the table, chatting of old times and old friends. His voice was as strong, and his

laugh as hearty and fresh as years ago, while she had lost none of her peculiar powers of entertaining.

I wondered then, and have many times since, why there are not many more such second marriages. Why, as the years pass, instead of drifting apart, cannot husbands and wives be drawn more closely together, helping and cheering each other in their declining years?—*May Wallace, in Christian Intelligencer.*

STALKING THE EMU.

MR. POWELL gives the following interesting account of how the natives of Australia hunt the emu:—



SETTLERS STALKING EMUS.

"A black, on spying emus feeding on a plain, will cover his back and head with an emu skin, allowing it to hang down well on the side towards the unsuspecting birds. In his right hand he will carry, hidden by the skin, a boomerang and one or two throwing-sticks or 'wad-dies.' Then his left arm will protrude beyond the skin straight out to the elbow, and the forearm will be bent up, with the hand at right angles to it, thereby making a capital imitation of an emu's head and neck.

"Now and then this hand, or head, will be brought to the ground as if for feeding; and as the black walks along, he imitates every motion of the bird, while at the same time, by means of the big toe, he drags a spear along the ground.

"A friend of mine was once riding across one of the vast plains in Queensland. As he and his companions were just rising a ridge, and as their eyes cleared the summit, they saw one of the very wild blacks of the district walking quietly along toward a small scrub in the middle of the open; they pulled up to see what he would do; his sharp eyes, however, soon detected the white men, though their heads only were visible to him, and he dashed into the scrub.

"Almost immediately, from the opposite side of the scrub darted out what appeared to them to be an emu, driven out by the entrance of the black, so they gave chase, but quickly discovered it to be only the black, acting emu."

Mr. Senior says:—

"After watching an emu with six little ones trotting after her, trusting, with sublime confidence, in her power to scent danger and to shield them from it, I could not have drawn trigger upon one of the family without full justification; indeed, as they are not numerous enough to do much damage, and are a pretty sight on the plains, they are, I found, seldom molested. On the contrary, you often find them tamed at the head-stations, where their singular tastes and comical habits afford much amusement."

THE GREAT ST. GOTHARD TUNNEL.

MRS. FLORENCE J. MORRISON.

THE St. Gothard railway extends for miles along the banks of Lake Lucerne. The beauty of the scenery along the Gothard route has long been a fruitful theme for travellers and writers. Who would have dreamed, a century ago, of a railway ever traversing this all-but impassable barrier of snow peaks dividing Central Europe from Northern Italy? The work of building this railway began in 1872, and was completed in ten years. There are fifty-six tunnels; the Great St. Gothard Tunnel itself is nearly ten miles in length. This route connects the railway systems of all Northern and Central Europe, and through them the immense channels of travel from England and America with those of Italy in a direct line.

As we leave the boat and board the train on our way to the Great St. Gothard Tunnel, the scenery becomes wilder and constantly more picturesque. The mountains loom up more and

more like an army of snow-capped giants. The valley narrows to a gorge; and the train spins along giddy precipices, over bridges from which we look down upon ravines, waterfalls, tree-tops, and Swiss hamlets below. In making the loop, the train passes through seventeen tunnels—three of which are circular ones—crosses a succession of bridges, over great chasms through which mighty torrents leap, and at length we arrive at the mouth of the largest tunnel in the world.

This tunnel is twenty-five feet wide, twenty feet high, and has a double track. More than 2,500 men were employed daily in its construction, the cost being 60,000,000 francs (£2,400,000). As this great enterprise was nearing its completion, its master spirit, Louis Favre, while inspecting the interior of the tunnel, was attacked with apoplexy, died, and his body was laid in sight of the tunnel, with a beautiful marble monument to mark the grave. The tunnel is well lighted, the ventilation perfect, and the time occupied in passing through is from sixteen to twenty minutes.

THINK of your own defects before you speak of those of others, and stoop down.

The Bible Echo.

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

GEO. C. TENNEY,

Editor;

S. N. HASKELL, Contributing Editor.

MISS E. J. BURNHAM,

Assistant.

Melbourne, Victoria, February 15, 1893.

NOTES OF TRAVEL.

BENARES, INDIA.

INDIA may appear small on the map, but in traversing the country itself the distances stretch out to great lengths. From Calcutta, at the head of the Bay of Bengal, to Bombay on the west coast, the distance is 1400 miles by the most direct railway service. The extreme breadth of the country is nineteen hundred miles, and its length from north to south about the same. My course lay north-west from Calcutta, up the Gangetic valley to Delhi, thence southwest to Bombay, a distance of 1,844 miles besides side trips. As far as Delhi, the country is almost an unbroken plain, in most places densely populated and nearly all cultivated.

India is not a new country; on the contrary, here the foundations of human history were laid. The relics of the past testify that there were giants in those days—giants of energy and endurance. The ancient customs became to a great degree stereotyped and remain unchanged, though the race and their religion have greatly degenerated. Here the sower goes forth to sow as in the days of the parable. Ploughs are the same sharpened stick, with perhaps a steel point added; the ox treadeth out the corn, the sickle gathers the harvest, and the women grind at the mill.

Benares is four hundred and fifteen miles from Calcutta. A pleasant night's ride, occupying fifteen hours, over the best of railways, brings us there at early mid-day. This is the Mecca of Hinduism, a city of temples and heathenism. The population is about 200,000, and there are nearly 3000 sacred shrines. I visited but few of them in the twenty-two hours I spent there. First was the famous Monkeys' Temple out of the city a short drive; so named from the swarm of monkeys that live in the trees and on the surrounding walls. They expect to be fed at the expense of every visitor, and become rather impudent if it is not done. But a few handfuls of rice or grain satisfy them. The building is not remarkable among its class. It is built of red sandstone, and consists of a wall enclosing a tank of water, or bathing place, and the temple proper. This structure is about thirty feet square at the base, and tapers to a point fifty feet high in pagoda style. Within the building is the image, a gaudy, ill-conceived object. Before the door is a raised platform of stone, on which the worshippers congregate.

The Golden Temple, in the centre of the city, is a much more interesting place. It consists of a large group of temples to different gods, the principal one being that devoted to Siva, having a dome and tower covered with plates of beaten gold, very thin of course, and yet apparently genuine. The

worship is carried on beneath, to which access is denied all unbelievers. The privilege of looking through a small opening in the stone wall was given, and revealed a strange scene of heathen activity and devotion. This group of temples is approached and visited only by narrow, dark passages. Here was a temple to Krishna, one to the monkey god, another to the sacred bull, etc. The Cow Temple attracts especial attention. I was permitted to stand in the door, and that was sufficient; for the place is filthy with the presence of the sacred bovines, which seem to enjoy life above the average of their class. Many women to whom the privilege of bearing sons has been denied, resort here to pray devoutly for that blessing.

This is one of Satan's headquarters. Here he holds undisputed sway amid a countless throng of willing victims. I was alone, and felt uneasy as I was jostled about and often glared upon by priests and fanatics, until looking behind I saw a policeman following. In the centre of this nest of Hinduism the conqueror Amangzeb erected a Mohammedan mosque, doubtless as an insult to the Hindu faith. It may be a question which are the more uncomfortable, the mosque people or their uncongenial neighbours. Perhaps the most sacred of all these sacred spots is the holy well where Siva is said to live. Here his image was hidden, and the putrid water, thick with decaying flowers and rice, is prized as the nectar of the gods. Siva has several wives, or his wife has several characters. In one form Khali, the black, she is worshipped near Calcutta, at Khalighat. This place I visited alone at nightfall. So horrid were the blood and filth of the victims—cattle, goats, etc.—and so weird the entire scene, that to depart was a great relief. There sat the horrid idol, the symbol of destruction and desolation, a terrible monster even in the eyes of the devotees, while constant offerings were presented to propitiate the wrath of the insatiate deity.

The most interesting sight in Benares is to be obtained on the river in the early part of the day. The city is wholly built on the north bank, and its whole length is crowded with palaces and temples, while numerous ghats for bathing and burning lead down to the water. The scene is unbroken for two miles or more. Many of the principal rulers and great men of India have palaces here, where they and their households may freely enjoy the benefits of the sacred waters. Among the many thousands of bathing worshippers are great numbers of aged people who resort hither to spend their last days. The devout bathers pray and wash at the same time. I took a boat and slowly floated down stream, passing near this most novel scene. Midway we landed, and visited the Mosque which the conquering Mussulman built here, as at the Golden Temple, as a stumbling-block to the Hindus. Its two lofty minarets rise over two hundred feet above the river, and from the top of one of them we enjoyed a fine view of the city. The shaft is but eight feet in diameter, and a peculiar sensation attends this apparent suspension in mid-air. A carriage could not approach within half a mile of this mosque, so densely are the

houses, palaces, and temples packed together.

The boat ride concluded our visit to this interesting city. A few hours were spent in Allahabad, which presents but little to awaken interest in the tourist. It is a modern city, contains many fine houses, and is an important commercial and railway centre. It is also celebrated with the Hindus as being at the junction of two sacred rivers, the Jumna and the Ganges. At evening I proceeded to the next station, Manauri, where I was made welcome and happy at the friendly home of Mr. L. Porter. It was most restful and cheering to be once more in a home. Mr. Porter lives here alone so far as white people are concerned, and manages a large oil manufactory for the Railway Co. Here I also enjoyed the advantage of seeing native life at home in its simplicity.

SOCIAL LIFE IN INDIA.

IN tracing with pen our travels of 3,000 miles through India, we have taken time to note only material objects and points of interest, omitting the thousands of minor glimpses which constitute the real colouring of the picture, and the most important features of the traveller's observations, at least from a practical standpoint. In one article we can only allude to a few of those interesting facts which make up the tone of Indian life, and constitute this one of the strange countries.

India is called a heathen country, and literally it may be said to be true, while comparatively speaking some will dispute the assertion, and with a good support of facts. If heathenism is the worship of false gods, the reign of superstition and darkness, India is heathen. If it is spoken of her moral standing, of the dark and cunning deeds of wickedness and depravity, she is not nearly so heathenish as a great part of Christendom. The wickedest, foulest, most outlandish spots in India are in Calcutta and Bombay, and are principally haunted by white men rather than brown ones. Outside of those places there are no grog shops. In my travels I saw not one Indian man or woman under the influence of intoxicating liquor. I heard no profanity, and saw no violence. In their streets and fields birds and beasts are tame and easily approached, because Hindus do not kill the innocent creatures. Family affection appears to be very strong; the fathers are often seen bearing a share of the parental burdens by nursing and carrying children with evident fondness.

India is not heathen because of its lack of civilisation and education. It has a civilisation that was mature when our progenitors were wild Northmen. They claim as a basis for their religion the most profound philosophy. Their Brahmans look with far greater contempt upon the absurdities of the Christian system than we do at their veneration of the cow and bull. So that between us there are only questions of the true and the false, of the elevating or the degrading, of profit or loss. It is true that their ancient philosophy is with the masses lost sight of, and religion has degenerated into meaningless forms and superstitions, and we can

easily see the superiority, the infinite excellence, of Christianity as compared with their heathenism; but to them the question is at first one of utility, and a comparative question too.

In arts and handiwork the people of India manifest in many respects consummate skill, and bestow unlimited patience. The finest silks, muslins, and woollens in the world are wrought upon their looms and spindles, all by hand. Their embroideries in silk, gold, and silver are marvellous. Their engraving, sculpture, pottery, inlaid work, etc., are remarkable all over the world. As one passes through their dark, crowded bazaars, in little dingy, dirty shops the finest fabrics in cloth and metal are being wrought within a yard of the passing crowd. Their blending of colours is tasteful, soft, and pleasing; though sometimes gaudy, yet not so when they are left to their own tastes. Those who paint pottery or carve wood or marble do so without a pattern or guide. For tools they have but the rudest implements. Their looms are crazy affairs, their spinning machines simply a spindle whirled by hand. Fingers do the work, and toes hold the material; sometimes I think it is *vice versa*, certainly the Indian artisan could not well spare his toes.

But his reward is meagre. I asked some men who were carving the finest marble patterns and inlaying stones, how much they got for a day's work, and they said eight annas, or nine pence, and my conductor thought they overstated it. An ordinary labourer works gladly for one half of that, and supports his family. Women work for one half of the last sum. They carry stone up hill on their backs, do navvy work, and carry hod for three pence per day. White men are rarely, if ever, seen at manual labour in India, and the reason is obvious.

But how do the natives live on such wages? Well, we would hardly say it was living. But they exist; not only so, they are happy if they are able to get the little. A man is rich, not according to his possessions, but according to the supply of his wants. If he has but a few simple wants, he is easily made rich. The Indian poor man lives in a mud house, no windows to break, no doors, no carpets or floors, no chairs or tables to be broken. He goes to bed at dark, and requires no gas or candles. His clothing—a very few words would cover that—his food rice, curry made of vegetables, ghendri or millet ground or roasted. It costs next to nothing. So he lives. The household outfit is simply a waterpot, a brass stewpan or two, and one or more platters. If he has these, he is right enough; some don't have them.

There is nothing private about the household economy; for it is generally carried on in front of the house on the verandah, footpath, or in the ditch. Here the women sit and grind; here the rice is cooked and the curry compounded; here, too, the dishes are scoured in the sand.

As to a specific social system or customs, it is difficult to speak, for if there be a system it is too complex for a brief visit to unravel; if there be rules the exceptions will surely outnumber the applications.

THE DOSHISHA SCHOOL.

S. N. H.

AMONG the many mission schools in Japan is the Doshisha School. It was founded by Mr. Neesima, who was born Feb. 12, 1843. He was ten years old when Commodore Perry first entered the Bay of Yeddo. From his youth he seems to have been inclined to worship the true God, and from the age of fifteen he refused to worship idols. When he was fourteen, he began to study the Dutch, and continued this language, for a year with a native teacher. At sixteen he borrowed a geography of the United States, written in Chinese, by Dr. Bridgeman of China. He also found an abridged Bible history in the Chinese language. He read in the opening sentence, "In the beginning, God created the heavens and the earth." This carried conviction to his soul. He says, "I put down the book and looked around me, saying, Who made me, my parents?—No, my God. Who made my table, a carpenter?—No, my God. God let trees grow upon the earth; although a carpenter made up this table, it indeed came from trees. Then I must be thankful to God; I must believe Him, and I must be upright toward Him." Again he says, "I found out that the world we live upon was created by his unseen hand, and not by a mere chance. I discovered in the same history that his other name was the 'HEAVENLY FATHER,' which created in me more reverence toward Him, because I thought He was more to me than a mere creator of the world. All these books helped me to behold a being, somewhat dimly yet in my mental eye, who was so blindly concealed from me during the first two decades of my life."

He had seen no foreign missionaries, and could obtain no explanations; therefore an anxiety was aroused on his part to visit a land where the gospel was freely taught. It was against the law at this time for young men to leave their country for foreign lands. With great difficulty he obtained permission to sail in a ship bound for Hakodate in the spring of 1864. After long waiting in Hakodate, he found an American brig which was to sail for Shanghai. He made a confidant of a young Japanese who could speak a little English, and this friend rowed him out to the brig at midnight, and he was received on board. The next morning the Japanese authorities searched the boat to see if there were any of their number on board; but he was not found. Finally he secured passage in a sailing vessel bound for Boston. He exchanged his sword while at Shanghai for a copy of the New Testament in Chinese, which he studied on the voyage. When he came to the sixteenth verse of the third chapter of John, he felt that this was just such a Saviour as he needed.

He finally found himself, by a series of singular providences, in the Amherst College, under President Seelye. His faithfulness in his studies and his high character won for him the love and respect of all his teachers and classmates. A Japanese embassy about this time visited the United States. After reaching Washington, they sent orders for all the Japanese who were studying in the

United States to appear before them. Mr. Neesima was one of the number. He wrote to Mr. Flint, one of his teachers, at this time: "I expect to stand up for CHRIST before the heathen embassy. I think it is a good opportunity for me to speak for CHRIST. I wish you would make special prayer for me, and also for the embassy." He was invited to accompany them to Europe, which he did; but before he left America, he appeared before the American Missionary Board, and his simple plea for his own country awakened such an interest in the hearts of some true friends to missions that in a short time he received a letter from the Secretary, telling him that the sum of £1000 was waiting him to found a collegiate theological training school to train Christian workers for Japan. The name Doshisha was the one decided upon for this school.

To go through the particulars, how God blessed his efforts in establishing this school, and the number of converts made in the few years since its establishment, would require altogether too much space. Until the day of his death his heart was set on Christianising his own people. Near the close of his life, after urging a broadening of the work already established through his instrumentality, he says, "I cannot write such a letter as this without shedding many tears. My heart is constantly burning like a volcanic fire for my dearly beloved Japan. Pray for me that I may rest in the LORD." He wrote another strong appeal for the university. In the summer of 1888, at a dinner given one evening, under the influence of the Spirit of God, after an earnest appeal, £6,200 was subscribed. He lived to see the foundation of the university laid. Mr. Harris of New London, Connecticut, gave £20,000 to endow the department of science; he also received an endowment of £12,000 from Japan. The department of theology now numbers over 80 members, the College department about 240, and the preparatory, 140—over five hundred young men in all. There is also connected with the Doshisha a girl's school of about one hundred members, and a hospital in which there is a training school for nurses with twenty-five students. Nearly thirty buildings have been erected for these schools. Nearly one hundred men are now preaching the gospel in Japan who were educated in the Doshisha, and many others are engaged as Christian teachers, editors, etc.

The autumn of 1880 found Mr. Neesima far from well; but his intense desire to work for the university led him to go to Tokio, where he worked privately for his plan, and received many promises of aid. A severe cold, however, coming upon him in his extreme weakness, brought on the disease which ended his life. With the words, "Peace, joy, heaven," on his lips, he fell asleep Jan. 23, 1890. It is said that no private citizen has ever died in Japan whose loss was so widely and deeply felt as that of Mr. Neesima. He was acquainted with every advance step of the gospel in Japan to the day of his death. His entire interest was centred in the propagation of the gospel truth. Although the inspiration he imparted to others has to a great extent ceased since

his death, yet many have been led to embrace CHRIST in Kiota, where the school is established, which is one of the strong-holds of Buddhism.

BAPTISM—ITS SIGNIFICANCE.

E. J. WAGGONER.

Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28: 19.

And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. Mark 16: 15, 16.

In these two texts we have the importance of baptism sufficiently set forth. Let us learn from the Scriptures what it signifies, and in so doing we shall show its nature and the necessity for it.

That baptism does not consist merely in an outward form is indicated in 1 Cor. 12:13: "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." It is true here as elsewhere that "the body is of CHRIST;" and that this is the body into which we are baptised, is positively stated in Gal. 3:27, where we read, "For as many of you as have been baptised into CHRIST have put on CHRIST."

Since it is by baptism that we become united to CHRIST—"put on CHRIST,"—a very important question is, At what point do we come into contact with CHRIST? That is, At what stage in the ministry of CHRIST do we become united to Him? The answer to this gives the key to the entire subject of baptism. This question is answered in Rom. 6: 3, 4, as follows:—

Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

The death of CHRIST, then, is that by which we become united to Him. It is, so to speak, the marriage ceremony, by which we declare our union with CHRIST. Paul says, "I have espoused you to one Husband, that I may present you as a chaste virgin to CHRIST." 2 Cor. 11:2. Just as in ordinary marriage two persons are united, so that they are no longer two, but "one flesh," so in putting on CHRIST we become one with Him. Paul, after declaring that a man shall leave father and mother, and shall cleave unto his wife, and they two shall be one flesh, adds, "This is a great mystery; but I speak concerning CHRIST and the church." Eph. 5:32. But in this union with CHRIST it is his personality that dominates; we yield to Him—become swallowed up in Him—so that the one person is not us but CHRIST.

Baptism signifies the death and resurrection of CHRIST; but it signifies more than a simple recognition of that fact; it signifies our acceptance of that Sacrifice, and that we actually share his death and resurrection. If we ever are glorified with CHRIST, we must suffer with Him. Rom. 8:17. We must share the fellowship of his sufferings, being made conformable to his death, and must also know the power of his resurrection. Phil. 3:10. Let us trace the course of this great transaction.

"All have sinned, and come short of the glory of GOD." Rom. 3:23. Because all have sinned, judgment has come upon all men to condemnation. This condemnation is to death, for the wages of sin is death. See Rom. 5:12, 18; 6:23. Every man that does not believe in CHRIST is condemned already. John 3:18. Sentence of death is already gone forth upon us, and our life is forfeited. In yielding to Satan, we have sold ourselves to him, and have received nothing in exchange. The Scripture says, "Ye have sold yourselves for naught." Isa. 52:3. Therefore we really have no life. This life that men live does not belong to them; they have given it, with themselves, into the power of Satan. And because sinners are condemned to death,—have forfeited their life,—the Scripture says that "he that believeth not the Son shall not see life." John 3:36. He never has any life of his own.

But the same scripture that says, "Ye have sold yourselves for naught," says also, "Ye shall be redeemed without money." CHRIST is the Redeemer. And because "the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. CHRIST came to seek and to save that which was lost. He came to give life to those who had forfeited their life to Satan. He, the stronger than the strong, came and entered into the prison-house of Satan, that he might redeem his captives.

"Ye shall be redeemed without money." "Knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood as of a lamb without blemish and without spot, even the blood of CHRIST." 1 Peter 1:18, 19, Revised Version. Money could not purchase a single life. Life must be given for life; and the only life that could redeem a forfeited life is the life of CHRIST. He could buy us back only by giving his life for ours. That means that He gave his life for us, if we accept Him. He has life in Himself. He could lay down his life and take it again. When He lay in the grave, "it was not possible that He should be holden of it." Acts 2:24. Herein He differed from man. If man should give up his life in payment of the forfeit, he would have nothing left. But CHRIST, whose life is of greater worth than that of all created beings, can give up his life and still have as much life left. Having paid the forfeit, He can give life to us in place of ours. If we accept his life, we are sure of life, no matter what becomes of this life.

But in order to get His life, which is proof against the power of Satan, we must acknowledge that our life is lost, and that there is no righteousness in us with which to give anything toward its redemption. Knowing that this life is not ours anyway, we must be willing to surrender it into the hands of CHRIST, in order that we may receive his life in exchange. This is most

reasonable. It is a question of whether we will give our life to Satan, and get nothing in exchange, or to CHRIST, and get his life instead. It would seem as though everybody ought to decide without a moment's hesitation; yet it is a struggle for everyone to give up this forfeited life for CHRIST's. It is not pleasant to die, and people would fain put it off as long as possible, or even persuade themselves that they will not have to give up life at all. The reason for this is that giving up this life means giving up all that pertains to it. All that is of self must go with the life. Says the apostle Paul: "They that are of CHRIST JESUS have crucified the flesh with the passions and the lusts thereof." Gal. 5:24, Revised Version.

THE ASSYRIAN EMPIRE.

E. J. B.

ASSYRIA was a military empire; and like other ancient military empires of the Orient, it sadly lacked a settled and permanent government. The kings cared little how law and justice were administered, if the provinces recognised their authority and paid tribute. The conquered cities and countries were generally left under their own kings, and the king of Assyria thus became literally a "king of kings." But the Assyrian yoke was hateful. There was no bond of willing union to hold the empire together; Assyria was proud and her policy selfish. As a consequence, rebellions were frequent, and were punished with great ferocity. Philip Smith says:—

"Some of those countries nearest the seat of government were animated with the spirit, and possessed the power, of perpetual resistance. Even at the rare times when the rival kingdom of Babylon was really subdued, the Chaldeans and Elamites were ever ready to renew the contest in their marshes. Almost every Assyrian king had to fight again and again with the Aramæans on the middle Euphrates, and with the mountaineers of Armenia and Zagros." The accession of a new king was often the signal for a revolt somewhere. The prolonged absence of the king on a military expedition endangered revolt in the capital, and sometimes resulted in a revolution that placed a new dynasty on the throne. "A king who indulged in luxury, to the neglect of military expeditions, at once invited rebellion in the provinces and invasion on the frontiers." It will thus be seen that if they would preserve their authority and their empire, the kings must be warriors, and most of them were.

Tiglath-Pileser I., who reigned in the latter part of the tenth century B.C., was the first great conqueror of whose reign full annals have been found. He first says of his conquests: "There fell into my hands altogether, between the commencement of my reign and my fifth year, forty-two countries with their kings, from the banks of the river Zab to the banks of the river Euphrates, the country of the Khatti [Hittites] and the upper ocean of the setting sun;" i. e., the Mediterranean. Among the conquered nations were the Moschians, whom Rawlinson identifies with "Meshech" of Ps. 120:5; Eze. 27:13; 38:2, 3; 39:1, etc. See Gen. 10:2. The

early home of the Moschi was in the mountain region north of Assyria; but later some of them crossed the Caucasus and became one of the peoples of Russia. Here "the Moschi became known as *Muskovs* and then *Muscovites*, who built Moscow," and still give to Russia the name Muscovy. Tig-lath-Pileser made other conquests during his reign of twenty years; but in less than half a century after his death, the power of Assyria declined. Rawlinson says, "The history of the country is almost a blank for two centuries." It was during this time that David and Solomon reigned in imperial state at Jerusalem.

The first Assyrian Empire reached the climax of its power and glory in the time of Shalmaneser II., whose reign was synchronus with the latter part of Ahab's reign and that of Jehu. This king is not mentioned in the Bible narrative of the kings of Judah and Israel; but the Assyrian records show that the kingdom of Israel was involved in the wars which he carried on in the west. His first attack was on Hamath, a kingdom just north of Damascus. The common danger

tary spirit and strength declined, until at length its power seemed well-nigh gone. It was during this time of depression that the prophet Jonah lived, and that Israel became a powerful kingdom under Jeroboam II. 2 Kings 14:23-28. Rawlinson supposes that "an unwarlike monarch was living in inglorious ease amid the luxuries and refinements of Nineveh, and the people, sunk in repose, gave themselves up to vicious indulgences more hateful in the eye of God than even the pride and cruelty which they were wont to exhibit in war," when the cry sounded through the streets of the great city, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4. Soon after, the revolution occurred which placed on the throne Tig-lath-Pileser II., the founder of the second Assyrian Empire.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 8.—February 25, 1893.

THE APOSTLES TURNING TO THE GENTILES.—
ACTS. 13:44 TO 14:17.

GOLDEN TEXT: "I have set thee to be a light of the Gentiles." Acts 13:47.

1. Relate the circumstances of Paul's preaching in the synagogue at Antioch in Pisidia.
2. What request was made at the close of the sermon?
3. Who came the next Sabbath? Acts 13:44.
4. How did this interest affect the Jews? V. 45.
5. What did Paul and Barnabas say to them? Verse 46.
6. What command had they to preach to the Gentiles? Verse 47.
7. Where is this scripture found? Isa. 49:6.
8. How did this saying affect the Gentiles? Verse 48.
9. How extensively was the word preached in that region? Verse 49.
10. What brought the work of Paul and Barnabas to a close? Verse 50.
11. To what place did they then go? V. 51.
12. In what condition did they leave the converts? Verse 52.
13. What was the result of the speaking in Iconium? Acts 14:1.
14. What opposition did they encounter? V. 2.
15. How did the Lord witness to their preaching? Verse 3.
16. What exhortation is given to us in view of preaching thus witnessed? Heb. 2:1-4.
17. What was the result of the work in Iconium? Acts 14:4, 5.
18. Where did the apostles then go? Verses 6, 7.

NOTE.

It is worthy of notice that the Sabbath is mentioned four times in this chapter. In verse 27 it is referred to as the time when the prophets are read in the synagogues. It is said that this is done every Sabbath day. This excludes any day from being called the Sabbath except those days on which the Jews assembled for worship. But the most important point to notice is the fact that the day on which the Jews worshipped is called the Sabbath. The only reason for this is that that is its name. The fourth commandment says that the seventh day is the Sabbath. Ex. 20:10. The seventh day of the week is the only day that the Lord named. All the other days are designated simply by numbers; the seventh has a name—the Sabbath. That should be sufficient to settle the matter, but there is an opinion among some that after Christ came things were entirely changed,—that He came to make a revolution, to overthrow the Father's work and substitute his own. On this see John 4:34; 5:19, 20, etc. But this chapter and other passages show that in the New Testament things have the same names that they do in the Old Testament. The only place where we can learn of Christianity and Christian institutions is in the Bible; therefore, since the Bible calls the seventh day the Sab-

bath, all Christians are bound to call it the same. Without any controversy over the Old Testament, all Christians must agree that the New Testament was written far into what is commonly known as the Christian era, by Christian men, for the guidance of Christians, and that it was inspired by the Holy Ghost. Therefore the writers of the New Testament did not refer to the seventh day as the Sabbath because they had in their early life been accustomed to so call it, but because that is the name the Holy Spirit gave it in the beginning, and in all time since. No other day than the seventh can be called the Sabbath as long as the Bible is taken as the only standard of Christian faith and practice.

Lesson 9.—March 4, 1893.

WORK AMONG THE GENTILES.—ACTS. 14:8-22.

GOLDEN TEXT: "In His name shall the Gentiles trust." Matt. 12:21.

1. Trace the route of the missionary journey of Paul and Barnabas from Antioch in Syria to Antioch in Pisidia.
2. What did they do in Antioch?
3. Where did they go next?
4. When driven from this place, where did they go?
5. What afflicted man was in the congregation at Lystra? Acts 14:8.
6. What did Paul perceive in this man? Verse 9.
7. What followed? Verse 10.
8. What did this cause the people to think? Verses 11, 12.
9. What did they proceed to do? Verse 13.
10. When the apostles learned what the people were about to do, what did they do and say? Verses 14, 15.
11. What evidence of Himself has God always given to man, as a witness against their idolatry? Verses 16, 17.
12. What may be learned of God from his works? Rom. 1:19, 20.
13. Where is the foolishness of worshipping idols most strikingly illustrated? Isa. 44:9-20.
14. As we meditate upon God's wonderful works, of what else are we reminded? Ps. 111:3, 4.
15. What effect did the apostles' words have on the excited crowd at Lystra? Acts 14:18.
16. What was more effective in causing a revulsion of feeling, and what was the result? Verse 19.
17. What wonderful miracle followed? V. 20.
18. When the apostles returned to these cities where they had been persecuted, what did they do? Verses 21, 22.
19. What are the only references that Paul ever made to this fierce persecution? 2 Cor. 11:25; 2 Tim. 3:10-12.

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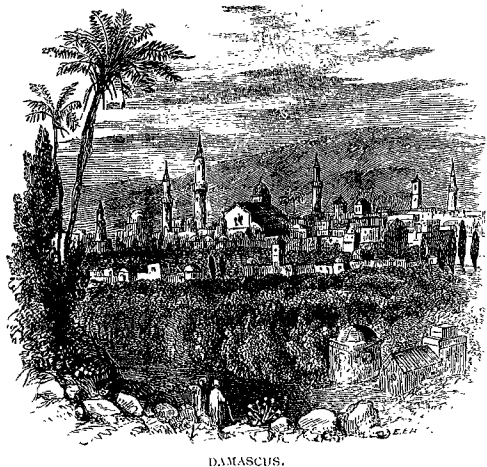
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DAMASCUS.

led to the formation of a confederacy to oppose the Assyrian king, in which "Hadad-ezer of Damascus," the Benhadad II. of the Bible, and Ahab of Israel, were included. Shalmaneser was victorious, but seems not to have reaped any substantial advantage.

Twelve years later, according to Sayce, Shalmaneser again entered Syria. This time he directed the full force of the Assyrian arms against Hazael the usurper, who was now king of Damascus. 2 Kings 8:13-15. Hazael, defeated in a battle on Mount Hermon, fled to Damascus, where the Assyrians besieged him. Damascus proved too strong to be taken; but the beautiful city, where—

"the vines

Wed each her elm, and o'er the golden grain
Hang their luxuriant clusters, chequering
The sunshine,"

was despoiled of much of the beauty of her surroundings. The luxuriant groves and orchards that clothed the fertile plain watered by the deep, swift Abana, were sacrificed to the fortunes of war. On this expedition Shalmaneser received tribute from Tyre and Sidon and from Jehu, king of Israel.

A formidable rebellion occurred in the closing years of the reign of Shalmaneser II.; but order was restored through the energy and military capacity of his son and successor. The first Assyrian Empire had other great warrior-kings, who cannot be mentioned in this brief sketch; but with the close of Shalmaneser's long reign, it had seen its brightest and best days. Its mili-

From the Field.

THE Easter praise may falter
And die with the Easter day;
The blossoms that brighten the altar
In sweetness may fade away;
But after the silence and fading,
Lingers a blessing unprised,
Above all changing and shading,—
The love of the living Christ.
For the living Christ is loving,
And the loving Christ is alive;
His life hidden in us is moving
Us ever to pray and to strive.

THE WEEK OF PRAYER.

ELDER STEED writes as follows of the meetings in—

PARRAMATTA.

This was a week of blessing to the brethren and sisters in Parramatta. The first meeting of the series was held Sabbath, Dec. 24. Several persons who had recently stepped into the advancing light, were buried with their Lord by baptism.

The most of the meetings during the week were well attended. The readings proved to be just what all needed; and many expressed the desire that they might appear in the BIBLE ECHO, so that all could read them for themselves.

As the meetings continued, and we met often for prayer, our hearts were knit together in the bonds of Christian love and sympathy. Some who were in pecuniary trouble were remembered in a substantial way by their brethren who had been more fortunate. This brought gladness, not only to the brethren in difficulties, but to the whole church.

Elder W. C. White was with us a portion of the time, and rendered valuable help. The remainder of the time he spent with the Sydney church, from which we received very encouraging reports. All unite in a request for another week of prayer next year. Let each make 1893 a year of prayer.

Elder Rousseau gives the following encouraging report of the meetings in—

HOBART.

The week of prayer in Hobart was opportune, and seemed to be generally appreciated by the members of the church. It was an occasion when much of the blessing and goodness of the Lord was realised both by the people and by the labourer. From the testimonies borne, we should judge that new hopes were begotten in the hearts of many, some of whom went forward for the first time to seek the Lord. On a beautiful Sunday afternoon, before the close of the meetings, five were buried with their Lord in baptism at the Domain Baths. It is confidently believed that these arose to walk in newness of life. Some of them were among those for whom the church had long prayed and laboured. Three of the number were but youth, and are members of the Sabbath-school. Other fruits of the church's labours were seen in an outside interest of considerable importance. Two ministers of other denominations had been considering the Truth. One of these had commenced the observance of the Sabbath, and the other, feeling a kindly interest in the temporal welfare of our people, had offered them the free use of his church, which they accepted. May the Lord bless our dear church in Hobart in their labour of love for the salvation of others. Before the conclusion of the week of prayer services, church officers for the ensuing year were elected. A Christmas offering to the Polynesian mission was made, and also a donation to the Australasian Bible School.

NEW ZEALAND.

My last report was written as Elder Wilson and myself were leaving for the south to attend the canvassers' institute at Timaru, which has been reported by Bro. Wilson. On our return we spent a few days with the friends at Palmerston North. I had the privilege of visiting Norsewood, where Bro. and Sr. Anderson have been labouring for some time with the Scandinavians. Meetings have been held in eighteen private dwellings in different localities, the neighbours being invited to attend. Ten have given their hearts to God to walk in the advancing light of his truth. Four of these, a mother and two daughters, and one who had been a Roman Catholic, followed the Saviour by being buried in baptism. Our meeting was held in a beautiful grove four miles from the settlement on the head waters of the Manawatu River. The people were looking forward to better opportunities of hearing the message, when the tent, which was every day expected, would be erected.

On our arrival at Hastings, the fifty-foot tent was pitched, and meetings commenced the 15th inst. by Elders McCullagh and Wilson, with a prospect of a fair interest. On the way to Auckland, I remained over Sabbath and Sunday with the church in Gisborne. We have realised the good Spirit of the Lord in all our meetings, for which we feel very grateful. We have just commenced the meetings of the week of prayer in the Auckland church. We look for a rich blessing.

M. C. ISRAEL.

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

THE fifth annual session of the above Association occupied the time of three meetings during the Conference week. The first meeting was called on Sunday morning, January 8, at 10:30; second meeting, Wednesday, at 3 P. M., and the third meeting, Friday at 4 P. M. Members of the Adelaide, Ballarat, Sydney, Parramatta, Bismarck, Mt. Hope, Prahran, and Melbourne Sabbath-schools were present at these meetings.

The Secretary's report for the year showed the number of schools in the Association to be 22, with a membership of 719. The new schools admitted during the year were Launceston, Echuca, Eaglehawk, Parramatta, and Mt. Hope, and the reorganised Sunday-school at Beechworth; but the schools at Croxton Park, Cobden, and Echuca having been discontinued, the increase in the number of schools is but three. The contributions for the year were £206 10s.; of which amount £39 8s. 8d. has been donated to missionary enterprises, as follows: First quarter, £21 7s. 7d., Orphans' Home; second quarter, £4 8s. 8½d., Polynesia and the West Indies; third and fourth quarters, £13 12s. 4½d., Mexico and Central America.

The financial statement was presented, and from the funds in hand it was voted that a donation of £10 be made to the Polynesian mission as a Christmas offering.

The President briefly stated the plan of organisation in the Sabbath-school work, noting the relation existing between the local schools and the Australian Sabbath-school Association, and the relation this Association bears to the International Sabbath-school Association. In referring to our schools as a missionary field, attention was called to three lines of work, 1st, personal work for others; 2nd, benefits of benevolence as seen in contributions; and 3rd, the education of labourers. In personal work for

others even the little children should feel its influence. In the gathering time, the children are not to be left behind. "Gather the people, sanctify the congregation, assemble the elders, and *gather the children.*" "When the destroying angel of God's wrath visits this earth, the command is given, 'Go ye after him through the city and smite. Let not your eye spare, neither have ye pity. Slay utterly old and young, both maids and *little children* and women; but come not near any man upon whom is the mark, and begin at my sanctuary.' The old and the young and even the little children will have either the mark of God or the stamp of Satan. There is earnest work to do in each household, in every Sabbath-school."

Questions bearing on practical work and interests in the Sabbath-school occupied much time, which was well spent. Some of the subjects under review were: Discipline in Sabbath-school; successful teaching—winning of souls; general exercises—use and value; contributions, and library books.

The following resolution was presented and carried:—

Resolved, That the book and periodical business of the Australian Sabbath school Association be transferred to the Australian Tract Society, and that we recommend the schools to deal directly with the librarians of their local tract societies for Sabbath-school supplies.

The meeting on Friday took the form of a teachers' meeting. Bro. Steed conducted the senior division and Sr. Carter the primary division. After the lessons had been presented and examined by the leaders and members of these divisions, the meeting was opened to general questions.

The following are the officers elected for the present year: For President, W. L. H. Baker; Vice-President, J. H. Woods; Secretary, Josie L. Baker; Assistant Secretary, Jessie Israel; and J. Smith as a member with the above officers of the Executive Committee.

MRS. J. L. BAKER, *Secretary.*

ECHO PUBLISHING COMPANY, LIMITED.

THE annual meeting of shareholders of the Echo Publishing Company, Limited, was held in the Temperance Hall, North Fitzroy, on Jan. 10, 1893. There were forty shareholders present, representing over three hundred shares. After the usual presentation and consideration of the Directors' report and balance-sheet, and the appointment of the customary committees, the Vice-President, Bro. W. C. White, gave a very instructive address with reference to the rapid strides the publishing houses had made in other countries, our own relation to the general work, and our future hopes and prospects. Some interesting events in connection with the inception of the work were recounted, and comparisons drawn between the past and present.

An adjourned meeting was held in the same hall on Jan. 12, W. C. White presiding. A brief sketch of the progress of the work in Australia was read, from the establishment of the mission in Richmond on June 17, 1885, until the present time. One incident in this report was recorded as an evidence of how the Lord can use to his glory a few pages of reading matter. A tract left on a seat in Albert Park soon after the arrival of the first brethren from America, was instrumental in bringing over twenty persons to a knowledge of the Truth. The report also stated that about 250,000 copies of the BIBLE ECHO had been printed and circulated since the appearance of the first number, and that 29,875 books had been disposed of during the past three years.

Sister White, in the course of an earnest, interesting address, said that she believed our future success was a question of loyalty, self-sacrifice, and humble walk with God. Incidents in connection with the early history of the work were cited as examples of self-sacrifice and consecration. Earnest appeals were made to all connected with the office to take Christ into the workrooms, and to cultivate his spirit and character.

The following resolutions were considered and adopted:—

Resolved, That the best interests of the canvassing work demand the presence of the general agent constantly in the field, selecting and training new workers, and encouraging and counselling the old ones.

Resolved, That we approve the action of the Board in giving up the New South Wales and Queensland territory to the Australian Tract Society, believing it to be a move that will result in good to both parts of the field.

Resolved, That the sale of our small publications be encouraged, and that we call the attention of our tract societies and workers generally to the valuable tracts lately published from the pen of Mrs. E. G. White, such as "The Way to Christ," "The Elect of God," "Privilege of Prayer," "The Plan of Salvation," etc., as works whose wide circulation must be productive of good.

Resolved, That we approve the action of the Board in their efforts to increase the efficiency of the publishing house by the addition of the book-binding department.

The following shareholders were elected Directors for 1893: Messrs. W. C. White, L. J. Rousseau, J. Smith, E. Theobald, H. Muckersy, W. J. Prissmall, and W. Bell.

At the first meeting of the new Board, W. C. White was elected President; H. Muckersy, Vice-President; W. H. B. Miller, Secretary; and at a subsequent meeting, J. Smith, Treasurer.

W. H. B. MILLER, Sec.

AN INCIDENT OF THE MISSION WORK IN FIJI.

THE following incident, related by a missionary who was connected with the work in Fiji, shows the genuineness of the Christian experience of these islanders. One of the converts was a girl about eighteen years old, possessed of superior intelligence and devotion. She took an active part in all the meetings, and laboured from house to house for her friends. According to the custom of the people, she had, in her childhood, been betrothed to the king of Lakemba. When she presented herself for baptism, the missionary inquired if it was her intention to marry the king, to which she replied in the negative, and declared that she would rather die. The position she took astonished her friends, and it was soon reported all over the island. The enemies of the gospel carried the news to the old king at Lakemba, and advised him to take her by force and subdue such rebellion. This he resolved to do.

The Lakemba and Ono islands were about 150 miles apart. The king gathered his warriors and began preparing his canoes for the expedition. Mr. Calvert, the missionary who had baptised the girl, and had returned to Lakemba, went to the king to persuade him not to go to Ono. But he denied any intention of doing so, and said he was going for tribute. Seeing that the king was determined to go, the missionary warned him of the danger of fighting against God, and told him he would be cursed if he persisted in going. But nothing would restrain him. Three or four canoe loads set out. On the way they all stopped at an island about fifty miles from Ono. One fair morning two loads of warriors set sail for the island, with orders from the king to subdue the people and take the girl. The wind arose; they were

blown to sea, and were never heard from again. The canoe bearing the king set out later, and when in sight of the island, they were struck by a storm which carried them far away. During the darkness of the night, when it seemed that they would all perish, the king remembered the missionary's warning, and resolved to abandon the project. He afterward found his way back to Lakemba, deeply impressed with the power of the Christian's God. The people of Ono rejoiced over his defeat, and in a short time every person on the island renounced idolatry.

A. G. D.

HOW THE SPIRIT OF GOD IS AT WORK.

A LADY sailed from New York via Liverpool and London on her way to India to take up work among the natives. On board the vessel, she became acquainted with Miss Peck, a Seventh-day Adventist who was going to teach in our South African School. Upon reaching Liverpool, this lady remained a few days, but before parting with Miss Peck, she took the address of the "Chaloners," London, supposing it to be a hotel. On the following Sabbath morning, Sister Peck received a letter from her, requesting that a room be secured for her in the same house where she was stopping. That evening she arrived, and of course found herself in a household of Sabbath-keepers. She found she was unable to sail for India as soon as she had expected, the steamers being all full. The result was that she attended all the meetings she could, including Bro. Waggoner's Sunday morning Bible-class, with the result that she has taken hold practically of the question of righteousness by faith, and goes to India as a commandment-keeper. She goes at her own expense, fully believing that the providence of God has led her thus far, and trusting for his guidance in the future.

Shall we not all consecrate ourselves to God so that we may be in a condition where He can use us to his glory and the salvation of precious souls?

J. SMITH.

THE NEW ZEALAND TRACT SOCIETY.

REPORT FOR HALF-YEAR ENDING DEC. 31, 1892.

No. of members	-	-	-	129
" " reports returned	-	-	-	47
" " missionary visits	-	-	-	535
" " letters written	-	-	-	148
" " letters received	-	-	-	77
" " Bible-readings held	-	-	-	25
" " present at readings	-	-	-	188
" " of subscriptions for ECHO	-	-	-	33
" " periodicals distributed	-	-	-	1,391
" " pages of books and tracts sold	-	-	-	3,200
" " " " " " " " loaned	-	-	-	9,166
" " " " " " " " given away	-	-	-	6,733

Amount of fourth-Sabbath collection and other donations, £17 14s. 1d.; first-day offerings, £1 12s. 2d.; foreign missions, £11 4s. 9d.; periodicals and books, £57 13s.

MRS. M. H. TUXFORD, Treas. and Sec.

THE testimony and acts of one man condemned the people who were destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But the evidences that the day of the Lord is near at hand are a hundred times more conclusive than were the evidences of the flood. The signs spoken of by the prophets, by Christ and his apostles, have nearly all been fulfilled, and are constantly being fulfilled. It is difficult to conceive how any one could reasonably ask or expect more tangible evidences of the nearness of Christ's second advent.

News Summary.

Fifteen persons have been killed by a railway disaster in Poland.

France has promised to restrict the transportation of criminals to New Caledonia.

Nineteen lives were lost by a recent accident on the Chicago and Alton Railway, U. S. A.

It is rumoured that Alexander of Russia is about to assume the title of "Emperor of Asia."

The Earl of Elgin is mentioned as the probable successor of Lord Jersey as Governor of New South Wales.

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

A hundred lives have been lost in an anti-Jesuit riot in Colombia, one of the South American republics.

An explosion occurred in a mine near Tokoo, Hungaria, recently, entombing 130 persons in its fiery depths.

Several engagements have taken place in Burmah between small forces of British soldiers and the revolting Kachins.

In consequence of the severe financial depression in Spain, the revenues of the clergy and royal family have been curtailed.

Sir Thomas Elder proposes to send another exploring expedition into the interior of Australia with Mr. David Lindsay at its head.

The Czar has declined the offer of the Emir of Bokhara to cede this small independent province to Russia in return for a large annual subsidy.

A severe encounter has taken place between the British East African company's forces and the Somali tribes, in which a large number of men were killed.

An Indian tribe in Venezuela recently caught three men who had been engaged in kidnapping and selling young Indian girls, and roasted them over a slow fire.

It is understood that under the working of Mr. Gladstone's Home Rule Bill, Ireland will contribute £3,000,000 less per annum to the revenue of the United Kingdom.

A revolution has broken out in Hawaii, and the queen has been dethroned. A provisional government has been established, and has received the sanction of the European powers.

News has been received from Japan of a heavy gale off the coast last December, in which a large number of fishing boats were wrecked, and 457 men drowned. Over a hundred lives were lost by the burning of a factory in Osaka.

Six French legislators and M. Charles de Lesseps, one of the directors, have been committed for trial in connection with the Panama Canal frauds. The secretary of the American office has confessed that he spent £750,000 in "promoting the company's interest" among politicians.

In regard to the trouble in Egypt, Russia is strongly adverse to England. It is said that an offer has been made to grant concessions to Turkey in the matter of the payment of the war indemnity due to Russia, if the Sultan will incite rebellion in Egypt against the British.

The town of Zante, on an island off the coast of Greece, has been wrecked by an earthquake. Simultaneously with the earthquake, an eruption occurred on the volcano of Stromboli, known as the "lighthouse of the Mediterranean." On the island, 10,000 persons are homeless and starving.

Terrible floods have occurred in Queensland along the Richmond, Clarence, and Tweed rivers. On the Brisbane River the water rose sixteen feet higher than it has ever been known to rise before. Many lives have been lost. In one instance, seven miners were drowned by the sudden flooding of a mine. As the waters recede, a scene of desolation is presented. Houses have been wrecked, bridges destroyed, mines flooded, and live stock drowned. Many families are homeless and destitute.

Health & Temperance.

THE PHYSIOLOGICAL EFFECTS OF WATER.

WATER affects the system through three different means; viz., 1. As a diluent; 2. By its solvent properties; 3. By modifying the general or local temperature of the body.

1. *Water as a Diluent.*—Water is received into the system by absorption, either through a mucous membrane, or through the skin. It usually enters through the medium of the stomach and intestinal canal. When received into the blood, it of course increases its volume, and produces an increased fulness of the circulatory vessels, which are never distended to their fullest extent, and hence allow room for change in the volume of their contents. The blood is necessarily rendered more fluid; and if previously in any degree viscid, its circulation is quickened by its dilution. Hence it is of great importance that care should be taken to supply the blood with a sufficient quantity of fluid. This is especially necessary during the hot season of the year, when the blood loses its watery portion quite rapidly through profuse perspiration. It is also important to be remembered by those who are exposed to extreme artificial heat, as is the case with glass-blowers, furnace-men, stokers, etc.

2. *The Effects of the Solvent Properties of Water.*—By its solvent action, water dissolves the various poisonous products of the disintegration of the tissues. The volume of the blood being increased, more water comes in contact with the debris contained in any part, and, in consequence, the same undesirable products are more perfectly removed. The increased amount of excrementitious matter in solution is brought in contact with the various depurating organs, producing, notably, the following results:—

a. *An increase of the urinary excretion.* It is an important fact that there is an increased amount of *urea*, the chief excrementitious principle removed from the blood by the kidneys.

b. *An increase in the cutaneous excretion.* Water-drinking is one of the most efficient means of producing copious perspiration, which is not a mere elimination of water, but is a real depurating process.

c. *An increase in the action of the liver.*

d. *Increased action of the intestinal mucous membrane.* The result of this increased action is not only to remove from the blood some of its foulest constituents, but to render more fluid the contents of the intestines, and thus tend to obviate that almost universal accompaniment of sedentary habits, constipation.

The removal of clogging matters from the system in this manner allows greater freedom of vital action, so that the activities of the body are quickened, and both waste and repair, disintegration and assimilation, are accelerated.

3. *Effects Resulting from the Modification of Temperature.*—Perhaps the most important, certainly the most common, effects of water upon the living organism are those which result from its modifications of the temperature of the body in its various modes of application.

The Cold Bath.—Under this head we will consider applications of all temperatures below 85° F. Cold or cool water, applied to any portion of the body, causes instant contraction of the small arteries of the part, through its influence upon the sympathetic or vaso-motor system of nerves. If a moderately cool or cold temperature is maintained for some time, the blood-vessels of the part are more or less

permanently contracted, and the blood supply thus lessened. If, on the other hand, the application is very brief, the contraction of the vessels is only momentary, and is followed by a proportionate degree of relaxation, and a corresponding increase in the supply of blood to the part.

Effect of Cold upon the Pulse.—The experiments of Drs. Currie, Bell, and others, show conclusively that the cold bath has the uniform effect of diminishing the frequency of the heart's action from ten to twenty beats in a minute below the usual standard. If the application is first warm, being gradually reduced in temperature, the result is reached without the occurrence of the unpleasant shock, or feeling of chilliness, which attends the sudden application of cold, especially in persons of delicate nervous sensibilities. The amount and after-duration of the diminished rate of pulsation depends upon the temperature and duration of the bath. In health, it does not commonly extend beyond a few hours at most.

Effect of Cold upon Temperature.—It was also shown by the same experimenters that the temperature of the body is reduced proportionately with the action of the heart.

Rationale of Effects of the Cold Bath.—The manner in which the cold bath produces its sedative effects is apparently simple. When applied locally, to a single organ or part, it diminishes the circulation in the part by occasioning contraction of the muscular coats of the arterioles, or small arteries. Their caliber being thus lessened, they of course allow the passage of less blood, and the circulation in the part is diminished.

Besides, the water in contact with the part, being of a lower temperature, abstracts heat from it as it would from any other body of a higher temperature than itself.

When the application of cold water is made to the whole body or to a considerable portion of it, the same effects are produced on a larger scale. Through the sympathetic system, the same effect produced upon the small arteries is produced also upon the heart, lessening the rapidity of its contractions. Again, it has been satisfactorily shown that the action of the heart is largely controlled by the action of the small arteries; so that we have abundant explanation of the decrease in the rate of pulsation. Finally we have a cold fluid in contact with a large portion of the body, abstracting heat by conduction, as well as lessening its production.

The rationale of the effects of a cold bath of very short duration is equally simple. The sudden impression of cold excites to vigorous action the nerve centres which have control of the circulatory and heat-producing functions, and thus, through the vital reaction of the system, effects contrary to those of a prolonged application are obtained.

Thus we see that water may be applied in such a manner as to produce either most powerful stimulating effects, or to depress the vital activities of the body, diminishing circulation and animal heat in a most remarkable manner. —J. H. Kellogg, M.D., in *Home Hand-Book of Hygiene and Medicine*.

HOW TO KEEP COOL.

CLEANLINESS, not only next to godliness, is part of coolness, says the *Ladies' Home Journal*. So take a plunge bath in the morning, letting the water be tepid, and afterwards giving yourself a cold shower. Omit starch from your clothes as far as possible. Eat a light breakfast. Greasy food, or a great quantity of food,

taken in the morning, will most certainly heat your stomach for the entire day. Keep this in mind also; there is no better preventive against heat than good-temper, when you combine good bathing, proper food, and evenness of disposition with it.

THE TEMPERANCE QUESTION IN POLITICS.

A GREAT many excellent people object to carrying temperance into politics, apparently not recognising the fact that the liquor traffic has been in politics for a good many years, and that the only way to get it out is to go in after it. When men are hunting a wild beast, they follow it even to its lair. The liquor traffic makes no secret of its political motives and ambitions. It collects and dispenses vast sums of money for political purposes; it secures pledges from candidates for office on condition of its support; it elects its own representatives; it devises and promotes the passage of bills calculated to advance its own interests, and resorts to bribery and intimidation to defeat bills of a contrary character; it is ever alert and assertive at political caucuses and conventions to see that nothing is permitted to creep into proclamations or platforms seriously inimical to its interests. Temperance in politics! Strange indeed it is that some people should want to see it have at least an even chance there with those old-time politicians, the beer keg and the whisky bottle! —*Christian at Work*.

HABITUAL drinkers of ardent spirits are always making vain efforts to obtain more oxygen for their lungs. They frequently take deep inspirations, in the form of sighing, are apt to throw windows open on the coldest days, and sleep with the chest thinly covered, and with their hands clasped above their heads, in order to give more play for the lungs. The reason of this lies in the fact that the constant presence of more or less alcohol in the system delays the conversion of venous into arterial blood, by interfering with its power of absorbing oxygen. Thus tissue degenerations are invited, as there is insufficient oxygen to dissolve out the insoluble substances, and their accumulation causes mischief. In such persons the superficial veins are swollen and distended, and of a deep purple tint, especially noticed on the backs of the hands, through the presence of excessive carbon; and the skin all over has a soft, characteristic feel, resembling velvet. —*Dr. Lewis, in Medical World*.

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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—Michevie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	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: March 3, 6.36; March 10, 6.27.
 HOBART: March 3, 6.40; March 10, 6.29.
 MELBOURNE: March 3, 6.37; March 10, 6.27.
 NEW ZEALAND: March 3, 6.37; March 10, 6.28.
 SYDNEY: March 3, 6.35; March 10, 6.26.

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The Bible Echo.

Melbourne, Victoria, February 15, 1893.

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ON Thursday, Feb. 2, Elder W. C. White left Melbourne for New Zealand. He goes *via* Sydney, and will join Bro. Starr's party, as mentioned elsewhere.

THE *Pitcairn* is probably now on its way back to its field of labour among the islands of the Pacific, as it was to leave San Francisco on Jan. 12 or 13. During its stay in San Francisco, the *Pitcairn* was refitted with improved rigging and lights and a new and enlarged deck cabin. A book room also was constructed, where a supply of books can be kept, and visitors can inspect and purchase. The outfit of the *Pitcairn* includes twenty tons of books. The mission workers are Bro. B. J. Cady, John M. Cole, and Ellet C. Chapman with their wives, Dr. M. G. Kellogg, Sister Andre, who goes as a teacher to Pitcairn Island, and Bro. J. R. McCoy, who is on his way back to that island. These persons, together with those who came out on the first trip and remained, will labour at different places among the islands as the committee having charge of the work may decide.

A SERIES of noon-day prayer-meetings have been in progress in the Office for the past two weeks. Work is commenced fifteen minutes earlier in the morning, and by shortening the noon time we can spend twenty-five minutes in unitedly seeking God. This week it has been thought best to divide the meeting, Elder A. G. Daniells conducting one division, and Elder L. J. Rousseau the other. We have realised the presence of the Spirit of God in these meetings, and they have been a source of strength and encouragement to all.

By the last outward San Francisco mail boat, Mrs. A. Carter left us to join her husband, who is in America seeking the restoration of his health. These friends have been closely identified with this work almost from its beginning in this country. By their sympathy for others and their readiness to assist every good work, they have endeared themselves to all who knew them. When fully restored to health, they will probably return to this country. May it not be long.

THE BIBLE SCHOOL.

At the last session of the Australian Conference, it was voted that the Australasian Bible School "be conducted during 1893 by the Australian Conference, and that its management be intrusted to a Board of seven persons elected at this Conference."

The persons elected were, A. G. Daniells, W. C. White, L. J. Rousseau, James Smith, C. P. Michaels, J. Bell, Jr., and H. Muckersy. The managers are now at work preparing for the next term of school. The Board, as organised, is as follows: President, A. G. Daniells; Secretary and Business Manager, L. J. Rousseau; Treasurer, Echo Publishing Co.

The School Faculty has been elected, and a committee are busy preparing the prospectus, which will be sent free to all who are interested.

The opening of the term for 1893 has been appointed for June 6. Let former students make a note of this.

The Board will be glad to correspond with any who may desire information. Address either the President or Secretary, at 1 George's Terrace, St. Kilda Road, Melbourne.

THE last mail from America brings very encouraging reports of our schools in that country. At present Seventh-day Adventists are operating five important educational institutions in the States. The oldest is Battle Creek College, located in Michigan, about 750 miles west of the Atlantic coast. This college was opened in 1875.

The President of this college, Prof. Prescott, writes that all the schools are very full and that they are preparing to build a three-story addition to Battle Creek College immediately. The present attendance is about five hundred and fifty. They are running eight large Bible classes.

Healdsburg College, located in California, is also full. Several of our young people from Australia and New Zealand are attending this school, and write most cheering letters of the prosperity accompanying the work.

South Lancaster Academy is another important school, and is located on the Atlantic coast. Prof. G. W. Caviness, principal of the Academy, in making announcements for the term to open Jan. 2, writes thus: "We are now so full that it will be necessary to rent another building to accommodate those coming, and we want to know about how many to provide for."

Union College at Lincoln, Nebraska, about midway between the Atlantic and Pacific, was opened in 1890. The attendance at the opening was small, but now the building is full. During the last term, four hundred and fifty students were enrolled, and the managers anticipated quite an increase at the beginning of the January term.

The last college erected by our people is located at Walla Walla, Washington Territory, near the Pacific Coast. This school was opened last December with one hundred and one students. When the last mail left, the attendance had increased to one hundred and thirty, and it was estimated that it would run up to one hundred and fifty before the close of the present school year.

Our brethren in South Africa have erected a fine school building in Cape Town. A letter just received from Bro. E. M. Morrison states that the first term was about to open with forty boarding and several day students. Prof. E. B. Miller, who has been connected with Battle Creek College almost from its opening, has charge of the school in Cape Town.

These items show that the interest in our educational work is growing. Not only is the attendance increasing, but the signal blessing of God is accompanying every advance step in this line. Brethren and sisters, let us in Australasia keep pace with the work.

A. G. D.

EXPIRATION OF SUBSCRIPTIONS.

Will you please notice the date on your address label, which shows the time when your subscription for the Echo expires. We are reluctant to drop names from our list, but shall be obliged to do so unless we receive renewals promptly.

By the American mail just to hand, we have news of a most cheering character, which indeed fills our hearts with joy.

One brother writes as follows: "Indeed, we have had a great outpouring of the Spirit of the Lord upon his people during the past year. They are having what might be called a pentecostal feast at Battle Creek, Michigan. All reports from there are unanimous in saying that they have a wonderful feast, and a shower of divine grace from the presence of the Lord." In one night in Battle Creek College, ten of the students, most if not all of whom had not made any profession, were the subjects of the convicting and converting power of God, and are now rejoicing in his pardoning love.

Another brother writes from the same place: "I never saw such a movement as the one we are now in, in the office, church, and college. Those that were in the 1844 movement have stated over and over that they have seen nothing like it. There has something taken hold of us more than ordinary, and not in the nature of fanaticism whatever, but a deep work of God in the heart,—a drawing towards God. What the purpose of God is in this, we wait to see, and humble our hearts to listen when He speaks."

Let us remember that God is no respecter of persons; and that what He is doing for our brethren in America, He is ready to do for us in Australia. He has promised to be found of us when we seek Him with the whole heart.

READ the following as an indication of what the Lord is doing for his people: "Bro. Prescott begins a course of meetings in the Independent Congregational Church, Battle Creek, next Sunday night, by request of Rev. Simonds. We were trying to get an opening there for Elder A. T. Jones, after the General Conference; but Mr. Simonds does not want to wait, so asks Bro. Prescott to begin, and let Elder Jones follow after General Conference." Thus an urgent invitation to hear the Truth comes from a minister of one of the leading popular churches. Truly, "This is the Lord's doing, and it is marvelous in our eyes."

TO THE NEW ZEALAND BRETHREN.

THE New Zealand camp-meeting and Conference are to be held at Hastings, commencing March 26. Workers' meetings will be held on the camp-ground for a week or two previous to this date. We are rejoiced to learn, through a letter from Elder Starr, that a company consisting of Bro. and Sr. White, Bro. Starr and wife, and Sr. Campbell, will arrive here about Feb. 8, to attend these important meetings and visit the churches. We expect this will be the best meeting we have ever had, and that we shall experience copious showers of divine grace. Our brethren and friends cannot afford to miss this meeting.

M. C. ISRAEL.

THE NEW ZEALAND CONFERENCE.

THE fourth annual session of the New Zealand Conference, Tract Society, and Sabbath-school Association will be held at Hastings, Hawkes Bay, commencing March 26, 1893, to continue till April 6, or longer if the delegates think best.

NEW ZEALAND CONFERENCE COMMITTEE.

THE prices of the new book on kindergarten work, "Bible Object Lessons and Songs for Little Ones," noticed in the last issue of the Echo, are, Green and gold, 16s. 6d. instead of 10s. 6d.; aluminium and brown, 12s. 6d.; plain cloth, 8s. 6d.; board covers, 6s. 6d.

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