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Last Page.*

ST. PETER'S, ROME.

H. P. HOLSER.

ST. PETER'S is the largest, richest, and in many respects the finest church in the world. It was constructed under the direction of the greatest masters, and drew heavily upon the wealth of the world during several centuries. The approach to the building is grand and imposing. First there is an elliptical space surrounded with massive colonnades. "Each of the colonnades, which were constructed in 1667, contains four series of columns of the Doric order. Three covered passages, the central of which has space for two carriages abreast, are formed by 284 columns and 88 buttresses. On the roof are placed 162 statues of saints in Bernini's style. The cost of the structure amounted to 850,000 scudi (£184,000); the pavement, laid by Benedict XIII., alone cost 88,000 scudi. The effect is striking, and the piazza forms a fitting approach to the largest church in the world."

In the centre of the piazza is a great obelisk, brought from Heliopolis, city of the sun, by order of Caligula, and placed in the Vatican Circus. Its weight is estimated at five hundred tons; it was moved to its present site on wheels, under pope Sixtus V.

It is related that Fontana, who had charge of constructing the apparatus for moving it, had neglected to make allowance for the tension of the ropes by the enormous weight;

"Water on the ropes!" which solved the difficulty. "As a reward, his relations were granted the privilege of providing the palm branches for St. Peter's on Palm Sunday."

On each side of the obelisk is a beautiful fountain forty-five feet high.

The church is located on the site occupied by the circus of Nero, and was first built by Constantine, at the request of Pope Sylvester I. It is called St. Peter's, because it is said that here this apostle was martyred. The building has undergone changes and renovations, until nothing of the original remains. The present structure was begun at the close of the fifteenth century, under Pope Julius II., who was ambitious to erect a monument to himself during his lifetime; his purpose in re-building St. Peter's was to provide a suitable place for this monument. Leading masters, for which that age was so remarkable, were brought into enthusiastic competition to furnish plans for the proposed edifice, and those of Bramante were accepted. After his death, the work was continued by Raphael, Michael Angelo, and others, the last great builder being Bernini. Pope Julius II. commanded Michael Angelo to erect for his tomb the greatest monument in the world; but his grave,



ST. PETER'S, ROME.

just at the critical moment this was discovered by a sailor, one of the eight hundred workmen, and although silence was imposed on the workmen and spectators under pain of death, the sailor immediately cried out,

while surrounded with magnificent monuments, is marked only by a flat stone!

The dimensions of the church are: length, 690 feet; greatest width, 470 feet; height of dome, 435 feet. The dome rises 308 feet

above the roof, and is 630 feet in circumference at the base. "The new church was consecrated by Pope Urban VII., on Nov. 18, 1626, on the thirteen-hundredth anniversary of the day on which St. Sylvester is said to have consecrated the original edifice. By the end of the seventeenth century, the cost of building St. Peter's had amounted to upwards of 47,000,000 scudi (nearly £10,000,000), and the present expense of its maintenance is about £7,500 per annum. The new sacristy, erected by Pius VI., cost 900,000 scudi (about £180,000). The result of these various vicissitudes is that St. Peter's is the largest and most imposing, if not the most beautiful, church in the world; its area is about 18,000 square yards, while that of the cathedral at Milan is 10,000, St. Paul's at London, 9,350, St. Sophia at Constantinople 8,150, and Cologne Cathedral 7,400 square yards."

Having noticed these few general facts in regard to the building before us, let us now pass towards the church through the colonnades on the right; near the end of the colonnades is the entrance to the Vatican palace, which rises immediately behind. At the door, and along the corridor, we observe the Swiss guards in their fantastic costumes. Having left the colonnades, we ascend several series of wide, easy steps to the portico; casting a hasty glance at its ornaments and statues, we hasten to the interior. No sooner have we passed the large, noiseless, leather upholstered doors, than we stop in admiration and awe of the magnificent pile of art before us. It would be utterly impossible for us to convey with words a just idea of the wealth and art here displayed; and perhaps few but the masters themselves can appreciate all that these works represent. We cannot even name all the fine monuments in the building, to say nothing of the various smaller works of art and interest. Our picture shows the central portion of the interior. On the right, near the front, is a statue with a cross at its right hand. Just before this, in the shade, is a small, dark, insignificant-looking figure in sitting posture; it is the far-famed bronze statue of St. Peter, whose great toe is nearly kissed away. In all parts of the church are worshippers, and occasionally one happens this way, and with great reverence approaches this figure, and kisses the toe. The statue is devoid of art, and was cast from a statue of Jupiter, from his temple on the Capitoline Hill, mentioned in a previous article.

The light part of the picture near the top shows a portion of the dome. Directly beneath this dome is a magnificent canopy ninety-five feet high, supported by four huge spiral brazen pillars, the metal for which was mostly taken from the Pantheon. Under this canopy is a high altar, where only the pope, or some cardinal specially commissioned, celebrates high mass on some important occasion. Beneath the altar is the tomb of St. Peter. On the front side of the canopy, two flights of stairs lead down to the tomb. Leaning over the railing which surrounds this entrance, which is visible in the picture, we have a side view of the tomb.

Between the stairs, and just below the level of the floor, is a magnificent marble statue of Pope Pius VI. kneeling in prayer before the tomb; this statue is said to be the finest production of Canova. On the balustrade over which we are leaning are ninety-three lamps, kept burning night and day, not unlike the sacred fire kept burning in the temple of Vesta.

Passing beyond the canopy to the end of the nave, we have before us a wonderful presentation of the chair and tribune of St. Peter. It is supported by four gigantic statues of saints. Above, receding as it were into the heavens, are gilded works, representing clouds and flames of fire. On all sides are fine monuments; one of special interest is that by the great Danish master, Thorvaldsen, of Pius VII., who crowned Napoleon. Numerous popes and emperors have been crowned here, one of them being Charlemagne, on Christmas day, 800.

One visit to St. Peter's does not suffice; although my stay in Rome was very short, and there were many places that I could not possibly visit, the attraction of St. Peter's was so great that I went three times to enjoy its magnificence; and each time the desire grew to go again and remain longer.

If the skill of man can produce such structures as this, what will be the character of the city built by the great Architect of the universe? It was certainly an imposing spectacle when the pope crowned the emperor in St. Peter's; but the Christian has something infinitely more grand and glorious before him,—to be crowned by the hand of the King of kings with an immortal crown, in the truly immortal city. The glories of the so-called Eternal City of earth have departed, and but a few crumbling ruins remind one of what it has been; but the infinite weight of glory and riches awaiting the Christian will never fade away, but is truly eternal.

General Articles.

NOTES OF TRAVEL AND LABOUR.

MRS. E. G. WHITE.

At the close of the Australian Conference, we spent a week with the church in Parramatta, N. S. W., and on February 4 we embarked from Sydney for Auckland, New Zealand. Our ship, the *Rotomahana*, is a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant state-room on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage which the Auckland church had placed at our disposal.

For several days we laboured earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theatre to attentive audiences. Elder Starr laboured untiringly for the church. Several of the evening meetings

were called early in the evening, and I would speak for half an hour, and then Elder Starr would follow with a discourse, or Bible lesson. In all, I spoke eight times in Auckland.

On Monday, Feb. 26, we sailed for Kaeo on the Steamer *Clansman*. The steamer was rather small, but the captain and stewardess did everything in their power for our comfort. Through the night we were favoured with a calm sea and but little wind, and I rested some, although feverish and over-wearied by the perplexity and confusion of preparation for the journey. We expected to reach Russel at seven A. M.; but the fog closed down upon us while among the islands of the bay. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russel is a quiet little place, consisting of a row of shops facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors, and windows out, which are occupied by families of Maoris.

Soon our steamer moved up the bay to Opua. The Bay of Islands is very beautiful, and we enjoyed sailing over its smooth waters amid verdant islands and massive rocks. We left the bay at 2 P. M., and reached Whangaroa Harbour at 7 o'clock. Here we were met by Brn. Joseph and Metcalf Hare, who had come from Kaeo, three miles, in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight o'clock we took our places in the skiff, and were off for Kaeo. The trip from Whangaroa up the bay and creek to Kaeo was an interesting one. The water of the bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Bro. Joseph Hare's landing in about two hours; his comfortable home is but a few steps from the landing.

Wednesday morning Bro. Joseph Hare, sen., came down and took us to his hospitable home at the upper end of the valley, close to where Bro. and Sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Canon between Healdsburg and St. Helena, California. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called necow were plentiful along the foot of the hills, and towering above these were large, bare trunks bearing many thrifty bunches of a large air-plant. Along the road were immense bunches of sweet brier, and large patches of black-berry bushes loaded with ripening fruit. Father Hare has a pleasant, comfortable home. The house, situated on high ground, is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lie the pasture lands and the forest-clad mountains.

We had planned to remain in Kaeo two weeks, but circumstances lengthened our stay to three full weeks. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than for

twenty years. Many houses were flooded and deserted, fruit trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs, which had for years been lying in the small creeks in the mountains waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful.

Sabbath forenoon I spoke to our people in the little meeting-house, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening, Elder Starr spoke to a full house in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour and then retire, and the meeting would go on for an hour or two. On the second Sabbath, Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon in the Wesleyan church. While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any one to move; but finally the grown-up children of our brethren and sisters began to come forward; and then, as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church-members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer nearly all who were seeking the Lord for the first time bore testimony. The Spirit and power of God were present, and all went from the meeting rejoicing and praising God for what He had wrought.

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the Word of God; and Elder Starr had many invitations to visit and hold Bible-readings. We are satisfied that there is a work to be done in Kaeo both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? and those who have light have a work to do for their fellow-men. How earnest we should be to impart light and truth to others, how patient and persevering. We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character; for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes; we must overcome all harshness and sharpness; we must be as wise as serpents and as harmless as doves, yet always ready to put ourselves in the fore-front of the battle if God calls us there.

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labour in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labour in his vineyard; and we rejoice that several are preparing to go to the Bible School. On Wednesday, April 15, we bade adieu to our friends in Kaeo, and were taken down to the harbour, where we held one meeting, and the next morning took the steamer for Auckland.

SOWING.

M. E. S.

Sow ye beside all waters;
'Tis the Master alone who knows
Which of the seeds shall prosper,
That the faithful servant sows.
It may be one dropped in the highway
May sink and take deep root,
And in the coming harvest
Bring forth rich, golden fruit.
A kind word left by the wayside
May reach some weary soul,
Longing to know the Saviour,
Longing to be made whole;
Just a loving touch may strengthen
Some heart bowed down with care,
And lift it nearer to Jesus,
And help its burden to bear.
Oh! do not rest with knowing
That Jesus died for you;
The loving heart of the Saviour
Is yearning o'er others too.
Take the love that He has given,
And that makes thy pathway shine,
And shed o'er the path of another
The light that has brightened thine.
Oh! do not wait till the wanderer,
Weary with sin, shall come,
And ask for the light thou canst give him,
The light that's to guide him home;
Go and search in any by-way,
And thou shalt find him there;
Sow ye beside all waters—
There is sorrow everywhere.
And in the day that is coming,
When before thy Lord thou shalt stand,
And see in the presence of Jesus,
One led thither by thy hand;
Oh, the joy that shall fill thy bosom,
When receiving the crown thou hast won,
And the Master, in loving accents,
Speaks the welcome words, "Well done!"

DIVINE IMMORTALITY.—NO. 2.

Life in Christ.

R. HARE.

THE lofty picture presented by the prophet, where the great "I Am" stands apart from all of creation, with uplifted hand claiming for Himself an eternity of duration, does not lose any of its grandeur when we place by its side the marvellous scene of Daniel's night vision. One like the Son of man came with the clouds of heaven, and stood before the "Ancient of Days." To Him there was given dominion, glory, and a kingdom. Dominion! that must endure forever; glory! that He had with the Father before the world was; a kingdom! that shall never be destroyed. Dan. 7: 13, 14. This was the Son of God, and of Him it is written: "Chiefest among ten thousand;" "Altogether lovely;" "the bright and morning star;" "the wonderful;" "Prince of the kings of the earth;" "was dead," but now "alive forevermore." Well might the ten thousand times ten thousand gathered before the "Ancient of Days," sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

This divine Son has life; for the living Father has "given to the Son to have life in Himself." But can this life reach beyond the Christ, and become the possession of the sons of men? Can the frail child of clay ever be fitted to bear the weight of eternal years in the life of God?—Even so; for thus saith the Scriptures: "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." John 6: 57.

In the beginning God placed wonderful possibilities before Adam. All of creation was fair

and beautiful, while nature, in all its myriad forms, only waited the touch of immortality to make it remain beautiful forever. Man was made in the image of God, and given a life that might have continued through all the untold years of futurity. He was placed as lord and master of this new world. But before the robe of immortality can be thrown over him and his possessions as lord of that creation, he must be tested. In that test he failed! The rising glories of the coming immortality departed, and the shadows of death crowded in. We may still hear the solemn echoes of that awful sentence passed by the King Eternal: "Dust thou art, and unto dust shalt thou return."

All heaven awaited the execution of the sentence; but in that awful moment, the divine Son stepped forward and offered his life for the forfeited life of man. God accepted the offering of love, and man is to have another trial, so that love may finally repair the ruin wrought by sin. But the transgressor must leave his paradise now, "lest he put forth his hand, and take also of the tree of life, and eat and live forever," and thus become an immortal sinner.

We see him driven from the garden, to be a wanderer over the earth that has, for his sake, been cursed with the curse of the Almighty. And though, under the inspiration of the life first given by God, Adam lived nine hundred and thirty years, at the end of that time he died. Had it not been for his sin, all eternity would have been added to the nine hundred and thirty years of his life.

Sad has been the subsequent record of human history. Few and evil have been the days of man's pilgrimage. Death has reigned, and all humanity has been subject to its power.

"As the long train of ages pass away,
The youth in life's green spring, and he who goes
In the full strength of years, matron, and maid,
With the fair child, and the grey-haired man,
Have all been gathered side by side
By those who in their turn shall follow them."

Thus it has been through all the years past; but the time is coming when death—the last enemy—shall be destroyed.

When Christ offered his life for man, it was not to frustrate or disannul the sentence passed by Jehovah; but it was with the understanding that He would have the right to raise man from the dead. "And this is the Father's will, which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." John 6: 39. Humanity is the purchase of Christ's life; yet still, as children of the man upon whom God passed sentence of death, they die. But the Divine Voice proclaims: "I will raise him up again at the last day." With what life will they rise?—The life of the Son of God. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The living Father has given to his living Son the right to bestow immortality upon all who learn to live as Christ lived.

This, then, is the record that God has given concerning his Son, "that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11. God could not trust man with the immortal life. The gift was too precious, so it was "hid with Christ in God." At the fall of Adam, mercy pleaded, and years of probation were given to man to see whether he would yield himself a servant to righteousness, and through Christ prove worthy of that life beyond.

This eternal life does not consist in some soul or spirit essence that has come from Adam or our

fathers. It is the life "hid with Christ in God." But how can man appropriate this hidden treasure? The answer is given, "God loved the world so that the Son of Himself, the only-begotten, He gave, that every one believing into Him may not be destroyed, but may have life age-lasting." John 3:16. *Emphatic Diaglott*. God is holding this wonderful gift before the world. But it is in his Son, and he that "hath the Son hath life." To have the Son includes a like acceptance of all the requirements as well as the promises of God. "Happy the man who endures trial; because having become an approved person, he will receive the crown of life, which the Lord promised to those who love Him." James 1:12, *Emphatic Diaglott*.

Blessed the faith, and blessed the love, that enables the weak child of clay to reach out and find in Christ the life of God. And marvellous the condescending sympathy that leads the Eternal Father to proclaim for every trusting child: "With long life will I satisfy him, and show him my salvation."

The time when man may come into possession of this eternal life will be our next study.

GOD IS LOVE.—NO. 4.

G. E. FIFIELD.

God is "our Father;" it was his design that we should recognise Him as such, and that, thus united in Him, all intelligent beings should find a universal brother-hood. This being true, it follows that God's laws, and his methods of enforcing them,—in short, all of his dealings with us in this world,—are those of a loving, wise parent with his children.

Take a common homely illustration. The little boy wants to eat unripe fruit. Why?—Because of the pleasure of eating it. The fact is, looking at it in the broadest sense, pleasure—happiness—is the universal quest of life. With this problem, all religions and philosophies have to deal. Epicurianism teaches its votaries to seek it in the fleeting phantoms of the passing hour. Stoicism seeks to make men indifferent to the desire for happiness; that is, strange as it may seem, it seeks to make men contented, or *happy* without happiness. Buddhism teaches that conscious existence is misery, and that therefore happiness is unattainable save in *nervana*, or total extinction of being.

It is to the honour of Christianity that it teaches the only possible way to gain this universal quest. We are to find it by forgetting self in the eager desire to gain it for those around us. Happiness is a coy maiden that ever eludes the too eager grasp of the selfish seeker; but when self is forgotten in the service of others, the thrilling heart becomes conscious of her presence, and the eye, for a moment uplifted, rests full on her smiling face.

But to return to the illustration. The boy, in his desire to eat the green apple, only takes into consideration the few minutes it takes to eat it. He is forgetful of the future in the desire for the present pleasure. The father says, "Stop, child, don't you eat that apple." Why this prohibition? Is it that the father wishes to exercise his authority?—No. The father loves the child. He thinks not only of these few minutes while the taste of the apple is in the mouth, but he thinks of the to-morrow of sickness and pain, and possible death, and in love he says, "Thou shalt not." Suppose the child is caught again eating the fruit. The father says to him, "Johnnie, if you eat another one of these apples, I shall whip you." Why is

this? The father says in his heart, "The boy does not fully understand my reason for refusing him that coveted pleasure; but *he must not eat that fruit*. I will give him a motive for refraining that he will understand."

All this is love on the part of the parent. This is also God's dealing with us. Our life, looked at with other than the eye of faith, "is a narrow vale between the cold and barren peaks of two extremities." "We strive in vain to look beyond the heights." But this is only the *to-day* of our existence. The to-morrow—ah, that to-morrow! how in God's sight it opens out for us into the great deep sea of eternity! Eternity! who can tell us what it holds for us? for it, too, comes from a Father's loving hand, and brims with his blessings. What possibilities of pleasure are here, o'ertopping our highest dream! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

But all these possibilities of the to-morrow depend upon the right use of the to-day. Broad and many are the ways that lead to death. Satan would ever tempt us to forget the future, with its boundless possibilities, in the pursuit of the fickle present, with its fleeting joys. He never raises the crystal goblet of bliss to the human lip but to dash it at the feet as soon as a single drop is quaffed. All the baits with which he tempts the soul to sin are but the fabled bag of gold at the end of the bow of promise. As we pursue, the bow recedes before us, and finally it vanishes out of sight in the blackness of the coming storm, and the very promise of pleasure is gone.

New phantoms rise before us to tempt us on, but they, too, vanish as we approach. Thus men forsake the Lord, the only true fountain of living water, to follow some tempting mirage into the desert. On and on they go, unmindful of the lengthening shadows, stimulated ever by a thirst which only the living water can satisfy, and which God intended to lead them up to Him. By and by the mirage itself vanishes with the setting sun, and the soul finds itself alone in the gathering darkness, surrounded only by the barren sands of a misspent life.

Hear the testimony of one who had travelled this way to the very verge of the precipice of despair, catching at each new promise, and trusting last of all only to the solace of human affection. As this last object of his hope and trust was slipping from his grasp, irresistibly drawn by the cruel clutch of death, he breaks forth into this plaint:—

"What is our love with its tincture of lust,
Its pleasures that pain us, its pain that endears,
But joy in an armful of beautiful dust,
That crumbles and flies on the wings of the years?"

God would not have us trust to these fleeting pleasures. All that there is of true happiness, even here, comes from Him. James 1:16, 17. His law reveals those principles the obedience to which makes happiness possible both here and hereafter. It is the highway of holiness over which the ransomed walk when they return and come to Zion with songs and everlasting joy, to obtain joy and gladness, while sorrow and sighing flee away.

Yes, God's way is ever the best, for his way is love's own. The Father's love brings the possibility of endless happiness to every hungering heart. This is the *why* for God's law. This is why He gave it to Adam in the beginning. This why, like the reason for everything God does, is simply love, for God is love.

SELF-DISTRUST.

It is interesting to see Peter's boast of attachment to Christ, and Peter's fall, both rehearsed beforehand, as it were, to a private audience, when comparatively little was at stake. The apostle was enthusiastically attached to his Master, and conscious of the strength of his attachment. He was also bold with all the boldness of chivalry, presumptuous, and self-reliant. These latter qualities procured for him a tremendous fall in the great crisis of the apprehension of Christ; but they had procured for him already a fall in a previous lesser crisis. Then, too, as just before his denial, he had virtually professed his faith in Christ, and his attachment to Christ, and had challenged a trial of that faith and that attachment: "Lord, if it be Thou, bid me come unto Thee on the water."

Temptations are not always of the same magnitude, or on the same scale. Occasionally only, in the course of a lifetime, some great crisis comes to approve the steadfastness of our Christian principle. There are inducements to form a connection which is doubtful, or to desert a right cause which is becoming unpopular, or to be lenient in condemning evil, or to hazard a crooked policy for a great gain or a high distinction. These great opportunities, however, occur but seldom. Days and days wear away, each of them formative of our character—each of them leaving upon that character the visible stamp and impress of the way in which it has been spent,—which are unmarked by any momentous trial, and when our conduct is in no sense before society. These days furnish nothing more than the petty temptations to indolence, vanity, temper, selfishness, loquacity, and so forth, which are never at any time absent from us, and from which no sort of life, whether public or private, can claim exemption. Yet think not, disciple of Christ, that these petty temptations are to be despised. It is in these miniature trials that God rehearses his actors behind the scenes, before He brings them forward on the public stage, thoroughly trained and fitted to play their parts.

It is a mark of a shallow or superficial mind to think lightly of little temptations or of little sins. Even judging according to mere magnitude, the stress of many little trials, constantly harassing us day after day, may be as severe an exercise of Christian patience as one tremendous trial, whose duration and intensity are limited. To do battle all day long for years with temper or vanity may argue, in the sight of God, as great steadfastness of principle, as the endurance of the agonies of a martyr, which run their course and are terminated before sundown. But character transpires in all circumstances, small as well as great; and if, by God's grace, character takes a good shape in the minor circumstances of life, it is likely to retain that shape when it is more keenly sifted. Never yet was a man true to Christian principle in his own little circle, who became untrue to it when placed in a position of trust.

The incident of Peter's history on which we have been commenting, brings out strongly his want of humility, and his failure in consequence. He failed on this, as on the later occasion, just because he felt strong in himself. He was conscious of his faith in Christ, and love for Christ, and felt that they were strong enough to carry him through anything. It is very remarkable too—and we shall miss much of the instruction conveyed by the incident if we fail

to remark—that *the grace in which he breaks down is his own characteristic grace*. Peter was a bold man, an enterprising man, a chivalrous man, a generous man; it was his boldness, enterprise, chivalry, and generosity, which, sanctified by grace, were hereafter to carry him through fire and water in the service of his Master. Yet in both cases, strange to say, his fall exhibits him as timorous and pusillanimous,—characteristics quite opposite to those which he really had. He, a hardy Galilean fisherman, quails at the bluster of the elements; he is cowed, and lowers his colours at a question from a maid-servant who kept the door. It was the same with other eminent saints and servants of God.

And the lesson which we derive from the failure of all is one and the same—the extreme brittleness and frailty of the human will, even in those points in which it seemed most to be relied upon. Peter was not aware of this brittleness; he had to be instructed in it by very painful and humbling falls. He felt strong in himself, able to walk upon the waves, able to do and dare in his Master's service; and consciousness of our own strength is a sure forerunner of a grievous fall. It was this consciousness which made him desirous to approve his faith and love, by walking upon the waters to meet his Master,—which made him court trial. And to court trial is always a symptom which indicates something unsound in the heart of the person courting it, some self-reliance which mars his faith. We are taught to pray, "Lead us not into temptation,"—a prayer which can only be offered sincerely by those who feel their own utter weakness. But those, who, like Peter, long for an opportunity of approving the steadfastness of their faith, virtually pray, "Lead us into temptation." And then, when led into it, and when it pleases God to make experiment of them, they fail.

Self-trust, in however small a degree, is a sure secret of failure; and if hitherto we have failed again and again in meeting temptation, if our best resolves hitherto have been baffled and beaten back, it will be well to examine whether there be not some particle of self-reliance lurking at the bottom of our hearts. It may lurk there when we least suspect it. Very often it requires some time and consideration to bring it to light; very often it assumes a specious and plausible shape. For instance, after our falls we find that we are bitterly disappointed with ourselves, disgusted with our own folly and weakness, and thrown out of heart altogether for future efforts. There is something in this which looks well, but it will not bear probing. Why should we be disappointed with self, unless we expected something from self,—thought secretly that self might be in a measure depended upon? God is teaching us by our falls; but oh, how slow we are to learn the lesson that no amount of evil in ourselves ought to surprise us, that we ought to be prepared for anything in that quarter, for any shortcoming in grace, for any outbreak of sin! The heart is a running issue of evil; and it is not to be wondered at that the issue bursts forth occasionally. If a man secretly says in himself, "I am not yet as bad as that;" "I have it not in me to be so untrue to grace, so faithless to Christ as that," he still thinks he has a certain reserve or stronghold of virtue in his own bosom, on which he can fall back.

This is self-reliance, and he must be beaten out of it before he can succeed against temptation, according to that glorious Christian paradox of the apostle, "When I am weak" (that

is, thoroughly imbued with a sense of my own weakness), "then am I strong;" and it is wonderful how this profound humility connects itself with that elasticity and joyousness of spirit without which a successful warfare against temptation is out of the question. Constant disappointment is very wearying to the mind, and sure to break the energies of a man; but if he has flung himself down so low that he cannot be disappointed, if he has fairly given up his own heart as incorrigible—which indeed it is—and is looking in quite another quarter for the requisite strength, it is surprising with what cheerfulness and alacrity he picks himself up after his falls, wonderful what a bound and buoyancy there is in the spirit which can truly say to Christ, and only to Him, "All my fresh springs are in Thee."—*Thoughts on Personal Religion, by Edward Meyrick Goulburn, D.D., D.C.L.*

DEAD TO THE LAW.

G. B. STARR.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

"ALL have sinned and come short of the glory of God;" "sin is the transgression of the law;" and "the wages of sin is death." A law that has been transgressed does not ask the transgressor to render obedience now; but it does demand that the penalty attached shall be paid. Justice does not say, "Go and sin no more;" it says, "Pay the uttermost farthing." And where the penalty of the transgression is death, the law can be satisfied with nothing but the life of the transgressor—or that of a substitute. The death of Jesus Christ is Heaven's emphatic testimony to the righteousness of the law in demanding the life of the transgressor, and is the highest possible testimony to the sacredness and unchangeable character of the law. God has thus testified to us that no change can be made in the law to release the transgressor. But in the gift of Jesus Christ, Heaven has made an infinite sacrifice, and given to the world an unspeakably precious and valuable gift. And as Christ died for the sins of the whole world, "we thus judge that if one died for all, then were all dead." In the eyes of the law, all are dead, and only wait the carrying out of the death sentence; and as surely as the law stands, and the power that gave it has the power to execute its penalty, death will be visited upon all transgressors.

And "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" If he has transgressed, the law is seeking him, not to ask him to keep the law, but to pay its penalty; as long as he lives, the law has dominion over him, and will lay its hand upon him wherever it finds him. His only hope is to flee to the city of refuge, Jesus Christ, and remain there until the death of the high priest (Num. 35:26-28); and as Jesus is a priest forever—remain in the city forever. When a man hides in Jesus, he is safe, and he remains safe as long as he hides there; but the first time he appears in self, in his own name, outside of the city of refuge, the law will be after him with its demands, to execute the death sentence. So the only possible escape from the law, is death to self, to "become dead to the law by the body of Christ," to acknowledge that rightly our old man is crucified with Him, that henceforth we should not live unto ourselves, but unto Him

that died for us. "Wherefore, henceforth know we no man after the flesh." No; we have been purchased by Jesus, that we might be married to Him (Rom. 7:4), and he who is married to Christ takes his name, and no longer appears in his own. When we accept Christ's life, we surrender our own to Him; and now, and as long as eternity lasts, we shall appear in his righteousness and his name; and because He lives, we shall live also, and as long as He lives.

THE BRIER.

In the ditch there grows the brier, scratching, tearing, a sign of the curse. It sighs within itself and says, "Ah me, I cannot think what I was made for. I have no beauty and no worth. If I were only the bunch of violets on the bank there, I might gladden some heart—but a brier! If I were only as much use as the corn on the other side of the hedge, if I could only feed the hungry world—but what good can a brier do! If I were but the oak tree, whose branches come out so far, and whose leaves make such merry music with the breeze, and play with the sunshine and shade—then I should be some good. But only to be a brier!" So have our hearts cried within us—without love, faith, earnestness, without any promise or possibility of good, so unlike everybody else, scratching and tearing, harsh and unkind—a sign of the curse, indeed; we wonder, it may be, what we are made for.

But now here comes the gardener, and digs up the brier by the roots, and plants it in his garden. And the brier is almost ready to pity him. "Ah, he doesn't know me," says the brier, "or he would not waste his time like this. He will never get any good out of me—a wretched brier covered with prickles!"

But the gardener laughs. "If I cannot get any good out of thee, may be I can put some good into thee; we shall see." And he goes on his way.

But the brier was sadder than ever. "In the ditch it was bad enough; but here, to be amongst such sweet and dainty flowers on every hand, and still be only a brier! Well, there! I knew that I should never come to anything!"—so it bemoaned its worthlessness.

One day the gardener came and made a little slit in the bark, and put a tiny bud in it and fastened it there. A few weeks only had passed, and everybody gathered about the beauty of a rose,—the size, the colour, the fragrance of it, all were perfect. See, it is our poor friend the brier that grew in the ditch. There is the old appearance, the old outside, but oh, the new unfolding!

Your Father is the Husbandman. He understands this rough stock of our humanity. He knows its evil nature and its little worth. But He knows how to put within it the new nature—the divine. Still there is the old personality, but oh, the new unfolding, the sweetness, the beauty, the worth, the glory of it! *Ye shall receive.* Not of our struggling or strife does it come; for it is not from within that this grace must spring, *but by our surrender to the Husbandman*—letting him have his own way perfectly with us in everything. If only we will suffer Him to put into us what He can, then shall He get out of us what He wills.—*Mark Guy Pearse.*

"Return, O wanderer, return,
And seek a Father's face;
Those new desires which in thee burn
Were kindled by his grace."

The Home Circle.

A WONDERFUL PAIR OF GLASSES.

GOTTLIEB SCHMITZ, so the Germans say,
Invented some glasses one summer day
Of a wondrous pattern, unknown before;
They were aids to sight, as in days of yore,
But the strangest thing—and you'll own it was qu er—
Enabled their owner to think and to hear.

To think and to hear and to see; but, alas!
Some fatal spell had induced the glass;
Its lines were warped; 'neath the circling blue
Distorted images met his view,
And the sounds that he heard, whether mirth or joy,
Were blended with sorrow, like base alloy.

Nothing was beautiful, quite, it seemed;
The very sunset, that flushed and gleamed
On the western hilltop, was out of line;
In the moaning music of wind and pine,
And e'en in the song of the happiest bird,
Were chilling discords that Gottlieb heard.

And, saddest of all, it transformed his mind;
He was harsh in his judgment of all mankind,
To truth and duty each day more blind,
Till he broke the glasses in sudden ire.
But vision no longer would change at desire;
The magic lens he had worn too long—
Each line was deflected, each angle wrong,
And dissonant still was the lark's glad song.

Is the story a true one?—I cannot say;
I only know, should you come our way,
In street or market you'd surely find
Legions of men who are deaf and blind
To the light and beauty and love and joy
Of unselfish lives. And there's many a boy,
And I'm loth to confess, but I fear some fasses,
Unconsciously looking through Gottlieb's glasses.

—Independent.

WOMEN OF THE BIBLE.—XLI.

"The Little Captive Maid."

A. M.

LET us read very carefully every word of the event with which this Israelitish maiden stands connected, as it contains important lessons for believers and unbelievers. "Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him *the Lord* had given deliverance unto Syria; he was also a mighty man in valour; *but he was a leper*. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria; for he would recover him of his leprosy. And one went in and told his lord saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

"And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that

there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, *I thought*, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned, and went away in a rage. And his servants came near, and spake unto him and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, then, when he saith to thee, *Wash, and be clean*. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, *and he was clean*.

"And he returned to the man of God, he and all his company, and came and stood before him; and he said, Behold, now I know that there is no God in all the earth but in Israel; now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace." 2 Kings 5.

In the healing of Naaman the leper, we have a beautiful type of a sinner cleansed by the atoning blood of Christ from the *leprosy of sin*. This disease has infected every member of the human family, and thus it is that we are all *sinner by nature and by practice*; there is no getting rid of the one or the other except in the *way* provided by our loving, compassionate Creator. This *way* is made so plain in the Scriptures that "wayfaring men, though fools [unlearned], need *not err* therein." Isa. 35: 8. But why is it that so *many do err* therein? Can we not see the cause in Naaman's words and actions? Like him we form our own ideas about conversion, or the new birth, instead of submitting our thoughts and wills to what God thinks and requires of us. Naaman thought that Elisha should have given him a personal interview, instead of sending a messenger; his *pride* was touched, and the message probed it still more. He was looking at Elisha and his message from a purely worldly, earthly standpoint. He did not understand, so did not realise, that he was a poor, miserable lost sinner; that this disease of leprosy was the outcome of our natural corruption, the evidence of the deadly power of sin; and that as an *humble suppliant* he must accept every condition which God has laid down in the plan of salvation. *Pride* is the *greatest* of all folly, the most delusive and destructive. It was well for Naaman that he had good advisers in his servants, and that he laid aside his pride of position, and reasoning that the rivers of Damascus were better than

the river Jordan. So will it be for all who, like him, are seeking healing of body or soul.

We are to believe what God says to us, not because we can understand it, and see the reason for it, but because God says so. Our attitude should be, "Speak, Lord, for thy servant heareth;" and our hearing should be with the purpose of *yielding* to it.

In this little captive maid we see the beauty and blessedness of an early acquaintance with the wonderful works of God. Parents should be very jealous of the sacred trust committed to them of teaching their children the Holy Scriptures; God will hold them responsible—not the state or the Sunday-schools. Parents cannot evade this duty without great loss; the plea of *no time* will not avail against the plain command, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7. If the Bible had this place in our hearts and homes, how different would be the condition of Christian families, so-called, to-day.

This young Hebrew girl had full confidence in the almighty power of God; she had been instructed in the wonderful miracles that God had wrought for her people, and in her own young life by the hand of his servant Elisha. Not that he had healed one of leprosy, as we learn from our Saviour's own words when referring to Naaman as the only one healed of that disease; but her faith was *in* God, that He was able to do it. To this she bore testimony, and she was not put to shame, but shared in the honour that brought glory to God. May we learn from this also the truth of that precious, precious, promise, "All things work together for good to them *that love God*." Rom. 8:28. This little maid was the human agent used by God to bring faith and healing before the mind of this great man. Separation from home and loved ones only brought her nearer to God, and made his service more precious. Then, dear believer, murmur not at any of the shifting scenes of life; they are but fresh opportunities to witness for God and truth. And let the seeker after salvation take warning and courage, and ever remember that to believe in God is to *do* as He bids. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father, which is in heaven."

"KEEPING UP."

"WHEN I was a young girl," said Aunt Sabrina, "I was vain of appearances, as a great many young girls are." She glanced over the rim of her spectacles in the direction of her two nieces. "And of all things, I was most afraid of being laughed at. I was passing a corner one winter day. The path was very treacherous. Dry snow had fallen over ice, and it was hard work to keep up. Some people whom I knew were standing in the porch talking, and just as I bowed to them one of my feet slipped, and I started to fall.

"Now probably it would not have hurt me much if I had fallen. There was enough snow over the ice to prevent a contusion, and nine times out of ten, in falling, it is better to let one's self come down easily than to strain one's self in trying to keep up. But there were all those people! So I gave a great wrench, and just saved myself. Perhaps the people in front of the shop did not see that I had slipped at all.

But presently my back began to give me very sharp pain, and by the time I reached home I was suffering intensely.

"I was in bed all winter, and mother had to take care of me, besides doing all the rest of her work and mine; and to this day, if I turn myself about too suddenly, I am reminded of that slip. As I lay on my back that winter, I did a deal of thinking—especially on the nights when I couldn't sleep. And I made up my mind, very firmly, never again to hurt myself by a foolish attempt to keep up.

"The next winter father died, and mother and I were left alone, with barely enough money to keep us. Then the philosophy which I had pondered on my sick-bed came to my aid. I said to my mother,

"Suppose we just keep house in the sitting-room this winter, mother, and have a fire in the cook-stove only. We could move the drum that is over the kitchen now, and my little bed, into the room over the sitting-room, and sleep there. It would be warm enough with the drum."

"I could see that she didn't like the plan; but she thought it over and saw the wisdom of it. We carried it out, and did it honestly, too. We didn't scramble to light the parlour fire when we saw company coming, and then freeze our guests in a shut-up room. We just took them in where we lived, and as we took good care of the rooms, things were always neat and clean. By spring we had put by a little money, and had been well and as comfortable as if we had kept three fires burning.

"That was the first time I tried 'letting myself go easy,' instead of wrenching myself to keep up; but I've tried it many a time since, and always have been glad that I did.

"When I have had to choose between a new winter bonnet and new flannels, I always took the flannels. When we've had to give our company plain food or else half-starve ourselves after they were gone, we have let them share with us. When the parlour sofa and sitting-room lounge both gave out in the same year, we bought a nice new lounge, and made a cretonne cover for the sofa.

"I couldn't tell you all the things that wrench in my back has helped me to—and from; but it's a good thing, my dears, when folks don't need to wrench their own backs to learn the lesson. I didn't tell you this by accident."

The girls looked at each other, laughing and blushing; but that afternoon they came home from a shopping expedition and rushed up to Miss Sabrina's room with their parcels.

"We've been buying our winter things, aunty," said Belle, the older one, adding, with a meaning smile, "Of course you didn't know anything about it; but instead of the black silks, we each got a nice merino and a pretty brown worsted for mornings, and some good woollen underwear. Just feel!"

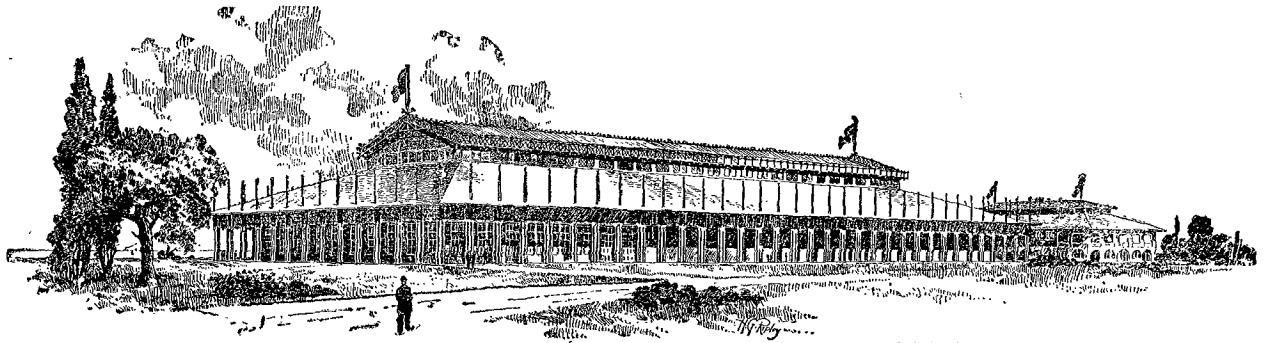
She pulled out of her bundle the soft, warm garments, adding, "Father could spare us only just so much, you know, and we thought we'd let your wrench answer for us, too!"

"I've never been able to say that I was wholly sorry I did it," said Aunt Sabrina, "and now—well, I declare if I'm not glad!"—*Youth's Companion.*

Useful and Curious.

THE FORESTRY BUILDING, CHICAGO EXPOSITION.

THE dimensions of the Forestry Building are 200 by 500 feet. To a remarkable degree its architecture is of the rustic order. On all four sides of the building is a verandah, supporting the roof of which is a colonnade consisting of a series of columns composed of three tree-trunks each 25 feet in length, one of them from 16 to 20 inches in diameter and the others smaller. All of these trunks are left in their natural state, with bark undisturbed. They are contributed by the different States and Territories of the Union and by foreign countries, each furnishing specimens of its most characteristic trees. The sides of the building are constructed of slabs with the bark removed. The window frames are treated in the same rustic manner as is the rest of the building. The main entrances are elaborately finished in different kinds of wood, the material and workmanship being contributed by several prominent lumber associations. The roof is thatched with tan and other barks. The visitor can make no mistake as to



FORESTRY BUILDING,
World's Columbian Exposition.

the kinds of tree-trunks which form the colonnade; for he will see upon each a tablet upon which is inscribed the common and scientific name, the State or country from which the trunk was contributed, and other pertinent information, such as the approximate quantity of such timber in the region whence it came. Surmounting the cornice of the verandah, and extending all around the building, are numerous flagstaves bearing the colours, coats of arms, etc., of the nations and States represented in the exhibits inside.

HOW MANY SPEAK ENGLISH?

THIS interesting question is thus answered by a correspondent of the *London Times*: "It is computed that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese three-eighths. Of the 162,000,000 people, or thereabouts, who are estimated to have been using these several languages in the year 1801, the English speakers were less than 13 per cent., while the Spanish were 16, the Germans 18.4, the Russians 18.9, and the French 19.6. This aggregate population has now grown to 400,000,000, of whom the English-speaking people number close upon 125,000,000. From thirteen per cent.

we have advanced to thirty-one per cent. The French speech is now used by 50,000,000 people, the German by 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000 the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by nearly twice as many people as any of the others, and this relative growth is almost sure to continue. English has taken as its own the North American Continent, and nearly the whole of Australasia. North America alone will soon have 100,000,000 English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending."

In a very interesting article on Ben Nevis, in the *Times*, the writer contrasts the various high-level meteorological stations in the world, which number altogether about forty. Compared with other countries, England cannot go very high. Ben Nevis, our loftiest mountain, where first-rate work in meteorology is now being done, is only 4,404 feet in height; and there are only three other high-level stations at a lower elevation, viz., Servance, in France, 3,990 feet; Salta, in the Argentine Republic,

3,944 feet; and Hochenschwand, in Prussia, 3,320 feet. The highest meteorological observatory is Pike's Peak, in the United States, 14,151 feet. Next comes Leh, in Ladak (India), 11,503 feet, and Mount Sonnenblick, in Austria, 10,171 feet. There is no other which reaches 10,000 feet. The Pic du Midi Observatory, in France, has an elevation of 9,380 feet, the next highest being the Col de Valdobbia, in Italy, 8,360 feet, while the Stelvio is 8,343 feet. Switzerland has two at a height of over 8000 feet—Santis and the great St. Bernard. The distribution of these elevated observatories is as follows: Austria, six; Italy, five; France, four; Switzerland, four; Prussia, two; Bavaria and the British Islands, one each. In Asia, India has seven, and Russia (Karakol) one. There are five in the United States, three in Mexico, one in the Argentine Republic, and one in Jamaica.—*Selected.*

CHANNEL TUNNEL BORINGS.

THE engineer of the Channel Tunnel Company, Limited, makes the following statement in his recent report on the trial boring for coal: "The coal boring has now reached a depth of 2,228 feet, including 1,071 feet of coal measures in which nine workable seams have been found, containing altogether twenty feet in thickness of good bituminous coal. This coal is suitable for gas making and household purposes. The deepest seam, four feet in thickness, was met with at 2,222 feet from the surface." So it looks as though this company may get something out of its coal mines even if its tunnel comes to nothing.

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, May 15, 1893.

THE GENERAL CONFERENCE.

THE biennial meeting of the General Conference of the Seventh-day Adventists has just closed; and now that it is in the past, it will be of interest to take a brief glance at it retrospectively, and at its prospective results. It stands out pre-eminent above all its predecessors in all those features that go to constitute a successful meeting. In numbers it was by far the largest gathering of this kind ever held by this people. A congregation of from two to three thousand has daily crowded the Tabernacle, increasing in volume and interest each day of the five weeks over which the meeting extended. The representation, too, was very wide. Norway, Sweden, Denmark, England, Germany, South Africa, West Indies, Australia, Canada, and all portions of the United States, had their representatives at the meeting. One marked feature of the occasion was the prevailing spirit of unity. It was not such as to prevent free discussion, but it kept all wrangling, evil speaking, or ill feeling out of the meeting. Another thing that characterised this as an extraordinary occasion was the important measures adopted. It was voted to open the work in Constantinople, India, Mashonaland, West Coast of Africa, Mexico, South America, and to extend it in all the fields already opened. The sentiment prevailed that there are no longer any foreign fields, but that the message of present truth pertains as much to one part of the earth as to another, and the tendency of every move was to put it on this basis.

Buildings will be erected in Hamburg, in Australia, and in London. In the latter city the work is to be greatly extended. A church and mission house will be erected, a corporate body will be formed, and the publishing work will be managed by trustees in the British dominion. The Conference has accepted the proposition to appropriate 10,000 dollars (£2,000) to the school in Australia on condition of our raising 20,000 dollars (£4,000). It was decided to raise 250,000 dollars for the work in addition to the regular income and offerings.

But we have yet to speak of the most remarkable feature of this meeting; it was the wonderful manifestation of God's blessing manifested from the first and increasing in power to the close. Never has it been our privilege to attend such meetings as these. The Comforter came to convince of sin, of righteousness, and of judgment. There was a grand forsaking of self, an earnest seeking for GOD, and a general appropriation of CHRIST'S merits through the gracious promises of GOD. We have reached

the time of the latter rain, and the time when the LORD says to his people, "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."

The Bible studies were continued throughout on each evening, being conducted mostly by S. N. Haskell, A. T. Jones, and Professor Prescott. Much light on the sacred Word was brought out, and its reception increased the joy in the hearts of those uniting in the study. There had been in the past some misunderstanding and divergence on the subject of justification by faith; but all came together, and saw eye to eye, and with deep humility wrong feelings were confessed, and hearts that had been somewhat estranged were drawn together and united in the closest of bonds. The officers chosen were those who had previously occupied the positions with a few exceptions, and the executive committee was enlarged to eleven members from nine, in order to provide for two additional General Conference Districts. Australasia will now be known as Dist. No. 7, and Europe as No. 8. O. A. Olsen is President of the General Conference, the Executive Board is composed of the following: S. N. Haskell, W. W. Prescott, J. N. Loughborough, W. C. White, A. J. Breed, R. A. Underwood, I. D. Vanhorn, J. H. Durland. Foreign Mission Secretary, W. A. Spicer; Recording Secretary, W. H. Edwards; Educational Secretary, W. W. Prescott.

Miss Anna L. Ingels, of California, was requested to go to Sydney, N. S. W., to fill the place of Corresponding Secretary to the Tract Society, and Elder A. S. Hickox of the same State is requested to go to Queensland to labour, and it is thought that some one will be selected to accompany him. Thus it will be seen that with the help lately provided and that they are now sending, the General Conference has shown no disposition to overlook our part of the field.

The work among the coloured people of the south, too, received attention, and Prof. C. C. Lewis of Union College was assigned to that field at his own suggestion. He is a valuable man, and to spare him from the institution with which he is now connected was to many a great trial, while those from the South very properly rejoice at the good providence they enjoy in his coming.

Another feature of the meetings was the presence of Mr. J. A. Ringgold of the Baltimore bar, and a professor in the law department of the University of that city. He believes intensely in the separation of church and state; and learning of the prosecution of Seventh-day Adventists in Tennessee for conscience' sake, he volunteered his services and performed a journey of fifteen hundred miles to defend them. This he did in an able and successful manner. During his stay he made several speeches on the subject of religious liberty and equality, that were well received. He often took occasion to express his high appreciation of the position that our people had taken on that subject. Especially was his admiration excited by an action of the Conference that repudi-

ated and protested against the action of the Tennessee Legislature that granted to those who keep the seventh day special immunity from prosecution for Sunday labour. The action set forth that we do not receive our right to worship or not to worship from the state, and therefore it is not a thing that the state can give us. Such rights are the inalienable gift of GOD to every man, and we do not acknowledge our dependence upon civil government for them.

There were many conversions during the session, and several baptisms. At the close of the meeting three brethren were set apart to the work of the ministry by prayer and laying on of hands. It was a most interesting occasion, a fitting close to a long and blessed season of spiritual and intellectual good things.

NOTES OF TRAVEL.

BOMBAY.

THE western metropolis of India closely rivals the capital in the east for population and commercial importance. By far the larger number of people who land in India do so at Bombay; probably four-fifths of them. The limits of the Bombay municipality extend over all of the island of Bombay. The city contains over 800,000 inhabitants, though one acquainted only with Australian cities would wonder where they kept so many people; for the size of the Indian cities does not to such a one comport with the number of inhabitants which the census gives them. But upon looking more closely, he will discover hundreds of little narrow streets packed with people; he will see houses swarming with occupants. A Hindu family embraces not simply man, wife, and their children; but it includes the whole fraternity of relations, presided over by the grandmother, who, as expressed in an old phrase, "rules the roost" with despotic power. These places count up rapidly in a census list.

Bombay is built on a long neck of land, which was originally a chain of islands. The water thus enclosed forms a very good harbour. In this harbour are several islands, one of which contains the celebrated Elephanta caves. They take their name from the islands on which they are located. To reach them one must ascend the hillside perhaps two hundred feet. A small fee secures entrance and an intelligent guide. These caves consist of excavations from solid rock, and they were built for Hindu temples. They are said to be 1,300 years old. The main temple is one hundred and thirty feet square, the roof is supported by thirty-six columns of natural stone left standing in excavating. The walls and columns are adorned with carved images of the Hindu deities. At the principal altar, the trinity, Brahma, Vishnu, and Siva, are represented. Brahma's head is eighteen feet in height, and this statement will convey some idea of the massive proportions of this temple of giants.

After the passing of so many years, the

exquisite workmanship of the sculptors is still revealed. The Portuguese endeavoured to destroy the place by placing a cannon at the mouth of the caves and firing balls at the pillars. They succeeded in knocking down three or four of them and in defacing the beauty of the place; but nobody honours them for their Vandalism.

There is not much else in Bombay to attract the tourist. The public buildings are many of them very fine; and in their vicinity the city presents an attractive appearance. But in the native quarters the conditions are very much the same as in other cities,—crowded, dirty, weird, and disagreeable. The Parsees are perhaps the most influential of the native classes. They are not a numerous people, about 85,000 in all, seven-eighths of them being in the Bombay presidency. But by their energy and spirit they have come to have a prominent place in counting the forces of Bombay. They are the disciples of Zoroaster, and are called fire worshippers, an appellation which they reject. Still they worship God through the fire, the sun, the sea. They may be seen on the seashore at sunrise, making, for a pretense, long, Pharisaic prayers. If a friend accosts them, they do not mind stopping to talk business a few minutes. Their covetousness and greed are as prominent as their piety, and doubtless more genuine. Their Towers of Silence, where they leave the dead to be devoured by waiting vultures, are one of the curiosities of the town, but hardly sufficient in interest to repay the drive it requires to see them.

Bombay is an important missionary and educational centre, and to many people it seems to lead its rival, Calcutta, in all features of importance. During the past year the exports of Bombay exceeded those of Calcutta by 46,000,000 rupees, and the imports by 26,000,000, the amount of the former for Bombay being 653,000,000 rupees. These figures give some intimation of the importance of India as a factor of the British Empire.

The 3rd of December found me on board the steamship *Clyde* for Egypt. The company proved to be small, but very pleasant. The ship, weather, officers, and passengers all combined to render this voyage a very pleasant one. Among the passengers were Mr. C. P. Hard and family, secretary of the M. E. Mission in India, and minister in charge of an important inland district. His long and varied experience in the mission field rendered association with him very pleasant and profitable.

We left India with many pleasant recollections of new-found friends and spontaneous kindnesses, which are so refreshing to a stranger in a strange land. A great work is being done in India. Satan is endeavouring to occupy every open door, but he has not succeeded in obtaining all the vantage ground. Good influences, moral and spiritual forces, are also at work; thousands are moving toward the light, and prejudices are giving way. May the LORD hasten the rising of the day-star.

THE BEGINNING OF THE BABYLONIAN CAPTIVITY.

E. J. B.

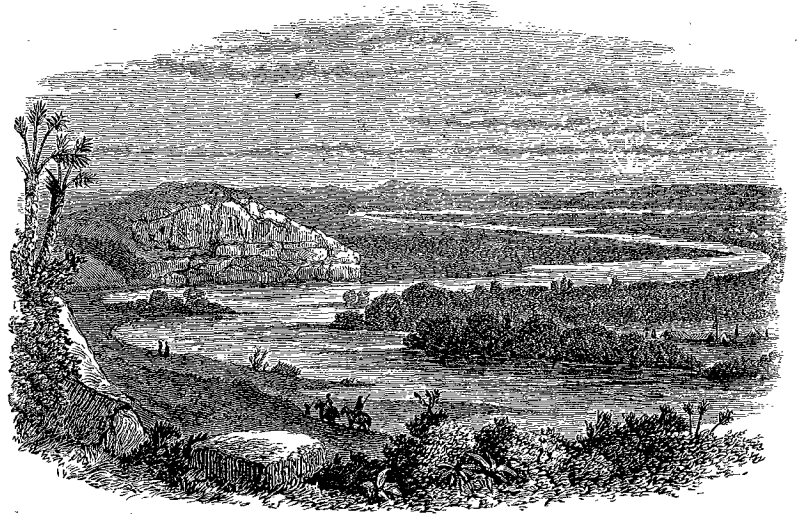
ASSYRIA maintained an independent existence for a decade of centuries, and for seven of them enjoyed imperial power. This Semitic nation was a typical Oriental monarchy, a "kingdom-empire, like the empires of Solomon, of Nebuchadnezzar, of Chedorlaomer. Gen. 14:1-12. . . . Ever falling to pieces, it was perpetually reconstructed by the genius and prowess of a long succession of warrior princes, seconded by the skill and bravery of the people." The final fall of this giant "cedar of Lebanon" was with a mighty crash, which resounded throughout Southwestern Asia, and made its petty kingdoms tremble. Media on the east under Cyaxares, and Babylonia on the south under Nabopolassar, were rivals for the broken fragments of the disintegrating empire, especially for the great Mesopotamian plain, which was so near them both. Judea under the good king Josiah probably seized this opportunity to strengthen its dominion over the northern kingdom of the ten tribes. All Israel, too, was included in the religious reforms which Josiah carried out, and in which he was aided by Jeremiah and his cousin Zephaniah.

Zeph. 1:1. Habakkuk must have prophesied about this time; for he makes no mention of Assyria, but predicts the Babylonian, or Chaldean, invasion, and the judgments of God on "that bitter and hasty nation." Hab. 1:5-11; 2:5-19.

In the disorganisation and confusion of the times, Egypt thought she saw her opportunity, and began to dream of an Asiatic empire such as had owned her sway in days gone by. Pharaoh Necho marched his army into Asia along the great maritime plain, capturing some Philistine cities as he proceeded to his destination, Carchemish on the Euphrates. 2 Kings 23:29, 30. Josiah thought it his duty or his interest to dispute Necho's progress. Sayce says, "He still called himself a vassal of Assyria, and could not but see with alarm the rise of a new enemy, just as the old one had ceased to be formidable." He took up a strong position near Megiddo at the southwestern edge of the plain of Esdraelon, "the battle ground of Palestine." Pharaoh remonstrated with Josiah, and we are told in Esdras that Jeremiah did also; but it was to no purpose. The battle was fought, and "ended in the death of the Jewish king and the slaughter of the flower of the Jewish soldiery. The death of Josiah proved an irremediable disaster to the Jewish state. He left behind him a family torn by jealousies and supported by rival factions, a people hostile to the religious reforms he had carried through, and an army which had lost both its leader

and its veterans."—*Fresh Light from the Ancient Monuments*, pp. 129, 130.

Josiah's second son, Shallum, or Jehoahaz, was made king; but his reign was short. Necho made a prosperous campaign. He not only established his authority at Carchemish, but he "made himself master of the entire tract between Samaria and the Euphrates," including the various states and kingdoms of Northern Syria, Cœle-Syria, and Phœnicia. Then Necho turned his attention to Judean affairs. Jehoahaz was dethroned, and taken to Egypt, and his elder brother made king under the name Jehoiakim. 2 Kings 23:31-35. The young prince who was taken into exile was not a godly man; but he seems to have been the hope of Judah (Eze. 19:3, 4), and even the prophet Jeremiah lamented his fate. "'Weep ye not for the dead,' he said, *i. e.*, for Josiah; 'but



SCENE ON THE RIVER CHEBAR. EZE. 1:1.

weep sore for him that goeth away, for he shall return no more, nor see his native country.' Jer. 22:10. No Jewish prince before him had died in exile, and the prophecy that he should do so touched the nation's heart with a feeling of deep commiseration."

The ensuing period of Jewish history until the final captivity, was a sad and critical one for the nation. Their sins and their calamities had long been accumulating. The latter were in no small degree due to their position. For centuries the "great world-rivals for supremacy were first Assyria and Egypt, and then Babylonia and Egypt, between whom lay Palestine." Their only safety in such a position was in God, against whom they had sinned deeply, and whose messages of warning they continually despised. Yet even now, if they would turn from their sins and submit to the Babylonian yoke, their punishment would be mitigated; for God is merciful. But the heathenising party was as active as ever, and as restless; and they inclined to Egypt, perhaps because that country was not at this time their master. It is no wonder that Jeremiah was the "weeping prophet;" for as he saw the sins of the people increasing, and their punishment drawing nearer, his deepest feelings of religion and patriotism were wounded, while he was called to drink the bitter cup of persecution for his faithful warnings.

Jehoiakim reigned a few years, and then the predicted crisis came. The great battle between Babylonia and Egypt which de-

cided who should be master of Western Asia, was fought at Carchemish, B. C. 606. A vivid prophetic description of this battle and its disastrous results to Egypt is found in Jer. 46:1-26. For a time the victorious Babylonian army swept through Syria like a resistless flood; but the campaign was cut short by news of the death of Nabopolassar. Jehoiakim became a Babylonian vassal, and when Nebuchadnezzar hastened home to secure the succession, he took with him some of the royal princes of Judah, among whom were Daniel and his companions. Dan. 1:1-6. This was the first instalment of the Babylonian captivity.

Rebellion was rife among the kings of Southwestern Asia, and Jehoiakim was the first to take the risk. 2 Kings 24:1. He was deposed, and his son, Jehoiachin, or Jeconiah, placed on the throne. This young prince reigned three months, when Nebuchadnezzar, probably suspecting a revolt, besieged and took Jerusalem. He made Mattaniah, or Zedekiah, Josiah's third son, king, and carried into captivity Jeconiah, his mother, his wives, his officers, "and all the princes, and all the mighty men of valour, even ten thousand captives." He also carried away the "treasures of the house of the LORD and the treasures of the king's house." 2 Kings 24:8-18. This was the second captivity.

The prophet Ezekiel was among these captives. Eze. 1:1,2. He, with others of the captivity, was located on the banks of the river Khabour, or Chebar (Eze. 1:1), near the place where Sargon had settled a portion of the captive ten tribes. 2 Kings 17:6. In the fifth year of his captivity, the LORD began to reveal Himself to Ezekiel in prophetic vision. Eze. 1:2. Daniel had already received the prophetic gift (Dan. 1:17; 2:19-23), and Jeremiah was still prophesying in Jerusalem; so that at this time three inspired teachers, one in Jerusalem, one in Babylon, and one on the river Chebar, were testifying for GOD. Surely He was good to Israel.

THE NEW ZEALAND CAMP-MEETING AND CONFERENCE.

M. C. ISRAEL.

At our Conference a year ago, it was decided that our next Conference should be held in connection with a camp-meeting if it could be arranged for; so it became necessary, as nothing of the kind had ever been held in these colonies, to set before the brethren the plan of the meetings, the prices and sizes of tents used, the way of fitting them up to be comfortable and convenient, of getting up meals, etc., so that they would know how to prepare and what to expect. Several weeks before the time, circular letters were sent out, giving a statement of reduced rates of fare, the time of the meeting, etc., and asking for a response as to how many were expecting to attend, so that we might know how many to provide for. The answers received were not calculated to give us confidence to prepare for a large number; but we made preparations for about double the number reporting, and were agreeably

surprised to find, before the meeting had fairly commenced, that we needed more tents. The superintendent of the Napier Hospital kindly furnished us a nice marquee that supplied our wants in this respect. The experience of this year will be valuable in teaching us how to provide in the future.

The site for the camp was near the railway station in Napier, where our largest church is located. The population is between seven and eight thousand. The Camp-meeting Committee arrived on the ground March 16, and commenced the erection of tents. Bro. and Sister White, Bro. and Sister Starr, and the Auckland and Kaeo delegations arrived on the 19th. The workers' meeting commenced on the 20th. Committees were appointed for each department of the work; viz., one to arrange for the meetings through the session, another for reporting and advertising; another to see to the mechanical work, another to attend to the pitching of tents and seeing that they were kept neat in appearance through the meeting, one to attend to the sanitary condition of the camp and to keep the grounds in order, one to provide a restaurant and run it, a police committee to keep order day and night, and a reception committee to look after persons wishing to camp on the ground and to entertain strangers. Bro. G. B. Starr conducted a Bible study every day until the tents were all up, and the regular meetings commenced on the 24th.

The preaching pavilion was seated to hold about five hundred, the next in size was the forty-foot circular tent used for children's and colporters' meetings. There were five large marquees; the largest was used for a restaurant, the next was floored, carpeted, and furnished, for a reception tent in which to entertain visitors, another was used for a home for the colporters, and the others for a similar purpose. Besides these, there were ten smaller family tents which were floored and furnished in a very comfortable manner. There were eighteen tents in all, and fifty-three persons camped on the ground.

The six churches, having a membership of 267, an increase of thirty during the past year, sent nineteen delegates. There were besides three delegates at large.

There were five regular meetings each day from March 24 to April 7, besides committee meetings, which were held quite frequently, not merely to consider present matters, but to plan for work on a larger scale in the future. The early six o'clock meetings were especially interesting and profitable, as practical instruction in the Christian life was given. Sister White attended these quite frequently, and the brethren and sisters received great help and encouragement as she pointed out causes of failure in the past, and how each might lay hold of the rich promises of GOD by faith and be clothed with his righteousness and power. Bro. W. C. White conducted a series of Bible-readings, giving very valuable and much-needed instruction in regard to the church and duties and privileges connected therewith, commencing at 9 A. M. The business meetings

of the Conference, Tract Society, and Sabbath-school, occupied the time from 10:30 to 12 o'clock. From 3 P. M. to 4:30 the time was mainly devoted to Bible study conducted by Bro. G. B. Starr. These services were of more than usual interest, showing the character of GOD in his love and power as manifested through CHRIST for the salvation of the world, and especially as it applied to each one individually. These had a tendency to inspire faith, hope, and courage in all that had the privilege of attending them. The evenings were devoted to preaching services. These and the Sunday services were well attended, the tent being often filled to its fullest capacity.

Sister White's writings had been quite extensively read by the people, so a large number were anxious to see her and hear her speak, and a favourable impression has been left on the community, and the power of the gospel has been felt to an extent that will not be known till the judgment. Backsliders were reclaimed, and eleven persons baptised at this meeting.

About £28 worth of books were sold. A camp-meeting fund of £46 was raised, and £100 for the furniture fund of the Australasian School, and about £80 on a students' aid fund. These funds will be considerably enlarged when the churches are visited. The tithes had increased the past year about £100, being sufficient to pay all the labourers up to the end of the Conference year.

RELIGIOUS TEACHERS ONLY?

A. G. DANIELLS.

THE question as to who is capable of teaching the Scriptures to profit is an important one. The Bible is not a human production; it is divine. It was given by inspiration of GOD. Holy men of GOD spoke and wrote as they were moved by the Holy Spirit. The truths of revelation are from above; they are an expression of the mind of GOD to man. They are the thoughts of GOD, and not the thoughts of man. And the LORD says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

There is as much difference between the natural thoughts of men and the divine thoughts of GOD, as there is between finite man and the Eternal One. For this reason GOD says, "But the natural man receiveth not the things of the Spirit of GOD; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of GOD knoweth no man, but the Spirit of GOD." 1 Cor. 2:14, 11. This is consistent in itself. Man is human and finite; he is possessed of a carnal, sinful mind. His thoughts must therefore be greatly circumscribed and terribly warped. In order to understand the thoughts, the mind of GOD, who is holy and infinite, man must have his mind operated upon by the Holy Spirit, who understands the things of GOD.

Now it is perfectly plain that no one can teach what he does not understand. This is recognised by the government, and so before appointing any one to teach any branch of

knowledge, the authorities require that person to pass certain examinations in those branches to be sure that he understands them. And the teacher sustains the same relation to the truths of the Bible. No teacher, however well qualified to teach the scientific branches, is prepared to teach the things of God unless he understands those things. And no person can understand the things of God but by the aid of the Spirit of God. But the world cannot receive the Holy Spirit, because it seeth Him not, neither knoweth Him. The Spirit is given to those who believe in God, and surrender themselves to Him; those who choose to be led by Him.

Now, what is the actual relation of the state school teachers to religion? Are they all pious, God-fearing Christians? Is piety one of the qualifications which the state requires of a teacher?—It certainly is not. It is safe to say that the relation of the teachers to religion is very much the same as the relation of the great mass of citizens to religion. Some believe in the Bible, and some do not. Some profess religion, while others reject it. Some are truly religious, while others have only a form of godliness. The example of some would bear out their teaching, while the example of others would make their religious teaching solemn mockery. And among those who have due regard for the Bible, there is as great difference of opinion respecting its meaning as exists among other citizens.

Is there a religious organisation in the world that would employ a heterogeneous company like the above to teach the Bible and religion in their churches? To ask such a question is a sufficient answer. Every church wants for its religious teachers persons who fear God and reverence his Word. They want persons whose hearts have been renewed by divine grace, whose souls have been cleansed from the pollution of sin. Churches want religious teachers who reflect their sentiments.

Why, then, do some depart from this natural, universal law when it comes to teaching religion in the state schools? Some are free to confess that it is not consistent, and that they want none but religious teachers in the state schools. They say that the sooner Ithuriel's spear touches those who are not what they should be, the better. They openly declare that those teachers who are unfit to teach the Bible are unfit to be in the schools at all. That, no doubt, is just what the whole question will lead to. It is the only logical conclusion that can be drawn from their premises. They affirm that religion must be taught in the schools, and that only pious people are prepared to teach religion, and therefore only pious teachers should be employed by the state.

But that is to make religion a qualification for office in the government. And that is what the Puritan Parliament once did. It resolved that "no person shall be employed but such as the House shall be satisfied of his real godliness." But this course failed to fill the public offices with better men. In fact, its effect was the reverse; it filled them with pious frauds; for "a crowd of imposters in every walk of life began to mimic and to caricature what were then regarded as the outward signs of sanctity." Men could not read the hearts of pretenders; hence it was impossible to know whether a man was really godly or not.

The Bible is from Heaven. It contains the

sacred, heavenly truths which every child in this world needs to have imprinted on the tablets of the heart. It is a sad misfortune for any to be deprived of this. And yet we must protest against the use of the Bible and the teaching of religion in the state schools. We do so in defence of the sacred rights of men, the everlasting good of the children, and for the honour and glory of the "church of the living God." And in doing so we deprive not a single child in the world of what it ought to have. We say, Let the church do its duty. Let professed Christians cease to neglect the work God has committed to them. Let them pray that a live coal from off the altar of the Most High may touch their lips, and then let them go out into the highways and hedges and work for the neglected and lost little ones. Let the ministers of CHRIST assist in this work. Then we shall see the Sabbath-schools multiplied, the children converted, and the church built up. And we shall not see the church pleading with the state to teach religion.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 9.—May 27, 1893.

THE NEW BIRTH AND THE INDWELLING SPIRIT.

I. Questions on John 3:3-8.

1. What is necessary in order to see the kingdom of God?
2. With what birth only was Nicodemus acquainted?
3. To what birth did Jesus refer?
4. What is the difference between the two?
5. With what is the work of the Spirit compared?

II. Questions on Eze. 36:25-27.

1. How are we to be cleansed?
2. From what are we to be cleansed?
3. What is done with the stony heart?
4. What takes its place?
5. Through what agency are we enabled to keep God's commandments?

III. Questions on 1 Cor. 3:16.

1. Whose temple are we?
2. Who dwells in us?

IV. Questions on 1 Cor. 6:19.

1. What is the body?
2. From whom does the Holy Spirit come?
3. Do we belong to self?

NOTE.

It is worse than useless to speculate on the process of the new birth. It is our privilege, however, to know the fact. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." To know God (John 17:3), or to be known of Him (Gal. 4:9), involves the idea of that generative power of the Holy Spirit which creates a new heart. Ps. 51:10. The birth of Christ, in whom God was manifested (2 Cor. 5:19), and who is God with us (Matt. 1:25), was due to the Holy Spirit (Luke 1:35); so we are begotten of God through his Word (James 1:18), are born of his Spirit (John 3:3, 5), are sons now (1 John 3:1, 2), receive power by the Holy Spirit. Acts 1:8. Religion is not a mere sentiment, but a life; and the mystery of Godliness (or the "secret of piety") is that as God dwelt and worked in Christ (John 14:10), and in Him condemned sin in the flesh (Rom. 8:3), so Christ shall dwell in us (Eph. 3:17), and live in us (Gal. 2:20), being with us always (Matt. 28:20), en-

abling us to do all things. Phil. 4:13. All this new life and power come through the Holy Spirit (Eph. 3:16), which is to dwell in us. John 14:17. Thus it was that after Christ left his disciples, "their union with Him was closer than when He was personally with them." Thus we become a habitation of God (Eph. 2:22), a spiritual house (1 Peter 2:5; Heb. 3:6), a temple of God in which He dwells. 2 Cor. 6:16.

Lesson 10.—June 3, 1893.

THE SPIRIT AS A SEAL OF RIGHTEOUSNESS.

I. Questions on Rom. 4:8-11.

1. Who is pronounced blessed?
2. What two classes are mentioned in the first inquiry?
3. How did Abraham attain to righteousness?
4. Was this before or after he was circumcised?
5. What sign did he receive?
6. For what purpose was it given?

II. Questions on Rom. 2:28, 29.

1. Do outward ceremonies make one a Jew?
2. Who is the true Jew?
3. What, then, is the true circumcision?
4. Who is to approve it?

III. Questions on Gal. 3:13, 14.

1. From what has Christ redeemed us?
2. How did He accomplish this?
3. What blessing was thus brought to the Gentiles?
4. As a result of this blessing, what are we to receive?

NOTE.

Abraham exercised the faith which brought righteousness before he received circumcision. Gen. 15:5, 6; 17:10. This was a sign, or seal, of the inward work. Now, God has given a different sign, or seal, of the same inward work. Now, every true Jew is a Christian, and every Christian is a Jew. Gal. 3:29. Now, circumcision is of the heart only; then, it was in the flesh as a type of that of the heart. Deut. 10:16; 30:6. The blessing of Abraham is righteousness by faith, and this comes through the work of Christ. Having attained to this blessing through believing (Rom. 3:22; 10:10), we then receive the seal of righteousness (Eph. 1:13), which is the Holy Spirit. Eph. 4:30. God gave of his Spirit without measure to Christ (John 3:34), thus witnessing to the fulness of his righteousness. The 144,000 are without fault (Rev. 14:5), and as a sign that they are all righteous (Isa. 60:21) they have received the latter rain (Zech. 10:1), as the children of Israel were all circumcised just before taking possession of the promised land. Josh. 5:2.

The character of every king is known by his laws. So the law of God is the reflex of his holy character. "The law of the Lord is perfect, converting the soul." Ps. 19:7. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. "For I delight in the law of God after the inward man." Verse 22. Here Paul manifests the Spirit of Christ, in whose mouth the psalmist-prophet puts these words: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. And in Rom. 8:9 we are told that "if any man have not the Spirit of Christ, he is none of his."

Are any discouraged at the prospect? Is the mark too high for poor mortals to reach? "This is the victory that overcometh the world, even our faith." Christ informs us, "Without Me ye can do nothing" (John 15:5), and the apostle responds, "I can do all things through Christ which strengtheneth me." Phil. 4:13. God sent his own Son to die, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. It is evident, then, that this is the holiness that God desires in his subjects.

From the Field.

THE NEW ZEALAND CONFERENCE.

THE fourth session of the New Zealand Conference was opened in the large tent on the camp-ground at Napier on Monday, March 27, at 10:30 A.M. The President, M. C. Israel, in the chair. The meeting was opened with prayer by Elder W. C. White. Nineteen delegates were present, representing the following churches: Kaeo two, Auckland four, Gisborne two, Napier seven, Wellington two, Kaikoura two, and three at large. Representatives from the General Conference, W. C. White, Mrs. E. G. White, and G. B. Starr.

The President briefly reviewed the work of the past year, and gave the numerical condition of the churches. At the request of the chair, Bro. White gave instructions in regard to the duties of delegates and committees, and the spirit that should be manifested in conducting the business of the Conference. On motion, the chair was authorised to appoint the usual committees. The following were then appointed: On nominations, Arthur Mountain, Wesley Hare, and Thomas Ward; on resolutions, W. C. White, S. McCullagh, and James Harris; on credentials, G. B. Starr, John Glass, and G. T. Wilson; on auditing, John Paap, Abbottsford Smith, Edward Hare, William Forrest, Andrew Simpson, and Wesley Hare.

There were six meetings held during the session.

The Committee on Resolutions reported as follows:—

1. *Resolved*, That we extend a hearty welcome to Elder G. T. Wilson and wife, who have come to labour in our Conference, and that we express our gratitude to the General Conference for sending them to this colony, and also for the timely aid of Mrs. E. G. White and Elders W. C. White and G. B. Starr.

WHEREAS, The present camp-meeting has proved an occasion of great blessing to those in attendance, therefore—

2. *Resolved*, That we hold our next annual Conference in camp-meeting.

3. *Resolved*, That we instruct the Executive Committee to provide for one general meeting to be held during the year in the northern part and one in the southern part of the colony.

WHEREAS, The first term of the Australasian Bible School has been favoured with a fair attendance of students, and a full measure of spiritual blessings; and whereas, provision has been made to meet the demands of a large and increasing patronage, therefore—

4. *Resolved*, That we express our thankfulness for the establishment of this school, and that we will encourage a large attendance from the young people in our churches who desire to fit themselves to become labourers in the vineyard of the Lord.

5. *Resolved*, That we express our approval of the following propositions submitted by the Australian Conference to us and to the General Conference for consideration:—

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

(2.) That the Board of Managers also act as a committee on plans of organisation.

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

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

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

(c.) That a Committee of Council of fourteen members be chosen by the afore-mentioned Conferences, in these proportions; viz., eight by the Australian Conference, four by the New Zealand Conference, and two by the General Conference.

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

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

6. *Resolved*, That hereafter the financial report of the Conference be closed with the last quarter preceding the annual meeting.

7. *Resolved*, That article 7, section 1, of our Conference Constitution be amended by inserting the words "having eight members" after the word church in the second line, and by adding the word "additional" after the word every in the third line, so that the section may read as follows: "Section 1. The delegates of this Conference shall be elected according to the following ratio: Each organised church having eight members shall be entitled to one delegate, and one additional delegate for every additional fifteen members."

WHEREAS, It has been decided to hold our next Conference in camp-meeting, therefore—

8. *Resolved*, That a camp-meeting fund be raised to provide for the necessary expense.

WHEREAS, In the establishment of the Australasian Bible School it has been necessary to invest about four hundred pounds sterling in furniture, and another hundred pounds will be required to provide for the larger patronage of the present year, therefore—

9. *Resolved*, That we invite the brethren and sisters in New Zealand to contribute £160 to the School Furniture Fund, and that cash donations be received by the Tract Society Secretary, and pledges for sums to be paid in three and six months.

10. *Resolved*, That the Executive Committee of the Conference shall solicit gifts and loans to a fund to be called the Students' Aid Fund, and that it shall hold the same and use it to assist, by loans without interest, such worthy persons to attend our Bible School as may most quickly be fitted to become labourers in the cause of the Master.

Report of Nominating Committee: For President, G. T. Wilson; Secretary, A. Mountain; Treasurer, the Tract Society; Executive Committee, M. C. Israel, S. McCullagh, A. Simpson, and John Glass; on School Location, J. Paap and Joseph Hare, alternative, A. G. Daniells.

The Committee on Credentials and Licences recommended that credentials be granted to M. C. Israel, G. T. Wilson, and S. McCullagh, and licences to Bro. C. A. Anderson and Sister M. Caro, missionary credentials to Andrew Simpson.

The reports of the committees were adopted and carried out as recommended, and the session adjourned on April 7, *sine die*.

ANDREW SIMPSON, Sec.

THE NEW ZEALAND TRACT SOCIETY.

THE first meeting of the fourth session of the New Zealand branch of the International Tract and Missionary Society was held in the large pavilion on the camp ground, Napier, March 28, 1893.

The minutes of the last annual meeting were read and accepted. The President then gave an address in which the tract society work was compared with that of the minister, and some principles were presented which should characterise the work of those who labour in the gospel message.

Bro. Harris, general agent, gave an outline of the work done by the canvassers during the year. He was followed by Bro. Farquahson, who said that in the Canterbury district in many instances the books had been carefully read, and in some cases had been read more than once, and one or two had accepted the teaching of the fourth commandment, and rejoiced to know they were obeying the command God had given at creation.

On motion the chair appointed the following committees: On nominations, G. Masters, G. A. Anderson, and Jno. Glass; on resolutions, W. C. White, G. T. Wilson, and M. A. Connell. Adjourned to call of chair.

The second meeting was held Monday, April 3. Elder Israel having called for reports of

labourers, Bro. Simpson, who had been working as book agent, gave an outline of his experience. He expressed himself as confident that a great and growing work is possible in this direction, as many people are anxious to know more of the truth as presented in the Word of God.

Bro. Connell gave many interesting reminiscences of God's power in leading the people to read the books. One incident is worthy of notice. He was speaking of the Sabbath in one family, when he was stopped by the lady of the house, who said she had been studying a book called "Great Controversy," and in it she found man had changed the Sabbath from the seventh to the first day of the week; and when she found she was keeping the wrong day, she changed, and had been keeping the seventh day for some time. Her minister had called on her, and said he "presumed those Seventh-day Adventists had been poisoning her mind." When she told him she had never heard of such a people, and asked him to tell her more about them, his lips were sealed. When Bro. Connell told her he kept the seventh-day Sabbath, and there were many more in New Zealand that had been keeping it for years, she cried for joy. She and her family walk out in every ray of light as it is presented to them, and have ordered many of our periodicals, the *Signs* among the number.

The report of the local tract societies was then read by the State Secretary, and also the business which had been done with them.

A report of the missionary work done in the office was presented, and reference was made to tract distributors at railway stations. Bro. White spoke of the object of the distributors, and pointed out that care would need to be used in the selection of the reading matter placed in them; he concluded by saying that the great thing was to use economical literature.

The Committee on Resolutions presented the following:—

1. *Resolved*, That we request the General Conference Association to appoint a District Canvassing Agent to take the oversight in Australasia.

2. *Resolved*, That we request the District Canvassing Agent and the Advisory Committee for Australasia to provide for such exchange of canvassers between New Zealand and Australia as may be thought conducive to the prosperity of the canvassers and the work.

WHEREAS, A choice line of practical tracts have been brought out,—tracts which are much needed for general circulation in our church, in tract societies, and in railway distributors, therefore—

3. *Resolved*, That we invite all our people to procure and use them freely in their missionary work.

4. *Resolved*, That we encourage our canvassers to use as helps such works as "Steps to Christ," "Angels," and "Christ and his Righteousness," in place of works which do not contain religious instruction.

5. *Resolved*, That we request the Board of Directors to consider the advantages to our work of establishing book and tract depots in such cities as Auckland, Christchurch, and Dunedin, and the necessity of training competent persons to manage these depositories.

WHEREAS, The BIBLE ECHO has proved to be an excellent missionary paper, and is well adapted to general distribution and sale, therefore—

6. *Resolved*, That we invite all of our people in the New Zealand tract societies not only to read it themselves, but to do all they can to increase its circulation by sales, sending it out by mail, by general circulation among friends and neighbours, and in securing subscriptions to it.

The third meeting convened April 5. After reading the minutes of the previous meeting, the consideration of previous resolutions was resumed. Bro. White spoke on resolution 1, outlining the object and advantages of having such an officer over the work. Resolution 2 was taken up by Brn. Hare, Harris, McCullagh,

and W. C. White. The latter pointed out the work which the Advisory Committee referred to in the resolution were expected to do. Some discussion then ensued on the question involved in the resolution on tract distribution. The matter of the sale of religious rather than health pamphlets was discussed.

The Nominating Committee presented the following report: For President, M. C. Israel; Vice-President, S. McCullagh; Secretary and Treasurer, M. H. Tuxford; Agent-General, Jas. Harris. Directors: Dist. No. 1, Elder G. T. Wilson; No. 2, A. Simpson; No. 3, General Agent.

On motion of Bro. Wilson, the report was adopted by considering each name separately.

The meeting then adjourned *sine die*.

M. H. TUXFORD, Sec. M. C. ISRAEL, Pres.

THE NEW ZEALAND TRACT SOCIETY.

THE report of the New Zealand branch of the International Tract and Missionary Society for the year ending March 31, 1893, is as follows:—

No. of local tract societies	-	-	8
" " " added during the year	-	-	1
" " members	-	-	190
" " reports returned	-	-	73
" " letters written	-	-	242
" " letters received	-	-	154
" " missionary visits	-	-	802
" " Bible-readings held	-	-	50
" " present at readings	-	-	282
" " of subscriptions received for BIBLE ECHO and Good Health	-	-	40
" " pages of tracts sold	-	-	4,800
" " " loaned	-	-	13,666
" " " given away	-	-	10,193
" " periodicals distributed	-	-	3,151

Amount of cash received from tract societies, £110 14s. 1d.; for Orphans' Home, £5 6s. 10d.; foreign missions, £13 6s.; first-day offerings, £3 9s. 4d.; week of prayer, £12 3s. 5d.

The following is the report of labour performed in the office of the New Zealand branch for the year:—

No. of periodicals put into distributors	-	1,027
" " " mailed for missionary work	-	920
" " letters written	-	557
" " " received	-	500

Value of tracts and pamphlets mailed for missionary work, £4 13s. 9d.

MRS. M. H. TUXFORD, Sec.

THE GENERAL CONFERENCE.

THE mail that has just arrived from America completes the file of the *General Conference Bulletin* to March 7, the date appointed for the closing of the Conference. The following resolutions, selected from among those acted upon, present some of the most important measures that came before the Conference:—

WHEREAS, The Providence of God clearly indicates that the time has fully come for us to enter upon the work of giving the gospel to India, and that it has become our duty to do so without further delay, therefore—

Resolved, That the Foreign Mission Board be authorised and instructed to form and execute plans for prosecuting this work on such a scale as the importance of the field would seem to demand of us.

Resolved, That in view of the difficulties to be met, we admonish the fearful, the ease-loving, the selfish not to offer themselves for this work and that only those be accepted for it who intelligently and willingly consecrate themselves for life or death to arduous, humble service in the dark regions of this lost world.

WHEREAS, There is an urgent call from new fields in all parts of the world for consecrated men and women to come and labour as self-supporting missionaries; therefore—

Resolved, That we encourage suitable persons for this work to prepare to go to these fields as soon as practicable.

WHEREAS, The Lord in his providence has opened the way in the city of Chicago for some of our people to labour

among the Chinese, with the result that several are interested in the truth; therefore—

Resolved, That steps should be taken at once for the establishment of a mission school for the Chinese in that city and the selection of suitable persons for teachers.

Resolved, That we recommend that calls be made throughout the field at large for 255,000 dollars [about £51,000] as follows:—

(1.) For 15,000 dollars (£3000) for the Hamburg mission.

(2.) For 10,000 dollars for the school in Australasia, provided that field will furnish 20,000 dollars.

(3.) For the mission building at London, 40,000 dollars.

(4.) For the extension of the work in Mexico, South America, Western Africa, Interior Africa, India, China, Japan, also at Jerusalem and Constantinople, 50,000 dollars.

(5.) For the extension of the work in fields already entered, in addition to the appropriations provided for through the regular channels, 40,000 dollars.

(6.) For missionary work in the large cities, 100,000 dol.

Resolved, That we recommend the formation of a legal organisation as soon as consistent, in London, England, which may hold and control property in the United Kingdom of Great Britain and Ireland.

We recommend, That the arrangement of General Conference Districts be extended, and that the Australian and New Zealand Conferences be known as District No. 7, and Europe as District No. 8.

We recommend, That the Presidents of the Conferences and the General Conference Districts, in connection with the General Conference Committee, arrange for council meetings to be held the alternate year with the General Conference, and to be known as District Conferences, at which time ministerial institutes can be held, and plans for the work in the Districts, and such other questions considered and arranged as pertain to the development and advancement of the work within the limits of the District.

Resolved, That in consideration of the important situation of Constantinople in its relation to the Eastern World, we recommend to the Foreign Mission Board, the selection of a family of suitable experience and qualifications, to remove to Constantinople, there to labour in the establishment and furtherance of the message, as the providence of God may open the way.

Resolved, That we commend to all our people the work of the Haskell Home and the James White Memorial Home, and urge upon them the duty of remembering this charitable work in their liberalities, and that we also commend the plan of obtaining regular subscriptions to the maintenance funds of these Homes.

WHEREAS, Our periodicals, both in our own and the foreign languages, are strictly denominational in character, are built up, and supported by the denomination, therefore—

Resolved, That it is the sense of this body that our denominational periodicals should be controlled by the General Conference.

Resolved, That we recommend that said Association do its publishing under the name of the International Tract Society.

Resolved, That it is the sense of this body that the selection of editors for our denominational papers should be made by the General Conference, and that immediate steps be taken for the carrying out of this plan.

WHEREAS, There is great need of capable translators who are fully acquainted with the work of the denomination in order to publish much-needed literature in the various languages of the world; therefore—

Resolved, That we select young men of good education, and send them to countries where languages are spoken in which we have no literature at present, with instructions to make a specialty of mastering the languages with the view of preparing literature in such languages.

Resolved, That we recommend that the officers of our various Conferences provide for the holding of children's meetings, and mothers' meetings in connection with all of our camp-meetings and other general meetings.

Resolved, That we recommend that the Sabbath-school donations for the last six months of 1893 go to the Hamburg mission.

Among the appointments to fields outside the United States are Delos Lake and Misses Georgia Burrus and Myrtle Griffis to India, D. T. Jones and J. E. Froom to Mexico, J. Oberlander to Russia, Prof. J. C. Rogers, with the help that may be assigned him by the Foreign Mission Board, to the West Coast of Africa, and four men to South America. It was also decided to select five persons to open a mission in Mashonaland, South Africa. Bro. P. J. D. Wessels stated that a gratuity of six thousand acres of land is expected for this mission through the liberality of a company doing business there.

Besides the new fields to be entered, additional labourers have been assigned to South Africa, England, and the various fields on the continent of Europe.

News Summary.

The national debt of Great Britain was reduced by £6,500,000 last year.

The first train ran over the Jaffa and Jerusalem Railway in August, 1892.

In one of the provinces of Russia, 23,000 peasants are said to be actually starving to death.

There are 20,000 mill hands idle in consequence of the factories strike in Dundee, Scotland.

It has been found necessary to call out the military in connection with the dockers' strike in Hull, Eng.

It is estimated that there were 500,000 persons present at the opening of the Chicago Exposition on May 1.

A young lady died suddenly at one of the suburban railway stations of Melbourne on the evening of April 29, from the effects of tight lacing.

A sanguinary but indecisive battle has just been fought between regular troops and Brazilian insurgents. Four hundred men were killed on each side.

The Home Rule Bill has passed its second reading by a majority of 43 votes. The announcement of this result has been followed by serious rioting in Ireland.

Recently published statistics show that in the metropolitan area of Melbourne (162,660 acres), there is a population of 481,550. In 1892 the births were 36.13 in a thousand of the population, and the deaths 15.98.

At a meeting in Melbourne in opposition to the Irish Home Rule Bill, the chairman, after stating that the Pope had declared in favour of Home Rule, pertinently asked, "How is the Pope of Rome called on to interfere in this, a purely political question?"

The hotly contested general election in South Australia has resulted in a large gain for the Labour party, several of their candidates having gained their seats by heavy majorities. Two members of the Cabinet were defeated, and two others narrowly escaped defeat.

The Emperor William and Count von Caprivi are preparing to bring before the Reichstag a modified scheme for the increase of the German army. It is very significant that they did not venture to present the new Army Bill without coming to terms with the Catholic party.

On the 2nd inst., Mr. Cheong, Chinese missionary in Melbourne, delivered a very interesting lecture in the Town Hall on "The Early Ages of China," his object being to increase the interest in the work for his countrymen, and to raise funds for enlarged operations in this city.

A scene both strange and sad was witnessed in the Melbourne police court a few days ago, when a mother, a young woman of thirty, and her little daughter nine years of age, were arrested for stealing. Deserted by her husband, and pressed by poverty, the woman had allowed her daughter to cultivate her unusual talent for thieving, and when detected was about to remove to Adelaide, to set up a fancy shop with the fruit of her child's sin.

The financial panic in Melbourne has culminated in a series of phenomenal bank suspensions. Five of the leading banks are involved; viz., the Commercial, the English, Scottish and Australian, the Australian Joint Stock, the London Chartered, and the National Bank of Australasia. The National suspended April 29, and the Government, evidently fearing that there was no limit to the number of banks that would find it convenient to reconstruct, appointed five consecutive days as bank holidays, commencing with May 1. The Post-office Savings Bank is reaping a golden harvest from the general feeling of insecurity, the deposits in a single week amounting to £168,128.

Health & Temperance.

MISCELLANEOUS BATHS.

Sea-Bathing.—Bathing in the sea is much practiced by fashionable people, who make annual visits to the sea-coast for this purpose. It is no doubt useful, though many who participate in it would probably receive quite as much benefit if they took as many baths at home during the whole year as they take at the fashionable watering-places in a single week. It is a fine thing to be well washed once a year, however, if not more frequently. The chief benefits received from sea-bathing are derived from the exercise, the temperature, and pure water, and not from any impurities which the water may chance to contain. At any rate, the same effects may be obtained by adding a liberal quantity of salt to ordinary water employed in bathing. This we frequently do, especially in cases of night-sweats, or of great inactivity of the skin.

Sea-bathing is usually overdone. More benefit will be gained by one or two daily baths than by a half-dozen. Fifty baths in a single week are not equivalent to a single bath each in fifty weeks.

The Oil-Bath, or Inunction.—Inunction was greatly practiced by the ancients in connection with the Roman and Turkish baths. It consists in rubbing the skin very thoroughly with some unctuous substance. Olive-oil may be employed, but cosmoline and vaseline, refined products of coal-oil, are much preferable. Olive-oil cannot be obtained pure except at almost fabulous prices. We have found pure refined cocoonut oil to be the best of all oils for this purpose.

A warm bath should first be administered. Then dry the patient, as usual, and apply the unguent, taking care to rub it in thoroughly. Simply greasing the surface is not the object sought. The skin and flesh should be worked, rubbed, and kneaded until the oil nearly disappears from the surface. The skin should then be wiped clean with a soft cloth.

The object of this application is to supply the place of defective natural secretion of oleaginous material, to increase the activity of the skin, and to diminish the susceptibility to cold. How this is accomplished, readily appears. The oil is a simple substitute for the sebaceous secretion, which is, in a certain class of diseases, notably deficient. The thorough manipulation of the skin which is necessary in applying the oil, and which is facilitated by a lubricant, directly promotes cutaneous activity. Whether the oil itself has any direct effect in increasing the functional activity of the skin cannot be positively affirmed, although it is reasonably supposable that the skin would act more nearly normal when a deficient element is supplied than when it is wanting. Recent experiments have shown that the skin radiates heat faster when varnished or anointed, and this may account in part for the warming effect of the inunction, as also for the protection which it affords against taking cold after warm baths, as the warm full bath, or the hot-air, Russian, vapour, or Turkish bath. We quote the following from the work of Dr. Taylor, of London, which appeared in 1850:—

“Fever assuming all the typhoid symptoms will be found to change its character completely under this treatment in twenty-four hours. It especially soothes the nervous system, procures

sleep, lessens the frequency of the pulse, and correspondingly the thirst. The pulse may be reduced from 120 to 90 in a few hours, after a few applications of the ointment. It corrects the fetid and offensive odours arising from patients. Contagion seldom spreads after its use, very rarely even in crowded rooms; when early employed, the fever is prevented from running into the continued type, and the patient soon becomes convalescent. Finally, it should be observed that it is always at command, perfectly safe, harmless, and is perhaps never contra-indicated.”

All the results claimed by Dr. Taylor have been confirmed by many others. We have found it of great value in the treatment of consumptives, dyspeptics, diabetic patients, and all classes of invalids suffering with dry or inactive skins. It will sometimes produce almost marvellous results in the cases of infants that seem to be wasting away without adequate cause. A few applications will not infrequently occasion a very apparent change for the better which will continue until the child is restored to health. We have also found the remedy of great value in the treatment of scarlatina, measles, diphtheria, and different forms of diseases of the skin. It is very serviceable also in lowering the temperature in typhoid and typhus fevers, pneumonia, and, in fact, all febrile disorders. It is particularly applicable in the treatment of small-pox, alleviating the suffering of the patient by soothing the skin and lowering the temperature. It is believed, also, to have the effect of lessening the liability of pitting and of communicating the disease to others. Inunction has also been used with success in tetanus, being applied particularly to the spine. It will be found of very great service in preventing bed-sores in patients long confined to their beds, for which purpose it should be applied once or twice a day.

Applications of Water in Surgery.—No other remedy is so universally useful in surgery as water. As a dressing for wounds, cool or tepid, it is applicable to nearly all accidental and surgical wounds. Used either very cold,—as in the form of ice,—or very hot, at a temperature of 106° to 120° F., it is the most effectual means of stopping hemorrhage, not requiring the ligature of arteries. A few years ago Dr. F. H. Hamilton, of New York City, then professor of surgery in Bellevue Hospital Medical College, called attention to the fact that immersion in warm or hot water was the most effectual means of preventing inflammation, gangrene, or mortification, and promoting the healing of severe injuries to the limbs. By this means he saved many limbs which must otherwise have been sacrificed, and many lives as well. When not convenient to immerse parts, they are kept covered with thick layers of cotton wadding, which are kept saturated with warm water. The temperatures usually employed are 90° to 106° F. No remedy is so excellent for bruises and lacerations as hot fomentations. When applied immediately after the accident, they will often prevent soreness and discoloration almost altogether, hence their applicability in such cases as bruises upon the face and head, or other exposed parts of the body.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

TO BREAK UP A COLD.

At this season of the year, a cold is one of the most common of accidents. An ordinary cold is usually cured in from two to six weeks, but not infrequently a hard cold leaves behind it relics, recovery from which may require

months or even years. Sometimes a fatal disease finds its beginning in a neglected cold. One of the best means of breaking up a cold, especially if taken by getting the feet wet, is to take a hot mustard footbath, which may be made by adding a tablespoonful of ground mustard to two gallons of water as hot as can be borne, in an ordinary footbath or a wooden pail. The bath should be continued fifteen or thirty minutes, or until the skin is well reddened and tingling.

While taking the footbath, swallow one or two pints of hot water. After the footbath, dry the feet quickly, go to bed, and have applied over the part in which the cold seems settled, an ordinary towel wrung out of cold water, sufficiently dry that it will not drip, and cover it with several thicknesses of flannel or sheet cotton, so as to keep it warm during the night.

The footbath and the hot drink should be repeated each day until the patient is relieved, and the cold compress should be renewed night and morning. If the bowels are inactive, empty them by means of a large colocolyster of hot water, as hot as can be borne. The diet should be sparing; it should consist of fruits and grains. Hot water should be taken plentifully.—*Good Health.*

NIGHTMARE AND SLEEP.

AS LONG as dreams are of an indistinct, vague character, leaving no impression at the moment when we awake, we can be sure that they are quite harmless; but when a man repeatedly wakes up to find his heart beating like a steam-hammer, or his limbs bathed in sweat as a result of the vivid horror he has just imagined, “something is wrong,” though the source of the ill may not be more serious than an indigestible supper or too heavy a bed covering.

Regularity ought always to be carefully observed. It is astonishing how the body becomes accustomed to appointed times, and how readily refreshing sleep is obtained if we give ourselves the means of taking it at regular intervals. Some irregularity in the bowels is often a cause of nightmare, and should be removed. Much harm is often done by neglecting this simple matter. Children are particularly subject to nightmare; and when they wake, terror-stricken, they need all the kind and soothing care possible. Effectual methods ought to be taken at once to prevent a repetition. Every kind of butcher’s meat should be avoided, and a plain, simple diet, consisting largely of milk, should be given, and personal hygiene strongly insisted upon. Family nervousness predisposes to nightmare, which thus becomes related to the thousand-and-one ills which we inherit.

The most potent cause of bad dreams is worry, which is one of the most fatal disorders which attack mankind. For one who is injured or killed by hard work, a hundred are struck down by worry. Finally, no words are strong enough to point out the danger of slow poisoning by drugs which are often taken to procure sleep, whether it be an alcoholic night-cap, morphine, opium, chloral, or any other. The medical man has recourse with reluctance to these as a last and temporary resort, and only he can tell how many lives are wrecked by the ill-timed use of them and their subsequent abuse. And of all horrible dreams, none are so awful as those which assail people who habitually use these false comforters. Better than all the drugs in the world for procuring sleep are simple food, a regular life, and a calm mind.—*Cassell’s Family Magazine.*

Publishers' Department.

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

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, 2 Cook Street, Glebe Point, 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: May 26, 4.44; June 2, 4.39.
- HOBART: May 26, 4.41; June 3, 4.37.
- MELBOURNE: May 26, 4.51; June 2, 4.48.
- NEW ZEALAND: May 26, 4.40; June 2, 4.38.
- SYDNEY: May 26, 5.1; June 1, 4.58.

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8.—The Privilege of Prayer	8 "	1d
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The Bible Echo.

Melbourne, Victoria, May 15, 1893.

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THE office of the Australian Tract Society has been removed from 76 Glebe Road, and is now pleasantly located at 2 Cook Street, Glebe Point, Sydney. Elder Daniells writes that they expect soon to welcome there Sister Anna L. Ingels, the Secretary of the Tract Society, and Bro. Arthur Hickox, one of the young ministers for the Queensland field, as these persons were to leave San Francisco on the boat that sailed April 28. The other minister for Queensland is Bro. B. Nicola, and it is thought that he may come on the same boat.

IF any of our readers who have not paid their subscription, nor sent any intimation of their desire to have the Echo continued, do not receive the paper after this issue, they will know the reason. As stated in last issue, we should be sorry to drop the name of a single one who wishes it continued; but in the absence of any intimation to the contrary, we shall conclude that the non-payment of subscription means that the paper is not wanted, and shall remove the name from our list.

SINCE Elder A. G. Daniells has been in Sydney, he has visited Kelleyville, where Brn. Hare and Steed are labouring, and has held meetings in Parramatta. We look for reports from Sydney and Kelleyville for the next issue of the Echo.

ELDER L. J. ROUSSEAU has returned from Adelaide, and is now at work preparing for the opening of the next term of school on June 6.

IN a note accompanying the report of the New Zealand Sabbath-school Association, the Secretary says: "We had a good time during the meeting of the Association, and received some valuable instruction from Elder W. C. White and others, though, owing to the many matters of importance that had to be considered by the Conference, we were not able to devote as much time to the Sabbath-school work as we wished. All were pleased with, and thankful for, the advancement made during the past nine months. We hope it will be greater in the future." The report is crowded out of this issue, but will appear in the next.

WEDNESDAY evening, March 1, Bro. G. C. Tenney favoured the Conference with a talk on some of the interesting localities of Palestine, which he visited on his way from Australia to this Conference, illustrating his subject with stereopticon views of the places which he described. The views embraced scenes in the city of Jerusalem and the surrounding districts, such as a general view of the city as it now appears, the Mosque of Omar, the valleys adjacent to the city, the Mount of Olives, the garden of Gethsemane, Bethany, the Jordan, the site of Jericho, Bethlehem, the Church of the Nativity, etc. The views and descriptions gave a clearer idea of these famous localities, than anything it has ever before been our privilege to hear or witness.—*Review and Herald, Battle Creek, Michigan.*

IT is the purpose of the Australasian Bible School to do more for its students than merely to make them proficient in some branches of study. The object sought will be, to develop and train every part of the being—physical, mental, moral; the finished result being men and women of refinement and culture, possessing true Christian character. The discipline of the Institution will have reference to this end. The regulations are such as are deemed by the management to be in harmony with this general plan. The courses of study offered may not differ in any marked way from those found in other institutions of the same general class; but it is the purpose of the managers that the work in the various lines of study shall be conducted with a view to inspire a reverence for God's Word, and inculcate confidence in its teaching, and to lead as many as possible to a practical enjoyment of, and a larger growth in, genuine Christian experience. The study of the Holy Scriptures, and of history interpreted in the light of Scripture, will be made prominent features of the work. The plan of work will include two years' Bible study, in which the historical element will be especially prominent, followed by one year of general study of both books and topics. The former work is required in every course; the latter is optional.

OH, what mysteries of science Jesus could have opened to the minds of the people, if He had thought that was what the people needed. But no; He had one thought before Him, one object, and that was perishing souls,—to reach them, to break the hard heart, to change it, and fill it with the love of God. What simple words He spoke. The people, the common people, understood every word He said, and heard Him gladly. And what simple, precious lessons He taught them. E. G. W.

ABOUT two years ago an Institute for Bible teachers was held at Harbour Springs, Michigan, U. S. A., which was of an exceptionally profitable character, resulting in giving a new impetus to the educational work among Seventh-day Adventists. Professor W. W. Prescott, the Educational Secretary, says, "Our minds were impressed there, as never before, with the idea that the purpose of educational work is to teach us of God in his revealed Word and his works, and in his dealings with men; that all education should be planned upon such a basis, and carried out in such a way, that the result will be a more intimate knowledge of God, not merely as a theory, but as an experience."

THERE are now in the United States six schools and colleges where the educational work is conducted on this basis, with an aggregate enrolment of over eighteen hundred students. This does not include those who receive instruction in the Chicago Bible School and ministerial institutes. The number of students in our denominational schools has more than doubled in the past two years, and several of them are calling for increased facilities. Claremont Union College, also, lately started in Cape Town, South Africa, has already outgrown its one large building, and a cottage has been fitted up to afford needed additional room. Several new schools are in contemplation, three of them to be established in Ireland, London, and Hamburg, respectively.

IN his opening address to the General Conference, Elder O. A. Olsen, the President, said of the educational work:—

"In connection with the growth of the work in other directions, the subject of education demands, and is receiving, much attention. Experience has demonstrated the great value of our denominational schools where the Bible is taught, and religious influences are thrown about the students. Since the last General Conference was held, Union College has been completed, and is now in its second year. This College has four departments; viz., English, German, Swedish, and Danish-Norwegian. Each department is complete in itself. The enrolment the present year is nearly 550."

IN this connection it is pleasant to know that our own school in Australasia is sharing in the general advancement. The next term opens on June 6 at 1 and 2, George's Terrace, St. Kilda Road, Melbourne, and it is gratifying to know that, besides nearly all the old students, a good number of new ones are coming from New Zealand, Tasmania, and other places. The work of the school has been a decided success.

ALL reports unite in speaking of the late General Conference held in Battle Creek, Michigan, as an occasion "long to be remembered" on account of the wonderful outpouring of the Spirit of God. Religious services were held every evening in the week but one, and the large Tabernacle was so crowded that it was necessary, in order to get a good seat, to be there from a half an hour to an hour before the time of opening. At one Sabbath morning service there were 4,400 persons present.

OR the meeting held on Sabbath eve, Feb. 24, the *Review and Herald* says:—

"The evening meeting at the commencement of the Sabbath, was preceded by a song service, conducted by Prof. Prescott, with the choir which sings at his 'Gospel Meetings,' held three times a week in the opera-house in this city. The beautiful hymns of this service, well rendered, made a powerful impression upon the congregation. Following this, Bro. A. T. Jones gave a discourse on the relation of the law to righteousness, showing the perfect unity, and the inseparable union, between the law and the gospel, and how we pass at last the searching examination of the ten witnesses (the ten commandments), who demand in us, and witness to, the righteousness of God, and are accepted because we have Christ to present, who has given us all things necessary to make us complete before God. As the climax was reached, and the blessed results of Christ's work for us were pictured before us, the sermon ceased, and the vast congregation, crowding every available space in the Tabernacle, involuntarily resolved itself into a praise meeting. The ministers scattered through the congregation, to the number of thirty or forty, rose up and took charge of groups in their respective localities, and hundreds of testimonies of praise to God for his goodness and salvation were borne all over the house. It was such a meeting as had never been known before in Battle Creek."

One who was present writes: "I have attended powerful revivals among the Methodists when I was a lad, but have never seen such movings of the Spirit of God as at the Tabernacle that night."

LETTERS received from America speak of the Sanitarium at Battle Creek, Michigan, as having more patients now than ever before at this time of the year. The managers are planning to open a branch institution in Chicago.

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