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SIGNS OF THE TIMES

"Sanctify them through thy truth; thy Word is truth." John 17:17.

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A PRAYER.

GOD of my life, to thee I call,
Afflicted at thy feet I fall;
When the great water-floods prevail,
Leave not my trembling heart to fail.

Friend of the friendless and the faint,
Where shall I lodge my deep complaint?
Where but with thee, whose open door
Invites the helpless and the poor?

Did ever mourner plead with thee,
And thou refuse that mourner's plea?
Does not the word still fixed remain,
That none shall seek thy face in vain?

Poor though I am, despised, forgot,
Yet God, my God, forgets me not;
And he is safe and must succeed
For whom the Lord vouchsafes to plead.

—William Cowper.

General Articles.

PAUL A PRISONER.

MRS. E. G. WHITE.

ON the day after Paul's arrest at Jerusalem, the chief captain summoned a meeting of the Jewish Sanhedrim, with the high priest, and brought Paul down from the castle, under the protection of a sufficient force to guard against any attempt upon his life. The apostle now stood in the presence of that council of which he himself had been a member,—that council by which Stephen had been condemned. The memory of that scene, and of his own efforts to secure the condemnation of the servant of Christ, came vividly before his mind. As he looked upon those who were to be his judges, he recognized many who had been his associates in the school of Gamaliel, and who had also united with him in persecuting the disciples of Jesus.

The apostle's bearing was calm and firm. The peace of Christ, ruling in his heart, was expressed upon his countenance. But his look of conscious innocence offended his accusers, and when he fearlessly addressed them, "Men and brethren, I have lived in all good conscience before God until this day," their hatred was kindled afresh, and the high priest ordered him to be smitten upon the mouth. Paul was convinced that he could not hope for a fair trial and just decision at this tribunal. And his natural penetration and shrewdness enabled him to take advantage of circumstances. The Sanhedrim council was made up of Pharisees and Sadducees,

who had long been at variance upon the doctrine of the resurrection. Knowing this, the apostle cried out, in clear, decided tones, "Brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question."

These words, appealing to the sympathies of those who agreed with him in regard to the resurrection, brought a change in the council. The two parties began to dispute among themselves, and thus the strength of their opposition against Paul was broken. With great vehemence the Pharisees now began to vindicate Paul, using nearly the same language that Gamaliel had used many years before: "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." The sentence was hardly completed before the judgment hall became a scene of the wildest confusion. Lysias, being informed of what was taking place, immediately gave orders to his soldiers to bring the prisoner without delay back to the fortress.

Thus closed the scenes of this eventful day. Evening found Paul still in the Roman barrack, the rude soldiery his sole companions, their brutal jests and revolting blasphemy the only sounds that fell upon his ear. He was not now nerved up by the presence of his enemies, nor was he supported by the sympathy of his friends. The future seemed enveloped in darkness. He feared that his course might not have been pleasing to God. Could it be that he had made a mistake after all in this visit to Jerusalem? Could it be that his work for the churches was closed, and that ravening wolves were to enter in, not sparing the flock? In distress and discouragement, he wept and prayed. The Lord was not unmindful of his servant. As on trying occasions several times before, Paul was now comforted and encouraged by a vision in the night season. Such a visitation had been granted him in the house of Aquila and Priscilla at Corinth, when he was contemplating leaving the city for a more safe and prosperous field. And now the Lord stood by him and said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Paul had long looked forward to a visit to Rome; he greatly desired to witness for Christ there; but he little thought, even now, that it would be as a prisoner of the Lord that he would go to Rome.

In the peaceful hours of the night, while the Lord was visiting his discouraged servant, the enemies of Paul were eagerly plotting his destruction. "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy." Here was such a fast as the Lord through Isaiah had condemned many years before,—a fast "for strife and debate, and to smite with the fist of wickedness." Having fortified themselves by their oath, they came to the chief priests and members of the Sanhedrim, and make known their purpose. It was proposed to

request that Paul be again brought before the court as if for a further investigation of his case, and that the assassins would lie in wait and murder him while on his way from the fortress. Such was the crime masked under a show of religious zeal.

The next day the plot would have been carried into effect, had not God by his providence interposed to save the life of his servant. A nephew of the apostle, to whom he was strongly attached, heard of the murderous conspiracy, and without delay reported the matter to his uncle. Paul immediately called for one of the centurions, and requested him to take the young man to the commandant, saying that he had important information to give him. The youth was accordingly brought in before Claudius Lysias, who received him kindly, and taking him aside, inquired the nature of his message. The young man related the particulars of the conspiracy, and with deep feeling entreated the commandant not to grant the request which would have been made, that Paul be again brought before the council. Lysias listened with close attention. He saw the difficulties of the situation, and instantly formed his plans. Choosing, however, not to reveal them, he dismissed the youth, with the single admonition: "See thou tell no man that thou hast showed these things to me."

When the young man had gone, the commandant "called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor."

Lysias gladly improved this opportunity to get Paul off his hands. He was the object of so great animosity, and his presence created so widespread an excitement, that a riot might occur among the people at any time, with consequences dangerous to the commandant himself. There was now sufficient reason to send him away secretly, and thus get rid of an embarrassing responsibility. It was important that no time be lost. At nine in the evening, the body of soldiers, with Paul in the midst, marched out of the fortress, and through the dark and silent streets of the city, and at a rapid pace pursued their journey towards Cæsarea. At Antipatris, thirty-five miles from Jerusalem, the travellers halted. There was now little danger of attack, and in the morning the four hundred foot-soldiers were sent back to Jerusalem, while the horsemen continued their journey.

The distance from Antipatris to Cæsarea was but twenty-five miles, and it was in the broad light of day that Paul, attended by "threescore and ten horsemen," entered the city. How unlike his present escort was the humble Christian company that had attended him on the journey from Cæsarea but a few days before! Notwithstanding his changed surroundings, he was recognized by Philip and others of his Christian associates, whose hearts

were shocked and saddened at the swift realization of their forebodings.

The case of Paul was not the first in which a servant of God had found an asylum among the heathen. There are but few who perceive the full import of the words of Christ, when in the synagogue at Nazareth he announced himself as the Anointed One. He declared his mission to comfort, bless, and save the sorrowing and the sinful, and then, seeing that pride and unbelief controlled the hearts of his hearers, he reminded them how God had in time past turned away from his chosen people, because of their unbelief and rebellion, and had manifested himself to those in a heathen land who had not rejected the light from heaven. The widow of Sarepta and Naaman the Syrian had lived up to all the light they had. Hence they were accounted more righteous than God's chosen people who had backslidden from him, and sacrificed principle to convenience and worldly honor.

THE GREAT EVENT YET TO COME.

R. F. COTTRELL.

OUR earth has seen some remarkable events during the past six thousand years. Some terribly thrilling disasters have occurred, and some wonderful visitations of divine grace and mercy have been witnessed. The great disaster, that of the flood, swept away all the inhabitants of the earth, except eight persons. These were graciously preserved alive, so that the human race should not become extinct. In the flood, in the fire which destroyed Sodom and Gomorrah, and in some other instances, the wrath of God has been manifested, his abhorrence of sin demonstrated, and the manner in which he will hereafter deal with the incorrigibly ungodly has been set forth, as beacons to our race.

On the other hand, the love and mercy of God have been most wonderfully manifested in that the Son of God has personally visited the earth, walked with men, taught his disciples, preached the glad tidings of salvation, went about doing good; and that finally he gave his life a sacrifice for the sins of men, arose from the dead and ascended to heaven, there to carry forward his work of grace by offering, as our High Priest before the throne, the shed blood for the remission of the sins of all who come to God by him. If fallen humanity could duly appreciate this stupendous stoop of divine love and compassion, it would fill the soul with unutterable surprise, admiration, thankfulness, and love.

And yet alas! how small is the number of those who have any just appreciation of it. How many are indifferent and reckless, having no disposition to consider the claims of such unparalleled love; and, beyond this, how many spurn this exhibition of divine mercy, and flagrantly tread under foot the Son of God, and despise that blood which was so freely poured out in their behalf.

But there is an event yet to be seen which will exceed in grandeur, importance, and interest to mankind, all the events which have gone before it. That same Jesus, the meek and lowly Lamb of God, who was wounded for our transgressions, who was bruised for our iniquities, is about to revisit the earth. He is coming, but not as he came before. He is coming in the glory of his Father, in his own glory, and that of all the holy angels. He is coming as the King of kings and Lord of lords, escorted on his shining way by the bright retinue of the heavenly hosts. He is coming in flaming fire, taking vengeance on them that know not God; but, most cheering to those who love him, he is coming to redeem his people, to call the quiet sleepers from their dreamless slumber, and change the waiting ones to immortality in a moment, in the twinkling of an eye. Oh! day of joy to all that are his! How greatly to be desired! Come, Lord Jesus, come quickly!

THE MASTER HAND.

R. HARE.

THE marble slab was rough, and strangely rude,
No form or feature lined with grace was there,
No image mirrored in that block of stone
Told prophecy of angel features fair.

Skillful the hand, and sharp the chisel keen;
Blow after blow fell fast in anxious care;
The marble changed, the rough veil passed away,
And lo, an angel form *was* hidden there.

Dear Lord, the rock of self stands rough and rude,
Too rough for hand like mine to mould with grace;
Be thou the Sculptor, let thy chisel keen
Mould to the likeness of thy heavenly face.

No promised image cheers thy waiting task;
Self is all vile, and full of bitter wrong;
But, Lord, the roughness changes 'neath thy care;
The marble smiled 'neath sculptor hand less strong.

Heed not the chidings selfish ease would urge;
Blow after blow, transforming strength apply;
Efface each feature-line engraved by sin,
And form to visions of thy perfect eye.

Give grace, dear Lord, the chisel keen to bear,
And humble trust to kiss the chastening rod;
Till, moulded from the rock of self, there stands
A temple-pillar for the house of God.
Sandhurst.

PALESTINE SINCE THE BIRTH OF CHRIST.

E. J. B.

THE dawn of the Christian era saw Palestine under the dominion of Rome. It is true that Herod was king when Christ was born, and that after his death his sons, Archelaus, Herod Antipas, and Phillip, ruled over provinces of his divided kingdom; but while they were regarded as Jewish rulers, and to some extent governed in accordance with Jewish laws and usages, they were subject to Rome, and ruled by her permission. It is believed that in the parable of the nobleman who "went into a far country to receive for himself a kingdom," as recorded in Luke 19, while teaching a great truth concerning himself the Saviour alluded also to the well-known story of Archelaus. It was in this manner that Archelaus obtained the provinces of Judea, Samaria, and Idumea.

"And his citizens hated him," continues the parable. After ten years of mal-administration, he was deposed, and his tetrarchy came more directly under Roman control as a province. Roman procurators, or governors, held sway; and it is significant of the character of their rule and the temper of the people that their chief duties were said to be to collect taxes and suppress rebellion. The power of inflicting the death sentence was taken from the Jews and lodged with the Roman governor; hence when the Jews wished to put Christ to death, they could not without the consent of Pontius Pilate.

In A. D. 41, the whole of the kingdom over which Herod the Great ruled, was reunited under his grandson, Herod Agrippa I., who was very popular with the Jews, but a persecutor of Christians. He it was who slew James and imprisoned Peter. After his death, the country was again placed under Roman governors; but Jewish rulers had charge of ecclesiastical affairs, and among their prerogatives was the power of appointing the high priest.

The Roman governors were almost without exception avaricious and cruel in the extreme. The country was infested with robbers; and instead of suppressing them, some of the governors became practically sharers of their ill-gotten gain. The Jews were restless under a foreign yoke, and many even thought it wrong to pay taxes. Merivale, in his "History of Rome," says that they had a different spirit from that of the Gauls and Britons, who were also subject to Rome. Their priests had greater influence, their religion, their polity, and

their national character, were all more instinct with life. These characteristics, with the oppression of the Romans, led to a bitter feeling of antagonism, and eventually to a rebellion, which, in A. D. 70, resulted in the destruction of Jerusalem by Titus. Their beautiful temple, the pride and glory of the Jews, was destroyed; Zion was literally plowed as a field; a million of her sons, more perhaps than the entire present population of Palestine, perished by sword and famine, and many more were sold into slavery. Since that time, no son of Israel has exercised civil or ecclesiastical authority in the land of his fathers. The Sanhedrim continued its sessions; but though its influence was considerable, it was more as a seat of learning than as a centre of government.

The Jews had been defeated and scattered; but their national spirit was not extinct. It flamed up in another rebellion in A. D. 131, which lasted four years. Again the Romans were victorious. A Roman city, *Ælia Capitolina*, was built on the site of Jerusalem, and became a Roman colony.

Palestine remained under Roman dominion until A. D. 616, when it was subjugated by the Persians under Chosroes II. In 622 it again became a part of the Roman Empire; but fifteen years later it fell into the hands of Mohammedans from Arabia under the Caliph Omar.

Early in the Christian era, pilgrimages to the Holy Land began to be undertaken. A few centuries passed, and the stream of pilgrims became a flood. Into the Saracenic empire, too, had been flowing a tide of immigration from the Asian deserts. Brought in at first as mercenary soldiers, the Turcomans, or Turks, had gained the ascendancy. They were coarse, avaricious, and cruel. When the story of the extortion and cruelty to which the pilgrims were subjected was told in Europe, a wave of fanaticism swept over the continent. The result was the Crusades, or Wars of the Cross, which were undertaken to protect pilgrims, and to rescue the Holy Land, and especially the Holy Sepulchre, from Moslem rule.

In 1097, the first bands of Crusaders landed on the shores of the Holy Land, and two years later, after a terribly bloody battle, Jerusalem fell into their hands. A Christian kingdom was established, and Godfrey, a French prince, became king of Jerusalem under the title of Protector of the Holy Sepulchre. For eighty-eight years this alien kingdom in a hostile, half-conquered land maintained an uncertain existence. It possessed no elements of cohesion or permanency. Compelled to maintain its power by the sword, it yet had no soldiers of its own. The soldiers upon whom it depended were from many lands; they spoke different languages, and had but one common impulse,—the fanatical zeal that made them Crusaders. They were not united among themselves, and in some cases rival factions turned their swords against each other. In A. D. 1188, Saladin, Sultan of Egypt, conquered the country, and the Christian kingdom of Jerusalem ceased to exist; but it was about eighty years after this that the last of the seven Crusades was undertaken. The era of Crusades lasted two hundred years, and closed in 1291, when Acre fell into the hands of the Mameluke sultans of Egypt. If the Crusaders had not succeeded in establishing a permanent Christian kingdom in the land of David and Solomon, they had at least checked the tide of Eastern invasion that then threatened Europe.

Palestine was now under the control of Moslem Egypt; but for more than two centuries after the expulsion of the Crusaders, wild Tartar hordes fiercely disputed with Egyptian Mamelukes the supremacy of the land. In 1517, the Turks, under Sultan Selim, gained the supremacy, and Palestine has since been a part of the Turkish Empire. Thus from the latter part of the 11th century for about four hundred years, Palestine was the battle-ground of Moslem and Crusader, of Mongol and Tartar in-

vaders, and of Mameluke and Ottoman dynasties; and many times its fields were drenched with blood. For more than a hundred and seventy years it has been under Turkish misrule, its industries crippled, and its enterprise blighted by insecurity and oppression.

"Throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet;
For the crown of her pride to the mocker has gone,
And the holy shekinah is dark where it shone."

It would almost seem that the curse of the people who recognized not the blessing and providence of God in the gift of his Son, has clung to the land that was once their goodly heritage.

SIGHTS AND SOUNDS IN A PAGAN TEMPLE.

PERCY T. MAGAN.

A PAGAN temple is a curious place, and one in which the stranger expects to see a number of savages at worship. But it is a mistaken idea that all heathen are savages. On the contrary, in China and Japan, although the people are heathen and know little or nothing of the true God, they are civilized to a great extent, and in many respects are as refined in their tastes and habits as are Europeans; but it seems strange to see men and women dressed in Western garments praying before the gilded and hideous idols, bowing down to foxes and demons, and going through all the forms of paganism.

The temple of Kuanon at Asakusa is to Tokio, the capital of Japan, what St. Paul's is to London and what Notre Dame is to Paris. It is the chief temple of the city, and the most popular religious resort. Like Notre Dame, it is ancient, holy, dirty, and grand, with pigeons and priests, and bazaars and bookstalls near by to match.

Two grand entrances invite the visitor, one of which opens to the river; but the main approach forms the terminus of an avenue that traverses the city, and joins the broad street, fronting Asakusa at right angles. Up and down on this street, on either side for rods, are restaurants, and houses where the famed singing-girls of Tokio make music, song, and dance.

The path to the temple is of stone, with side pavements on which are ranged hundreds of booths, having on sale a gorgeous abundance of toys, dolls, and everything to delight the eyes of babydom. There is nothing strange, however, to the Japanese mind in this association of temples and toy-shops. The good old *bonzes* (priests) in their sermons declare, as the result of their meditations, that husbands are bound to love their wives, and show it by allowing them plenty of pin money and hair-pins, and to be not bitter against them by denying them neat dresses and handsome *obis*. The farmer who comes to town with his daughter turns from prayer to the purchase of pomatum or a mirror. All kinds of toys and games in great variety are found here. Combs, rare and beautiful, ribbons and crapes, strings of beads, gods of lead and brass, besides sacred bells and candles, are to be had in abundance.

At the back of these booths, on either side of the roadway, are numerous shrines, many of them the expiatory gifts of rich sinners. The incense from smouldering joss sticks is wafted outward, and blends with the savory odors of baking sponge-cakes, roasting nuts, and the disgusting smell of cuttle-fish fried in oil. There two lusty fellows are pulling away at a colossal rope of barley-sugar candy. Here and there we find an old woman or a young girl selling what seem to be little strips of frayed wood, which, dropped on water, open into surprising forms of beauty. The uniform trifles unfold into variety, displaying a flower, a boat, a tree, Fuji, a bug, or an animal.

Before the temple proper stands a colossal

structure, serving merely as a gateway, of red painted wood, almost seventy feet high. Facing us on either side as we enter are two hideous demons. Each is higher than Goliath of Gath; one is green, and the other is red. "As ugly as sin" is faint praise of their hideousness. Their faces and muscles are contorted into fanciful corrugations, and their attitude is as though they were going to transfix us heretics. Fastened to the grating in front of them are straw sandals, hung there by persons who have sore feet, and who are seeking recovery, to propitiate the demons. In front of the gate and under it, in two rows, sit pious beggars, mostly women, who beat on hollow shells of wood, like gaping sleigh bells, and say prayers for their donors at low figures. The faithful drop a few cash (a thousand cash make 4s. 2d.) to the women, and pass on their way.

Passing within the gate, we are in the temple yard. To the right is a lavatory, where the people are washing their hands and rinsing their mouths preparatory to worship. A pagoda rises to the right, with its seven stories, its heavy eaves fringed with wind bells, its beams tipped with carvings, and its roof terminating into a projection called the *kiu-do* (nine rings), resembling an enormous copper turning just rolled from the lathe.

On the left stands a large plain frame of wood, on which hang tablets inscribed with the names of subscribers to the temple and the amount of their contributions: 4s., £1, and £2 are common gifts, and the £20 donor is honored with a larger piece of shingle to advertise his religion. Several old women have stands, at which they sell holy beans, pious peas, and sanctified rice. These are kept ready in tiny earthen saucers. The orthodox buy them, and fling them to the flocks of pigeons that are waiting on the temple eaves. These pigeons are sacred, and besides them there are two Albino ponies kept in a stable to the left. They are consecrated to the goddess of mercy. The care of them is given to a young girl, and they are fed by the pious, who as a religious and meritorious act buy the pease and rice with which the animals are fed.

The most imposing feature of a Japanese temple is the roof, of massive black tiles, sweeping up in a parabolic curve of the immense surface, and making enormous gables at the side. One is impressed with the solidity of the timbers and supports, which defy the earthquakes in a manner that reminds one of Æsop's fable of the oak and the reed. We ascend the broad steps to the porch, and are within the threshold of the great pagan temple, so holy, so noisy, so dirty. Within its penetralium is a crowd of eager, curious, dirty faces, with babies behind them, and unclean pigeons whirring above us and threatening to be a detriment to our hats; a chaos of votive tablets, huge lanterns, spit balls, shrines, idols, smells, dust, dirt, and untidiness. Immediately within the door stands a huge bronze censer, with a hideous beast rampant upon it. He seems maddened by the ascending clouds of irritating incense which puff out from the numerous holes around the edge. The worshippers, as they enter, drop an iron cash in the lap of the black-toothed crone who keeps the sacred fuel, put a pinch of incense into one of the holes, and pass in front of the altar to pray.

The great main altar is protected in front by an iron wire screen. Each worshipper, before praying, makes a "heave offering" of a handful of cash, into the huge coffer before the altar. Occasionally one, with pious intent, throws what we would call a spit-ball at the screen. What an idea! The worshipper writes out his petition, chews it to a pulp in his mouth, and throws it at the idol. If it sticks, the omen is good, the prayer is heard.

At the right is an ugly old god, one of the disciples of Buddha, reputed to cure diseases. Up comes a mother with a baby on her back, and rubs the dirty old head and limbs, and then applies the supposed virtue to her own body. The old idol is

polished greasy and black by the attrition of many palms. His nose, ears, eyes, and mouth have long since disappeared. We warrant that more people are infected than cured by their efforts.

To the left is another shrine, covered in front by a lattice, to the bars of which are tied thousands of slips of paper containing written prayers. Flanking the coffer on either side, old men sell charms, printed prayers, beads, and ecclesiastical wares of all sorts.

Outside the temples are gardens famed for their display of flowers in season,—the plum blossoms in February, cherry blossoms in April, the lotus in July, azaleas in summer, chrysanthemums in October, camellias in December, and evergreens always. Were we compelled to worship around the temple or its precincts, this is the place we would choose. Contrasted strongly are these beauties of nature with the hideous images. The goodness of God and the perfection of his works are in vivid contrast to those things which the heart of the heathen inclines after.

THE IMPORTANCE OF FAITH.

A. G. DANIELLS.

THE importance of true faith, and the victories achieved by those who have exercised it, are placed before us by the inspired writers in the most positive statements. They declare that "without faith it is impossible to please" God. Heb. 11:6. "He that believeth not God hath made him a liar." 1 John 5:10. On the other hand, "he that hath received his testimony hath set to his seal that God is true." John 3:33. "This is the victory that overcometh the world, even our faith." 1 John 5:4. And finally: "According to your faith be it unto you." Matt. 9:29.

From such clear, positive statements we understand that true faith is the foundation-stone upon which a genuine Christian life is built. "He that believeth not God hath made him a liar;" hence without faith it is impossible to please him. But he that receiveth his testimony sets to his seal that God is true.

Many who desire to do right fail on this point. They do not know what real faith is; consequently they cannot exercise it. There is a simple, unwavering faith that brings the victory in our warfare with sin, and in our struggles with the difficulties which beset our paths. This faith honors and glorifies God; and it imparts marvellous strength to those who exercise it.

In reply to the question, What is faith? it is sometimes stated that faith is belief. But the faith enjoined in the Scriptures is more than belief; it is stronger. Belief may be defined as the "assent of the mind; an act of the understanding." It may rest wholly on evidence and proof. We believe in what "we see, hear, and prove to be." But this is not faith. Faith, from the Latin word "*fides*, from *fido*, to confide, signifies also dependence upon as true." Faith is *belief, trust, and confidence* all combined or united. We believe there is a God who is the creator and preserver of all his creatures; we therefore *trust* in him. We believe in his veracity; we therefore have faith in his statements and promises. We confide in him.

How to exercise the faith under consideration is a question of the deepest interest. Jesus says, "Have faith in God," and Paul declares, "He that cometh to God must believe that he is." Unqualified faith in God, the creator of the worlds, and the preserver of all his creatures, is the first step. Nor is this difficult. But few men sincerely doubt the existence of the Creator; and they, according to the Scriptures, are without excuse: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20. "The

heavens declare the glory of God, and the firmament showeth his handiwork." Ps. 19 : 1.

But it is not enough to believe that God exists. "To believe that he is, we must believe that he is just what the Bible says he is." The Bible says, "He is a rewarder of them that diligently seek him," and it further declares that he that cometh to God must believe this. In this lies the secret of faith. This is its power. To believe that God is a rewarder of them that diligently seek him, requires a personal faith in the promises of God in the darkest hours of life, and under the most forbidding circumstances.

The kind of faith we should exercise at all times is expressed by the words of Jesus to his disciples: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11 : 24. This is genuine faith. At what time are we to believe that the things we pray for are ours?—At the very time we pray for them. "When ye pray, believe that ye receive them, and ye shall have them." Such faith is the "substance of things hoped for, the evidence of things not seen." At the time we ask the Lord for the things we need, true faith lays hold of them as ours. For the time being, it takes their place, and produces the same comfort and satisfaction in the mind that the things do after they are actually received. As Dr. Macknight says, "Faith answers all the purposes of a demonstration." How few professed Christians possess this faith. "Lord, increase our faith."

Faith is based on the promises of God. It rests on them, because God has the power, the willingness, and the veracity to do as he has promised. The faith through which we "understand that the worlds were framed by the word of God,"—that they were spoken into existence from nothing,—believes that "all things are possible with God." He who made man is able to preserve him under all circumstances, and to do everything for him that is necessary. God's willingness to do these things is attested by the gift of his own Son, the dearest treasure in heaven. Then "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Faith lays hold of this, and is confident that "no good thing will he withhold from them that walk uprightly." It doubts not that God is more willing to bestow the things we need than we are to receive them. And finally faith clings to the promises of God because he "cannot lie." He has sworn by himself that he will do as he has said. Heb. 6 : 13-18. He has pledged himself to hear and answer the prayer of faith, and he will do it. Not one promise of God will ever fail to him who complies with the conditions.

God's promises to man are based upon the conditions of faith and obedience. Faith must be accompanied with a right practice, or it is not genuine. Faith without works is dead. The apostle John forcibly presents the effects of one's actions upon his faith. He says, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3 : 21, 22. Those who keep God's commandments do that which is right. They do the best they can. That is pleasing to God, and whatsoever they ask they receive. But "if our heart condemn us, God is greater than our heart, and knoweth all things." God knows our wrongs better than we do. If, then, we live where our hearts condemn us, God will certainly do so, and will refuse to grant our requests. He who lives beneath his privileges, who daily neglects his duties, and carries the feeling of condemnation in his heart, cannot exercise that prevailing faith in God which takes him at his word, and appropriates his promises.

THE DECEITFULNESS OF SIN.

[THE following is from a back volume of the *Australian Christian Witness*. The signature is "F. I.," which indicates that it is from the pen of F. Illingworth. We commend it to all.]

"Let us pause here for a few moments, and examine this expression—'the deceitfulness of sin.' Sin came into this world under the garb of a lie. It was a deception then, it is so still. This is its very nature, and in this lies its power. It first deceives men, then betrays and ruins them. One of the primary deceptions in our day, and perhaps in all ages, is the idea that sin is inevitable. Even Christians start out with the idea oftentimes that it would be a good thing to live without sin, if that were possible, but to hope to reach such a position would be vain; in other words, that sin is an inevitable necessity. Now, here lies the deception, and here is the source of weakness. 'Sin is not a necessity; if it were so, it would cease to be sin.' If sin were a part of the nature which the Creator has implanted within us, simply to pursue the impulses of that nature could not be wrong; but sin is defined as the 'transgression of law.' Has, then, God given to man a law which it is impossible to keep, and thus made sin a necessity? Such a thing would be a dishonor to the Lawgiver, a flaw in his government, a contradiction in the character of a God of infinite benevolence and love. Yet the experience of the world for four thousand years seemed to confirm the thought. Men sinned—all men, in every age—until the declaration went forth, 'They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one.' Thus the world stood with sin as a reality, and apparently a necessity, and with suffering here and final ruin hereafter as a consequent of sin, and the immediate act of a righteous God visited upon transgression of a law which it was impossible for man to keep. Is it any wonder that men should become infidel at heart, and that hatred should spring up as a consequence in the hearts of men toward a God from whose power there appeared to be nothing to hope but destruction as a consequent of necessary sin!

"This was the devil's fraud, the grand delusion of the evil one, the product of his crafty handiwork. First deceive the parents of our race, taint the fountain at its source, by a deep and subtle deception; then give to man a bias contrary to the will of God; get possession of the heart of man, close it against the Creator's light and love, drive the poor demon-possessed soul on to the verge of perdition, and then turn upon the Creator and cry, Behold thy handiwork! Sin a necessity! hence thou hast created but to destroy! Mighty deception, which did its deadly work for ages, and from which the world, and even the church to-day, is not wholly free.

"In this dire distress, Christ came—Christ, a man of like passions with ourselves, possessing the same nature, taking part of our flesh and blood, that he might be made perfect. 'Wherefore it behooved him in all things to be made like unto his brethren.' Hence, 'we have not an high priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin,'—proof that sin was not a necessity. Christ was a man, differing in no respect from ourselves, as far as temptation to sin is concerned; and yet he fell not, he kept the law. 'He magnified it, made it honorable,' vindicated the character of the great Lawgiver by proving that God had not given to man a law which could not be kept. So the deception of ages was unmasked. Every mouth was stopped, and every man became guilty before God. Christ became a saviour of men, not in sin, but from sin and the broken law, which drove men from God in anger and despair."

LIFE IN DAMASCUS.

THE people of Damascus are an essentially pleasure-loving race, and though they may have little else besides dry bread to eat, as long as their eye rests on green verdure and their ear is saluted with the sound of running water, they are satisfied. Their greatest delight is to spend the whole (if a feast day; the part, if a working one) of each day in the open fields, around a sparkling stream of water, where, under the shade of a lemon or orange or kharoub tree, they enjoy their simple meal of bread and fruit. A stroll at early dawn presents to the eye a pretty picture of many of these groups dotted here and there and everywhere, taking their simple *al fresco* breakfast. Many of these breakfasts are over by sunrise, as the men, being mostly artisans, are obliged to lie away to their shops at an early hour.

When the father and the elder sons have gone, and the little ones are packed off to school, the mother and daughters set to the making of beds, the sweeping of rooms, the sponging of the cool mats that cover the floors. The midday meal is now carefully prepared, to be ready on the return of the bread-winners, which will be soon after the muezzin has uttered his call to the faithful at the hour of noon. The *skemla*, or small low table, is brought out and placed near the *masnad*, or low divan, where the father usually sits when at home; on it is placed the *sooddur*, or tray, usually made of brass, and kept bright and shining, and the little meal is tastefully arranged. The plates are very small, but clean; one contains a few olives, another a little *toorshi*, or home-made pickles, another a small piece of white native cheese and a few daintily washed radishes, and in the middle a loaf of bread and an earthenware *goolah* of water, which has been hung out all night in the open air and is deliciously cool. The mother and daughters then sit down to their work; for if the daughters are over fourteen, they are expected to do their share towards their own maintenance; and accordingly one brings out her sewing, which she does for the tailors and is paid by piece-work; another brings out her cushion and bobbins for the making of cords and trimmings, which are largely used in Eastern costumes; and the mother brings out her stand for reeling off the coarse, undyed silk and preparing it for the loom.

The midday call to prayer is no sooner sounded from the minaret than the pattering of little feet is heard. "Take care and wipe your feet carefully before you come in," calls out the mother anxiously, as she cranes her neck to get a glimpse of them from the open door, and trembles for her clean hall, but unwilling to cease her work even for a moment if she can help it. She calls the steadiest of the little group to her, gives him a small flat loaf, which she opens and fills with fruit if she has it in the house, or with an onion or small bit of cheese, and, telling him to eat his lunch as he goes along, sends him to his father to carry anything his father may have to bring home, as on his way to or from his shop the father has somehow managed to purchase the materials for the evening meal, which are now safely placed in a small *kooffa*, or marketing basket, and consigned to the little boy, who proudly walks along in front of his father towards home.

On reaching home, the frugal meal is quickly eaten, while family affairs are cheerfully discussed. It is a bright and busy scene and quickly got over, and all return to their labors,—the men to their shops, the children to the school, and the girls to their work, while the mother opens the *kooffa* to see what her husband has brought home to be cooked for the dinner, which is always taken after the labor of the day is over. On working days this is something that requires but little preparation. If a fasting day, probably it will be a little fish, in which case it is carefully cleaned from scales and all inside

impurities, well washed, and carefully salted and laid by in a cool place, where no flies can come near it; or a small quantity of rice and lentils is made into the appetizing dish of *moojadra*. If meat is brought, it will most likely be mutton, as—in Syria, that is—the meat most preferred, one English pound of which, with the addition of vegetables, is considered amply sufficient for four or five persons. We will, then, presume that the dinner is to be one of *kebabs*. The good mother cuts up the lean meat into pieces of the size of a walnut, the fat into pieces half as large, and small onions into pieces as large as the pieces of fat, sprinkles the whole with salt and pepper, or instead of the pepper she may use a mixture of spices, mixes the whole together freely, and puts it on skewers in alternate slices of lean, fat, and onion, and then lays it by, carefully covered up, in a cool place. The lettuce, etc., brought for the salad—for without a salad of some sort the *kebab* is seldom eaten—is placed on the *bahra*, or basin of running water, to keep cool till needed.

If a stew is to be prepared instead of *kebab*, a handful of charcoal is thrown into the little clay *tubach*, or stove, used alike by rich and poor, and kindled with a few tiny sticks; the meat and vegetables, always including one or more onions, are carefully browned in clarified butter, and placed in a cooking-pot on the fire, the vegetables uppermost; the seasoning is added, and just enough water to cover the whole. The pot is covered up and left to simmer slowly all the afternoon, while mother and daughters go on steadily and busily plying their fingers. Visitors drop in. The daily news is discussed. The little coffee-pot on the brass *mangal*, always kept hot by its tiny bit of fire, is called into requisition again and again, as to each person dropping in is handed about two thimblefuls of its contents in a tiny *finjan*, or cup, resting in its *juruf*, or holder, which among the poorer classes is made of brass.

As sunset draws near, one of the daughters gets up and lays her work in its place, and busies herself with the remainder of the preparations for dinner. The *kebab*, which have already been put on the skewers, are carefully broiled on a clear fire; or the stew is turned over to see if the meat is tender and the gravy is reduced to its proper consistency and quantity. A few drops of lemon-juice are always added to both these dishes. With the latter is generally an accompaniment of rice cooked in clarified butter and boiling water. The evening meal passes cheerily, and is taken in the *lewan*, or room with one side open to the court, which is now a merry scene. Work and household cares are apparently forgotten. The meal over, the *nargheely* carefully prepared for father and mother, and a tiny *finjan* of coffee handed to each of them, preparations are made for the crowning pleasure and relaxation of the day, which is nothing else than the favorite stroll by the river-side. I shall never forget the scene which presented itself on one of the occasions when I acceded to the wishes of some friends, and accompanied them to the *Soojaniyeh*. Each family group sat together and apart from the rest, and yet they were so close together that it was impossible to count them or to see what they were sitting on—the women with their white *eezars*, or large cotton veils, which only allowed their faces and hands to be seen; the men with their long pipes in their mouths, and their *jubbas*, or long jackets, thrown carelessly on their shoulders; the sellers of roasted nuts, almonds, and melon seeds calling out their wares; the vendor of coffee, who has set up his little stall and is going about with his tiny coffee-pot and tinier *finjan*. There, at a little distance from the "hareem," or families, is a group of young men who take it upon themselves to supply the music; one draws a tambour from his pocket, another a flute, another the *ood*, a native instrument; a fourth begins a well-known song. All listen eagerly, and give signs that if

the music has been unsolicited it is not unappreciated. Between each song the *finjan* of coffee goes round, while the gurgling of the water between the stones, and the soothing sound of the wind as it plays among the branches, give the sense of pleasure, or *kief*, that a Syrian loves. In about an hour the first make a movement homeward; in two hours none remain, and the coffee-vendor and his associates take their flight. All, all is perfect silence, and the river and trees are deserted; for all go early to bed, that they may get up early in the morning.—*Cornhill Magazine*.

Timely Topics.

CRIME IN COURT.

SINCE the breaking of the "land boom" in Melbourne, the most astounding developments of scheming and rascality have been continually coming to light. Duplicity for a time has covered up the fast life, gambling, or speculation, supported by embezzlement or theft. But gradually these things are coming to the light of day. There comes a time when crime can no longer be concealed, and the revelations that have so far been made, show that in no rank or grade is mankind above the power of temptation. The flush times full of money, when everybody had almost unlimited credit, led many hitherto honest men to invest, or to live, beyond their means. A day of reckoning came, and found them unprepared; so they have sought to meet the increased demands for money by any means in their power. Involved in this condition we find dealers, managers, directors, clerks, and office-boys. It is a pitiable sight to behold when men of honor and position pass through an examination on a criminal charge, and the judges of the lower court pronounce the evidence sufficient to send their cases to the higher tribunals. We cannot persuade ourselves that many of those who sat as defendants during the long trial of the Premier Building Society case are culpable of criminal conspiracy; but the court holds them so, and it must be confessed that their laxity of vigilance permitted unlawful speculation to be carried on. Aside from this great case, which occupied over forty days in its examination, there are others equally startling. One man, a pillar in society, in honor, in the church and business circles, confesses himself an embezzler. He has robbed and misappropriated many hundred pounds. He knew better; he courted favor, he accepted responsibilities, and encouraged the confidence of all. Guilt, under such circumstances, seems more inexcusable. But the judge of his case, out of sympathy, condoned his crime, pitied himself for being under the very painful necessity of pronouncing any punishment, and closed up by sending the man to gaol in an aristocratic manner for three months.

There are hundreds of men who would accept such a penalty for the privilege of spoiling other peoples' money.

THE STRIKE.

THE absorbing topic of conversation and thought is "the strike." Each day it settles more and more deeply into the consciousness of every individual, that there is something radically wrong in the basic elements of our society, when interests, which are not only interwoven in their mutual relations, but which form inherent parts of our various industries, are brought into deadly conflict upon so slight a pretext. Upon the success of these industries depends alike the prosperity of the employer and the employed. But the weapons used in these conflicts are as two-edged swords which cut every way; friends, foes, and neutrals all have to suffer alike. Often those who are farthest from the strike must suffer most deeply, so wide-spread is the devastating effect of the bloodless war.

There may be differences of opinion in regard to the real or comparative merits of the case on either side; but there is one feeling prevalent on all sides, and that is, relief should be given to the great mass of non-combatants. Those who have forced the fight, and have everything at issue, are a very few compared with the great majority, whose only participation is in the suffering part, and who can hope for nothing better than ruin from the continuation of the war. No grievous wrong exists on either side as a cause for all this trouble. Imaginary "principles" have been magnified into monstrous causes; and it would not be strange if an outraged public should hold the promoters of the conflict responsible in its opinion for the immense sacrifice that is being paid for the gratification of you will and I wont.

DISHONESTY ABROAD.

"OUR American cousins" have gained for themselves an unenviable reputation for general trickery, so that the very term "Yankee" almost suggests a knave. In fact, some are almost inclined to think that if it were not for the Americans, and a very few others, we should have quite an honest and trustworthy world. One thing that has strengthened this unfavorable opinion has been the attitude of the United States Congress on the question of international copyright. That Government has hitherto refused to enact a law protecting authors of other countries, so that the literary productions of England are freely republished in the United States without the trouble of paying or even consulting those who have been to the pains and expense of writing them. The result is, that some of the most valuable of English works are reproduced in the United States at a low price, to the delight of an inconsiderate public, as well as to the profit of unscrupulous publishers; and, it may be added, to the intense disgust of those who produce the works in England.

The most apparent reason for such lawless proceedings is found in the inordinate greed of mankind, which renders them insensible to the claims of others when others cannot enforce their claims.

But, really, in the light of facts, it is at least a little unjust to attribute all there is of this propensity abroad in the world to the "Yankee." For instance, a Massachusetts author, Edward Bellamy, wrote the now popular book, "Looking Backward," and English publishers have "pirated" the copyright, and sold two or three hundred thousand copies of his book. Old Pastor Chiniquy, who has so bravely stood up against the abuses of popery at great peril and sacrifice, now writes to a friend in Australia as follows:—

Two London publishers had asked and obtained the permission to publish my books in Great Britain and through all her colonies, promising to give a reasonable royalty. But the first one died not long after without giving me a single cent, and his inheritors are making themselves rich by flooding England and her colonies with my books, and they refuse to give me a cent! The second one, after giving me a few pounds the first year, has written me that he avails himself of the English law, which allows him to publish my works without paying anything. It was my hope that these books, which cost me so much labor, would give me and my family my daily bread in my old age; but it is the will of God that I should be disappointed. The last morsel of bread that I had for my wife and children has been taken away from us, and I have now the prospect of going down to a pauper's grave!

This instance of moral turpitude is a disgrace to any one who displays it. We are prone to believe, however, that it is not at all a national peculiarity, but an innate characteristic of covetous human nature, as likely to be exhibited in one place as another, where the circumstances favor its development.

The Home Circle.

ST. PETER AND THE ANGEL.

WEARY and faint, the good man slept upon his dungeon floor,
 Chained to a soldier on each side, a watch before the door.
 And well the Roman sentinels knew how their prey to guard,
 And with their lives they answered for the life they held in ward.
 The darkest hour of midnight comes; he slumbers peacefully,
 As tired laborer in his bed, as child on mother's knee,
 When on his closed eyes suddenly a lovely radiance falls,
 And gleams like wondrous moonlight on rough stone floor and walls.
 A strange, sweet voice is calling, "Peter," it says, "arise."
 He waked, and half bewildered he lifted up his eyes,
 And saw an angel bending down all fair, and strong, and bright,
 And saw his fetters falling off in that serenest light.
 Motionless lie the soldiers, as though their sleep were death,
 The warders in the corridor breathe not one quickened breath;
 The heavenly light is round them, the heavenly presence near;
 But sense and soul are lost in sleep, they neither know nor fear.
 So pass they on; the saint with whom the stains of earth abide,
 And the holy child of heaven, slow moving side by side;
 The pure, soft lustre lights their path, though dark the prison be.
 "It is a vision," Peter thinks, "in mercy shown to me."
 So passed they on, and when they reached the massive outer gate
 That barred the entrance to the street, with slow and solemn state
 It opened of its own accord, and the apostle stood
 In the free night-air a free man, by the good power of God.
 Oh, strangely shone the angel amid the homes of earth,
 And stately marble palaces looked things of little worth
 In that immortal splendor, as down one silent street
 It floated by the prisoner's side to quick his lonely feet.
 Then it departed from him, and the apostle knew
 It was no vision of the night; the wondrous thing was true.
 "Now know I of a surety that the angel of the Lord
 Has saved my life from Herod; I still shall preach his word."
 So taking heart and rising from his first bewilderment,
 Through the dark, sleeping city alone St. Peter went,
 Till at a friendly door he knocked before the break of day,
 Where many of the faith were met for him to mourn and pray.
 They mourned for him, their teacher, as for one already lost;
 When they beheld him, shuddering they said, "It is his ghost."
 For the strength of Roman prisons was like the strength of death,
 And the cruel sword that killed St. James was scarcely in its sheath.
 When Peter had related by what means forth he came,
 With one accord they praised the Lord and blessed his holy name,
 Who in the time of sore distress such great help did afford.
 Oh, join them, all good Christians; praise ye and bless the Lord.
 —Selected.

WOMEN OF THE BIBLE.—II.

Cain's Wife.

A. M.

WHO was she? The seeming difficulty surrounding this question is traceable to a misquotation of Gen. 4 : 16, 17 : "And Cain went into the land of Nod, and took unto him a wife." From this it is argued that there were other people upon the earth besides Adam and Eve. But if we turn to the record of this event, we find it reads thus : "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch." From this we infer that *he took his wife with him*, and

sought a solitary place apart from the other members of his family for the following reasons : "And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him." Gen. 4 : 13-15.

Soon after the murder of Abel by his brother, we read that Eve bare a son, and called his name Seth; for God, said she, "hath appointed me another seed instead of Abel." Eve, being at this time one hundred and thirty years of age, had doubtless given birth to daughters, who, from the necessity of the case, became the wives of their brothers Cain and Abel. "The days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters."

Of Cain's descendants it is recorded "that Lamech took unto him two wives; the name of the one was Adah, and the name of the other Zillah." "And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Gen. 4 : 19, 23, 24. Observe, it is one of Cain's degenerated race who first transgressed the original law of marriage by taking to himself *two* wives. This is the tendency of the human heart when it breaks away from the restraining power of God's law and love. But let it be remembered that in the beginning the Creator gave *one* wife. The plan of the Creator was well understood at the beginning, and reaffirmed at the deluge by saving Noah, his wife, and the wives of his three sons, eight persons in all.

But the baneful example of Lamech was quickly followed; and soon the descendants of Seth fell into this snare of Satan; for we read, "that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen. 6 : 2. "And God looked upon the earth, and, behold, *it was corrupt*; for all flesh had corrupted his [God's] way upon the earth." Yes; even the descendants of Seth, who are called *the sons of God* by virtue of *faith and obedience*, are drawn away. But not all of them; "Enoch walked with God; and he was not, for God took him." Gen. 5 : 24. "By faith Enoch was translated that he should not see death; and was not found because God had translated him; for before his translation he had this testimony, that he pleased God." Heb. 11 : 5. Notice, dear reader, "He had this testimony that he pleased God." How did he obtain it? He walked with God, we are told. "Can two walk together, except they be agreed?" is the question asked by God (Amos 3 : 3), and one by which we should at once test ourselves. Do you ask, How shall I begin?—With the first and great commandment as taught by our Saviour : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22 : 37. This requires complete surrender as a sinner for whom Christ died. The psalmist says that the "law of the Lord is perfect, converting [margin, restoring] the soul." So we find the first step is conversion. "Thou shalt have no other gods before me." This sweeps away the devil and all his works. Then the restored, or renewed heart is *at one, or agreed to walk, with God* as laid down in his holy commandments, and exclaims, "I delight to do thy will, O my God." The Scriptures tell us why we could not do so before : "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7. So it came to pass in the days before the flood, that

as men rejected *the claims of God's holy law*, plurality of wives, strife and murder, and other excesses prevailed; and God said, "The end of all flesh is come before me; for the earth is filled with *violence* through them; and, behold, I will destroy them with the earth." Gen. 6 : 13. When reading these portions of the sacred Scriptures, do we not realize the unchangeableness of the human heart? Wicked and perverse then, so now; yea, it is written : "Evil men and seducers shall wax *worse and worse*, deceiving and being deceived." 2 Tim. 3 : 13. Are we sure that this applies to the times in which we are living? Let our newspapers answer, with those who are laboring to stem the tide of "social evil." And on this we have the sure Word of God : "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof : *from such turn away.*" Yes, we are in the full flood of these perilous days. No wonder we hear parents say, "It is hard to bring children up, they are so wilful." The cause is fully explained,—*lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.*"

Did not Enoch live in days as perilous? and Noah, the son of his grandson, did he not train his children in the way of salvation?—Yes! What great truth did God give Noah, and all others if they would have accepted it, to help him in those days?—That by a flood of water God would destroy the wicked, and by the ark which Noah was to build in faith, he and his household should be saved. One hundred and twenty years Noah and his sons were building this ark; in that time all the world would hear of it. Noah and his sons lived and worked with this great truth before them,—the destruction of the wicked. So now parents and guardians must first lay hold of the great truth that the coming of the Lord is near, even at the door; "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1 : 7-10. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *And every man that hath this hope in him, purifieth himself, even as he is pure.*" 1 John 3 : 2-5.

Notice carefully what this great truth, when received into the heart, will do. Just what is needed,—purity of heart, purity of action, as regulated by the Word of God. Then by the grace of God parents will be able to train up their children in the way they should go. They will quickly realize that it is no mere form of godliness; but the power thereof will be upon them. This leads us back to the first thoughts of our subject: *godliness*, and not religion, is required. Cain was religious; he offered sacrifice to God, but not according to God's revealed will; therefore God rejected him. Our Saviour assures us it will be so : "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." Matt. 7 : 21. "He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die." Prov. 19 : 16.

Think naught a trifle,
 Though it small appear;
 Sands make the mountain,
 Moments make the year,
 And trifles life.

MANNERS IN COSTA RICA, CENTRAL AMERICA.

No Costa Rica lady or gentleman is ever embarrassed. They always know how to do and say the proper thing; and while their courtesy and good manners are only skin deep, they are the most charming of companions, the most generous of hosts, and the most polite of gentlemen. No laborer ever passes a lady on the street without lifting his hat, and he touches that always dirty and generally dilapidated portion of his apparel when a gentleman passes him. If a lady approaches a group of men digging a cellar, repairing the street, or what not, even though some of them may be half naked, they always salute her respectfully; and in the rural districts no one ever meets you without saying, "May God prosper the object of your journey," or "May Heaven smile upon your errand," or something in Spanish like that. The same man will swindle you out of your eye-teeth if he gets a chance, and if you ask him how far it is to the next place, he will undoubtedly tell you a falsehood. He doesn't care a copper whether you ever reach the end of your journey, and has no more regard for your welfare than the flea in the grass; but he recognizes a beautiful custom and says, "God be with you," as if he meant it for a blessing. And this politeness permeates all classes and castes. If you enter a store with a lady, every man there will salute you and remove his hat out of respect to her. On the streets the people will stand aside to let you pass, and it is necessary to do so; for the sidewalks are often less than two feet wide. If you go into a hotel office, a barber-shop, restaurant, or any other public place, everybody present will salute you with "Buenos Deos," or some friendly welcome. While there is not a particle of sincerity about this, while the object and end of life in the Spanish code of ethics is to get along with as little work and as much swindling as possible, they are certainly to be praised for cheating you in the most polite and agreeable manner possible. A Spanish highwayman does not swear at you and command you to give him your money or your life; he makes a profound bow, places his hand upon his heart, assures you that he is devoutly grateful that you are looking so well, and regrets that he is compelled by pressing necessities to request that you will loan him whatever valuables you have upon your person. Then thanking you for your promptness and courtesy in sparing him the painful duty of shooting you through the head, he will mount his horse and ride off with a prayer that the Almighty will protect you from the perils of your journey.—*Boston Herald.*

THE PARENT MUST KNOW THE WAY.

A. M.

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." The question has been asked, When should this training begin? and some one has very truly said, Twenty years before the child is born. Yes, that is the way to give a child a good start; but many will exclaim, Alas! then it is too late for me and mine. No; it may be late, but not too late, if there is a real desire in your heart to train your child in the way he should go. The very desire to do so must be your encouragement to go on. God has put that good desire in your heart. But you must begin now just where you would twenty years before your child was born,—with your own heart. All that is rough, hard, and evil must be put away—in fact, a *changed heart* must be sought, then a reformed life will naturally follow; because every moment you realize that God your Creator by his love claims your obedience, and that Jesus your Saviour died that you might hold communion with God, and enjoy eternal life. And as you wait on the Lord and renew your strength, seeking wisdom and

guidance from his holy Word, an unconscious influence will be felt by your children, and all with whom you come in contact; and it will soon be known that you have been with Jesus and learned of him. No father or mother who does not know the way can train the child in the way he should go. Many try to do this, but it is more or less a failure.

Useful and Curious.

THE Russian oil region covers an area of over 14,000 square miles, with forty-two oil wells in one district, over a hundred in another, and four hundred in a third, while there are still richer regions waiting to be developed to produce still greater results. One spouting well produces 2,000,000 gallons a day. The oil is found in places at a depth of a hundred feet, and no well has gone below eight hundred and seventy-five feet. Three Swedish brothers and a few Americans and Russians who have been in America have introduced method and system, pipe lines, oil-carrying barges and steamers, tank carts, refineries, joint stock companies, railroads, and now produce 800,000 tons of crude and 200,000 tons of refined petroleum, and are rapidly finding new markets. To sink a well in Russia costs now £1000 to £3000, and that in a region so poorly supplied that the owners have to house their men in barracks.

If we are to credit the *Paix*, a French scientist has made a discovery which is likely to revolutionize the art of war. M. Paul Giffard has found out a liquid gas, which he calls *la nouvelle balistique à gaz liquefie*, which can be used to propel bullets, cannon shot, or shell. The Chamber of Commerce of St. Etienne has been so impressed by the value of the discovery that it has conferred upon him a gold medal, and a more substantial reward of 10,000f. A small steel receptacle is placed under the barrel of the rifle containing 300 drops of this liquid gas. At each pull of the trigger one drop falls into the breech of the barrel behind the bullet, and contact with the atmospheric air causes it to volatilize instantly, and with a force of expansion exceeding that of gunpowder, and drives the bullet before it with a velocity equal to, or greater than that of gunpowder. No sound or smoke is produced. M. Giffard has been received by the War Minister, M. De Freycinet, to whom he submitted his invention. M. Giffard has taken out patents in France and abroad.

THE *London Times* gives a concise list of the material achievements of scientific research during the last fifty years that makes one concede all sorts of impossibilities to the inventors of the next fifty years to come:—

"Those of us not yet fifty years of age have probably lived in the most important and intellectually progressive period of human history. Within this half-century, the following inventions and discoveries have either been placed before the world or elaborated: Ocean steamships, railways, tramways, telegraph lines, ocean cables, telephone, phonograph, photography and a score of new methods of picture-making, aniline colors, kerosene oil, electric lights, steam fire-engines, chemical fire-extinguishers, anaesthetics and painless surgery, gun-cotton, nitroglycerine, dynamite and a host of other explosives, aluminium, magnesium, and other new metals, electroplating, spectrum analysis and the spectroscope, audiphone, pneumatic tubes, electric motors, electric railways, electric bells, typewriters, cheap postal system, steam heating, steam and hydraulic elevators, vestibule cars, cantilever bridges. These are only a few out of a multitude. All positive knowledge of the physical constitution of planetary and stellar worlds has also been attained within this period."

DIAMONDS.

IN the Paris Exposition, a chief interest centred in the diamond exhibit. The estimated value of the total display in this line was about £8,000,000; and that which commanded more attention than all else was a model of the Eiffel Tower, $3\frac{1}{4}$ feet high, composed entirely of diamonds. The "Koh-i-noor," which has ranked as the prince of jewels, weighs 103½ carats; but the "Imperial" diamond there displayed weighs 180 carats, and is valued at £40,000; while one still larger, the largest in the world, weighs 228½ carats, and is valued at £100,000. Antwerp is the principal diamond-cutting centre, and it has fifty workshops given wholly to this employment, furnishing work for 3500 men, who earn from £8 to a very much larger sum per week. It requires the labor of three weeks to drill a hole in a diamond the size of a pin by a steel tool revolving 14,000 times in a minute. The principal diamond mines of the world are in South Africa; and the chief are four in number, and the four are within a circle of about $3\frac{1}{2}$ miles in diameter. The Kimberly is the chief of all, and from 1871 to 1885 yielded 17,500,000 carats of diamonds, valued at £26,000,000, and weighing, as precious stones, about $3\frac{1}{2}$ tons. To obtain these stones, 20,000,000 tons of earth and rock were excavated.

ARTIFICIAL PRECIOUS STONES.

MR. CHARLES BRYANT writes to the *Standard*: "I notice, from a recent issue, Mr. Greville Williams, of the Gas Light Company, has manufactured a perfect emerald from the refuse of a gas retort, and that he could in like manner produce other precious stones; but fortunately, as you state, the cost of producing them would be prohibitory, and this is one reason why those who possess jewels need not entertain the least fear that their gems are about to become diminished in value, if not absolutely worthless, by the artificial production of precious stones, because there is virtually nothing new in Mr. Williams's discovery. Several kinds of precious stones have been actually produced by artificial methods, endowed with all the chemical and physical characters of nature. In 1837 Gaudin produced rubies by heating ammonia, alum, and potash by means of the oxy-hydrogen blow-pipe, the intense heat developed by this apparatus volatilizing the potash and the alumina, then crystallizing in rhombohedral forms identical with those of the natural stone, and having the same specific gravity and hardness. Ten years before Gaudin's experiments, Berthier produced a great number of minerals, such as peridot, pyroxene, etc. The spinel has been produced so perfectly as to be indistinguishable from the natural gem, by subjecting a compound consisting of proper proportions of alumina, magnesia, chromium, and boracic acid to a high temperature for several days, and later experiments founded on the principle of Daubrée and Durocher have resulted in the production of crystals of white, blue, and red corundum, *i. e.*, colorless sapphires, blue sapphires, and rubies. Crystals of chrysoberyl have been produced by subjecting the fluorides of aluminium and glucinum to a very high temperature. Attempts have been made to produce the diamond artificially; but the specimens obtained have been so extremely small as to be of no use. Although the attempts at reproducing many of the precious stones have met with a certain amount of success experimentally, no one is likely to take upon himself the trouble and expense of so unprofitable a business, commercially, as producing artificial precious stones."

A new electric brake recently tried in England stopped a car in sixty yards when travelling thirty miles an hour.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, September 15, 1890.

WHERE SHALL WE FIND PEACE?

AMONG all the beautiful words expressive of happiness and content, there are none whose meaning is more satisfying to the heart than that of this word peace. It is expressive of a state of perfect rest and quiet content. No strife, no violent emotions or passions, no fear, no anxiety, no apprehension, no discontent. There is joy, confidence, rest. How happy is the lot of him whose paths are the ways of peace, whose heart reposes in the solace of its divine counsels.

The circumstances of the present hour should lead us to appreciate this heavenly principle, and to seek its benign influences. Men talk of peace, but where shall it be found? A Peace Congress held in London has lately invoked the co-operation of the civilized world, in closing forever the doors of Janus's temple, and quenching the thunderbolts of Mars. But during their consultations, two South American States were in the throes of civil war, and two others were grappling each other's throats in a deadly struggle. And these States had but just participated in the pan-American Congress designed to promote the peace of the Western Hemisphere. The Peace Congress of London did not add to the serenity of the feelings of all its promoters; for the proposition to have the meetings opened by prayer was rejected, much to the disgust of those who were working from a Christian standpoint. While our modern prophets tell us of "peace, peace," the spirit of unrest and malignity so natural to the human heart finds vent in social, political, and commercial upheavals. Our wharves, factories, and avenues of traffic become scenes of strife. Hatred and violence prevail in the public demonstrations, while everywhere acrimony and opposing interests create a babel of contention. Troubles more perilous than foreign invasion threaten nearly every nation of Christendom to-day.

If we analyze more closely the condition of humanity in domestic, social, and business circles, we shall find everywhere the troubled heart, the anxious mind. Oppression, disappointment, pain, and sorrow leave their cruel impressions upon many hearts, withering hope and banishing peace. If in the strife of this world we find a few tranquil hours, they lie like a garden in the wilderness, bounded on either side by vexatious cares or painful experiences. Even Christian life itself is a warfare. The great Captain of our salvation has said, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword." And yet it is in the service of Christ alone that we find peace. Not peace with Satan or with the world. Said the Saviour, "In the world ye shall have tribulation;" and adds, "But in me ye shall have peace." Peace in the midst of fightings! At war with sin, at peace with God. This is no paradox. It is our duty to contend with evil, and in doing our duty we find our peace.

Christ will give us peace. While here on earth he frequently said to the suppliant, "Thy

faith hath made thee whole; go in peace, and sin no more." And the same gracious Saviour hears the sinner to-day. He speaks peace to the troubled soul; and never, in time or eternity, will the rancour of sin find an antidote until the mollifying grace of our Lord removes the sting of sin, and bids the guilty fear depart. It was a most precious legacy that Jesus left his disciples through all time, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

This is a peace that is to remain with the true disciple in storm as well as sunshine, through temptation and danger. God's ways are paths of peace. The psalmist exclaims, "Great peace have they that love thy law, and nothing shall offend them." To his people, God says: "O, that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Keeping God's law does not bring an individual into peace and harmony with the world—right the opposite. The dragon makes war with those who keep the commandments of God. Rev. 12: 17. But while there is strife without, there is peace within. Dangers may threaten, and Satan may seek to destroy; but the peace of God passes understanding. The earth may fail, men may go wild and mad with passion; but it is the privilege of the Christian to live in an atmosphere far above the turmoil of earth, unaffected by its changes and unmoved by its storms. Like a giant mountain peak, which lifts its head far above the clouds which sweep around its base, and smiles forever in the sunlight, we may live where the light of God's countenance is never withdrawn. The psalmist says, "They that trust in the Lord shall be as Mount Zion; which cannot be removed, but abideth forever." And the prophet Isaiah, in one of his sublimest strains, exclaims, "Thou wilt keep him in perfect peace [peace, peace] whose mind is stayed on thee, because he trusteth in thee."

THE SABBATH, OR NO SABBATH?

ONE of the most vital questions before the world to-day is that which pertains to the weekly rest-day. Shall it be upheld, or trodden down? Not only here in Australia, but in every country where liberty and enlightenment prevail, is this question being pressed home to the consciences of the people. We feel no small interest in its solution, believing, as we do, that the honor of God and the spiritual and moral welfare of the people are involved.

One of the principal arguments used by the opponents of Sabbath observance, an argument which has been placed in the hands of skeptics and scoffers by certain religionists, is that there is now no divine requirement for the rest-day; that the Sabbath was first given at the exode; that it was given to the Jews alone and exclusively, and hence has no significance or force in this dispensation. Upon this hypothesis men declare that there is now no more sacredness attached to one day than to another.

We cannot allow for one moment that such a position is either logical or Scriptural. We could not approve of a step which would deprive us of the many blessings that cluster around the day of sacred rest and worship. These blessings are as essential to our welfare and our piety as they ever were to those of Israel. The check on worldliness and sinful tendencies, which the oft-recurring Sabbath brings, is as much needed in these days of covetousness as ever in the history of the race. We cannot therefore believe that

the merciful God designed to withdraw from this dispensation the gracious call contained in the fourth commandment to a weekly remembrance of our Creator and his works.

There are cogent reasons for deciding that the Sabbath was designed to be a universal institution, not ceremonial but moral in its nature, and primeval in its origin. To avoid this conclusion, it is necessary to pervert the evident sense of the brief record of creation given in the first chapters of the Bible. In Genesis, chapters one and two, is given the only account we have of the first week of time. There is found a succinct statement of what occurred on each of the creation days. On the sixth day the higher orders of animals were created; and finally man came from the hand of his Maker formed in the divine image and likeness. "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Gen. 1:31. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

Contrary to every principle of logic and reason, it is asserted that although God rested at the beginning, the sanctification of the day was postponed for 2500 years, until the children of Israel came to Sinai, and that it was first revealed to man at the giving of the law, and became the exclusive heritage of the Jewish people. It is, we think, safe to assert that no one would thus mutilate the Scriptures who did not have a purpose in view which could not otherwise be subserved. We are not left without direct evidence, however, upon this point. The primary origin and universal nature of the Sabbath are proved by several considerations. The Saviour declares that the "Sabbath was made for man." A similar expression is made in relation to woman: "Neither was the man created for the woman, but the woman for the man." 1 Cor. 11:9. No man will say that in the last instance the word "man" means the Jews exclusively. Both of these statements rest upon facts connected with the very beginning of man's history. The woman was the last and crowning act of creation—God's gift to man. At the same time was the Sabbath made and given to mankind as a beneficent provision for his spiritual and physical nature, a help and a blessing meet for him. These blessings of the family and the home circle and the Sabbath were given conjointly in Eden, and together have been perpetuated and handed down from generation to generation under the guardianship of their divine Author.

Many who deny the perpetuity of the Sabbath law admit the moral utility of the Sabbath, but claim that there is no provision made for it in the great rule of right and wrong binding upon Christians. Such a position is a direct impeachment of the perfection of the divine law. Where shall we look for a definition of right and wrong, if not to the Bible? But the moment we allow that there are wrongs that the Bible does not point out, and duties which we are left to imply, divine revelation is superseded in its office as a moral guide by human consciousness or ingenuity; the Word of God is no longer a light unto our feet, and a lamp unto our path. The first and greatest commandment is that we should love the Lord our God with all our hearts, souls, and minds. And if we were to inquire as to the reason upon which this requirement rests, among the first would be the fact that God is our crea-

tor, and the author of all our blessings, the maker of the earth and the fulness of it. The Sabbath is the divinely appointed memorial of this great truth. Hence to profess to love God while we refuse to recognize this truth in his appointed way, would be to profess one thing and act another. Of all the requirements of the Holy Book, we doubt if there is one which so appeals to our love and reverence for God as that which enjoins upon us the weekly observance of a holy day in honor of God as the creator of the heavens and the earth. There are those who speak of the Sabbath as an element of bondage, and to some it would undoubtedly be so; the carnal mind is not "subject to the law of God, neither indeed can be." But the day of rest and holy contemplation is a delight and honorable to those who love God and love his commandments. At a subsequent time we may speak further of the evidences we have of the primary origin of the Sabbath.

THE INTRODUCTION OF CHRISTIANITY INTO JAPAN.

S. N. H.

At this time, while there is so much said concerning the rapid progress of Christianity in Japan, it may be interesting for the readers of the BIBLE ECHO to learn something of the character of this people, and the real status of the Christian work among them. To do this, we would call attention to the introduction of Christianity into this country, the methods adopted, the effect produced, and the persecution that followed. In the nineteenth century, the gospel is introduced among the same people, possessed of the same dispositions, having the same characteristics, and with no more of a spiritual nature now than they had at that time.

The sixteenth century was a stormy time for Christians in Europe. The Roman Catholic was the popular religion, although the doctrine of "justification by faith" was struggling to find a footing in the hearts of earnest truth-seekers, despite the persecution of those who opposed the Reformation. The Jesuits were an earnest people, actuated with a fiery zeal to propagate their religion in all countries, by all means, lawful and unlawful, holding, as a fundamental principle of their faith, that the end would justify any means for establishing what they believed to be the true gospel. It would not be just to conclude that because a system of religion is corrupt, and many of its propagators are men of no principle, there are none that fear God among them. Neither would it be safe to judge that even their efforts to push forward an enterprise that we know to be faulty is never overruled by an infinitely wise God to the good of some souls.

During this period of which we speak, the Portuguese and Spanish adventurers and traders sought out new and unexplored fields, and were soon followed by the missionary, who was generally of the Roman Catholic Church. These missionaries were not always "messengers of peace;" but usually trade and piracy, sword and cross, were in intimate relation with each other, and worked for each other to the injury of the pure principles of Christianity. God had raised a standard under Luther and others that was taking from the various systems of the religions of that day some who were "sighing and crying for the abominations done in the land," and here and there were persons who had not known of the depths of Satan and of the iniquity practiced. Some bright lights shone even in the Romish Church in those times. If we can correctly judge from what we can learn of the life and character of

Francis Xavier, the apostle to Japan, he was one of those exceptions of the Jesuit order to the general rule. Himself and two other Jesuits made their way in a Chinese junk from Malacca to this field. One of his companions was a converted Japanese, who acted as interpreter. The Japanese made a favorable impression on Xavier, and he made a favorable impression on them. He congratulated himself that here he found no insolent Mohammedans or filthy Jews. No infidel nation, he says, pleased him so much as this, which behaved so civilly and amiably, and was so free from treachery and malice. It is recorded that he said: "I cannot cease from praising these Japanese. I am really charmed by them." It was at a time of political agitation in the country. Wars arising from party spirit existed throughout the land. The Portuguese, who had trade with the Japanese, sided with one party and brought them arms, and in return reaped the advantages of commerce.

Xavier's love for the people was great. Notwithstanding the country was full of war and armed bands, who made the roads unsafe, in 1550 he set out on foot to visit the leading men of the nation. But his poor clothing and modest demeanor rendered him contemptible in their sight. The Buddhist priests warned the people against him. He preached in the streets, but could obtain no hearing. He finally returned to Funai in Bungo; and after a few months of what appeared useless labor, he embarked on a vessel for Macco in 1551. It was an unfavorable time to arrest attention, as political interests and war so completely absorbed the attention of the nation. He died a short time after on the island of Sanshan on the Canton River, Dec. 2, 1551. In his labors it can be truly said that he strove not after empty fame or after gold; but he afforded a rare example of purity of life in harmony with the enthusiasm and fidelity of conviction with which he preached the Word of God among the Japanese. He, however, made many friends.

Other missionaries entered the field after him and began to labor, and the seed which he had sown whilst there, bore fruit. Special circumstances favored their enterprise, so that only twenty years from the time that Xavier entered the field, the number of Christians in Japan was reckoned to be upwards of thirty thousand. History records that those who went as missionaries at first were devoted men, and those who had a love for God and the people. At that time, as at the present, Buddhism was the prevailing religion. Buddha was the most noted of the Hindu reformers, and the similarity between Buddhism and Romanism was one cause of their success. In Buddhism there was much that was high and pure, much that was foolish, and much that was deplorably defective. Salvation was to be obtained, according to the Buddhist teaching, by becoming monks and nuns, mendicants and ascetics. Buddha's chief characteristic was tenderness of heart. He saw overflowing sorrow all around, and with him the question was, How shall that sorrow cease? Of his character, Mitchell in his work on Hinduism, says: "When we think that without believing in God, and without having the example of Christ, he was able to rise so high, we are filled with astonishment."

A. Barth, in his "Religions of India," admits that the church received much from Buddhism, and describes its prosperity by saying, "It needed immense monasteries to shield the legions of monks, commemorative monuments to mark the spot which it was believed that the master and the saints had rendered sacred by their presence, edifices richly decorated in which to deposit their

relics, and chapels in which to erect their images. The *cultus* remained simple."

It might be said that this was a false system of religion. This may be true, but at least the people professed faith in Christ. Considering the age and the circumstances, is it any more unreasonable to conclude that among these people there were some who were worthy in God's sight, than it is to believe that the woman of Sarepta, and Naaman the Syrian, who was a heathen and an idol-worshipper, were more worthy in God's sight than his own chosen people? 2 Kings 5:18, 19; Luke 4:25-28.

Rein, in his work on Japan, page 272, says, in speaking of this time: "A further ground for the rapid propagation of Christianity lay in the relationship of the Catholic rites and ceremonial to the Buddhists; for we find in Buddhism, though it may be in a different meaning, nearly everything that is characteristic of a Catholic cultus. The adoration of images, incense and the mass, parti-colored vestments and rosaries, the veneration of relics, monasteries and convents, celibacy, priestly hierarchy, pompous processions, pilgrimages, and much besides. Accordingly the new convert could make use of his old rosary, his bells and lights, his incense and the other external accessories of his former faith, to join in the new worship; as previously he had been wont to bend the knee before Buddhist idols in temples and along the roads, he now did the same, at the instruction of new teachers, before images of Christ, of Mary, and of the saints."

No doubt another reason why they had success was their manner of teaching the people. They exhibited in the churches dramatic representations of Scripture narratives, a method which found great approval, and might be the pantomimes before the Shinto temples on the feast days. Says one writer: "By these unwonted ecclesiastical pageants, the Japanese were excessively delighted, and especially in the kingdom of Amanauziura." Another cause of success lay in their line of policy, much of which may be questioned as to its lawfulness. The country was divided up into parties; and according to Jesuitical principles, they united, and threw their influence in, with those that favored them, and that they thought were the strongest. They were not free from political intrigues. Although by these methods they prospered for a season, in the end they were disastrous to their cause, as we shall see. Many princes were converted, and as they went to war, though not for their faith, their cause became a religious one, because accepting Christianity did not separate them from their political schemes. This brought to their aid the sympathy and help of the Christians. Their religious zeal and the sympathies of the Jesuits gave them more confidence in their cause, and at times it seemed that greater successes attended their arms because of their profession of faith.

THE BURNING BUSH.

S. N. H.

"AND the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned." The most impressive method of imparting instruction is through the eye and ear simultaneously. If any two of the senses can be said to be more important than the others, it is these two. To be deprived of either is a calamity to be dreaded more than the loss of the senses of touch, taste, or smell, or even the affliction of poverty itself.

All of God's communications to the human family have been through the ear and by impressing the mind with what we see. It is true that the Spirit of God impresses the heart, but it is through the Word that he has given; for the Spirit and the Word agree. But the manner in which he gave that Word was by combining the sight and the hearing. Upon this point he bears the following testimony: "I have also spoken by the prophets, and I have multiplied visions and used similitudes, by the ministry of the prophets." Hosea 12:10. God, the author of all wisdom, in giving to man information upon which the salvation of his soul depended, could use no other but the most impressive manner. He best knew how to impart his laws and requirements to humanity so that in the Judgment man would be without excuse.

It was in this manner that the Lord ever instructed his prophets in important truths. They saw in vision, and they heard the angel's voice. The Saviour recognized this principle in all his teaching: "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Matt. 13:34.

Three things must have impressed Moses by what he saw and heard at the burning bush:—

1. That God had called him to a sacred and important work.

2. The holiness of God; for in approaching the bush, a voice said, "Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Ex. 3:5.

3. God's power to preserve him and the people of Israel, even under circumstances which ordinarily would have consumed them.

Moses was about to stand between the living and the dead, and it was therefore necessary that he should perform every neglected duty. See Ex. 4:24-26. And even then it was by the grace of God that he was saved from death. At the close of forty years of wearing labor, at the age of one hundred and twenty, it was said of him, "His eye was not dim, nor his natural force abated." It was God who preserved him. The same principle was seen in the case of Israel; for when the Egyptians sought by affliction to diminish them, "The more they afflicted them, the more they multiplied and grew." "And the people multiplied exceedingly." There were seventy souls from the loins of Jacob that went into Egypt; but when they came out, "there were six hundred thousand on foot that were men, besides children." If we add the children, and there were as many as there were men, there would have been one million two hundred thousand. Certainly "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."

The grace of our Lord Jesus Christ will enable us to flourish even in affliction. It is in affliction that the Lord refines his people, and fits them to receive great blessings from his hand. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. 48:10. "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3. The apostle Peter says: "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. The fire only burned off the bands of the three worthies who were cast into the fiery furnace. And the king "said unto his counsellors, Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose,

walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

It was eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-Barnea. This was but a short distance to the promised land, and had the Israelites endured the trials without murmuring for the first two years, thirty-eight years of their journey would have been saved. See Deut. 1:2; 2:14; also Num. 13:26; 14:33, 34. And over one year of this time was spent in travelling to Mount Sinai and in the wilderness of Sinai. See Ex. 40:2, 17; Num. 9:1, 15; 10:11, 12.

Who knows but that God's people would have exchanged worlds by translation ere this, had they only endured the trials with patience which they felt they could not endure? God is the same yesterday, to-day, and forever. The principles of his government never change. He deals with his people in great mercy and love, and the long-suffering of God is salvation. The journeyings of the children of Israel in the wilderness, and the trials which they endured, are all recorded for our instruction, and they are written for our admonition on whom the ends of the world are come. The lessons therefore that God would have them learn are applicable to us. We are taught to look for, "and hasten, the coming of the Lord, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." God permits no trials to come upon us but that he gives us grace to bear them; and although the trial itself would consume us, yet the lesson taught at the burning bush is that he will preserve us. Trials are for our good. He does not willingly afflict or grieve the children of men; but he places us in the furnace simply to cleanse us from the dross and imperfections that are in our characters. Could we always humbly submit, character would be sooner perfected, and the conflict would be sooner ended. The lesson, therefore, of the burning bush comes home even to us.

RELIGION AND THE STATE.

J. O. C.

WHY the necessity for a civil government at all? Simply to regulate the civil relations of those who are citizens of the state, and by whose consent it governs. But the state, being the creature of the citizens, has no right to command them in matters which would contravene the higher law to which they are amenable, since the Author of that law is above both the citizen and the state. In truth, the state can have no more power against the *moral* law which emanates from Jehovah than it has against the *physical* laws which govern matter, since both have the same origin, and both are alike inexorable.

Some may object that this method of reasoning could not apply in countries where the patriarchal theory of government obtains. But that does not prove the reasoning incorrect. The rule followed in those countries where the oldest child is made a ruler of the nation, whether qualified or not, is absurd, and cannot be sustained either in reason or the Bible. Jacob was not the eldest son of Isaac, nor Judah of Jacob, nor David of Jesse, nor Solomon of David. Those passages in the New Testament which describe government as an ordinance of God, and require subjection to it on that account, were written to a people who did not live under an hereditary government. The Roman emperors were republican magistrates named by the Senate. None of them pretended to rule by right of

birth. Nero, whom Paul exhorted the Romans to obey, was a usurper. Tiberius also, whose authority Christ recognized by commanding that tribute should be given him, ruled by his own might.

English kings, too, have ruled in defiance of the patriarchal theory, as will be seen by the history of that nation during the reigns of Henry I., Stephen, John, Henry IV., Henry V., Henry VI., Richard III., and others. Henry VIII., far from believing in the divine right of kings, obtained an act of Parliament giving him power to leave the crown by will, and took advantage of that power to the prejudice of the royal family of Scotland. Edward VI. assumed a similar power, with the approbation of some of the most eminent Reformers. Elizabeth induced Parliament to pass a law giving power to the reigning sovereign, with the assent of the estates of the realm, to alter the succession.

These instances show conclusively that none of those sovereigns mentioned believed in hereditary rule of government. Sometimes, indeed, as in the case of James, who, though an heir of William the Conqueror was excluded from the throne by the testament of Henry VIII., it was maintained that birth confers a right to the throne which it is impossible for law to set aside. But monarchies have been constantly yielding to influences, until in the more enlightened nations the will of the people is recognized as the dominating power, whose authority must be acknowledged.

This brings us to the question of the nature of law. One writer has defined this to be "the collective organization of the individual right of legitimate defense." It being true that every man has received from God the right to defend his person, liberty, and property, it follows that any number of men may legitimately concert together to organize a common force for mutual defense and protection. In other words, law is the substitution of collective force for the rightful force of individuals, in order that each may be guaranteed the safety of life, liberty, and property, and maintained in all his natural rights. This is necessary, in order to preserve the peace and dignity of the state.

But the dignity of a state can only be preserved when its statutes are executed, as otherwise all authority and order in the government would soon be dissipated. But a legislative enactment without a penalty could not be enforced, for the reason that such an instrument would be nothing more than a suggestion, and could have no more weight than a mere opinion expressed. Men might or might not adopt such suggestions, as they saw fit, without molestation. But when an enactment provides that those guilty of violating its requirements shall be liable to a severe penalty, it makes no difference if certain ones in the state do disagree with its sentiment; they must fall into line and obey the statute, even though it be against their will, or else suffer the penalty which the statute provides.

Law is a legal remedy for injuries inflicted, no matter how slight such injuries may be. Were it not for the law, there would be no redress for any wrong. Public sentiment may condemn injury and insult; but it is not a substitute for the law, as it cannot remedy the matter. Its decisions may be salutary, yet daily infringed. A principle resting only on public opinion may be violated until it is not considered of any moment. Macaulay truly said: "Nothing that is very common can be very disgraceful. Thus public opinion, when not strengthened by positive enactment, is first defied, and then vitiated. At best it is a feeble check to wickedness, and at last it becomes its most powerful auxiliary."

It is for this reason that law is necessary, because where checks are fewer, crimes are greater. But this is force; for were it not for the fear of suffering the penalty, no more heed would be given to the law than though it had no existence. Sometimes, as in the case of laws against selling intoxicating liquors, men violate them, expecting to pay the penalty, because they consider it more advantageous to themselves financially to suffer the inconvenience of the penalty, when not considered too heavy, than to obey the law. In view of this tendency, penalties are frequently provided which are very severe, in order to deter from the violation of the law, and so preserve the authority of the state.

It is plain, therefore, that the operation of law is the operation of force, since men are obliged to comply with its provisions or be punished. But for this very reason, civil law cannot properly prescribe positive duties for men, and require the performance of those duties, because civil government has not the prerogative of punishing men for the neglect of positive duties, as that would be to interfere with men's personal rights, with which a civil government properly has nothing to do. It is an indefeasible right of all individuals to use their faculties and powers as they see fit, and to any extent, in the improvement of their minds or in the accumulation of wealth, provided, however, that in their pursuits they have due respect to the rights of others, by making no offensive or restrictive attacks upon those rights, or anything which concerns them.

The law may punish for all breaches of the public peace. The only question to settle on this score would be, to determine what constitutes such an offense. There must be a general agreement that every act of injustice by one citizen toward another would come under this head; but in matters of religion, what would constitute an act of injustice? It would certainly be unjust to permit interference with one's acts of devotion, of whatever they may consist, whether public or private, so long as they do not in any way injure another person, in property or reputation. The government may, and ought to have laws preventing such things, because thereby the public peace is endangered. But the government cannot go beyond this, and require a religious observance on the part of any one, no matter how creditable in itself such an act of worship might be, because that would be an unwarrantable invasion of personal rights, since God has given no one the privilege of deciding for another whether he shall or shall not worship.

Bible Student.

SABBATH-SCHOOL LESSONS.

THE DEATH OF MOSES.

Lesson I.—October 4, 1890.

1. While the children of Israel were in the wilderness of Zin, what caused them discomfort? Num. 20 : 1, 2.
2. What did the people do? Verses 2-5.
3. What direction did the Lord give Moses? Verses 7, 8.
4. How did Moses carry out this instruction? Verses 9-11.
5. What did the psalmist say of this event? Ps. 106 : 32, 33.
6. How ill did it go with Moses? Num. 20 : 12 ; 27 : 12-14.
7. How did Moses feel at this prospect? Deut. 3 : 23-25.
8. What did the Lord say to his appeal? Verses 26, 27.

9. When Moses found that he must indeed die without crossing into Canaan, what request did he make? Num. 27 : 15-17.

10. Who did the Lord say should lead Israel in his stead? Verses 18-21; Deut. 3 : 28.

11. When the Lord told Moses that he should not lead Israel into Canaan, what privilege did he grant him? Deut. 32 : 52.

12. From what place was he to behold it? Verses 48, 49.

13. When Moses had seen the land from the mountain, what took place? Deut. 34 : 1-5.

14. How old was he? Verse 7.

15. What is said of his greatness? Verses 10-12.

16. What can you say of his burial and his sepulchre? Verses 5, 6.

17. What contest arose after the death of Moses? Jude 9.

18. Who is Michael the Archangel? 1 Thess. 4 : 16 ; John 5 : 26-29.

19. Over what has he power? Rev. 1 : 18.

20. How did he obtain this power? Heb. 2 : 14.

21. Then from what time did he possess it? Rev. 13 : 8, last part.

22. What evidence is there that in the dispute with the devil over the body of Moses, Christ was successful? Matt. 17 : 1-3.

JOSHUA CHOSEN AND SET APART.

Lesson 2.—October 11, 1890.

1. When Moses found that he certainly could not lead Israel into Canaan, what was his great burden? Num. 27 : 15-17.

2. Whom did the Lord say he should choose? Verse 18.

3. What fitness had Joshua for the position? Verse 18 ; Deut. 34 : 9.

4. What did Moses do to set him apart to the work? Num. 27 : 22, 23.

5. After setting Joshua before Eleazar, what was Moses to do? Verse 19.

6. What charge did Moses give Joshua? Deut. 31 : 7.

7. How did he encourage him? Verse 8.

8. Who else gave a charge to Joshua? Verses 14, 23.

9. After the death of Moses, how did God encourage Joshua? Josh. 1 : 15.

10. How powerful did the Lord say that Joshua should be? Verse 5, first part.

11. What was the source of this power? *Ib.*, last part.

12. What exhortation did the Lord seem especially desirous of impressing upon Joshua? Verses 6, 7, 9.

13. What exhortation is given to all God's people? Eph. 6 : 10.

14. What was to be the condition of Joshua's prosperity? Josh. 1 : 7, 8.

15. How attentive to the law was he to be? Verse 8.

16. What does David say by inspiration, of the man who meditates in the law day and night? Ps. 1 : 1-3.

17. What will such a man not do? Verse 1.

18. In whose behalf does the Lord show himself strong? 2 Chron. 16 : 9. See note.

NOTE.

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." 2 Chron. 16 : 9. This must not be understood as meaning that the Lord shows himself strong in behalf of those only who have attained perfection; for such an assurance as that would be only a discouragement. If God helped only those who are perfectly righteous, he would help nobody; for none can be strong to do good without his strength. If they could attain perfection without his strength, then they certainly would have no need of it. The force of the word "perfect" in this verse may be seen from 1 Chron. 12 : 33, where it is said of the hundreds of thousands of soldiers who came to acknowledge David as king over Israel: "All these men of

war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king." The word rendered "perfect" is literally "whole." In the Jewish translation it is rendered "entire." This idea is carried out in 1 Chron. 12 : 33, which says that the men were "not of double heart." They had only one purpose; they were sincere in their profession of loyalty to David. So the Lord will give all his strength to the support of those who sincerely desire him, who seek him with a whole heart. And this strength, bestowed on those who, while weak and sinful, sincerely desire God and his righteousness, is that which, if it is not hindered, will raise them to the height of moral perfection.

This is why the invitation is given to all, "Be strong, and of good courage." Many think that they cannot be strong and of good courage, because they do not feel strong; they know that they are weak. But the exhortation is to be strong in the Lord, and in the power of his might. His strength is made perfect in weakness. The thought that God is all powerful, and that all his might is waiting to serve those who sincerely desire it, is enough to give courage and strength to the weakest one who once really believes it.

FAITH TRIUMPHING OVER NATURE.

"THEREFORE it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4 : 16. The important part which faith performed in the early history of God's people is well set forth by Dr. Whedon in his comments on Rom. 4 : 16. He says: "The Jewish race-church was born by miracle from Abraham's faith. It was a wonderful fact that not only Abraham's spiritual seed, but even his bodily posterity, was born of his faith, and but for that faith had never existed. In patriarchal times, great was great paternity. To be a bountiful mother was the glory of a woman, to be father of a family, the power of a man. To be father of a tribe was power; to be father of a nation was greatness; to be father of many nations was the greatest of greatness. The great promise had then been given to Abraham, that he should be father of many nations. The stars of the firmament indicated their number and prefigured their glory. But a direful stoppage was in the way. The multitudinous streams of generations were dry at the fountain head. The birth of the future church and its Messiah was naturally impossible. But Abraham was no mere naturalist. He believed in a God above nature, a God of holiness and truth; he held fast to the divine promise, and left to the divine will the question of the *how*. And so by divine miracle was Israel born, a miracle dimly foreshadowing the miracle of the generation of Israel's Messiah, and the miracle of the regeneration through the Messiah."—*Selected*.

A GOOD WAY TO READ THE BIBLE.

A SIMPLE method of freshening the Bible is to read its several books, especially the shorter ones, as we would read any other book. Take, for example, Paul's letters to Timothy, and read them as you would read any other letters, connectedly, without a break, and regardless of verse divisions. You will be surprised to discover meanings and a systematic order of thought that you had missed in your fragmentary reading. Paul's letters are particularly helpful if we read them in connection with some good life of the apostle, say Farrar's, or if that is too long, as I think it is for most readers, Dr. Taylor's "Paul the Missionary." We get a clearer idea of the letters to the Corinthians, if we understand the troubles which beset the Corinthian church and Paul's anxiety about them, which was so great that he could not wait for an answer, but hurried on to minister to the church in person. So with the letter to the Romans, those to the Thessalonian church, and the others. Give them their proper place in Paul's life, and study the condition of the churches and their relation to Paul's work, and these writings will be full of new meanings.—*Christian at Work*.

From the Field.

I DARE NOT IDLE BE.

I DARE not idle stand,
While upon every hand
The whitening fields declare the harvest near;
A gleaner I would be,
Gathering, dear Lord, for thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gifts my Lord may meet.

I dare not idle stand,
While over all the land
Poor, wandering souls need humble help like mine;
Brighter than brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's command,
Labor for him throughout my life's short day;
Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil repay.

—Presbyterian.

THE DOSHISHA SCHOOL.

A DESCRIPTION OF THE CITY WHERE IT IS LOCATED.

THE Doshisha school is one of the most interesting that we have ever visited. It is located at Kioto, the former capital of the Japanese Empire, and in many respects the city itself is the most fascinating of all the cities in Japan. On June 22, we left Yokohama for Shanghai, China; and on the way we had about a day and a half at Kioto, to visit the school and the city where it is located. Having the address of the Doshisha school written in Japanese characters, we had no trouble in securing a *jin-riki-sha* man to take us to the place, as nearly all in Japan, however humble their position, can read their own language.

Kioto is a city of from 300,000 to 350,000 inhabitants. Interspersed with broad and stately avenues here and there is the *lagerstramia Indica*, bearing brilliant scarlet blossoms; this is sometimes called the "laughing tree," and it really seems to laugh among the sedate old groves. There are also other flowering trees in the gardens enclosing sacred temples.

There is no comparison between the Japanese cities and the native cities of India and China. The streets of the Chinese cities are narrow, many of them scarcely twelve feet wide, and filthy in the extreme, while opium dens of almost every grade can be found on nearly every corner. Not so in Japan. So strict are the laws against the use of opium that each Celestial as he enters the "Sunrise Kingdom" has to pass a strict examination, so that no opium can be brought into, or used in, the kingdom. The streets of Kioto are broad; and while the buildings are of pure Japanese architecture, both the houses and the shops are noted for their exquisite neatness. The floors are covered with mats, and no person enters the room without first removing his shoes. It would be looked upon by the Japanese as a great breach of etiquette for a foreigner to enter one of their homes with his shoes on. It is said that in the interior there are hotels where foreigners have rudely disregarded this custom of the Japanese, and from that time forward no foreigner could find lodging in such public places.

Kioto was for twelve centuries the hallowed seat of the emperors, who are adored as the sons of heaven; and this alone would seem to surround this city with no dim halo, even if it did not present such exceptional charms of nature and art. With an air of elegant repose it lies amid its environs of

hills. Its length from north to south corresponds to that of the valley, which is hemmed in on nearly all sides except the south with mountains. On the east the houses run up the glades, and partly ascend the slope of the wooded range, of which the rounded Maru-Yama is a prominent feature. Nestled among these groves on the sides and in the caves of these hills are the pagodas, and the roofs of some of the most celebrated temples in the empire peep out.

One, Chion-in, which for a few moments we had an opportunity to see, is surrounded by massive walls, with immense gates and colossal roof. The long *san-jin-san-gen-do*, with its thousand idols, each with forty arms, was a wonder in itself. We then come to a spacious sacred hall, where we take off our shoes to enter upon the close-fitted soft mat; the hall is capable of containing about two thousand persons. The ceiling is flat, tastefully lacquered, and supported by two rows of massive cylindrical pillars of plain wood. Underneath the roof the walls are enriched with brilliantly colored carvings of angels with harps, flutes, guitars, etc., as well as of various birds and flowers so characteristic of Japan. On the opposite side of the entrance are three recesses, the middle one contains a high altar something as is seen in a Romish church. This is surmounted by a neatly carved image of Buddha standing on a lotus, which at first sight in the dim light might be taken for a crucifix. In the adjoining recesses are the portraits of eight saints with halos around their heads, also of a prince who was a chief promoter of Buddhism in the sixth century, as it came from Corea.

The worshippers come in and squat upon the mats facing the altar, repeat their senseless prayer, *Namu, namu, amidu but se*, meaning "hail, Amida Buddha." Now some Buddhist priests enter with shaven heads, emerging from behind gilt and ornamentally painted shutters. They are adorned in variously colored robes and hoods, and followed by a procession of acolytes in black. They also squat upon the floor and commence their weird chants before the altar, with the occasional ringing of a bell. Their offerings are with due ceremony laid upon the altar. The incense is offered till the air is impregnated with it. Almost everything in the ritual of the Buddhist worship in some of these temples can be seen with slight variations in the Roman Catholic churches, or with slightly greater modifications in the High Church of England. It has been generally supposed that Buddha worship was a unit; but there are thirty different sects of Buddhists in Kioto and each has its temple or temples. These vary in their religious tenets and modes of worship, being modified more or less by the Shinto religion and customs of the people.

Kioto is a city of temples and pleasure haunts. It is a picture, with its striking lights and shades, sunny hill slopes contrasted with shadowy glades, silvery river beds flashing between dark woods of pine, and cherry blossoms seeming to smile between funereal evergreens. Kioto has a tone of deep solemnity, and yet of sparkling gaiety. The houses are trim and tasteful, and the costumes of the people bright and elegant to a degree. The citizens of Kioto are not as wealthy as those of Tokio, the present capital; but their taste is displayed in making their persons, their houses, their surroundings, and all that pertains thereto, appear to advantage. The European dress is not so prevalent here among all classes as in the eastern capital. Historically, the most interesting of the many sights of this place is the Imperial palace. It lies at the northern extremity of the city in a wooded park. It is near this that the Doshisha Seminary is located about two and a half miles from the station. The local government has established an industrial department for the encouragement of industrial arts. Here is taught experimental gardening. There are also a shoe manufacturing de-

partment, and a weaving factory, where silk and other fabrics are woven, chiefly on foreign looms. There is a physical and chemical branch, and the students are taught the manufacture of chemicals, soap, and effervescing drinks, porcelain, and dyeing on foreign metal. A female industrial school is connected with it, with experimental farming and a branch for the propagation of silk worms. There is also a pauper industrial department, a street-sweeping department, and a paper manufactory. We felt that weeks might profitably be spent in this city in learning the ways of the people and the methods of missionary work as conducted among these various classes, and more especially as nearly all there were more or less connected with the Doshisha school.

The principal industries of Kioto are manufactures of silk, and silk brocades, porcelain, and embroideries, bronze and copper casting, and enamelling on porcelain and metal. In all of these there is displayed extraordinary artistic skill, as is seen in the specimens which have gone to the different nations of the world. Language fails us as we try to give a correct description of Kioto. It is grand in its simplicity; for it does not contain such stately blocks of stone and brick as are erected in the treaty-port cities; the buildings are usually small and neat.

Perhaps a word should be said respecting the native women of this city. The unmarried Japanese women are usually pretty, but the prettiest we ever saw are those residing in this place. The hair is combed artistically, and the only ornaments that we saw any of them wear were shell hair-pins or a silver arrangement to hold their hair in place, and a small brooch fastening together their outer garments in front. In the freedom from all ornaments, and the simplicity of their appearance, and the general courteous demeanour that characterizes all Japanese men and women, lies the secret of their beauty.

The influence of the missionaries in this city is good, although it is a stronghold of Buddhism, and the Buddhists are determined foes to the Christian school located here and to Christian efforts. They have become active here as well as in Tokio, publishing their literature, and rallying their believers to oppose Christianity, as they see it undermining their superstitions. s. n. h.

TO SYDNEY.

AUGUST 28, the writer, in company with Bro. S. N. Haskell, started on a brief visit to Sydney. The unneighborly relation of our colonies is sure to impress itself upon the mind of one who has occasion to pass from one colony to another. Especially is this true when at Albury the benighted traveller must unroll from his rugs "at dead of night," and pack himself and luggage out of the comfortable seat into which the Victorian porter has considerably ensconced him, and encounter the fierce countenances of the servants of a "foreign" power who do not sympathize with the Victorian weakness for soft seats and plenty of room. The occupants of three carriages are compressed into one, with the alternative of paying 12s. for a sleeping berth for the rest of the night. Ah! what misfortunes we mortals must inflict and sustain in order to support our little tea-pot dignities. And we all have them in some form. Eight or ten passengers in a pen, babies and luggage not counted. At Goulbourn comes a relief, where another carriage is added. Coming the other way, we were on the right side of the railway men across the line. They evidently took us for New South Wales, and altogether left a good impression of their generosity upon our minds.

At Sydney we found that the cause has made considerable advancement during the past few months. Bro. D. Steed removed to that city after the close of our Conference, in February, and began

labor. He has faithfully continued his efforts to advance the cause of gospel truth up to the present. Sydney is not considered a fruitful field for evangelistic work; and generally the interest to hear has been small. But some honest souls have been attracted, and have fully embraced the Truth which is for our time. Twelve received baptism by immersion at the baths in the Domain; and a church was organized, which, when all who now intend to do so have united with it, will number about twenty-five. We are glad at this beginning, and rejoice that those who have found the way of obedience to all God's holy law appreciate the freedom and blessings that have come to them.

A spirit of intolerance that hardly does credit to the Christian name or even to the genius of these times has been manifested upon the part of some. One religious society abandoned the use of the hall they had occupied for years because we were allowed to occupy the same room on another day than that on which their meetings were held; although the room had all along been let for shows and performances not at all religious. Now, this people no doubt hope and expect to get to heaven; and we hereby give notice that by the mercy and grace of God we mean to get there too, which will probably be a very disagreeable piece of news to these friends. Just how they will arrange their prejudices we leave with them and the Lord; for we cannot bring ourselves to that point of self-sacrifice where we are willing to forego heaven to accommodate the ill-feelings of those who are unwilling to associate with us here on earth. We can suggest to such people but few alternatives. It seems to us they will either have to arrange for a partition in that happy home, which they can have "reserved," or they will have to restrain those prejudices. If neither of these can be done, it will be necessary for one party or the other to stay out. We have already said that we intend to go; and now let others govern themselves accordingly.

We were much encouraged by our visit to Sydney. The Lord has many honest souls there; and while Satan is doing all he can to destroy the people and encourage them in sin, there are many who love and cherish the ways of righteousness; and the Lord will surely save his people.

a. c. r.

CAMP-MEETINGS IN 1890.

EVERY year a large number of camp-meetings are held in the United States, as this has been found a good method of keeping alive an interest in the work of God. Reports have been received from some of those held earliest in the season.

The Upper Columbia camp-meeting was held at Milton, Oregon, May 14-21. It was preceded by a workers' meeting, which lasted seven days. There were ninety-five tents on the ground. The Spirit of God was present in a large measure. Before the meeting closed, fifty-two persons went forward in the ordinance of baptism.

The North Pacific camp-meeting was held at East Portland, Oregon, May 21 to June 4. This was the largest meeting ever held in this Conference, 640 persons being encamped on the ground, besides others who were in regular attendance. After the expenses for the year had been met, it was found that there was a surplus of £800, of which £500 was donated to the General Conference. Thirty-six persons were baptized.

In Minnesota the camp-meeting was held in Minneapolis, May 27 to June 3. There was a good attendance of Germans and Scandinavians, and ministers were present who conducted services in both these languages. The interest was good, and deepened towards the close. On the Sabbath nearly two hundred came forward to seek the Lord for the first time.

The Iowa camp-meeting was held June 3-10. The attendance was not so good as at some previous meetings; yet there were 185 tents on the ground, and about 900 campers. Three revival meetings were held during this camp-meeting, and they were seasons of refreshing, when God especially drew near to bless his people. Fifty-three were baptized before the meeting closed.

The annual meeting in Pennsylvania was held on June 3-10. Three new churches were added to this Conference. Special efforts were made for the young, two meetings being held each day with the children, and two with the young people.

In New York a camp-meeting was held June 10-17. On the last three days of the meeting especially, the manifest blessing of God was present in a large measure. An encouraging feature was the number of young persons present who contemplated giving themselves to the work of the Lord.

The Wisconsin meeting was held June 10-17, at Mauston. The preaching was practical, and the social meetings excellent. Daily services were held in the German and Scandinavian languages. Very interesting meetings were held in the interests of education.

On June 17-24, a camp-meeting was held in South Dakota, which was a blessing to those who attended. A large number started to serve God, and thirty-five were baptized. In this Conference over a hundred Germans have embraced the Truth during the past year.

News Summary.

Germany proposes to fortify Heligoland at a cost of £1,500,000.

The labor strikes in New York and other American cities have collapsed.

The damage by recent floods in Austria and Bohemia is estimated at £4,000,000.

About £40,000,000 have been spent on permanent works in London in the last twenty years.

It is said that work has already begun on the proposed railway between Jaffa and Jerusalem.

In the elections for the Bulgarian Sobranje, the Government has gained a substantial majority.

A Berlin paper estimates that there are 13,000 different kinds of postage stamps in the world.

The colored people of Georgia, who were freed by the late American civil war, now own property valued at £4,000,000.

A scheme for an international railway through Africa, from Algeria on the north to Cape Town on the south, has been proposed.

As a means of protecting French farmers, foreign wheat is to be excluded from contracts for the supply of the French army.

The Chinese form at present one-third of the entire human family on earth; about 40,000 die daily, or 1,000,000 per month.

A South Australian paper says that there are now ten Chinese and four European lepers at Little Bay Hospital, near Sydney.

General Booth of the Salvation Army commands 8885 trained officers, and the sale of the Army's publications is immense.

Since 1877 the number of madmen in France has increased threefold upon that of the preceding thirteen years, owing to the effects of alcohol.

The census that is now being taken in the United States has revealed the fact that sixty languages and dialects are spoken in New York city.

France is excited over revelations that have come to light indicating that General Boulanger conspired with the Royalists to place the Comte de Paris on the throne. The General indignantly denies.

Miss Marsden, a young English lady, has started on a tour to inspect the Russian prisons. She has a permit from the Czar, and a promise that special facilities will be granted her for making a complete investigation into the Russian penal system.

Sir Thomas Elder, in a letter to Baron F. von Mueller, Government botanist of Victoria, offers to bear the entire cost of an exploring expedition to the unknown portions of Australia.

One of the most terrible volcanic eruptions ever known in Japan occurred recently, in which the entire top of a mountain was lifted off. The damage is estimated at £700,000.

Canon Liddon, of St. Paul's, London, died on the 9th inst. of heart disease, at the age of sixty one. Canon Liddon was a prominent clergyman of the English High Church party.

Last year nearly £3,000,000 was raised for foreign missions. Of this sum the United Kingdom gave about £1,500,000, the rest of Europe about £200,000, and America about £800,000.

The twenty-third annual congress of the trades unions of the United Kingdom has just been held in Liverpool. A resolution in favor of the nationalization of land was introduced, but was rejected.

The Toronto *Telegraph* says that next year, when the new Canadian Pacific Railway steamships are on the Pacific, the tour of the world may be made in fifty-three days by way of that line and the Suez Canal.

The Canadian Government has refused to take measures to exclude the Chinese, on the ground that such a course would embarrass the Imperial Government, and alienate China, whose friendship it is desirable to cultivate.

The New Australian Electric Company's works at South Yarra, a suburb of Melbourne, are now in running order. When completed, the buildings will cover nearly two acres, and will be capable of supplying 200,000 lamps of ten-candle power.

The London Shipowner's Association has tendered sympathy and substantial aid to the Australian ship-owners in the present strike, and the British trades unions have generously reciprocated the aid given by Australia in the great dockers' strike.

The servants and mistresses of Vienna have to manage their affairs under the superintendence of the police. The latter keep a "servant's book," in which each girl's dismissals and re-engagements are recorded, together with copies of character given by each employer.

The fund provided for the relief of the Paris poor amounts to nearly 44,000,000f. about (£440,000) annually; and yet so clumsily is this sum disbursed that a poor draughtsman who had applied for aid, with his wife and six children, was driven to suicide by abject misery.

At Southampton, England, where the sailors and dock laborers are on a strike, an attempt to employ non-union labor resulted in disturbances so serious that the military were called out. The soldiers made a bayonet charge, and a number of persons were seriously injured.

Grave fears are entertained for the coming harvest in and around Terowie, South Australia, owing to the ravages of rabbits. The ninth and last section of the rabbit-proof fence on the South Australian border has been completed. The total distance is 346 miles, and it has cost £30,000.

The United States Congress is considering a bill to establish an "International American Bank," with a capital of £2,000,000. The head office is to be in New York, with branch offices in other parts of the United States, in Mexico, Central America, and other countries, as the directors may decide.

The London Shipowners' Association is fully organized. The executive committee is composed of seventy members of leading shipping firms, and sits in London daily. Branches will be formed in the various colonies. The members of the Association, it is said, represent capital to the amount of £100,000,000.

There are in England and Wales 4,500,000 persons who receive charitable relief, and 500,000 more who are on the borderland of starvation,—5,000,000 out of a population of 30,000,000. There are probably 5,000,000 who live in luxury, 10,000,000 in comfort, 10,000,000 in poverty, and 5,000,000 in misery.

Salonica, the ancient Thessalonica, an important commercial city of Greece, was visited by a very destructive fire on the 5th inst. The fire originated from the bursting of a spirit still in a mosque. The loss is estimated at £200,000; 18,000 persons have been left destitute, and thirteen patients in a hospital were burned to death.

Health and Temperance.

STOP AND THINK.

My boy, when they ask you to drink,
Stop and think,

Just think of the danger ahead,
Of the hearts that in sorrow have bled
O'er hopes that were drowned in the bowl,
Filled with death for the body and soul.

When you hear a man asking for drink,
Stop and think.

The draught that he drinks will destroy
High hopes and ambitions, my boy;
And the man who the leader might be,
Is a slave that no man can free.

Oh, this terrible demon of drink!

Stop and think

Of the graves where the victims are laid,
Of the ruin and woe it has made,
Of the wives and the mothers who pray
For the curse to be taken away.

Yes, when you are tempted to drink,

Stop and think

Of the danger that lurks in the bowl,
The death that it brings to the soul,
The harvest of sin and of woe,
And spurn back the tempter with "No."

—Eben E. Reaferd.

THE BLOOD.

THE blood is a fluid tissue. In the body there are tissues of all degrees of consistency, from the dense bones and tendons to the perfectly fluid blood. It is a highly vitalized fluid, not a mere chemical solution. The blood contains all the elements necessary for the building up and keeping in repair of all the various tissues of the body. The quantity of blood has been variously estimated, the estimates varying from ten to eighteen pounds, or about half as many quarts.

Composition of the Blood.—To the unassisted eye, the blood appears to be a homogeneous fluid, of a reddish color, which varies from the bright red of the arterial blood to the dark purple blood found in the veins. When examined with a microscope of sufficient power, the blood is found to be made up of about equal quantities of fluid and certain minute solid bodies floating in the fluid, called blood corpuscles, of which there are two varieties, *white* and *red*.

White Blood Corpuscles.—These minute specks of life may be considered as independent individuals, since they may be removed from the body and kept alive for weeks. A scientific writer not inaptly calls them little fishes swimming in the life-current which flows through the veins and arteries. So small are these little creatures that twenty-five hundred of them arranged in a row would make a line but an inch in length. When carefully studied under various circumstances, they are found to undergo a regular process of growth and development like large animals, finally growing old and at last dying and being removed from the body, cast out as dead bees are thrust out from a hive by the living workers. While in their active state, these remarkable little bodies exhibit many wonderful properties. Though they have no organs of locomotion, they are able to move from point to point with ease and considerable rapidity. Having no mouths, they are yet voracious eaters. Though possessing no nerves or organs of any other sort, they appear to be exceedingly sensitive to heat and cold, electricity, and other agencies which in higher forms of life are recognized by organs of sense.

The Red Blood Corpuscles.—Besides the white corpuscles just described, and constituting by far the largest share of the solid constituents of the blood, are found the red blood corpuscles. Like the white corpuscles, the red are exceedingly minute, from three thousand to thirty-five hundred being required

to form a row an inch in length. Instead of being globular, they are bi-concave and disc-like in form, being about one-fourth as thick as broad. Instead of being transparent, or gray in color, they are of a faint amber color, the red color of the blood resulting from the massing together of such immense numbers as are found in the vital fluid. It has been recently determined that there are more than 3,000,000 of these delicate bodies in a drop of blood no larger than can be made to hang upon the point of a pin. There are no less than 30,000,000,000,000 red corpuscles in the whole body. The red are much more numerous than the white corpuscles, in health the average proportion being about 300 red to one white.

The color of the corpuscles is due to a peculiar kind of coloring matter which they contain. By means of this singular substance, as is supposed, the corpuscle acquires the power to absorb many times its own bulk of certain gases, a property similar to that possessed by fresh charcoal, which is rendered a good filtering medium on account of the large amount of condensed oxygen stored up in its pores. The color of the corpuscles differs according to the character of the gas which they are carrying, they being of a bright color when carrying oxygen, and darker when carrying carbonic acid, thus occasioning the difference in color between arterial and venous blood.

The Liquid Portion of the Blood.—The liquid half of the blood may be regarded as a solution of albumen, containing also small quantities of fat, certain salts, waste products, and gases.

When exposed to the air, the albuminous constituent of the blood is decomposed very quickly, one portion becoming semi-solid. This is what is known as coagulation of the blood. The part which coagulates is ordinarily known as fibrine. The albuminous elements of the blood are its chief nutritive elements. From these the tissues derive the material from which they are formed. While in solution in the fluid portion of the blood, or *plasma*, they permeate every organ and tissue of the body, thus bathing with a nutritive fluid all the tissues requiring repair.

Functions of the Blood.—The blood not only supplies to the various tissues material from which they may replenish themselves, but washes them free from the poisonous products of vital activity, which are conveyed to the various organs designed to remove them.

The principal use of the white corpuscles probably is to ultimately become red ones, which have the most important work to perform. It is probable, also, that the white corpuscles have something to do with nutrition, since it has been noticed that they are most abundant at points where some injury has occurred, or where repair is necessary for some other cause.

The red blood corpuscles are probably the most immediately necessary to life of any of the elements of the body, if we except some of the nerve centres. This is well shown by the fact that many persons when nearly dead from loss of blood have been quickly recovered by the injection into the veins of fresh blood from which the fibrine has been removed, leaving only the corpuscles and serum. The chief business of the red corpuscles is to carry oxygen from the lungs to the tissues. Oxygen is the most essential to life of all the elements received into the system. The lungs are the organs by which it is taken into the body, and the red blood corpuscles act as carriers to distribute it. Each corpuscle takes on a load of oxygen about twenty times its own size, condensing it so as to make it portable, and this it carries to the capillaries, where the load of oxygen is laid off and a smaller load of carbonic acid taken on, the latter being carried to the lungs and discharged, and a new load of oxygen taken on.

An Interesting Sight.—One of the most interesting of all the many marvellous sights revealed by the

microscope, and one of great beauty and interest, is that of the circulation of the blood. The most convenient object for a demonstration of this kind is the tail of a young tadpole. The tissues near the end of the tail are so thin as to be translucent, so that sufficient light will pass through to form an image in the microscope. Almost any thin tissue can be used in the same way, as the web of the hind foot of a frog, the mesentery of a rat, or the ear of a bat. By placing one of these objects under the microscope, a most marvellous sight is beheld. One who has once seen it will never forget it. We have never watched this wonderful spectacle without feeling impressed anew with the power and wisdom of the great Designer and Creator of all nature. The capillaries form a close network of minute canals, through which the blood corpuscles course in narrow lines. In some of the smallest vessels the corpuscles seem to squeeze through with difficulty, being actually larger than the vessels through which they pass, which seeming impossibility they accomplish by changing their form, becoming elliptical, and going through their long way.

Close inspection will bring to notice the fact that the red corpuscles in their passage through the capillaries file along in the centre of the vessel, while the white ones seem to loiter along the walls, stopping here and there a few seconds and then lazily pulling themselves along a short distance farther. If watched closely, they may be seen, now and then, to make their way out of the blood-vessels in a curious fashion, by tucking themselves through the minute openings in the capillary walls, very much as a ball of putty might, by changing its form, be tucked through a finger-ring. The red corpuscles sometimes accomplish the same feat, though very seldom. The corpuscles which thus leave the blood channels do not find their way back again, but are carried to the heart by means of the lymph channels, thus being saved and again used so long as they are serviceable.

The capillary circulation has recently been observed in human beings by an eminent physiologist, who discovered a means of making visible the capillaries and corpuscles in the lip.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

WHAT IT COSTS TO BE VICIOUS.

It is estimated that it costs the United States each year £300,000,000 (nearly the amount of the public debt) for tobacco and intoxicants! It may cost more to till the soil and sustain the factories; but from our industries we expect a fair and ample return, making *them* "pay." What do we get in return for this vast outlay for these instruments of dissipation?—Not one cent!! No one is made wiser, healthier, more moral, happier, wealthier, or better in any respect. But what are the natural fruits of their use?—Vice, crime, pauperism, idiocy, disease, a quarrelsome disposition, degradation, and ruin. Can any Christian indulge in their use, or in any way encourage their use, by making it easy to be vicious, as by favoring the license system? Can any intelligent man say one word in favor of their use? If this is impossible, what should be the position of the entire church in reference to these forms of dissipation?—*Dr. J. H. Hanaford.*

EFFECTS OF ALCOHOL ON ARTERIES.

DR. LOOMIS, of New York, on presenting a case of aneurism to his class, made the following pointed statement touching the causative relation of alcohol in this accident: A man can take two or three glasses of stimulants through the day as he may feel the inclination, and he may continue this habit for perhaps twenty years without any evident harm accruing from it; but when this man reaches that

period of life when the vital powers are on the decline, he suddenly feels himself old before his time; for he has all these years been laying the foundation of a chronic endoarteritis. I believe, gentlemen, that fifty per cent. of all these diseases arise from the use of alcoholic stimulants. The more I see of disease, the more I am convinced that, as a rule, a man is young just in proportion as his arteries are healthy, and old as they are diseased.—*Health and Home.*

THE NOSE.

THE nose acts like a custom-house officer to the system. It is highly sensitive to the odor of the most poisonous substances. It readily detects hemlock, henbane, monkshood, and the plants containing prussic acid; it recognizes the fetid smells of drains, and warns us not to inhale the polluted air. The nose is so sensitive that it distinguishes air containing the two-hundred-thousandth part of a grain of the otto of roses, or the fifteen-millionth part of a grain of musk. It tells us in the morning that our bedrooms are impure, and catches the fragrance of the morning air, and conveys to us the invitations of the flowers to go forth into the fields and inhale their sweet breath. To be led by the nose has hitherto been used as a phrase of reproach; but to have a good nose, and to follow its guidance, is one of the safest and shortest ways to the enjoyment of health.

Of the 317 Quakers who died in London last year, 141 were over 70, 61 over 80, and 8 over 90 years of age. Such facts show better than any long argument how quiet, temperate living prolongs the lives of men upon the earth.

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5. State explicitly what the money is for.
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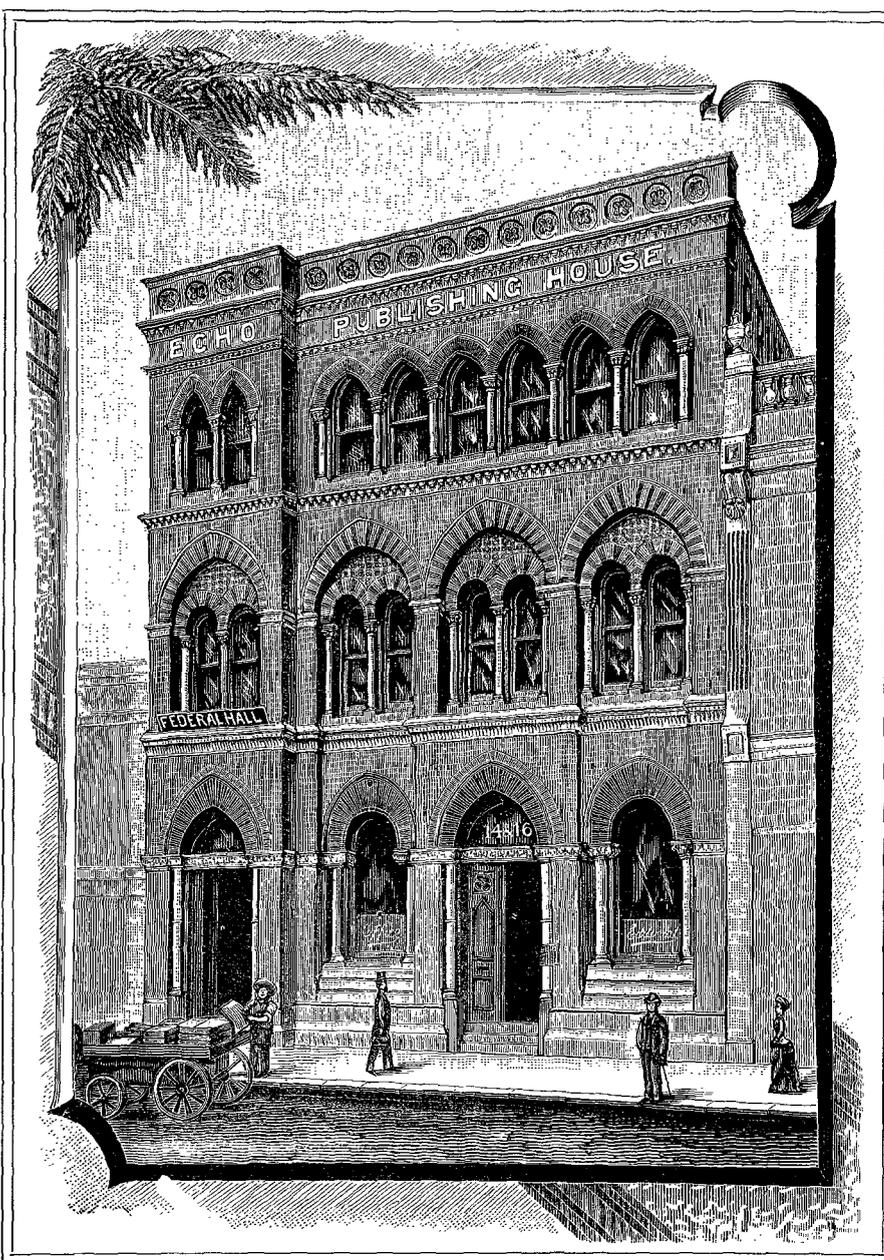
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Bible Echo and Signs of the Times.

Melbourne, Australia, September 15, 1890.

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

We are placed under still greater obligation to those of our friends who are working for an extended circulation of the BIBLE ECHO. Our list is on the increase, and we hope that in every case the paper will meet the expectations of those who desire a really good family and religious journal.

BRO. JAMES SMITH of 101 Liverpool Street, Hobart, Tasmania, has consented to act as agent for our publications. He will receive subscriptions for periodicals, or furnish any book or tract published in our lists at advertised prices.

It is with much pleasure that we greet fellow-Christian laborers from various parts of our colonial world. Among others at present with us in Melbourne are Bro. A. G. Daniels and wife, and M. C. Israel from Wellington; Bro. G. Foster, Hobart; W. D. Curtis, C. D. Baron, Adelaide; A. W. Simmonds, Broken Hill; David Steed, R. Hardy, A. N. Davis, and C. Gregory, Sydney.

SYDNEY is indeed a fine city, blessed with many advantages and attractions, and containing a large proportion of intelligent and benevolent people. It is not much short of amusing to a disinterested party to notice the popular impressions in either Sydney or Melbourne toward the other city. Thus, a Melbourne will say, "Sydney is such a wicked city!" and the Sydney people speak ironically of "pious Melbourne." A Sydney man despises Melbourne because it has "such a climate," and on the other hand Sydney is not to be endured because it is so hot, so wet, so cold, and has such droughts. There is one good thing about it, and that is, it is far pleasanter to hear people who must find fault with some place "run down" some other country rather than their own.

We take pleasure in presenting in another place an article from the able pen of Mr. F. Illingworth, on the Deceitfulness of Sin. It is all the more gratifying as coming from one who is closely identified with our friends of the "Disciple" denomination.

THE ordinary annual meeting of the Echo Publishing Company, Limited, will be held in Federal Hall, North Fitzroy, Monday evening, October 13, at 7:30 P. M. Business: Election of Board of Directors and receiving Directors' Report.

G. C. TENNEY, *President.*
 H. SCOTT, *Secretary.*

THE BIBLE INSTITUTE.

THE opening outlook for this meeting is quite favorable. A goodly number have come from different parts of the colonies to engage in a study and conference in reference to Biblical truths. Many sincere prayers have been offered for the spirit of wisdom and understanding to rest upon the instructors and all who engage in the meetings. There are three series of lessons, on Prophecy and History, Bible Exegesis and Doctrines, and Christian Work. The first embraces the following subjects: Prophecies of Daniel and Revelation, Church History, Ancient and Mediæval History. The second includes several points of doctrinal and practical teaching, among others the Atonement, Nature of Man, Church and State, Systematic Benevolence, and others; while in the third class are placed various features of church and evangelical labor. Three lectures are given daily, besides public services in the evening.

FAITHFUL ABRAHAM.

My mind goes back to faithful Abraham, who, in obedience to the divine command given him in a night vision at Beersheba, pursues his journey with Isaac by his side. He sees before him the mountain which God had told him he would signalize as the one upon which he was to sacrifice. He removes the wood from the shoulder of his servant, and lays it upon Isaac, the one to be offered. He girds up his soul with firmness and agonizing sternness, ready for the work which God requires him to do. With a breaking heart and unnerved hand, he takes the fire, while Isaac inquires, Father, here is the fire and the wood; but where is the offering? But oh, Abraham cannot tell him now! Father and son build the altar, and the terrible moment comes for Abraham to make known to Isaac that which has agonized his soul all that long journey, that Isaac himself is the victim. Isaac is not a lad; he is a full-grown young man. He could have refused to submit to his father's design, had he chosen to do so. He does not accuse his father of insanity, nor does he even seek to change his purpose. He submits. He believes in the love of his father, and that he would not make this terrible sacrifice of his only son, if God had not bidden him do so. Isaac is bound by the trembling loving hands of his pitying father, because God has said it. The son submits to the sacrifice, because he believes in the integrity of his father. But when everything is ready, when the faith of the father and the submission of the son are fully tested, the angel of God stays the uplifted hand of Abraham that is about to slay his son, and tells him that it is enough. "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

This act of faith in Abraham is recorded for our benefit. It teaches us the great lesson of confidence in the requirements of God, however close and cutting they may be; and it teaches children perfect submission to their parents and to God. By Abraham's obedience we are taught that nothing is too precious for us to give to God.—Mrs. E. C. White.

THE LAND OF DARKNESS.

THE stubborn tenacity with which Russia clings to the usages and cruelties of the dark ages is something wonderful. Why a nation of such possibilities should choose to remain and insist upon remaining, in spite of the protests of the wide world, in spite of groans and prayers and a slumbering vengeance, clothed in the mouldy garments of superstition and despotic tyranny, passes knowledge. But so it is.

The thought of a happy, prosperous and contented

people enjoying their God-given rights seems to have no charm for a government that sits, ghoul-like, with its face toward the pit of doom, and its back toward progress. Liberty is treason, and happiness a crime under such an administration. The poor Jews are now made to endure over again their oft-repeated baptism of persecution and suffering. The *Jewish Chronicle* speaks of affairs as follows: "The British Consul of Warsaw has issued a warning that an English passport is not sufficient to secure immunities from vexatious annoyances. The traveller must also be prepared, with a baptismal or other certificate to prove that he is not a Jew. It is well known that many Russian laws have the postscript appended, 'except the Jews,' and at the instance of the Emperor Nicholas the legislative principle was enacted that whenever the Jews are not expressly mentioned, they are to be presumed to be excluded. If any Englishman ventures to visit Russia he had better arm himself with sufficient evidence (besides the usual bribe) to prove that he is not an accursed Jew. Truly, the degradation of the Jew could scarcely be carried further to prove that in Russia he is an outlaw, a civil leper, out of whom the Government is determined to crush every aspiration and feeling that ennobles a man and renders him a good citizen."

GOOD HEALTH is being received with favor as a journal of great value in home-life and household economy. The September number is a few days late, which is sometimes rendered unavoidable by delay of matter from America. The cost of this monthly paper is but 6s. per year. Published at this office. The following is the list of contents of the last number: A beautiful frontispiece engraving, entitled "The Old Bridge." GENERAL ARTICLES: International Health Studies, 14; Central Asia (Illustrated), by Felix L. Oswald, M. D.; Beer as a Tonic, by J. H. Kellogg, M. D.; Short Talks about the Body, and How to Care for It, by a Doctor; It's Often Fatal; Bacilli; Some Good Results of Physical Culture; A Valuable Remedy; Not Superstitious Herself; What Education is Doing for Us. DRESS: Tourists' Dress, by E. L. Shaw; Proper Adaptation of Clothing, by S. I. M. HAPPY FIRESIDE: A Little Hund (Poetry); That Rug! by S. Isadore Miner; How to Travel with Children, by Elizabeth A. Dewey; The Samoan Islanders, by S. Isadore Miner. TEMPERANCE NOTES. POPULAR SCIENCE. TRUE EDUCATION: Work as a Means of Education, by Prof. G. H. Bell. SOCIAL PURITY: Interesting the Young in Social Purity Work, by Kate Lindsay, M. D.; Look After the Girls! The Licensing of Vice. EDITORIAL: Medical Frauds, VII., Exposure of the "Wilford Hall Secret" Humbug; Coffee Topers; Significant Statistics; Deaths from Soothing-Syrup; Disorders Induced by Wine-Tasting; Consumption in Cows; Bad Health and Bad Morals; Effects of Acids and Alkalies upon the Stomach; Importance of Rest; Diet vs. Summer Complaint; Alcohol in Digestion; Is Vegetarianism Possible; Consumption of Drugs; Not an Angel; A Boy's Essay on Breathing; Poisoning by Potatoes. DOMESTIC MEDICINE: Prevention of Consumption; For Warts; A Cure for Stammering; How to Relieve Nausea. QUESTION BOX. SCIENCE IN THE HOUSEHOLD: Helps for the Inexperienced, 7; A Successful Test, By S. I. M.; Refreshing Drinks for Summer; Uses for Old Paper; A Tribute to Good Cooks. LITERARY NOTICES AND PUBLISHERS' PAGE.

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