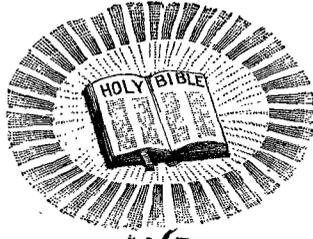


Bible Echo

AND

SIGNS OF THE TIMES



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

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MY FRIEND.

UNSEEN beside me, day by day,
Walketh a friend—my guide, my stay;
On him I lean, to him I pray,
Telling the trials of the way.
He hears the faintest word I speak;
He is so strong, I am so weak.

His love makes every burden light,
His presence all my pathway bright;
What terrors can a soul affright
That trusts the strength of his dear might?
How can I yield to doubt and fear,
Or anxious thought, while he is near?

His voice I hear, so soft and low,
Showing the way I am to go;
I do not even ask to know
The reasons why—I love him so.
He is my rest, my joy, my song;
To him my life and soul belong.

—Selected.

General Articles.

PAUL APPEALS TO CÆSAR.

MRS. E. G. WHITE.

THE governor appointed in the place of Felix was Porcius Festus, a far more honorable ruler. He had a higher sense of the responsibility of his position, and, refusing to accept bribes, he endeavored to administer justice. Three days after his arrival at Cæsarea, Festus went up to Jerusalem. Here he was speedily importuned by the Jews, who lost no time in presenting their accusations against Paul. The long imprisonment of Paul had not softened their malignant hatred, nor shaken their determination to take his life. They urged that he should be tried by the Sanhedrim, and requested that he be immediately sent to Jerusalem. Although this request was so plausible, it concealed a deep-laid plot. They were resolved not to leave him even to the decision of the Sanhedrim council, but to summarily dispose of the case by murdering him on the way.

At Cæsarea, Festus had already met the popular clamor against Paul, but at Jerusalem the demand for his death was not merely the cry of the mob. A deputation of the most honorable personages of the city, headed by the high priest, formally presented the request concerning Paul, not doubting that this new and inexperienced official could be moulded at pleasure, and that to gain their favor he would readily grant all they desired.

But Festus was not a man who would sacrifice justice to gain popularity. The Jews soon found that they were dealing with one who more resembled a Gallio than a Felix. With keen insight he penetrated the motive that prompted their request, and courteously declined to send for Paul. He stated, however, that he himself would soon return to Cæsarea, and that he would there give them a fair opportunity to prefer their charges against him.

This was not what they wanted. Their former defeat was not forgotten. They well knew that in contrast with the calm bearing and forcible arguments of the apostle, their own malignant spirit and baseless accusations would appear in the worst possible light. Again they urged that Paul be brought to Jerusalem for trial. But Festus answered decidedly that whatever their practice might be, it was not the custom of the Romans to sacrifice any man's life merely to gratify his accusers, but to bring the accused face to face with his accusers before impartial witnesses, and to give him an opportunity to defend himself. God in his providence controlled the decision of Festus, that the life of the apostle might be preserved.

Finding their purposes defeated, the Jewish leaders at once organized a powerful deputation to present their accusations at the court of the procurator. After a stay of eight or ten days in Jerusalem, Festus returned to Cæsarea, and the next day took his seat at the tribunal to hear the case. The Jews, on this occasion being without a lawyer, preferred their charges themselves. The trial was a scene of passionate, unreasoning clamor on the part of the accusers, while Paul with perfect calmness and candor clearly showed the falsity of their statements.

The Jews repeated their charges of heresy, treason, and sacrilege, but could bring no witnesses to sustain them. They endeavored to intimidate Festus, as they had once intimidated Pilate, by their pretended zeal for the honor of Cæsar. But Festus had too thorough an understanding of the Roman law to be deceived by their clamor. He saw that the real question in dispute related wholly to Jewish doctrines, and that, rightly understood, there was nothing in the charges against Paul, could they be proved, that would render him worthy of death, or even imprisonment. Yet he saw clearly the storm of rage that would be created if Paul were not to be condemned or delivered into their hands.

He looked with disgust upon the scene before him,—the Jewish priests and rulers, with scowling faces and gleaming eyes, forgetting the dignity of their office, eagerly reiterating their accusations, in tones that grew louder and louder until the tribunal rang with their cries of rage. Heartily desiring to end it all, he turned to Paul, who stood calm and self-possessed before his adversaries, and asked if he was willing to go to Jerusalem under his protection, to be tried by the Sanhedrim.

This would virtually transfer the matter from Roman to Jewish jurisdiction. Paul knew that

he could not look for justice from that people. Like the prophet Elijah, he would be safer among the heathen than with those who had rejected the light from heaven, and hardened their hearts against the truth. When his life had been imperiled by the wrath of his enemies, it was heathen magistrates that had been his deliverers. Gallio, Lysias, Felix, Festus, had not hesitated to proclaim his innocence, while every Jewish tribunal had condemned him, without proving his guilt.

Paul was weary of strife, weary of the fierce reiteration of charges, again and again refuted, and as often renewed. His active spirit could ill endure the repeated delays and wearing suspense of his trial and imprisonment. How repulsive to him had been the daily contact with the coarse, idle, unprincipled soldiery, the frequent sounds of contention, and the rumors of strife and bloodshed between Jew and Gentile. He had nothing more to hope for from Jewish priests or rulers; but as a Roman citizen he had one special privilege; he could appeal to Cæsar, and for a time, at least, his enemies would be kept at bay.

To the governor's question, Paul made answer, I stand at Cæsar's tribunal. Here, and not before the Sanhedrim, I ought to be judged. Turning to the procurator, he appealed to him directly: Even you, Festus, are convinced that no charges have been sustained against me. I have never in any respect wronged the Jews. If I have committed any crime, it is not against them, but against the emperor; and if found guilty, I do not refuse to die. But if the accusations they bring against me cannot be proved, no one can give me into their power as a favor. I appeal unto Cæsar.

Festus knew nothing of the conspiracies of the Jews to murder Paul, and he was surprised at this appeal to Cæsar. It was not flattering to the pride of the Roman procurator, that the first case brought before him should be thus referred to higher authority. However, the words of the apostle put a stop to the proceedings of the court. Festus held a brief consultation with his council, and all agreeing that the appeal was legally admissible, he said to the prisoner: "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go." This was said in a tone and manner which seemed to imply that Paul little knew what an appeal to Cæsar meant.

Once more the hatred born of Jewish bigotry and self-righteousness had driven the servant of God to turn for protection to a heathen ruler. It was the same hatred that forced the prophet Elijah to flee for succor to the widow of Sarepta, and that constrained the heralds of the gospel to proclaim their message to the Gentiles. It is the same spirit that the people of God in this age have yet to meet. In the great crisis through which they are soon to pass, they will become better acquainted with the experience of Paul. All who would fearlessly serve God according to the dictates of their own conscience, will need moral courage, firmness, and a knowl-

edge of God and his Word, to stand against all the powers of evil.

Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in the testing time. But when the darkness is deepest, then the light of a noble, Godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in God. In that day, all time-servers, all who have not the genuine work of grace in the heart, will be found wanting. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints.

THE FIRST ADVENT OF CHRIST.

S. MCCULLAGH.

OVER four thousand years had passed away from the sounding of the first gospel note, till the melodious strains of the angelic choir announcing its fulfillment, broke upon the ears of the astonished shepherds abiding in the field, keeping watch over their flocks by night. "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . .

And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 8-14. Oh, what sad pictures the world presents from Abel's lamb till the Lamb of Calvary paid the price for a fallen world! The dark cloud of sin with the significant inscription, "Filled with all unrighteousness," fell with rapidity, until it shut away the unholy inhabitants of the earth from the "long-suffering of God that waited in the days of Noah," "and the flood came and destroyed them all" save Noah and his house. As men once more began to multiply, God and his gracious promise were forgotten. Did God forget his promise?—No. There was just one honest soul left to whom he could repeat the gospel, and the gospel was preached unto Abraham. Gal. 3: 8.

Again the scene changes; this time the black curtain of idolatry falls, inclosing a world sunk in vice of every kind, ready to be swept with the "besom of destruction;" but "my bow in the cloud . . . shall be for a token of a covenant between me and the earth." Gen. 9: 13. The beneficent rays of the Star of promise penetrated this moral darkness. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Num. 24: 17.

As we glance back over the centuries, repeatedly the darkness of sin falls, and the scene changes; but every time the promise of a coming deliverer is renewed and brightens with hope, mercy, and beauty. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." Isa. 7: 14; 9: 6, 7. Surely it must be said, "Where sin abounded, grace did much more abound."

During these ages, some faithful souls meditated, believed, and lived by faith in the promise, having seen it afar off. Hearts made sad by existing corruption, infidelity, and idolatry, longed for the Deliverer, the Prince of Peace; and for this they had "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; . . . being destitute, afflicted, tormented." Heb. 11: 36-40. "They that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9: 2. These promises were sweet indeed to the few faithful families in the hill country of Judea; yet little they thought that they were the privileged ones to witness and participate in the glorious

event for which patriarchs looked, and which prophets longed to see.

For ages the world, like the troubled ocean, was in a state of continued unrest. Like the dashing waves hurling the seething spray into the air, so the nations were engaged in savage conquest, war, and bloodshed. Rome at last "waxed exceeding great," when Cæsar Augustus found himself emperor of the world. Luke 2: 1. An age of peace now commenced. It was the golden age of Rome, the proverbial "Augustan age." Civilization, learning, and schools of philosophy reached a degree never yet equalled. The temple of Janus, whose gates were opened during war, and closed in times of peace, had now been closed for a period of twelve years. Such a circumstance had not occurred since the days of Romulus. At this time the Son of the Highest, the Saviour of the world, was born. Truly God controls the nations. "The king's heart is in the hand of the Lord, . . . he turneth it whithersoever he will." Prov. 21: 1.

It was during this period that "the glad tidings of great joy" burst upon the astonished families of Judea, and "the Dayspring from on high" visited them.

"Peaceful was the night,
Wherein the Prince of light
His reign of peace on earth began."

About two thousand years have ebbed away since this event, and where are we to-day? The "golden morning" of the second advent can now be seen just above the horizon, and we are on the borders of eternity! The glad tidings of the return of the Sun of Righteousness have been sounding for nearly fifty years. The trumpet sound has been certain: "I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14: 6, 7.

To the sorrowing disciples, Jesus said, "I will come again;" the angels confirmed the promise to the eleven on Olivet,—This same Jesus shall come again. The winds of conquest are now held in check. The Lord is giving men every opportunity to embrace the truth, so that no excuse can be given when Jesus comes. "Lift up your heads; for your redemption draweth nigh." Come, Lord Jesus, come quickly.

SOMETHING ABOUT TEA.

PERCY T. MAGAN.

THE tea-plant is an evergreen, and in appearance is not unlike the myrtle. It grows from four to eight feet high, and is so robust that in the rows one hardly ever sees a sickly-looking bush. China in olden days was the great emporium for tea; but now there are many countries interested in its growth. America receives her main supplies from Japan; England and the continent of Europe draw largely from India and Ceylon; while China does a great deal toward supplying Australia and Russia. In Assam, a province of India, the climate is ruinous to a white man's health; but there the tea-plant flourishes as in no other place. It requires a moist heat, something like that produced by turning steam on to a green-house, and then closing all the doors and windows, at the same time keeping the floors and walls wet.

The tea-plant was first brought under the notice of Europeans in the year 1590, when an Italian named Giovanni Botero wrote concerning the Chinese that they had an "herb out of which they press a delicate juice, which serves them for drink instead of wine." The Chinese have made use of it for a great many years, as have the Japanese; but the people of India do not seem to care for it at all.

The culture of this plant gives employment to a large number of Chinese and Japanese laborers. When the seeds are gathered—which takes place about the middle of the ninth month of the Chinese

year, that is, October—they are exposed to the rays of the sun till they are perfectly dry. This is preparatory to their safe preservation during the winter. About the middle of February, the first month of the Chinese year, or at the commencement of the second, they are placed in cold water for the space of twenty-four hours, until they become perfectly soaked. They are then deposited in cloth bags, and placed in a moderately warm chamber, so as to admit of their becoming gradually dry. When the seeds are partially dried, they are moistened with water, after which they are again partially dried. This process is continued till they begin to sprout, when they are placed, half an inch apart, in thin layers of earth, spread over basket work or matting. During the first four days, great care is taken of the seedlings. Every morning they are well watered and exposed to the sun. And at the close of the day they are placed in a chamber, where they remain for the night. On the fifth day they are strong enough to be exposed to the night air, although the dew is not beneficial to them, and rain must be carefully avoided. When the shoots have grown four inches high, they are planted in the ground at a distance of two feet apart. Hilly ground, as affording good drainage, which is of vast importance, is better adapted to their growth than flat country. Tea plantations, with their rich dark foliage resembling extensive shrubberies of evergreens, present a charming contrast to the wild scenery which generally surrounds them on all sides.

The tea plant yields its first crop about the end of the third year. If stripped of leaves before it has reached this age, it is apt to be spoiled or seriously injured. After this age, if the annual stripping which the tree ought now to undergo were omitted, the following year would be marked by a very poor and comparatively useless crop. The first crop of leaves is gathered in the latter part of April, the second towards the end of May, and the third about thirty days afterwards. In some places the plucking is done more frequently, but this is the rule in China and Japan. Each coolie is given a stick about eighteen inches long, which he places in the centre of the bush, and below the level of this he is not allowed to pick. He may take two or three leaves off each spur, but must never pick it bare. But despite every care, they have, when eight or ten years old, only a few coarse leaves. Hence it is the custom for the planters to cut them down to the stumps, so that there will be a plentiful supply of new shoots and leaves in succeeding summers. Before commencing their labors, the gatherers have to wash their hands, and they deposit the leaves which they pluck in clean wicker-work baskets. An expert can gather from ten to thirteen pounds of leaves a day.

The Chinese teas that are exported to foreign countries include the following kinds: Congou, Souchong, Flowery Pekoe, Oolong, Scented Orange Pekoe, Scented Capers, and Green Tea.

As there is not a very great difference in the process of curing these, a description of the Congou will suffice. The leaves are spread out in the open air to dry. They are then trodden by laborers, so that any moisture remaining in them is pressed out. At the close of this process, which not infrequently lasts two or three hours, the leaves are again heaped together and covered with cloths. In this state they are allowed to remain all night, the spontaneous heat changing their green to black or brown. They are also more fragrant, and have undergone a very decided change in flavor. The laborers now rub the leaves between the palms of their hands, so as to twist or crumple them. In this crumpled state they are again exposed to the sun. Should the day be wet, or the sky at all overcast, they are baked over a charcoal fire. In baking, a basket frame, wide at both ends and contracted toward the centre, is placed over the grate containing the hot embers of char-

coal. In the contracted part of the basket is placed a sieve, upon which the leaves are arranged, and a person is employed to shake them up at intervals, so that they may be equally heated.

The leaves are now sold to the proprietor of a tea-hong. He puts them through the process of firing again, after which they are sifted. The use of the sieve, however, although it renders it comparatively easy, does not dispense with the additional labor of separating by hand the bad leaves and the stems from the good leaves. This task is allotted to women and girls, who, seating themselves with baskets of tea in their laps, dexterously use both hands in picking out all the leaves and stems which the sieve has failed to get rid of. A winnowing machine, similar to that used by farmers for winnowing grain, is now employed to effect the separation of the light and useless leaves from those which are heavy and good. Teas of first quality are winnowed more than those of inferior descriptions. Having been carefully winnowed, the leaves are put into boxes lined with paper. When a sufficient number of boxes have been filled to constitute one parcel, or chop, as it is called by the trade, they are sold to foreign merchants.

Tea has to be very carefully packed in order to keep while it is transported over the ocean. It is placed in leaden cases, which are soldered down, and these are put into a wooden case, which is nailed up, and then covered with a kind of matting.

THE FRUIT OF THE RIGHTEOUS.

ALICE M. DUTTON.

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92: 12-14.

TREES in Scripture are used as an emblem of the righteous. Believers are "trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61: 3. The righteous man is "like a tree planted by the rivers of water, that bringeth forth fruit in his season." And "Blessed is the man that trusteth in the Lord; for he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; and shall not be careful in the year of drought, neither shall cease from yielding her fruit."

"The righteous shall flourish as the palm tree; he shall grow like a cedar in Lebanon." What is the fitness of these trees to represent the Christian life? Notice that the palm tree grows and flourishes in the desert, but there is always water near it. When the thirsty traveller sees the palm tree, he knows there is a spring in the vicinity. And the Lord opens to those who are his "rivers in the desert, and in the dry land springs of water." The palm tree draws its life from the wells in the desert, and the Christian draws his from the wells of salvation. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The palm tree is celebrated for its fruitfulness and usefulness, and the older the tree, the more fruit it bears; and so ought the Christian to be both fruitful and useful, fit for all the purposes of human life. "They shall still bring forth fruit in old age." "He shall grow like a cedar in Lebanon." Lebanon is a high mountain range of Syria. On its rugged sides, the cedar flourishes, and it is said that the wildest storms cannot uproot it, nor have much effect on its branches. The characteristics of the cedar are majesty, stability, durability, and incorruptibility. The righteous shall grow like a cedar amidst storm and tempest, grow when Satan and all his army try to uproot them. This is in

harmony with all church history. When has the church flourished as when the storm of persecution raged around her? The truth of God is like the herb camomile, that spreads the more, the more it is trodden upon. And as it has been with the church, so it is with individual Christians; trials and afflictions have brought them nearer to Christ, and, being nourished by him, they have been sustained in fiery trials.

It is said by travellers that some of those majestic trees on Lebanon are twelve yards in circumference, with wide-spreading branches, and the foliage is always green. Under these beautiful trees is protection; so the Christian should always be a protector to the weak. And is not the church of God a protector of our common humanity? Who builds our asylums, hospitals, and almshouses, and endows our charitable institutions? Is it not men under the influence of Christian principles? Truly, "when the righteous flourish, the city rejoiceth."

Again: "Those that be planted in the house of the Lord shall flourish in the courts of our God." We have here some Jewish phraseology which is full of significance. The "house of the Lord" is the temple where God has recorded his name, and where he has promised to meet with his people; and to be planted there is to be ever present with the Lord. The sons of Aaron, who were the priests, and the sons of Levi, who served in the temple, were always present there; and there were others who wished to live a devout life, who lived there also. David refers to these when he says, "Blessed are they that dwell in thy house; for they will be still praising thee." When the infant Jesus was born, there was Simeon in the temple, to whom it was revealed "that he should not see death before he had seen the Lord's Christ," who testified: "Lord, now lettest thou thy servant depart in peace; . . . for mine eyes have seen thy salvation." And there was Anna, a prophetess, who "departed not from the temple, but served God with fastings and prayers night and day." She praised God for the Saviour; and spake of him to all them that looked for redemption in Jerusalem." These were of great age; but they were "fat and flourishing."

We who are living under the light of the gospel should flourish like the palm tree; we should grow like the cedar amid the storms of persecution that are the portion of all who "will live godly in Christ Jesus." Soon Christ will come, and transplant us into the new earth, there to bloom and fruit throughout the ceaseless ages of eternity.

Auckland, N. Z.

IMPORTANCE OF SCRIPTURE STUDY. NO. 1.

D. LACEY.

IN its simple, comprehensive, and beautiful collection of prayers, the Anglican Church has one that its ministers are instructed to read in all their churches on the second Sunday in Advent. The words of that petition are so in harmony with our own feelings, so apposite to the subject which this series of articles will embrace, that we quote: "Blessed Lord, who has caused all holy Scriptures to be written for our learning, grant that we may ever in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ." Will not the great majority of professing Christians accord a very fervent *amen* to the sentiment of this prayer? With this conviction, then, we will hope that, whatever the creed we may believe and profess, laying aside all prejudice, preconceived notions, and theories, and with reverence for God's Word and commandments, we may, unfettered and untrammelled, seriously and prayerfully traverse such

portions of that holy Word as cover the field of our present inquiry in reference to some important questions of Scripture study.

We will, then, at the very commencement, assume that all classes of Christians regard the Holy Scriptures—what are commonly called the canonical books of both the Old and the New Testament—as the inspired Word of God; and, further, that the minds of all are most fully convinced from the transcendental purity and excellence of the truths and principles inculcated in them of their being at least profitable for doctrine, for reproof, for correction, as well as for instruction in righteousness, or right doing; and that the aim and end of the Scriptures are that men might be brought to the knowledge of the only wise God, the Creator of the heavens and the earth, and that the man of God might be perfect, thoroughly furnished unto all good works.

Does any one for a moment doubt? Then we have only to point him to Christ's teaching; for was it not he by whom Scripture assures us God hath in these last days spoken unto us, and whom he, God, hath appointed heir of all things, by whom also he made the worlds, who, as recorded in John's Gospel (*see chap. 5*), directed the people at the time of his earthly ministration to search the Scriptures; for in them, said he "who spake as never man spake," "Ye think ye have eternal life," adding these significant words, "And they are they which testify of me." Surely, then, here is an authority higher than the highest this world could give; and to us the solemn, the necessary injunction, "Search the Scriptures," has to-day an intensity of interest, especially in view of the eventful, skeptical times in which we live.

Given, then, the urgent necessity of searching the Scriptures, a question arises, it may be, in the minds of some, What Scriptures? For alas! strange as it appears to some of us, who, like Timothy, have known the Scriptures from our childhood, it is nevertheless undeniable that there are to be found some high in their profession of Christianity, who look upon much, if not the whole, of the Old Testament Scriptures as something effete and obsolete, with which we, as Christians, have but little or nothing to do; forgetting that the *Old Testament had in itself the kernel, or embryo, of the New*; or, in better words than ours, "that the New Testament was indeed hid in the Old, and the Old Testament equally revealed in the New!" We might anticipate by affirming that we hope before we have finished this series of articles, if not in this one, to be able to adduce abounding testimony in proof of the absolute necessity of a very careful and deep study of the Old Testament Scriptures, and more particularly in regard to the prophecies of those Scriptures.

In answer to the query as to the importance of the study of the Old Testament Scriptures, and in complete demolition of such views as those entertained, and alas! not infrequently taught, by the class of professed Christians to which allusion has been made, let it be said that when those words spoken by our blessed Lord and Saviour were uttered, not a sentence of the New Testament, as we now have it, had been penned. Then to the Old Testament only could and did the Jews look as their guide to eternal life. To that Testament Christ was then and there directing them; and although through their terrible blindness, their wicked unbelief and hardness of heart, they would not accept Christ as the promised Messiah, he, in plainest terms, tells them *these very Scriptures*, which they professed to esteem so highly, testified of him, pointed to him and him alone as their only Messiah. Then, surely, if, as Christ himself told the Jews, the Old Testament pointed to him, that book, equally with the New Testament, to-day demands our earnest, careful, prayerful study, that by so doing we may take the golden key of the rich treasure-house of God's Word, in which are revealed the

wisdom, love, and justice of that wondrous plan of man's redemption and salvation, and entering that beautiful temple, may behold the truly marvellous works, the transcendent beauty and harmony of that edifice, the foundation stone and crowning capital of which are Christ, through whom alone we have the unspeakable boon of a glorious immortality.

THE GODS OF EGYPT.

R. HARE.

IN no other country has idolatry espoused such a variety of gods as in the land of Egypt. The men of Athens could boast of their thirty thousand deities, besides the altar to an unknown god; but the worshippers in Egypt could never number the objects of their adoration. In this land the sun-worshippers first reared their altars, and sacrificed to the hosts of heaven. Here, too, in after years, the Pharaohs hewed out the mighty Sphinx—the greatest monument worshipped by man—and constructed their temples of mystery, where heroes, animals, birds, fishes, reptiles, and even vegetables, received a share of the devotion that was daily and hourly offered by the thronging devotees. So deep and strong had their veneration for these gods become, that when Cambyses was on his way to invade Egypt, he stormed and took Pelusium by simply driving a herd of animals before him. These were sacred to the Egyptians, so no arrow was shot, lest it might injure one of their gods.

It was in this land, and surrounded by all the abominations of idolatry, that Israel served for two hundred and fifteen years. In leading them from this bondage, God designed to destroy any confidence they might have learned to place in the gods of Egypt. "I will execute judgment on the gods of Egypt," is the divine testimony; and the marvels of that wonderful deliverance were of such a nature, and worked out in such a way, as to exalt Jehovah and debase the gods of this mighty land.

The first judgment fell upon the river Nile, and it became a stream of blood. The Nile was one of their most venerated deities. They drank its waters with delight; but now it has become a thing of death, and all their fish-idols perish. Next it is caused to produce frogs; thus their land becomes loathsome through the offspring of their god. Then the dust of the land becomes lice, covering both man and beast. No priest can approach their altars while rendered unclean by these insects, so their worship must be suspended while this judgment lasts. Then grievous swarms of flies infest the land, and Beelzebub, the fly-god, is invoked in vain. The plague only removes at the command of Jehovah. In the destruction of the cattle, their sacred bull, ram, and goat are destroyed, and the whole system of brute-worship is proved ineffectual.

Under the sixth plague, both men and beasts are afflicted with boils and blains. The ashes sprinkled heaven-ward are taken from the altar where human sacrifices were offered. It was customary for the ashes of these victims to be sprinkled in the wind to propitiate Typhon, the evil principle; but now instead of a propitiation being effected, a grievous plague falls on man and beast.

Rain seldom falls in Egypt, and the atmosphere is usually calm. These conditions they attribute to Isis, the god supposed to control the elements. How impotent this god must have appeared, when the thunder rolled, and the lightning flashed; when rain and hail fell in mighty torrents that left the land in desolation and ruin. Serapis was the god supposed to protect from locusts; but at the command of Moses these insects gather from the east, and cover the land till it is darkened by reason of the multitude.

One more stroke awaits the gods of Egypt. Osiris was the consort of Isis, and represented as having special control over light. But despite his

power, Egypt is robed in blackness for three days. The gloom is deep, and long the worshippers sit amid the desolation and darkness, mourning the weakness of their gods. The angel of pestilence next visits the land, and all the gods are forgotten in the wild wail of anguish that rolls through palace hall and dungeon cell—the first-born are dead.

The mighty Sphinx still sits looking out over the desert of death; but no worshippers attend at its altars. The ruins of their great temples still stand, mighty even in their desolation; but no priestly footstep now disturbs the unbroken silence. "I will also destroy the idols, and I will cause the images to cease out of Noph," is also the divine proclamation. Where are the idols and images now? The desert sands have long since filled up the temples and covered the altars in Noph. The idols have ceased. Here and there gigantic gods remain, but only to show that this was indeed the land of idols. In the temple at Thebes, one great image lies shattered in fragments on the floor. It would seem as if the lightning had been commissioned to assist in the work of destroying the idols. The iconoclastic Moslems and nominal Christians, that now inhabit the land, despise both the worshippers and the gods that have been.

Melbourne.

PILGRIMS TO THE JORDAN.

EARLY in the morning of April 16, we left the Convent of Archangel, and passed down the Via Dolorosa to the Palace, where the guard was already in motion, and from thence, with the white flag of the pilgrim in front, and the green of the prophet in the rear, we set forward. It was a merry hour, apparently, to everybody. The whole population of the city, of either sex and of every age, in their best, lined the zigzag path along which the pilgrim host was to pass. With noise and pomp such as Arabs only can affect, we passed out at St. Stephen's Gate, wound our way down into the narrow vale of Jehoshaphat, over the south point of Olivet, by the miserable remains of the city of Mary, Martha, and Lazarus, and then prepared ourselves to descend; for you remember that we must go "down to Jericho." And, sure enough, down, down we did go, over slippery rocks, for more than a mile, when the path became less precipitous. Still, however, the road follows the dry channel of a brook for several miles farther, as if descending into the very bowels of the earth. How admirably calculated for "robbers!"

After leaving the brook, which turns aside too far to the south, we ascended and descended naked hills for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree, is to be seen; and the only remains are those of a large khan. Not far from here, in a narrow defile, an English traveller was attacked, shot, and robbed in 1820. As you approach the plain, the mountains wear a more doleful appearance, the ravines become more frightful, and the narrow passages less and less passable. At length the weary pilgrim reaches the plain by a long, steep declivity, and doubtless expects to step immediately into Jericho. But alas! no city appears, and after a full hour's ride he pitches his tent (if he have one) in a dry, sultry plain of sand, sparsely sprinkled over with burnt-up grass. If he have no tent, a shrivelled thorn bush is better than nothing; and if he cannot get that, let him do as we did—sit down under the burning sun, and bear it as well as he can.

Finding it intolerably hot, we passed through the camp, and went on to the village, about a mile distant, and took shelter under some fig-trees which grew around the sheikh's palace, a square, castle-like house,—the only one of any size in the place, and where, tradition says, the little Zaccheus once

dwelt. In the immediate vicinity are some forty or fifty of the most forlorn habitations that I have ever seen. And this is Jericho! These houses, or rather huts, are surrounded by a peculiar kind of fortification, made of nubk, a species of bush very abundant in the plain. Its thorns are so sharp and the branches are so plaited together that neither horse nor man will attack it.

After looking about the village, and riding a mile or two to the northwest to see the great fountain 'Ain es Sultan, we returned to the camp about sunset for protection. We wrapped our cloaks about us and prepared to sleep; but the scenes of the day and the circumstances with which we were surrounded were too novel and exciting to allow of sleep. East and west of us, in parallel lines, stretched the mountains of Moab and Palestine like perpendicular walls reared to heaven by the Creator to guard this favored spot. At our feet flowed the Jordan, the most interesting river on earth; a little to the south slept in mysterious silence the bitter waters of the Dead Sea; while underneath were the mouldering ruins of old Jericho, whose walls fell prostrate at the blast of Israel's priests. What an assemblage of interesting objects! How well calculated to awaken deep and solemn reflection! Here the swellings of the Jordan rolled back, that Israel's chosen race might take possession of the promised land.

About three o'clock the next morning there was a buzz in the camp, which in a short time became like the "noise of many waters," and at four precisely we set forward toward the Jordan, going to the southeast. A large company of guards went before, bearing on long poles flaming torches made of turpentine and old rags, which threw over the plain a brilliant light, revealing double ranks of armed horsemen on either side of the host, careering in genuine Arab style, and plunging with fearless impetuosity through the grass and bushes to drive out any Bedouin that might be lurking there. The governor, with his body-guard, brought up the rear, and thus we were defended on all sides. Nor was this caution misplaced. One poor fellow from Poland, having fallen behind, was attacked, robbed, and stripped naked.

After a two hours' ride over an uneven plain, we reached the Jordan as the sun rose above the mountains of Moab. Immediately the pilgrims rushed headlong into the stream—men, women, and children—in one undistinguished mass. The haughty Turk sat upon his beautiful horse, and looked in scorn upon this exposure of the "Christian dogs." The pilgrims, however, were highly delighted with their bath. The men ducked the women somewhat as the farmers do their sheep, while the little children were carried and plunged under water, trembling like so many lambs. The banks are nearly perpendicular, and very muddy, while the current is astonishingly rapid, and at least ten feet deep. It required the most expert swimmers to cross it, and one less skilled must inevitably be carried away. Of this we had melancholy proof. Two Christians and a Turk, who ventured too far, were drowned without the possibility of rescue; and the wonder is that many more did not share the same fate where thousands were bathing at once. This sad accident produced very little sensation among the pilgrims. In fact, this pilgrimaging seems to obliterate every benevolent feeling from the heart. When we left Jerusalem, the guard immediately in front of me, in careering and curveting with his horse, fired a pistol, and shot a woman dead, and yet I never heard the affair mentioned afterward but with levity. As we came along, if any poor woman fell from her horse, and rolled down among the rocks, it called forth only loud laughter from the passing crowd.—*W. M. Thomson, D. D.*

MORAL COURAGE REWARDED.

A PASTOR was holding extra meetings in a school-house in a rich, rural neighborhood. A wealthy farmer living a mile distant had not attended, when the wife, an unemotional woman, but of rare good sense, went to the meeting one evening. She was convicted of her sins, sought the Lord, and was happily converted before the meeting closed.

Her special cross now was to tell her husband of her new experience. Reaching home, she found the family had retired; her husband, arousing from sleep, said, "You are a little late home."

"Yes," she said, "I have been to the meeting, and I've been converted, and I want you to come with me."

He was silent a minute or two, and then said, "Mary, you could not have done a thing that would displease me more. Don't ever speak of it to me again. Come to bed."

It was the most abrupt remark he had made to her in twenty years of wedded life. But she knew his will, and not a word was spoken until the morning. She did not sleep, and silently the whole night commended his case to God.

Farmer-like, they ate breakfast by candle-light. No sooner was he seated at the table than he said, "Children, your mother says she was converted at the meeting last night, and she won't want to eat without a blessing being asked. So keep still while she asks one."

The good woman would not deny her Lord. She asked the blessing the best she could.

There was silence during the meal. When the hired man pushed back to leave the room, the man of the house said, "My wife says she is converted, and of course she will want to read and pray before we go to work; you better sit down." Nothing daunted, the persecuted but brave woman, without a murmuring word, set herself to the untried work, read a chapter, and, kneeling alone, prayed. As the son was leaving the room, the father said, "In an hour you hitch the gray horse to the cutter. Your mother and I are going to C—— for a visit."

Ordinarily he was a kind husband, consulted his wife about social and business affairs, and few houses were in better accord. But this was the first intimation to the wife of the proposed visit. Shall she submit, and thus be ignored? Shall she leave the meetings, where she hoped her children would be converted? These and other similar questions were pressed on her conscience; yet somehow she believed God was to be glorified even through this abuse. In an hour she was seated by her husband, and silently they drove twenty miles, when he reined up to an hotel and ordered dinner. When they entered the dining-room, a few boarders and a half-dozen commercial travellers came in. With a knife-handle the man rapped, and as the company looked about, he said, "My wife says she was converted last night, and she will not want to eat unless she asks a blessing. Please keep still while she says grace."

Although faced by twenty strangers in this cruel arraignment, yet she would not deny her Lord, and in stammering utterances thanked him for the food before them. There was no jest uttered, and the meal was eaten in silence.

An hour later and the team was brought, and the man turned their heads toward home. After they had gone a few rods, the wife said, "This is not the way to C——."

"I know it," and bursting into tears, he said, "Wife, I've used you mean; but you've got the real thing, and I'm going to the school-house to-night to see if I can get converted."

The rest of the story is short. The days were but few before the whole family, including the hired help, was converted; and she has seen her husband a leading and worthy official in the church for many years.—Selected.

Timely Topics.

THE LAST STROKES OF THE STRIKE.

GRADUALLY the forces which initiated the strike and sustained it upon one side have weakened until the struggle has virtually closed. On the part of the employers, the policy has been one of reserve rather than of action. They have done what they could to sustain business; but when they could not accomplish this, they have quietly closed up places of business or tied up their vessels. Attempts at conference have been rather coldly regarded, and the employers assumed the attitude of a man who was enduring what he could not cure, and was willing to wait until his antagonist could endure no longer. That time was sure to come, and they evidently decided to wait patiently for it.

Against such tactics, aggressive warfare could make but little progress. The public suffered, protested, and submitted to be ground between the two contending forces. It is very natural, therefore, that from all parties not directly interested, there should be heard sighs or exclamations of relief when the pressure is lifted. These are our feelings, as we see business again resumed.

The Trades Councils complain that they have been betrayed by the officers, in whose behalf the strike was inaugurated, and who in returning to their employers turned their backs on those who espoused their cause at the sacrifice of their own situations. On this score the public will be apt to afford but little sympathy. The whole undertaking was a supremely selfish one; and since it was conducted on those lines, self would surely look out for number one. In taking up the strife when they had not the least grievance, the trades have inflicted an unjust punishment upon the employers and an innocent public, and it is not too much that they shall accept the hazards which such a course entails.

While we do not speak from a partisan standpoint, we can say that we hail the day of peace, and indulge the hope that the experiences of the past two months will not fail to make suitable impressions on both parties in the labor controversy. For the whole system of labor warfare, and the tactics and weapons employed on either side, we have no liking. Strikes, lockouts, or boycotts are as unmerciful and indiscriminate in their devastation and ruin as fire and the sword are. Perhaps not so many lives are sacrificed, but the fruits of many of these labor contests are seen in the sacrifice of the lives of men. We long for the time when all men will love mercy and do justly; and that time is coming. When the Prince of Peace shall reign, there will be no more striking on one side or smiting on the other.

THE JEWS IN RUSSIA.

THE persecution of the Jews in Russia is carried on with a high hand, by a Government whose eyes are fast closed against the light of modern civilization. A correspondent writes from Odessa to a London paper as follows:—

"Notwithstanding official denials, the value of which ought to be well known in England by this time, the stringent laws against the Jews in Russia are being put into force with great severity in South Russia. During the past fortnight I have had several opportunities of conversing with Jewish families who have received orders from the Russian Government to quit the country, and are leaving for England or America. I have invariably heard the same sad story; viz., an order from the authorities to leave the country within seven days. No reasons

are assigned for these summary expulsions. Upward of 600 Jewish families have been expelled from Odessa alone during the past three weeks. From Breditscheff more than 3000 Jews have left the country, either for England or America, during the past few weeks, and from Rostoff and other places in South Russia I am informed on the best authority that the same thing is going on. Nearly all these Jews that are expelled belong to the poorer classes, and the hardships of the road before being cast adrift on the frontier by their escorts are at this season of the year especially trying, owing to the great summer heat we are now having in South Russia; to-day it is 140 deg. Fahrenheit. The influx of such a class of foreign paupers into England will have to call for the serious attention of the British Government."

This fresh experience of suffering renews the significance of the familiar verse:—

"Tribes of the wandering foot and weary breast,
How shall you flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!"

CHURCHES MADE DENS OF THIEVES.

"AGENTS of the suppressed and illegal Paris-Mutuel lotteries must be hard pressed by the police in their usual haunts, says the correspondent of the London Telegraph; for it is now found that they are actually using the churches as places in which to carry on their illicit betting traffic. It has been noticed during the last week that between eleven and one o'clock in the morning several of these sacred edifices in and around the Faubourg Montmartre—especially Notre Dame de Lorette—have been frequented by groups of men whose acquaintance with the internal economy of a place of worship seemed to be meager, and their interest in the relics and images of the saints even less. They selected the dark corners of the building and stuck to the positions they first took up. Some of them had little volumes in their hands, but no prayer books: for every now and again their owners, after whispered consultations with individuals in the throng, produced pencils and made entries in them. After the results of the day's racing became known, the same groups reassembled in the same places, when more whispered consultations took place, and sometimes money passed from one to another. The regularity of the attendance of these gentlemen aroused the attention of the vergers, who, finding that their churches were used for betting and were in danger of earning the anathema passed upon another place of worship, of becoming "dens of thieves," informed the authorities of what was going on. Should the betting men continue to abuse the "open church" system in this way, we shall probably soon hear of police raids upon these sacred retreats."

The above, from the *Australian Christian World*, grates harshly on the feelings of those who respect sacred things. But then we remember that this is in dark France, in even darker Paris. Besides, there are many Protestant temples and churches where lotteries and other questionable practices are carried on under a full blaze of light, being sanctioned by ministers and people because the proceeds go to support the cause and thus protect the covetous pockets of rich Pharisees who hug their gold, and thank God that they are not vile as other men are.

Gambling is thievery in a moral sense, whether the wager be on one object or another; and whether it be perpetrated for one purpose or another. And of all the places in the wide world where such things ought not to be found, the precincts of the church are emphatically so. And the way in which we look upon those outrageous mountebanks in Paris may in some feeble sense show how the angels regard some of the performances which are called Christian, of the same nature.

The Home Circle.

THE ANSWER TO THE PUZZLE.

DEAR little girl, chiding the morning long,
With pouting lip and eyes all wet and blue,
Counting it as a hardship and a wrong
That other children are more loved than you.

"Tis so unjust," you say, "and so unkind,"
Bending the while a puzzled angry brow,
"How can you help it?" If you will not mind,
Nor think me cruel, I will tell you how.

Sweet things from sweet, and fair from fair must be;
Hearts have their wages, reckonings strict are made;
We scold, rebel, but other people see
That, soon or late, we are exactly paid.

The willing love which counts not any cost,
But daily lavishes its first and best,
Although to careless eyes its pains seem lost,
Reaps in the end a tenfold interest;

While selfish souls, who keep a strict account,
And tally, like a huckster in his stall,
Of all they give and feel, and the amount,
Get back their dues, indeed, but that is all.

Love is not free to take, like sun and air,
Nor given away for naught to any one;
It is no common right for men to share,—
Like all things precious, it is sought and won.

So if another is more loved than you,
Say not, "It is unjust," but say, "If she
Has earned more love than I, it is her due;
When I deserve more, it will come to me."

But if your longing be for love indeed,
I'll teach you how to win it,—a sure way:
Love and be lovely; that is all you need,
And what you wish for will be yours some day.

—Susan Coolidge, in *S. S. Times*.

WOMEN OF THE BIBLE.—IV.

"Sarah," the Wife of Abraham.

A. M.

A FURTHER trial awaits Abraham and Sarah; they remove from the plains of Mamre to sojourn among the Philistines at Gerar, and Abraham falls into the same error here which he had formerly committed in Egypt, saying of Sarah, his wife, "She is my sister; and Abimelech, King of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her; and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother; in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me; therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. . . . Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? Thou hast done deeds unto me that ought not to be done. . . . What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

"And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife. . . .

And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other. Thus she was reproved." Yes! God intended she should be reproved for her own good, and for the good of all women who should read her history. No doubt every word cut deeply into Sarah's heart, as the king presented the facts before her as they *appeared*, yet not as they actually were. Oh, the folly of doing evil that good may come, thereby thinking to save ourselves! Why will we do so? Is it not because we reason as Abraham did? "*I thought, Surely the fear of God is not in this place, and they will slay me.*" But we have what Abraham and Sarah had not, the Holy Scriptures, in which we are told: "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 3. "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 toward him." 2 Chron. 16: 9.

God has given us his Word, as a "lamp to our feet and a light to our path," by which we may walk safely. It is the book of our "daily wants," with which we should be so familiar that we could put our finger on every needed portion for ourselves and others. Then should we be able to comfort them that are in trouble by the comfort wherewith we ourselves are comforted of God. For this purpose the experience of Sarah and Abraham is preserved, that we may profit by their failures, and that our confidence in God may be strengthened, and this will be so just in proportion as we *read, learn, and inwardly digest* these precious scriptures. Take, for instance, these words which we have quoted: "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 toward him," and apply them to Abraham, Sarah, and Abimelech the king, and what do we see? A clear statement of a great fact, and a positive proof. That is why we have so much personal history in the Scriptures, that the great fact of God's superintendence of all things upon the earth may be made plain to us in the events that have occurred in the lives of others; so that we are not asked to believe what has not already been clearly proved in the life of one or other whose record is preserved in the Bible. This shows the necessity of a thorough knowledge of *all* parts of the Scriptures to a correct understanding of our duty to God and one another. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

SARAH A REJOICING MOTHER.

According to the promise made to Abraham and Sarah twenty-five years before, so it came to pass. Sarah bore Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called his name Isaac. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me." Before, she laughed in unbelief; now, with joy and gladness, in which she thinks all who read of the manner of his birth will rejoice with her.

Sarah lived to the age of one hundred and twenty-five years, when Isaac would be about thirty-five years old, so that she shared with Abraham the last great test of their faith in offering up Isaac.

God has placed great honor upon the characters of Abraham and Sarah; they are set before us in the New Testament as models of faith and obedience. Their failures are faithfully set before us, not for imitation, but for our encouragement to trust God as we behold his faithfulness, his constant watch-care to keep from evil all who put their trust in him; and he has given unto us, in this dispensation, the life

and words of his only begotten Son, Jesus Christ, for our example of perfect obedience.

"Rejoice, believer, in the Lord,
Who makes your cause his own;
The hope that's built upon his Word
Shall ne'er be overthrown.

"Though now unseen by human sense,
Faith sees him always near;
A guide, a glory, a defense;
What, then, have we to fear?"

TWO SIDES TO EVERYTHING.

"MARY," said Mr. Norris to his wife, as he entered his snug little home one evening, "we are to have company to supper to-morrow. I met my old friend Henry Ard in the street to-day, and asked him to come out."

"Isn't he the Ard who has grown so wealthy in the last few years?" asked Mrs. Norris, as she stepped briskly around, intent on the laying of the tea-table.

"Yes; but I don't think his wealth has spoiled him. He was as cordial to me as ever, regretted that I was still only a clerk in Holden's, and wondered how I could get along on such a poor salary. He doesn't put on any airs at all. So wear your prettiest dress to-morrow, Mary, and have a good supper."

"He shall have no reason to complain, I'll promise that," said Mrs. Norris, who was an excellent cook and a capable housekeeper. It was to her careful management that her husband owed his freedom from debt; for only the most systematic and judicious economy would have made his small salary adequate for the support of his large family.

By economy and sacrifice, Mr. Norris had been able to purchase a small cottage on the outskirts of the city, and he declared that the day he made the last payment on it was the happiest of his life. His wife had worked nobly to beautify the grounds, planting rose-bushes with her own hands, and training vines over the cottage. A prettier place in summer it would have been hard to find.

Mrs. Norris was dressed in her best, and the children looked fresh and sweet, when Mr. Norris reached home next evening, accompanied by Mr. Ard.

The gentleman was cordial in his manner, it is true; but his coming cast a gloom over the household; for he began at once to complain of the tedious ride he had had from the city, commiserated them on living so far out, and averred that he had heard that land was cheap in this section because it was said to be unhealthy. He asked Mrs. Norris if she did not think her children looked pale; and he advised Mr. Norris to sell out, and buy somewhere else.

At table, he spoke of the elegant silver tea-service he had given his wife a few weeks previously; of the delicious tea he had drunk at the house of a friend the evening before; of the rare old china which had been used, and the dozens of luxuries which had been heaped upon the table in his honor.

After supper, the whole family gathered about the stove, and listened enviously as Mr. Ard dilated on the delights of an open grate; of the actual necessity of a home library, where there were growing children; of the rare pictures and elegant furniture in the houses of his friends; of the convenience of gas, and the danger of using kerosene; and of twenty other things that the host, of whose hospitality he was partaking, did not and could not possess. Yet he was neither boastful nor ill-tempered, and gave no occasion for offense in anything he said.

But, when he rose to depart, neither Mr. Norris nor his wife felt any regret to have him go so early, nor did they urge him to come again. They felt sad and discontented. The little home in which they had taken such genuine comfort now looked shabby and mean. The small rooms seemed more cramped

than ever, and they felt ashamed of the poverty which prevented their living as Mr. Ard and his friends lived.

A few days passed, and the cloud of discontent which had settled upon the family was still heavy, when, one evening, a visitor, Mr. Andrews, called just as they were about to sit down to supper.

Mr. Norris invited him to the table; and Mrs. Norris began to apologize for the homely fare, wishing it were better.

"No apologies are necessary, my dear madam," said the gentleman, as he threw off his coat and seated himself at the table. "I walked out from the city, and have acquired the sharpest kind of an appetite. I feel as if I could relish any and everything."

"We live such a terrible distance from town," said Mrs. Norris, "it is a wonder to me that our friends ever find us."

"Why, I think your home most delightfully situated!" exclaimed Mr. Andrews, who was even wealthier than Mr. Ard, and lived in far greater style. "I drove past here one day last summer, and remember thinking how like a bower of beauty this cottage looked, almost covered with climbing roses, and surrounded by shrubs. And you couldn't have found a healthier spot anywhere. Your children show the effect of the pure air they breathe. It is a shame to shut children up in the city, where they have no chance to play out doors."

"They certainly enjoy the garden and lawn," said Mrs. Norris, beginning to feel in a little better spirits. "I never knew how to amuse them when we lived in the city."

"Property out here is rising in value every day," continued Mr. Andrews, who dealt largely in real estate. "You'd better lay your hands on all the land you can, Norris. You may realize a fortune out of these few acres in ten years' time."

It was now Mr. Norris's turn to look pleased. He began to think he had made a profitable investment, after all, in buying the place.

Mr. Andrews continued to talk in the same strain all the evening; and when he at length rose to go, both Mr. and Mrs. Norris urged him strongly to come again. When he had gone, the husband and wife felt satisfied with themselves and their home. They forgot their poverty and many discomforts, and felt thankful to Heaven for the many blessings they enjoyed.

Both Mr. Ard and Mr. Andrews were sincere in what they said; but you see there are two ways of looking at everything, and always a bright and a dark side. We can make ourselves contented with our lot by viewing it always from the bright side, or we can become very much discontented by comparing it with that of our richer neighbor. It lies with us to choose.—*Selected.*

ONE Sunday morning Dr. Parker preached his One-minute Sermon in the City Temple to nursemaids. He said: "The pulpit is nothing if it is not humane. We should not look for humanity in merely heroic instances; we should look for it rather in little, detailed, almost insignificant, and domestic instances. I would say, for example, that there is a great deal of inhumanity amongst nursemaids, and to them I will preach my One-minute Sermon. What I see of you in connection with your perambulators, I do not always like. You sometimes neglect the baby shamefully. Whilst you are reading rubbish or talking gossip, the baby is in danger of a sunstroke, or is shivering with cold, or is on the verge of apoplexy. Be tender hearted, be considerate, be faithful to your duty. I gladly commend the good amongst you, and I sternly denounce the bad for the sake of the baby."

Useful and Curious.

THE chief religions of the world may be classified according to the number of adherents as follows: Christianity, 450,000,000; Confucianism, 390,000,000; Hindooism, 190,000,000; Mohammedanism, 18,000,000; Fetichism, 150,000,000; Buddhism, 100,000,000; spirit worship, 50,000,000; Shintoism, 22,000,000; Jews, 8,000,000; Parsees, 1,000,000. Total, 1,449,000,000.—*Missionary Review.*

JARRAH WOOD.

THE new *Kew Bulletin* contains an interesting section on the properties and uses of the jarrah wood, a species of eucalyptus native to Western Australia. The main difficulties in connection with its use in England are the cost of freight for such heavy timber from Australia, and its intense hardness, which makes it difficult for ordinary English carpenters' tools to work it. The tree which produces it grows generally to a height of 100 feet and sometimes 150 feet. It is found only in Western Australia, extending over the greater portion of the country from the Moore River to King George's Sound, forming mainly the forests of these tracts. According to Baron Mueller, when selected from hilly localities, cut while the sap is least active, and subsequently carefully dried, it proves impervious to the borings of insects. Vessels constructed solely of it have, after twenty-five years' constant service, remained perfectly sound, although not coppered. It has been tried at three places in the Suez Canal, and, after having been down seven years, the trial samples were taken up in order that a report on their condition might be sent to Paris. From certain correspondence between Kew and some London vestries, it appears that jarrah has lately been used by the Chelsea Vestry for paving the King's Road, and by the Lambeth Vestry in the Westminster Bridge Road.

HOW GLASS IS MADE.

ALL kinds of glass are made by melting together, at a very high temperature, essentially the same ingredients; namely, some sort of rock-crystal, flint or quartz—called in chemistry silicic acid—generally in the shape of fine white sand; soda or potash; some earthy basic substance, such as lime or red lead; and broken fragments of the special kind of glass to be made, called "cullet."

In making flint glass, which is the kind used in the manufacture of fine table ware and for cutting and engraving, the greatest care is taken in the selection and mixing of the ingredients. Upon the purity of these depends the transparency, colorlessness, and brilliancy which constitute the chief value of the product.

When the ingredients are mixed in the proper proportions, they are placed in melting pots, or crucibles. These are made from the finest fire-clay. The clay is first ground into a fine powder. To this enough water is added to make a mass as thick as putty. This is worked until it is perfectly smooth, and then formed into long rolls. With these the crucible is built up, layer upon layer, in a solid, compact body, great care being taken to keep it free from air cavities; for should the least cavity be left, the crucible will break when heat is applied.

The crucible is then allowed to become thoroughly dry; and this takes many months. A few days before it is needed, it is subjected to a gradually increasing heat, until it reaches almost the temperature of the working furnace.

As soon as all the crucibles in the furnace have been filled, the heat is forced. As the mass begins to melt, it settles down and occupies a much smaller space in the crucible. Then a second and generally

a third quantity is added, to make the crucible as full as possible at the close of the melting. As the mass melts, a scum gradually rises to the surface; and when the fusion is complete, this is carefully taken off by means of a perforated scoop.

The heat of the furnace is then forced to the most intense degree, in order to render the mass as fluid as possible and to expel all gaseous bubbles. This latter process is called "fining," or "refining." It requires a temperature of between ten thousand and twelve thousand degrees, or from fifty to sixty times the heat required to boil water. As soon as the refining is fully accomplished, the heat is reduced considerably, so that the glass may be brought to a consistency that will admit of its being worked.

It is generally about twenty-four hours from the time the crucibles are filled before the glass is ready for working. As soon as it is in a workable condition, the crucibles are opened, and the glass blower takes his blowing-tube—an iron tube about four feet long, small at one end and enlarged to a diameter of about an inch and a half at the other. He heats the large end, and then gathers with it in the crucible, by turning it gently around, a quantity of glass sufficient to form the article he desires to make. He then rolls his "gathering" on the marver—an iron plate placed near the furnace—until it becomes of a regular shape.

Now, placing the end of the blowing tube in his mouth and blowing strongly through it, he expands the red-hot mass into a hollow, pear-shaped bulb. This is then heated at one of the openings of the furnace, the tube being constantly and rapidly turned to prevent the bulb from falling to one side. If necessary, it is then blown larger, and the reheating and blowing repeated until the bulb is expanded to the proper size. The blower now fashions the glass into the required shape. This is done by means of a few very simple tools. When the article is finished, it is carried to the annealing oven.

The annealing or tempering oven for this kind of glass is usually a long arched furnace, with several openings at each end, between which narrow lines of rails are laid. Small four-wheeled flat cars run on these rails. The newly blown pieces of glass are placed on these cars, which are gradually moved forward into the furnace, which is hottest at about the middle. By the time the car reaches the farther end of the furnace, its load has been gradually heated and gradually cooled. Annealing is necessary because the surface would otherwise crystallize before the inner part had an opportunity to cool; and when this latter portion did cool, the contraction would rupture the glass.

After passing through the annealing furnace, the articles are taken away to be finished. If there is to be no ornamentation in the way of cutting or engraving, the edges are ground down, and the punty marks removed by applying them to a sandstone wheel which is kept wet with water.

The sparkle and brilliancy of glass is very much increased by a process of grinding and polishing, technically called "glass-cutting." A great variety of patterns is used in cut glassware, but all are worked out in essentially the same manner. A glass-cutting machine consists of a wheel—in large factories usually several feet in diameter—generally made of wrought iron and turned by some motive power. Over this wheel is suspended a reservoir containing a mixture of fine sand and water, which drops slowly on the revolving wheel. The glass, after the design has been drawn upon it, is applied to this wheel. The sand cuts away the glass, and thus the pattern is cut out.

When the cutting is completed, the whole article is polished. It is first applied to a wooden wheel supplied with emery, which grinds the glass perfectly smooth, and then to a wheel supplied with putty powder, which produces a brilliant polish.—*J. O. Davis.*

Bible Echo and Signs of the Times.

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

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A LIVING SACRIFICE.

WE discern in the living sacrifices of the old dispensation a representation of the true offering for the sins of the world. The lamb without blemish, in its peaceful innocence, was highly figurative of the Lamb of God, whom the apostle compares to "a lamb without blemish and without spot." And Isaiah forcibly reminds us of the aptness of the type in these words, so expressive of the character of Christ: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7. The purity, innocence, meekness, and peace, of which the lamb is the chosen symbol, met their fullest expression in the character and experience of our Lord. And the unoffending creature, bleeding at the altar of sacrifice, pouring out its life in symbolic offering for the sins of man, carries the mind with vivid impressions to Calvary, where the price of our redemption was paid in the precious blood of Christ. A living sacrifice, voluntarily he laid down his life to save his people.

But it was not from the moment of his condemnation before Pilate that the sacrifice was made. That sacrifice was provided when in the counsels of God he gave his only begotten Son; and the Son willingly took upon himself the dreadful burden of human guilt, and devoted himself to the work of saving mankind. To this work he consecrated all. His glory with the Father in heaven, his comfort and his life, were paid into the account. From his seat at "God's right hand" on the throne of the universe, he became a servant and minister of the poor and lowly. The sacrifice of Christ extends over the period of his ministration in heaven and his humiliation on earth. It includes all his unselfish love has done, is doing, and will yet do for those who believe on him. And this conception of Christ's sacrifice is the only adequate one. It is beyond our measuring—it is high, we cannot attain to it; but as far as we can comprehend it, we shall be able to know what is meant by a "living sacrifice."

The types and ceremonies of the shadowy dispensation represent not only the gracious work of our divine Redeemer, but each follower of Jesus will be a living manifestation of the substances which cast those shadows. The types which met their fulfillment in the Lamb of Calvary will have their spiritual counterpart in every true disciple. God requires of each one a perfect offering, without spot or blemish. Said the apostle Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. To do this we must not wait till the day of our death, and then commend our dead bodies unto God. He requires *living* sacrifices; that is, the sacrifice of our living faculties and powers. These are to be presented "holy" and "acceptable" unto him.

To make such an offering will involve many things that men are apt to regard as peculiarly their own. No man can offer himself (his body) to God as a holy gift, while his body is controlled by unholy passions or appetite, or while

it is the servant of unclean and degrading habits. In order to offer such a gift as is required, every action and every impulse must be free from sin; every habit must be controlled for his glory. Impurity of flesh and spirit must be put away. Yet men boast of their freedom to follow their own inclinations in the gratification of appetite and the formation of habits. They will eat and drink what and as they please. They defile their bodies, which are designed to be the temples of the Holy Ghost, and will not brook restraint. Strong drink and tobacco, perhaps, befoul the breath and benumb the sensibilities, and at the same time the body is presented as an offering at God's altar. Men and women who do not control their tongues nor curb their tempers, fondly talk of their love for God, while they serve the devil and reproach the name they profess to revere. The passions of avarice, covetousness, gluttony, and other "fleshly lusts which war against the soul," are not subdued in the hearts of many who profess Christ.

Such are not making a living, holy sacrifice to God. They present, at best, but a lame offering. They are not doing that which is but their reasonable service. But this question is of such vital importance that we should not simply consider its application to those of the third person; let us bring it two degrees nearer home. Have we presented such a sacrifice? "The mercies of God" should constrain us with as much power as any of our fellow-men. Our bodies must be subdued; our thoughts most be brought to the obedience of Christ; our desires must become pure, and our purposes holy, and our practices right, before we can render to God that which is just and reasonable.

LEARNING GONE MAD.

THE fantastic shapes into which Scripture meaning is put by different writers and speakers would be ludicrous if it were not attended with such serious considerations. And in no part of the Bible does the erratic and whimsical mind so delight to roam about as in the prophecies. The prophecies are some of them involved and somewhat obscure, requiring, for their interpretation, careful study and comparison of scripture with scripture, and scripture with history. But other lines of prophecy are by the sacred writers rendered as plain as the light of day. Not only the vision is given, but the interpretation thereof is made clear and unmistakable.

Of this class is the second chapter of Daniel, where we have the great image, composed of four sections, described by the prophet. The declaration is made straight and unequivocal that the head of gold represented the kingdom of Babylon, at the head of which king Nebuchadnezzar stood. The breast and arms of silver represented the kingdom which succeeded Babylon. We will give the words of inspiration: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise." Dan. 2:37-40. When we say, therefore, that this image typified the kingdoms of Babylon, Medo-Persia, Grecia, and Rome, we are simply telling

an evident truth, so plain and simple that the religious world long since adopted it, and it is not even open to question. But it is reserved for Sydney to produce in one of its learned professors the man who has stepped right over the bounds of staid, sober, common sense into the delightful regions of intellectual *phantasy magality*, so to speak, as it were, and lighted upon a hobby which pleases him mightily, and even tickles the fancy of one of our religious exchanges. An outline sketch of this mental creature will suffice, and we take it from the printed report of the discourse:—

"Read by the light of the twenty five centuries which have elapsed, this revelation and prophecy stands resplendent with past fulfillment, and, like a beacon, casts its guiding light far into the future. Regarding the kingdoms and their destiny of which it speaks, we cannot be mistaken, so definite is the text. The first kingdom (the golden head of the image) represents the undivided authority of the king by divine right. A nominal remnant of this power survives in the first estate of the realm—the crown or its representative. The second kingdom (the silver) represents the aristocracy, who long held sway over king and people alike. A nominal remnant of this power still survives in the second estate of the realm—the upper house of Parliament. The third kingdom (the brass) represents the so-called government of the people, whose mixed nature is indicated by this alloy of copper and zinc. This kingdom, it was said, should bear rule over all the earth, and there are few civilized nations which have not long since adopted it as a form of government. It constitutes the third estate of the realm—the lower house of Parliament. . . . The fourth kingdom (the iron) is the public press, which forms the fourth estate of the realm. This kingdom, it was said, should be strong as iron, and should break in pieces and subdue all things. But the time must come when it will be seen that the strength of a nation rests with the individuals composing it, and not with property, is in fact spiritual, moral, and physical, not material. When that is acknowledged, every father shall have the right of voting for his minor sons, and every mother for her minor daughters; and the mere possession of a number of plots of 'miry clay' shall count for nothing. Thus shall the God of heaven set up his kingdom; for the children are of God, and the number of his gifts shall be the only count in the government of a nation. And the voice of the children through their parents may be trusted to put an end to all strife and want. As for those who by this means would lose prestige, it has been decreed that only the fittest survive. Present and past kingdoms or powers must disappear, and will never be missed. But in their place shall appear a kingdom which shall stand forever,—the kingdom which centres in the cradle. Upon that throne shall sit little kings and queens, wielding the sceptre of love, and their united kingdom is a mountain that fills the whole earth."

There, now turn to your Bibles, read what Daniel says, and look on this picture, then on that. Of people who have a relish for such stuff, and for it set aside the plain statements of the Bible, it must be true that they choose darkness rather than light. We have often heard an ill-natured, unsubdued infant styled the ruler of the house; but we have never before imagined it to be within the wildest range of the imagination to suppose that inspiration referred to the young tyrants who rule their mothers, under the figure of the stone cut out without hands. What next?

LESSONS FROM THE PAST.

THE CALLING OF FOUR OF THE DISCIPLES.

S. N. H.

THE Saviour was at the seaside when he called certain of the disciples to the ministry. There were at least four of them that were fishers, and they possessed as many as two boats. Zebedee, the father of James and John, and his two sons

were in one boat with their hired servants at the time. Mark 1:16-20. Simon and Andrew had another boat; but it would appear that these five were in partnership. Luke 5:10. It might therefore be said that they were carrying on an extensive business. On this particular occasion, they were washing their nets, having toiled all night and caught nothing. How many nets they had, the Scriptures do not inform us, any more than the number of boats; but not only were they washing their nets, but they were mending them. Luke 5:2; Mark 1:19.

The Saviour had entered into Simon's boat, and had prayed him that he would thrust out a little from the land. And he sat down and taught the people from the ship. Luke 5:3. "Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught." Verse 4. Jesus well knew that they had toiled all night, and had caught nothing; but now Christ was on board the ship. He for the time formed one of the company. So after he had taught the people, he said to Peter, "Let down your nets." Whether Peter had more than one net in the boat or not the record does not state; but he was told, "Let down your nets." If he did not have more than one, the request of Christ would simply mean that the others should come and join him in this move. If he had them himself, then he should have let down more than one net. Peter was evidently doubtful as to whether it would be a successful venture, even after the Saviour had told him to let down the nets. He might have reasoned: It is of no use. You are a wonderful teacher; but what do you know about fishing, living out in the hill country of Judea? He replied, "Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." Verse 5.

But the Saviour knew more about fishing than Peter was aware of. Peter did not reason who the person was that he had in his ship, and who it was that told him, "Let down your nets." Could he have fully realized who it was that spoke to him, there would have been more than one net let down on that occasion. We read that "when they had this done, they inclosed a great multitude of fishes; and their net brake." Verse 6. Peter soon saw that there was more than one net needed. "And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart, from me; for I am a sinful man, O Lord." Verses 7, 8. This opened the eyes of them all; for of Peter it is said that "he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him." Verses 9-11. The boats and the fish that he had caught were left in the hands of Zebedee, the father of James and John, with his hired servants. Mark 1:20. It was under such circumstances that these disciples were called to the public ministry.

Do we ever see any such draughts of souls in Peter's ministry? Did this impetuous disciple ever let down the gospel net, and find there was a wonderful draught, indicating that there was a significance in this act of Peter's on this occasion? After three years and a half with the Saviour, being often sharply reprov'd; after he had denied the Lord, and had been gently reprov'd by the Lord at the seaside after his resurrection;

and after ten days had been spent in self-examination and prayer, Peter preached a simple sermon, containing a short and quite conclusive argument, on the day of Pentecost; and the Lord poured out his Spirit, and three thousand souls were converted. Was there not something in the miraculous draught of fishes at the call of Peter and these other disciples that indicated the work of Peter in the gospel ministry? We cannot but think that the Lord had something of this kind in view.

Is this all the Lord would have us learn from this miracle, and is there no lesson that we can draw from it? Is there not before us the closing work of the gospel, represented by the outpouring of the Spirit of God on this occasion? The outpouring of the Spirit of God on the day of Pentecost was the former rain moderately; but the latter rain will come down in a more copious shower when the way is prepared. The seed must first be sown. Our minds must not only take in the fact of what God is about to do, but we should so understand the nature of the work that we can sustain the proper relation to the message, and then we shall see what we have longed to see for so many years. There is before us a work to be performed that will be accomplished by the Spirit of God.

We have schools, publishing houses, organizations, etc.; but there is certainly one thing that we need, and that is the Spirit of God to work with our efforts. We need more of the power that the early disciples had. May it not be possible that we have somewhat the same lack that they had? The Saviour could not give them all the information that he would have been glad to while he was with them. Their preconceived ideas that Christ would set up a kingdom on earth seemed to prevent it. They could not bear it, and even after his resurrection they were not able. Is not the preaching of the truth in the foreign countries, and the sending of men to the islands of the sea, too much for our limited ideas to grasp? Let us hold fast and go forward, and we shall yet see the going forth of the Lord, prepared as the morning. Let us remember that the earth is to be lighted with the glory of the truth for this time.

JAPAN AND ITS PEOPLE.

S. N. H.

"ACCORDING to ancient tradition, the ruler of Japan, the Mikado, descends in a direct line from the sun goddess, Amaterasu, whose parents were the divine Isanagi and Isanami. As they appeared one day upon the bridge of heaven, resting on the clouds, in order to watch the sea raging in the depths beneath, Isanagi let the end of his richly ornamented lance fall into it, upon which it straightway parted. The drops falling from the lance became islands, and the first to arise out of the waves was Awaji, upon which the divine pair settled as Adam and Eve. Seven other islands arose from the same creative act, and bore henceforth, together with Awaji, the name Oyashima, *i. e.*, the great eight islands."

The early history of Japan is far different from that of Egypt, Africa, or even India. One of the first nations of any note of which we read in the Scriptures is Egypt. Abraham, Isaac, and Jacob sojourned there, and God's chosen people dwelt there for more than two hundred years. It was the asylum of the Saviour, and it is often mentioned in the Scriptures. India also is early mentioned in the Scriptures. See Esther 1:1; 8:9. There is much testimony to show that it was a land of note in the days of Abraham. And it is not altogether improbable that when

the Lord defeated the impious act of building a tower to heaven by confounding the language of the people, "and from thence did the Lord scatter them abroad upon the face of all the earth," that the first inhabitants went to what was afterwards known as India.

But not so with Japan. While it may be true that Japan was settled even in the days of Abraham, as some writers claim, yet its earliest history is involved in obscurity; and even after we have some evidence of its existence, and the veil has been somewhat lifted, there is an absence of reliable evidence whereby we may separate the truth from tradition, in which its history is wrapped, and which has been handed down for many centuries. That it was a heathen nation, and that the people were worshippers of the sun, are the first reliable facts we have; although there are things in their faith that lead us to believe that the inhabitants, either before or after they settled here, had some knowledge of the true and living God, and of Adam and Eve, the first pair.

The Chinese reckoning was employed in Japan until 1872. It was introduced by a Buddhist priest from Kudara in 602 A. D. This mode of reckoning was by cycles of sixty years, of which the forty-fourth ended in the third year A. D. and the seventy-fifth in 1803. These were divided up into divisions of five series of twelve years each, and into six of ten years each. They were named after the animals of the Chinese zodiac,—the rat, ox, tiger, hare, dragon, serpent, horse, goat, ape, cock, dog, boar; in Japanese, Ne, Ushi, Tora, Usaga, Tataga, Tatsu, Mi, Mma, Pitsuji, Saru, Tora, Inu, *i.* The years of the ten elements are named after the five elements of the Chinese,—wood, fire, earth, metal, and water; in Japanese, ki, hi, tsuchi, kane, and midzu, each of which is reckoned twice over by the Chinese as male and female principles, Ya and Me; by the Japanese as ye (*ani*) and to (*ototo*), *i. e.*, elder and younger brother. Each year bears the name of an animal in one of the series, and of an element in the other.

The conquest of Corea, which lies on the border of China, became the connecting link between China and Japan. Their knowledge of civilization came over this bridge, and all information of a practical nature that related to civilization and learning for hundreds of years was received from China. Upon this point a German writer says: "The stream of civilization flowed by way of Corea into the Land of the Sunrise. Chinese political institutions and jurisprudence, Chinese writing and literature, Chinese ethics and medicine, Chinese arts and industries, chiefly found their way into Japan, and here met with a favorable reception. The vehicle of this popular civilization is Buddhism, much more than the influential philosophy of the Chinese sages." The popular religion of the Japanese is Buddhism, and they borrowed it from China. It became the religion of the empire. Although the Shinto religion has a strong hold on the royal family, the mighty tree of Buddhism, whose roots were in India, and its rise in Ceylon, spread its branches in the sixth century over Japan. Under its branches it bore the same fruit that had blossomed and ripened in China. The external refinement of the Japanese was now refined to a certain extent in the inner life by a religion that tended to break down caste and implant in man religious principles. Buddhism has three main features: 1. Socially it teaches the depreciation of caste and property. For this reason we do not find caste in Japan. 2. Dogmatically it is a system of atheism, which deifies man and moral ideas. Consequently it labors to save men by their own works of right-

eousness without a knowledge of Christ as a Saviour. 3. Morally it teaches the vanity and instability of all earthly good, the migration of souls, and their final absorption in Nirvana.

HOW RIGHTEOUSNESS IS OBTAINED.

E. J. W.

"BUT now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:21-31.

After reading the above, read thoughtfully the preceding verses of the chapter, in order that the connection may be kept. Remember that the main point already made in the chapter is that all men, both Jews and Gentiles, have sinned in the sight of God; all are amenable to the law of God, and all are condemned by it; and therefore it is impossible for any to be justified by it. It cannot declare those righteous who have broken it, and its requirements are so pure and lofty that no fallen man has strength to fulfill them. Therefore no man can obtain any righteousness by the law; and yet without holiness—perfect conformity to the law—no man can see the Lord. Heb. 12:14. But some will see the Lord (see Rev. 22:3, 4), therefore they must get holiness in some other way than by the law. How this can be is the problem, since the law is the complete and perfect expression of the righteousness of God. The scripture at the head of this article solves the problem. Let us note it carefully.

"But now the righteousness of God without the law is manifested." Ah! that gives hope. But hold! are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have it at all. But don't be alarmed; for remember that this righteousness which we are to get without, or apart from, the law, is "the righteousness of God." Why, that is just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in his law. We are going to have this righteousness which the law requires, yet not out of the law. Where and how we are to get it, we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now, where is it to be obtained?

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And so we have the strongest

evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, he spoke the law with his own voice. He spoke it "as one having authority," "for in him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountain-head. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?—By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord." Some one says that it doesn't seem possible that we could get righteousness in this way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which he can, consistently with his justice, count us righteous, he has a right to. Who shall say that he may not do what he will with his own?

"God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. In giving his only begotten Son for the world, it was the same as though he gave himself; he did give himself. And since the Just died for the unjust (1 Peter 3:18), God can be just and count as righteous the one who will have faith in Jesus.

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." The term "law" as used in this verse has no reference to a code, or to any set rules laid down. It must be considered rather as having the sense of "principle." We are justified, not on the principle of works, but on the principle of faith. "Therefore we conclude that a man is justified by faith without the deeds of the law." No other conclusion can be arrived at from what has gone before. By the deeds of the law there can no flesh be justified; for all have sinned, and those who obtain righteousness obtain it freely as a gift, through the graciousness of God. This excludes boasting. No one can boast of what he has done; for he has done nothing of which a good man would boast. The only things that he has done are deeds of wickedness, in which the heathen boast. Only good deeds are worthy to be boasted of; but the goodness that we have is given us by the Lord, and so we cannot boast of that. As Paul says elsewhere: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7. There is no chance for boasting except in the cross of our Lord Jesus Christ.

Note also that the righteousness by faith of Jesus Christ is "unto all and upon all them that believe." On the word rendered "unto," Prof. James R. Boise has this excellent note: "Not simply *unto*, in the sense to, towards, up to, as the word is commonly understood; but *into* (in the strict and usual sense of *eis*), entering into the heart, into the inner being of *all those who have faith*." This is exactly in accordance with God's promise in the covenant: "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33. The righteousness that comes by faith is not superficial; it is actual; it is made a part of the individual.

And let no one lose sight of the grand fact that not for a moment can anybody escape from the

law. The law is ever present. The gospel does not absolve from obligation to it; on the contrary, the gospel emphasizes our obligation, in that it exists for the sole purpose of bringing us into a state of perfect obedience to the law. The man who imagines that faith leads away from the law, does not know what faith is, nor what it is for. Faith can be exercised only toward Christ, who is its author and finisher. He alone has been set forth as the object of faith. But he has been set forth only "that we might be made the righteousness of God in him." 2 Cor. 5:21. Says Paul again: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. The antinomian is not the man who has genuine faith in Christ. He cannot be; for if he has Christ, he must have the law, for Christ is the embodiment of the law.

"LOVERS OF PLEASURES MORE THAN LOVERS OF GOD."

In no part of this world are the words of Paul, descriptive of the last days, more completely fulfilled than here in Australia. Especially so when we consider the qualifying clause added by the apostle, "Having a form of godliness, but denying the power thereof." We claim to be a Christian people, an enlightened nation, acknowledging the principles of Godliness. But the passion for amusements is strong, and on every opportunity breaks forth in lusty power. With the nightly amusements, weekly half-holidays, annual carnivals set thickly in the warm season, the public propensity finds ample room for gratification.

Were these festivals of frolic confined to innocent amusements and sports, there would not be the cause to deplore them that now exists. But they tend to more ungodliness. The natural mind soon wearies of innocence. The condiment of sin is craved by the carnal appetite; this gives a relish to exciting games, so that betting and gambling become very soon the concomitants of the strife for applause. Horse-racing, footballing, and the whole list of sports soon become enveloped in a cloud of sin and evil associations which involves all who are in any way connected with them.

Although the professed Christian does not wager his money, his presence gives countenance to all the evils with which these sensual pleasures are associated. We are glad that many Christian people are arousing to a sense of these things, and that efforts are being made to detract from the throngs which are now bent toward the degrading circumstances of the gaming field.

The admonition of the apostle which follows the words placed at the head of this article, is this: "From such turn away." And this is the true course for those who wish to keep themselves "unspotted from the world" to pursue. There are pleasures and recreations which do not bear the taint of sin. And when relaxations are expedient, we may seek for such, and in choosing avoid those scenes where Satan triumphs.

Whether the laudable efforts now being made will succeed in perceptibly checking the tide of evil in our colonies or not, it is certain that each one who professes the name of Christ may choose as for himself and his house. We need not go with the multitude to do evil. It is the privilege of each one to hold himself aloof from the sinful practices in vogue about him, no matter how universal and powerful evil influences may become. And it is a duty which every man owes to himself and to others, as well as to God, to exert his influence in behalf of right, though his influence may seem small.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 7.—November 15, 1890.

AI AND ACHAN.

1. After the fall of Jericho, what city next claimed the attention of the Israelites? Josh. 7 : 2.
2. What advice was given by the men sent up to view it? Verse 3.
3. Accordingly, how many men were sent to take the city? Verse 4.
4. What was indicated by this action?
5. What was the result of the expedition? Josh. 7 : 4, 5.
6. What did Joshua and the elders do? Verse 6.
7. What did Joshua say? Verses 7-9.
8. What did the Lord say to him? Verse 10.
9. What did he say was the reason that Israel had been put to flight? Verses 11, 12. See note.
10. What had the Lord said would be the conditions of the supremacy of Israel over the nations? Deut. 11 : 22-25.
11. Before they could stand before their enemies, what must be done? Josh. 7 : 13.
12. What course was to be pursued to detect the sin? Verses 14, 15.
13. As the result, who was taken? Verses 16-18.
14. In response to Joshua's adjuration, what did Achan confess? Verses 19-21.
15. Where were the stolen articles found? Verses 21-23.
16. To what place did they bring Achan and all that belonged to him? Verse 24.
17. What punishment was inflicted? Verse 25.
18. What can you say as to the destruction of his sons and daughters? See note.
19. How do you know that they did not share his fate unless they were guilty with him? Deut. 24:16.
20. When Israel had put away the accursed thing, how did the Lord regard them? Josh. 7 : 26.
21. Why did wrath come upon all Israel because of one man's transgression? See 1 Cor. 5 : 1-6, especially verse 6.
22. What scripture is illustrated by this event? Eccl. 9 : 18.

NOTES.

The course of Israel in supposing that only a few men would be sufficient to capture Ai, shows that they expected to take it simply by force of arms, and that they were not depending on the help of the Lord. It did not matter if Ai was a very small city compared with Jericho, there was as much reason for taking a large force of men to capture it as there was at Jericho. Since the Lord threw down the walls, Jericho could have been taken with a few men as well as with the thousands who surrounded it. The Lord could have delivered Ai into the hands of the three thousand Israelites who went up to take it, as easily as into the hands of tens of thousands, since it is nothing with him to help "whether with many, or with them that have no power" (2 Chron. 14 : 11); but the Lord had not told them to take only a few men, and their doing so showed that they thought themselves fully able to help themselves. Perhaps they had become unduly elated and vainglorious over the wonderful victory at Jericho, and had insensibly come to think that the victory was due to their own might. It often happens that the Christian's greatest danger is just after he has had a signal blessing, or gained a great victory through faith in Christ. In the joy that necessarily follows, Satan will always attempt so insinuate some self-gratulation; and before the man knows it, his thankfulness to God has degenerated into self-complacency, and then he falls an easy prey to some comparatively small temptation. Thousands of Christians can tell by sad experience the necessity of the injunction, "Let him that thinketh he standeth take heed lest he fall."

It is impossible to tell from the reading of Josh. 7 : 24, 25 whether Achan's family shared his fate or not. Verse 25 says, "And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." It is certain that if they were not

sharers with him in his crime, they were not involved in the punishment; for God had already given this law to Israel: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deut. 24 : 16. And long after this we find the rule obeyed by Amaziah. See 2 Kings 14 : 1-6. So no one need speculate concerning the fate of Achan's family, nor, imagining that they also suffered death, vainly charge injustice upon the Lord; for whatever occurred, we may rest assured that the Judge of all the earth did right.

Lesson 8.—November 22, 1890.

AI AND ACHAN.—(Concluded.)

1. Relate the circumstances of the defeat of the Israelites at Ai.
2. What was the cause of it?
3. How was the cause removed?
4. How could it be said that Achan, in taking spoil from the ruin of Jericho, took of the accursed thing? Josh. 6 : 17. See margin.
5. What instruction had previously been given concerning a city that was accursed, or *devoted*, because of its wickedness? Deut. 13 : 12-17.
6. When a thing was devoted to the Lord, what was to be done with it? Lev. 27 : 28, 29.
7. Cite an instance where this was done. Num. 21 : 1-3.
8. What is the meaning of the word "Hornah"? Num. 21 : 3, margin.
9. What connection has it with the word "devoted"? *Ans.* It is the feminine form of the word which is rendered "devoted" in the texts already cited.
10. If a devoted thing was not of a nature to be utterly destroyed, what was to be done with it? Lev. 27 : 21, 28; Josh. 6 : 19.
11. Then of what sin was Achan actually guilty? *Ans.* Of robbing God and his sanctuary.
12. Who in later times were punished for a like offense? Acts 4 : 34-37; 5 : 1-10.
13. What may we learn from these instances? *Ans.* That, wicked as are lying and stealing, these offenses are greatly aggravated when committed directly against God, by taking what belongs to him alone.
14. How may a man now rob God? Mal. 3 : 8.
15. What is covetousness? Col. 3 : 5.

AI.

The capture of Ai forms one of the romantic episodes in Jewish history. The first assault was unsuccessful, and the little army was driven back in confusion. Josh. 7 : 4, 5. The second was more skilfully planned, and had the sanction of the God of battles. Northwest of Ai, between it and Bethel, is a little rocky glen; and in this, during the night, five thousand chosen Israelites were placed in ambush. Josh. 8 : 9, 12. Joshua and the main body took up a position on the commanding ridge north of the city, separated from it by a deep valley. Verse 11. In the morning, before it was yet light, he advanced into the valley, as if to attack the fortifications in front. Verse 13. The first dawn revealed him to the watchful foe, who immediately, leaving Ai in force, charged impetuously down the hill. Verse 14. The Israelites gave way "as if they were beaten, and fled by the way of the wilderness,"—down the wild mountain defiles towards Jericho. Verse 15. It was a feint, and it succeeded. The whole population of the city rushed out in pursuit. Verse 16. Just then, in obedience to the command of God, and, doubtless, in accordance with a preconcerted signal, Joshua, standing on some prominent rock or cliff, "stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand, and they entered into the city, and hastened, and set the city on fire. And when the men of Ai looked behind them, they

saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way." Verses 19, 20. They were completely paralyzed. All were put to the sword, and Ai was razed to the ground.

Some centuries later, Ai appears to have been rebuilt; but it is now, and has been for a thousand years, a desolate ruin.—*J. L. Porter.*

1 CORINTHIANS 3.

A. G. DANIELLS.

I should be glad if you could throw any light on the 3rd chapter of 2nd Corinthians, more especially the 7th verse taken in conjunction with verse 11. The application of these passages seems to be that the law written in stone was done away. Is this a fair construction to put upon these passages?

T. W.

In this chapter the apostle presents the glory of the administration of law, under both the old and the new covenant. He contrasts the glory of the ministration during the Mosaic and Christian dispensations, and shows the superiority of the latter.

In verse 6 he states that he is the minister of the new testament, or covenant. This covenant was instituted by the Saviour on the night of his betrayal. Matt. 26 : 26-30. The old covenant was established at Sinai, when Israel came out of Egypt. Ex. 19 : 3-8. The old covenant covered the Mosaic dispensation, which reached from Moses to Christ. The new covenant covers the Christian dispensation, which continues from the cross to the second coming of Christ.

In the 7th verse Paul speaks of the glory of the ministration during the Mosaic dispensation. So great was the glory imparted to Moses, a minister of that dispensation, that the people could not steadfastly look upon his countenance. He was obliged to veil his face. But the apostle proceeds to state that the ministration of the Spirit in the new dispensation so far excels the glory of the old that it can scarcely be considered glorious. Verses 8-11.

The Mosaic dispensation was typical, or shadowy. Its ministration was made up of ceremonies which pointed forward to Christ. They were "figures for the time then present, and stood only in meats and drinks, and divers washings and carnal ordinances imposed on them until the time of reformation." Yet the administration of these ceremonies was glorious; for they vindicated the justice of God's holy law, and pointed to the means whereby the transgressor could be justified.

But in the new dispensation, Christ has come; his blood has been shed for the remission of sins; the shadow has met the substance, and the ceremonies have ceased. This is the dispensation of the Spirit, and it excels the former dispensation as much as Christ excels the types which pointed to him.

The 7th and 11th verses do not prove the abolition of the ten commandments. "Ministration" signifies a work or service performed. The expression "Ministration of death" refers to the infliction or execution of death. How, it may be asked, could such a service be written on stone? Such a thing is impossible. The apostle here uses "a figure of speech by which the cause is put for the effect," as in the expression, "There is death in the pot." 2 Kings 4 : 40.

The ten commandments were written and engraven on stones. Their violation brought death, and during the Mosaic dispensation the death penalty was inflicted by the ministers of the sanctuary. This ministration of death vindicated the justice and glory of the law. But the Mosaic dispensation, with its ceremonies, shadows, and death penalty, has passed away, and its glory has departed. The dispensation of the Spirit, with its memorials of baptism and the Lord's supper, has taken its place. The penalty of death is reserved to the judgment, to be inflicted by the Judge of all the earth. And "if that which is done away was glorious, much more that which remaineth is glorious."

From the Field.

AUSTRALIAN CONFERENCE PROCEEDINGS.

THE third annual session of the Australian Conference of Seventh-day Adventists was held in Federal Hall, North Fitzroy, Melbourne, Oct. 12-15, 1890. The President, G. C. Tenney, in the chair. Twenty-eight delegates were present, representing the churches of Adelaide, Ballarat, Bismarck, Hobart, Melbourne, Sandhurst, and Sydney. The churches at Sydney and Sandhurst, having been fully organized, were received into the Conference. By vote, the brethren from New Zealand were invited to participate in the proceedings of this Conference.

The President, in a brief address, opened up the wants of the various fields for the coming year, and recounted the advancement made in the year just passed. Elder S. N. Haskell, with whose presence we were favored, spoke very encouragingly of the future, and felt sure that God had great blessings in store for this field. Interesting accounts were given by various laborers.

On motion, the chair appointed the various committees, as follows: On resolutions, W. D. Curtis, G. Foster, S. McCullagh; on nominations, D. Steed, H. Muckersy, J. H. Woods; on credentials and licenses, A. G. Daniells, H. Scott, E. A. Hoskins; on auditing, J. Large, R. Shannon, Wm. Tulloch, A. Totenhafner, A. Carter, E. Theobald, to act with the Executive Committee.

Many interesting remarks were made in favor of holding a camp-meeting at the beginning of the next summer, by S. N. Haskell and others.

The Committee on Resolutions submitted the following:—

WHEREAS, A goodly number of delegates are permitted to come together in this third annual session of the Australian Conference, it becomes us, first of all, to render a tribute of praise to God for his favor and loving-kindness manifested toward us; therefore—

1. *Resolved*, That we acknowledge with gratitude of heart his prospering hand in our work the past year, as manifested in the success which has attended the preaching of the Word, in the addition of believers, and the wide circulation of our printed literature.

WHEREAS, We believe the seeds of present truth must be sown beside all waters; and—

WHEREAS, The canvassing work is one of the best means by which this may be accomplished; therefore—

2. *Resolved*, That we recommend our ministers everywhere to encourage suitable persons to devote their lives to this branch of the Lord's work.

3. *Resolved*, That it is the sense of this meeting that our people in these colonies should manifest their confidence in the management of the publishing interests among us, by taking stock in, and depositing money with, said company, as far as practicable.

4. *Resolved*, That we pledge ourselves to assist in carrying out any plans that may be developed by the Tract Society for the further circulation of the BIBLE ECHO.

WHEREAS, The great religio-political crisis, in which will be involved the last conflict between truth and error, is even now overshadowing these colonies; and—

WHEREAS, The Lord has assured protection to those only whose names are written in the book of life (Dan. 12:1); and

WHEREAS, We believe that the Lord would have his people prepared to do efficient work when the critical moment arrives; therefore—

5. *Resolved*, That we will, by the help of God, strive as never before to heed the injunction of the Scriptures, "Be ye holy; for I am holy," and to so separate ourselves from all sin and impurity of heart and life, that divine power may attend all our efforts; and further—

Resolved, That it is the sense of this Conference that all our ministers should, by careful study, become thoroughly acquainted with the true relation that should exist between church and state; and further—

Resolved, That we hereby ask the Conference Committee to select one or more of our ministers, and request them to make the study of this question a specialty, that they may understand it in all its phases, and thus be enabled to enter the field and do efficient work in the interests of the cause of truth whenever called upon.

WHEREAS, There has been a lack of uniformity in closing the reports presented to the Auditing Committee; therefore—

6. *Resolved*, That the annual reports of laborers in this

Conference should close with the day before that on which the Conference convenes.

Each resolution was considered separately, and adopted.

The following resolution was introduced by S. N. Haskell:—

WHEREAS, The Australian Conference presents many fields ready for the living preacher, prepared partly at least by the canvassing work; and—

WHEREAS, God is moving on the hearts of a number of young men to enter the field as preachers, and it would be a great benefit to the inexperienced laborers to connect with those of experience; therefore—

7. *Resolved*, That we recommend that some one of our young ministers be invited to go to New Zealand, and labor in that Conference until at least the rainy season; and further that at that time we cordially invite Bro. A. G. Daniells to return to this Conference, and labor with those who are entering the work, and in such a manner as the providence of God may direct.

This resolution prevailed.

The Committee on Credentials and Licenses recommended that credentials be granted to Elders G. C. Tenney, W. D. Curtis, and R. Hare; that Bro. W. L. H. Baker, S. McCullagh, and D. Steed be ordained to the work of the gospel ministry and receive credentials; that licenses be granted to G. Foster, A. Ballingall, John Bell, Jr., A. Stewart, T. W. Philips, J. H. Woods, and James Smith; and that C. J. Robertson act as ship missionary. The report was adopted.

The Committee on Nominations reported as follows: For President, G. C. Tenney; Secretary, Stephen McCullagh; Treasurer, Echo Publishing Company; Executive Committee, G. C. Tenney, W. L. H. Baker, W. Bell, W. D. Curtis, J. Smith.

A motion of thanks to the Melbourne church for their hospitality met with a hearty and unanimous support by a rising vote.

The Conference was preceded by a four-weeks' Institute, which was attended by ministers and other laborers from different parts of Australasia. This opportunity of studying the truth proved a great blessing to all. Hearts overflowing with gratitude and praise to the Lord gave expression, each morning, in the devotional meetings, to their determination to consecrate their lives to the service of God and lay all upon the altar of sacrifice.

The Conference closed on Wednesday evening, when S. N. Haskell, assisted by others, conducted an ordination service, and the three persons recommended by the Committee on Credentials and Licenses, were set apart for the gospel ministry. The discourse (Acts 13:2, 3) and solemn charge were given by Bro. Haskell. This was an occasion never to be forgotten.

G. C. TENNEY, *Pres.*

S. McCULLAGH, *Sec.*

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

THE first meeting of this Association was held Oct. 12, 1890, the President, W. L. H. Baker, in the chair. After the opening exercises, the minutes of the second annual session were read.

A brief comparative statement was presented by the President, showing the relative standing of the schools for the last quarter of 1889 and the third quarter of 1890. It was seen that during these nine months two schools, those of Parkside and Nurwood, were consolidated into one, the Adelaide, and that six new schools had been organized; namely, Broken Hill, Coblen, Mitcham, Frankston, Kangaroo Flat, and Queenscliff.

Reports of an encouraging nature were given by Sabbath-school workers. Still it was seen that not all was being done that should be. Bro. Woods spoke of the work of the recruiting committee in bringing new members into the school, and of the necessity of individual effort. It is a mistake to suppose that the officers are to bear the entire burden of the school. A. G. Daniells said that if in-

terest is shown by contributions, then there must be an interest in the schools of Australia, as the contributions compare favorably with those of older schools. S. N. Haskell referred to the large field the Sabbath-school must ere long occupy; and if the past is a criterion for the future, it is clearly demonstrated that the Sabbath-school interest must become world-wide. The importance of the Sabbath-schools contributing to the missions was abundantly shown; and that where schools had thus contributed, it has resulted in an increase in the contributions rather than a decrease, as some at first feared would be the case.

The second meeting was held Oct. 13, at 10:30 A. M. After the opening exercises and the reading of the minutes, the Committee on Nominations presented the following report: For President, W. L. H. Baker; Vice-President, J. H. Woods; Secretary, Annie Pearce; Executive Committee, W. L. H. Baker, J. H. Woods, Annie Pearce, John Large, H. Scott. The report was adopted by considering each name separately.

The Committee on Resolutions submitted the following:—

WHEREAS, We recognize that the blessing of God has attended the Sabbath-school work during the past year, (1) in the addition of six schools and in the increase of 148 members; (2) in the increase of class contributions, tithes, and donations to missions; and (3) in the spiritual blessings received during the study of the international lessons; therefore—

1. *Resolved*, That we express our gratitude to God for the success that has attended our efforts, and that these blessings be received by us only as an incentive and encouragement to greater consecration to the work.

WHEREAS, It has been demonstrated in the experience of the Association that the Sabbath-school work cannot be successfully carried on without efficient organization; therefore—

2. *Resolved*, That we request our ministers, licentiates, Bible-workers, and others to make themselves acquainted with the methods of Sabbath-school organization as given in "General Instruction in Sabbath-school Work," published in the *Sabbath-School Worker*, in order that in the formation of new schools the work of organization may be properly attended to.

WHEREAS, Most of the story books of the day are of a sentimental character, and are fraught with principles which are damaging to the mental and spiritual development of the young, and are productive of distaste for the reading of God's Word; therefore—

3. *Resolved*, That this Association recommend each school to appoint a committee to carefully revise its library; and further—

Resolved, That we request the officers of the various schools of this Association to supply their schools with suitable reading matter, and that preference be given to those books which deal with missionary work and the lives of missionaries in foreign fields, and that those be obtained which have been endorsed by the Executive Committee of the International Association.

The following resolution was submitted by the committee, which completed their report:—

WHEREAS, The schools of this Association have been privileged to donate toward the building of the missionary ship *Pitcairn*; and—

WHEREAS, The said missionary ship has been built mainly by contributions from Sabbath-schools; therefore—

4. *Resolved*, That we recognize the power of the Sabbath-schools as a factor in missionary enterprise, and that we will urge all our schools to increased liberality in the missionary cause; and further—

Resolved, That to this end we recommend that the officers of the Sabbath-schools take special pains to make the pupils in their respective schools acquainted with the circumstances and history of the missions to which they are contributing.

This was spoken to by the President, who gave a brief account of the missionary ship; an extract was read from a letter just received from Sr. E. J. Waggoner about the launching of the ship, which was listened to with deep interest. He also gave a brief outline, illustrated on the blackboard, of the missions that have been established by the aid of the Sabbath-schools: 1885, Australia; 1886, foreign mission work; 1887, Africa; 1888, London; 1889, 1. Missionary Ship; 2. Russia; 3 and 4, Hamburg; 1890, 1 and 2 missionary ship; 3 and 4, South America.

Bro. Davis, who was born at Georgetown, British Guiana, South America, gave a brief description of that grand division as a mission field; how in the

past the government, ruled by priests, had shut the doors against missionaries; but through the revolutions that have taken place in Brazil and Chili, the field is now opened up to missionaries. Hesaïd the Spaniards, who form a large portion of the population, are a generous and warm-hearted people. Of the 20,000,000 inhabitants in South America, there is a large white population that have never looked into a Bible, having been led by the dogmas of the priesthood.

The introduction of the child's paper, *Our Little Friend*, into the schools was discussed both pro and con. The motion that prevailed was to the effect that we suggest such changes in the *Youth's Instructor* as will make it a help in teaching the primary lessons.

Sister Annie Pearce tendered her resignation as Secretary of the Association, in view of the fact that she did not have the needed time to devote to the work. The resignation was accepted, and the name of Mrs. Bessie Scott was substituted.

The meeting was then adjourned *sine die*.

W. L. H. BAKER, *Pres.*

FLORENCE J. MORRISON, *Sec.*

THE AUSTRALIAN HEALTH AND TEMPERANCE ASSOCIATION.

THE second annual session of this Association was held Oct. 13-15, the President, D. Steed, in the chair. After the usual devotional exercises and reading of minutes, the President stated that although the Association had been in existence nearly a year, we were still without a Constitution, as until this time there had been no opportunity to properly organize. Health reform, he stated, is a part of the work of God for this time, and past history proves the danger of rejecting any portion of truth. We as a people should be the first in this work of reform. We need more instruction on this important subject, and after adopting all the principles taught, we should lead out and help others.

The Constitution in the Year Book was then read, and after a few slight changes, was adopted.

The chair, being empowered to nominate the usual committees, appointed the following:—

On nominations, S. McCullagh, W. L. H. Baker, J. H. Woods; on resolutions, R. Hare, H. B. Miller, T. W. Philips.

The committees being called upon, that on resolutions submitted the following:—

WHEREAS, The health and temperance work is an important branch in connection with the work of God; therefore—
1. *Resolved*, That we request our preachers to give it a prominent place in their work; and that we encourage the formation of local societies in connection with each church.

WHEREAS, Many are ignorant in regard to the laws of health, and their physical constitution and requirements; therefore—

2. *Resolved*, That we deem it advisable that public lectures by competent persons be held in connection with these societies, on subjects that will promote the principles of health reform; and that entertainments of a high moral and temperance character be given by members of these local societies, to show the fearful results of intemperance, and for the purpose of obtaining pledges, and of fostering desires for purity of life.

3. *Resolved*, That this Association procure a supply of health and temperance literature, and that our canvassers, ministers, Bible-workers, and local societies be requested to make earnest efforts to get it before the people.

WHEREAS, *Good Health* is an interesting home journal of a high moral and intellectual character; therefore—

4. *Resolved*, That we will use our best endeavors to increase its circulation by becoming subscribers, soliciting subscriptions, and putting it in public libraries; and further—

Resolved, That we highly recommend Dr. Kellogg's pamphlet on "Social Purity" to the thoughtful attention of our people.

WHEREAS, The Testimonies contain much valuable information on health and temperance subjects; therefore—

5. *Resolved*, That this society emphasize the importance of our people giving them a careful and prayerful study.

WHEREAS, It is recognized that the highest spiritual life cannot be obtained under improper physical conditions; therefore—

6. *Resolved*, That we impress upon our people the absolute necessity of a more practical and systematic study and applica-

tion of the principles of health, in exercise and in the selection and preparation of proper food.

After receiving the report, G. C. Tenney moved its adoption. Each resolution was considered at length, and the motion was carried unanimously.

The Nominating Committee then submitted the following names: For President, R. Hare; Secretary and Treasurer, J. H. Woods. The report of the committee was adopted.

The meeting then adjourned *sine die*.

R. HARE, *Pres.*

J. H. WOODS, *Sec.*

News Summary.

A seam of excellent coal has just been discovered at South Warragul in Gippsland.

The extensive African kingdom of Monataymoo has been annexed to the Congo State.

Mr. Mudie, founder of the celebrated circulating library in London, died recently.

Mr. Gladstone denounces the practice of "shadowing" prominent leaders of the Irish party.

The new vessels which are being built for the Australian navy will sail in a few months.

Count von Moltke, the well-known German field marshal, celebrated his ninetieth birthday on the 24th ult.

This year Hospital Sunday netted £6789 7s. 6d. to the Melbourne hospitals. This is £1200 more than was given last year.

Greece is passing through a ministerial crisis. The general elections having gone adversely to the Government, the Ministry have resigned.

The proclamation of responsible government for West Australia was celebrated on the 22nd and 23rd of October with appropriate festivities.

The reduced postal rates between England and the colonies go into effect the 1st of January. The postage on letters will then be 2½d. per half ounce.

Renewed disturbances have taken place in the province of Ticino, in Switzerland, in connection with the popular agitation for a revision of the constitution.

According to the estimation of Sir J. R. Lawes, a well-known agricultural expert, it will be necessary for England to import 180,000,000 quarters of wheat this year.

A great revival has taken place in connection with the Turko-American mission at Aintab, Armenia, and as a result 534 new members have been added to the church.

Nihilist printing offices have been found at Odessa and Tehkersa, in Russia. The authorities seized a large number of seditious pamphlets and 3,000,000 forged rouble notes.

A bill providing for a differential tariff has been introduced into the French Chamber of Deputies, called out by the McKinley tariff recently adopted by the United States.

The estimated cost of the canal which is to make Paris a seaport is between £5,000,000 and £6,000,000. The company promise that the work shall be finished in three years.

Judge Cedercranz, the Swedish jurist who has been appointed chief justice of Samoa, has visited Berlin, and will visit London and Washington before proceeding to Samoa.

The tonnage of English mercantile ships is estimated at 10,000 tons. The owners of 6,000,000 tons, representing a capital of £60,000,000, have joined the Ship Owners' Federation.

A shearing shed near Dubbo, N.S.W., was burned a short time ago; 4000 sheep perished, and a large quantity of machinery was consumed. The damage is estimated at £13,000.

A battalion of Portuguese residents of the Argentine Republic has started for the Zambesi territory in Africa, to assist in maintaining Portuguese interests in opposition to the British.

Sir John Pender, President of the Eastern Extension Telegraph Company, believes that the movement in favor of lower cable rates between England and Australia, will prove successful.

In 1872, the population of Brazil, according to the census taken that year, was 9,930,478, of whom 1,510,806 were slaves. In 1888, the estimated population was 17,000,000, all of whom were free.

William III., King of the Netherlands, who is in his 74th year, and very feeble, has been declared by the Chambers incapable of performing the functions of royalty, and a regent has been appointed.

The feeling in Portugal relative to the African dispute with Great Britain is as bitter as ever. In hope of bringing England to terms, the Portuguese Envoy and Minister to England has been recalled.

Two vessels collided at sea on the 1st of November; the accident occurred in the Atlantic, between New York and the West Indies. Both vessels went down instantly, carrying ninety-six persons with them.

The Gillies-Deakin administration has been defeated in the Victorian Legislative Assembly by a majority of twenty on a no-confidence motion. Mr. Munro, the leader of the Opposition, has formed a Ministry.

The marine officers, who were among the prime movers in the great Australian strike, have yielded, and resumed work. The unionists are indignant, and declare they will have "no more affiliation with professions."

The London press condemn the action of Mr. Stanley in making insinuations discreditable to Major Barttelot, who was killed while in command of the reserve section of the Stanley expedition, and against whom no well defined charges have been made.

According to recent trustworthy calculations by Russian authorities, the population of the Chinese Empire is 382,000,000, and the annual increase 4,000,000. Of this vast number, not one in 10,000 has ever heard of the religion of Jesus Christ.

Eight German subjects were murdered in Vitu in East Africa. The Sultan of Vituland refused to surrender the murderers, and in retaliation British forces have attacked the place, burning the town, and killing and wounding a large number of the natives.

The London *Times* of Oct. 27 speaks of the great Australian strike as virtually ended, and thinks that its collapse has prevented a similar struggle in England. It is said that two of the largest Atlantic steamship companies in Liverpool have resolved to lock out the unionists in their employ.

Mr. Gladstone, in a speech on the 27th ult., in speaking of the persecutions of Christians in Armenia, and of the dispute between the Porte and the Russian Government relative to the privileges of the Greek Church, said that it is more than ever evident that the position of Turkey is hopeless.

The people of Canada object to the immigration of Mormons, as they practice polygamy without any regard to promises or change of country. No doubt, too, they will continue polygamy without regard to change of profession, totally disregarding their recent formal repudiation of the evil practice.

The largest room in the world, under one roof and unbroken by pillars, is at St. Petersburg; it is 650 ft. in breadth; by daylight it is used for military displays, and a battalion can completely manoeuvre in it; 20,000 wax tapers are required to light it; the roof of this building is a single arch of iron.

The chief supply of cloves is obtained from the islands of Zanzibar and Pemba, where the clove tree was introduced in 1830. Trees ten years old should produce twenty pounds of cloves. Trees of twenty years frequently produce upward of 100 pounds each. The yield this season is in excess of any previous year.

Melbourne has coffee rooms for young girls, conducted under the auspices of the Women's Christian Temperance Union, where a cheap and comfortable mid-day meal can be obtained; there are a limited number of beds for girls out of employment, and a commodious reading and sitting room. Classes of various kinds are to be organized.

In Nelson, a town in the Diamond Fields, South Africa, a number of fierce animals, including an elephant, six lions, two tigers, bears, wolves, etc., were let loose from a menagerie, it is supposed by an offended employee of the company; and before they were well out of the town, they had killed four keepers, one little child, and seven valuable horses. At last accounts, they were terrorizing the country.

Health and Temperance.

LABOR AND PAIN.

LABOR is living, and pain is living ;
 And labor and pain go hand in hand,
 And peer in the windows across the land ;
 And so wherever love is giving
 Labor for pain, or pain for labor,
 Each to the other is nearly neighbor.
 Yea, these are the millstones of the heart,
 Upper and nether, but never apart ;
 And the grist of the grinded grain goes down
 In flaky showers from the kernels brown.
 And labor is living, and pain is living ;
 And love goes onward striving and giving,
 And the wheels go round and the sheaves are bound,
 And the grist of the mill is grimly ground ;
 But therefrom cometh, when all is said,
 The hope of the heart and the world's white bread.

—Rev. S. W. Duffield, in S. S. Times.

THE DIGESTIVE APPARATUS.

THE alimentary canal is about thirty feet in length, and is lined throughout with mucous membrane, which is variously modified, according to its location. This canal, which at an early period of development in human beings—as permanently in some simple animal forms—is merely a straight tube, in the fully developed individual becomes so modified as to present at least five distinct portions, each of which possesses peculiar and important functions.

The mouth, the upper portion of the canal, guarded by the circular muscle of the lips, contains the teeth and tongue, and presents in its mucous membrane the orifices of the ducts of three pairs of secreting organs, known as the *salivary glands*. The back part of the mouth, usually known as the *pharynx*, communicates through the posterior nares with the nasal cavity ; through the Eustachian canals, with the ears ; through the upper end of the *larynx*, with the lungs ; and through another opening at its extreme back part, with the stomach, by means of a canal known as the *oesophagus*.

The Teeth.—Each tooth has three parts, a *crown*, a *root*, or *fang*, and a *neck*. The crown is the part which appears above the gum. It is covered with a hard, dense substance, the hardest in the body, the *enamel*, which is in turn protected by a very thin covering not more than 1-30,000 of an inch in thickness, the object of which is to protect the enamel from the action of acids. The interior of the tooth presents a cavity which is filled by what is termed the pulp, which is made up of delicate blood-vessels and nerves entering the tooth through an opening for the purpose in one or more of the roots. The hard part of the tooth is chiefly made up of a bony substance called *dentine*, which is identical with ivory. The smaller teeth have but one fang, the larger two, or even three.

The Oesophagus.—This organ, commonly called the gullet, or meat-pipe, is a muscular canal about nine inches in length, extending from the back part of the mouth to the left upper portion of the stomach. Its walls contain two layers of muscular fibres, the outer layer running longitudinally, or lengthwise, of the tube, the fibres of the other being circular in arrangement. When not in use, the walls of the oesophagus lie in contact, so that there is no opening. At the lower end, the circular fibres are sufficiently thickened to form a sphincter muscle, by means of which the contents of the stomach are prevented from escaping upward.

The Stomach.—This, though one of the most important, is by no means the essential organ of digestion, as was formerly supposed. Contrary to the old view, it is now understood that the stomach is only one of a series of organs which take part in the work of digestion, each of which has an important function to perform, as necessary in its place as that of any other. The stomach may be briefly

described as a hollow muscle. It is simply an expansion of the alimentary canal, which in the oesophagus is reduced to a narrow tube, but at the lower extremity of that organ abruptly expands into a pear-shaped viscus nine to twelve inches in length, and four to five inches in width, in its broadest part. It is capable of holding one to two quarts, but it will allow of considerable distension, so as to be made to hold much more than this quantity.

The walls of the stomach are made up of the outer serous coat, next to which is the muscular coat, made up of three distinct layers, the outer of which, like that of the oesophagus and of the whole alimentary canal, is longitudinal, the next inner layer being made up of circular fibres, and, in addition, still another set of fibres peculiar to the stomach, running in an oblique direction. Within the muscular coat, and lining the organ, is the mucous membrane, which, in addition to the usual characteristics of a mucous membrane, presents peculiar glandular structures, which have received the name of *peptic glands*, from the character of their secretion. These glands are tubular in structure, and are found in all parts of the stomach, but most abundantly in the left, or cardiac end of the stomach, the whole number being estimated at five millions.

Besides its peculiar glands, the gastric mucous membrane contains a remarkable arrangement of blood and lymphatic vessels designed to produce rapid absorption of liquids received into the stomach or prepared for absorption by the process of digestion. Covering the mucous membrane of the stomach everywhere, and lining its tubular glands, is a layer of living cells, known as epithelial cells, or epithelium. It is to these living, active molecules of life that the vital functions of this organ are chiefly due. By them are formed both the mucus which protects the surface of its delicate membranous lining, and the gastric juice for the solution of the food in gastric digestion. The epithelium itself also protects the membrane upon which it rests.

At the lower end of the stomach is a narrow orifice at which the circular muscular fibres are much thickened, forming a sphincter muscle ; this is known as the *pylorus*, which literally signifies, "gate-keeper."

That portion of the small intestine joining the stomach is called the *duodenum*, which is about ten inches in length, and broader than the rest of the small intestine. In structure, the small intestine has the same general plan as that observed in the stomach ; viz., an external serous coat, the *peritoneum*, then the longitudinal and circular muscular layers, and an inner lining of mucous membrane with its glands and epithelium. The mucous membrane of the small intestine presents a variety of glands, together with peculiar and remarkably well adapted structures for increasing the rapidity of absorption, known as villi.

The Liver and Pancreas.—In close proximity to the duodenal portion of the small intestine are two large glands, the liver and the pancreas, each of which communicates with the intestine by a duct, the two ducts having a common orifice in the mucous membrane of the duodenum, a little more than five inches below the stomach.

The Colon.—At its lower extremity, the small intestine communicates with a greatly expanded portion of the alimentary canal, called the *colon*. The point of junction between these two portions is upon the right side, near the groin, and is guarded by a peculiar structure of the mucous membrane known as the *ileo-cæcal valve*. The colon is about five feet in length. It consists of the ascending, transverse, and descending portions, the last-named part having at its lower extremity the *rectum*. The peculiar structure of the colon is such as to well fit it for completing the process of digestion. Like the stomach and the small intestine, the colon has also

its muscular and mucous coats, the latter containing various glands, most of which are excretory in character.—J. H. Kellogg, M. D., in *Home Handbook of Domestic Medicine and Hygiene*.

DANGERS OF TIGHT CLOTHING.

Now that rational ideas as to dress have acquired a definite place in public esteem, it may be imagined that the practice of tight lacing and customs of a like nature, if known at all, are not what they used to be. A case of sudden death lately reported proves that it is still too early to indulge in such illusory ideas. The deceased, a servant-girl of excitable temperament, died suddenly in an epileptoid fit, and the evidence given before the coroner respecting her death attributes the fatal issue to asphyxia, due, in a great measure, to the fact that both neck and waist were unnaturally constricted by her clothing, the former by a tight collar, the latter by a belt worn under the stays.

We have here certainly those very conditions which would lead us to expect the worst possible consequence from a convulsive seizure. There is no organ of the body whose free movement is, at such times, more important than the heart. Yet here we find, on the one hand, its movement hampered by a tight girdle so placed that it could with difficulty be undone at a critical moment ; on the other, a contrivance admirably adapted to allow the passage of blood to the brain, while impeding its return.

This is no isolated case as regards its essential character, though, happily, somewhat singular in its termination. Minor degrees of asphyxiation, we fear, are still submitted to by a good many of the self-torturing children of vanity. The tight corset and the high heel still work mischief on the bodies of their devoted wearers. Taste and reason, indeed, combine to deprecate their injurious and vulgar bondage, and by no means unsuccessfully. Still the evil maintains itself.

Cases like that above-mentioned ought to, if they do not, open the eyes of some self-worshippers of the other sex, who heedlessly strive by such means to excel in a sickly grace. We would strongly impress on all of this class the fact that beauty is impossible without health, and would advise them, in the name of taste as well as comfort, to avoid those methods of contortion, one and all, by which elegance is only caricatured and health may be painfully and permanently injured.—*American Analyst*.

MOTHER'S WHISKY BOTTLE.

THE years rolled on, and the once thrifty farm was neglected. Everything was going to ruin, Nat and Judd included. There was no concealing, no smoothing over the fact any longer—they were drunkards. Perhaps it was well that the deacon had passed beyond earthly sin and sorrow, but the mother was left alone. She sadly saw her boys sink lower and lower in sin, and she was powerless to save them. She wondered that Providence could allow her to be so afflicted. It was a mystery why her boys should be drunkards, when she had always been a temperance woman. To be sure, she had not gone to extremes ; but she had never failed to express her temperance principles, and had tried to instill them into the characters of her boys. She had failed to help them, and one day she learned the reason.

The minister was in the sitting-room, talking with Nathan ; he had vainly tried to help him.

"Nathan," he said, desperately, "I wonder what could have brought you to this, with the best of parents and advantages. What was it?"

The mother in the kitchen paused to hear the answer.

Nathan turned almost fiercely, and said, "You

want to know, do you? Well, I can tell you in a few words; but I wish you wouldn't be trying any more to save me. I'm past help. I must have liquor as long as I breathe. What brought me to this? Well, sir, nothing more nor less than *mother's whisky bottle!*"

A piteous, trembling cry came through the kitchen. It was too sudden—that fearful revelation. Had she ruined the boys she loved better than life? They took her up from the bare floor where she had fallen, and laid her on the bed, tenderly, reverently. They had never blamed her, those boys, and they had never meant that she should know that her medicinal whisky had formed their terrible appetite. It was not long after that, that they laid her down by the deacon's side. She was crushed under the sad truth which had come to her with its weight of sorrow and remorse, and she could not rally.

Often through the village streets stagger the Lindley boys, now drunken sots, with no home, and no one to care for them. Every one wonders what brought them to such depths, but only the minister knows that it was "mother's whisky bottle."—*L. W. Smith.*

HOW TO REACH AND ENJOY OLD AGE.

It is no simple matter to state in terms at all precise what forces are directly connected with the production of hale and happy old age. More, certainly, is involved in the process than mere strength of constitution. Healthy surroundings, contentment, and active, temperate, and regular habits are most valuable aids. Hard work, so long at least as it is not carried beyond the limit necessary to permit of the timely repair of worn tissues, is not only a harmless but a conducive circumstance. It is, in fact, by living as far as possible a life in accordance with natural law, that we may expect to reap the appropriate result in its prolongation. Civilization is at once helpful and injurious. Under its protecting influence, normal development at all ages is allowed and fostered, while the facilities it affords for self-indulgence are constantly acting in an opposite direction. The case of Hugh Macleod, aged almost 107, which has lately been published, illustrates in a remarkable manner the truth of these observations. This man, a Ross-shire Highlander, in what must be the sombre twilight of a blameless and fairly active life spent in his native county, still shows, it is said, a notable degree of vigor. He takes a lively interest in the affairs of life, has a good appetite, is generally healthy, cuts and carries his peat for household use, and goes about among his neighbors as of old. His food is of the plainest, though nutritious—porridge, fish, but little meat; and his habit in this and other matters is not unworthy the attention of many who are daily hastening by opposite courses the end of a merrier, shorter, but perhaps not happier life.—*Lancet.*

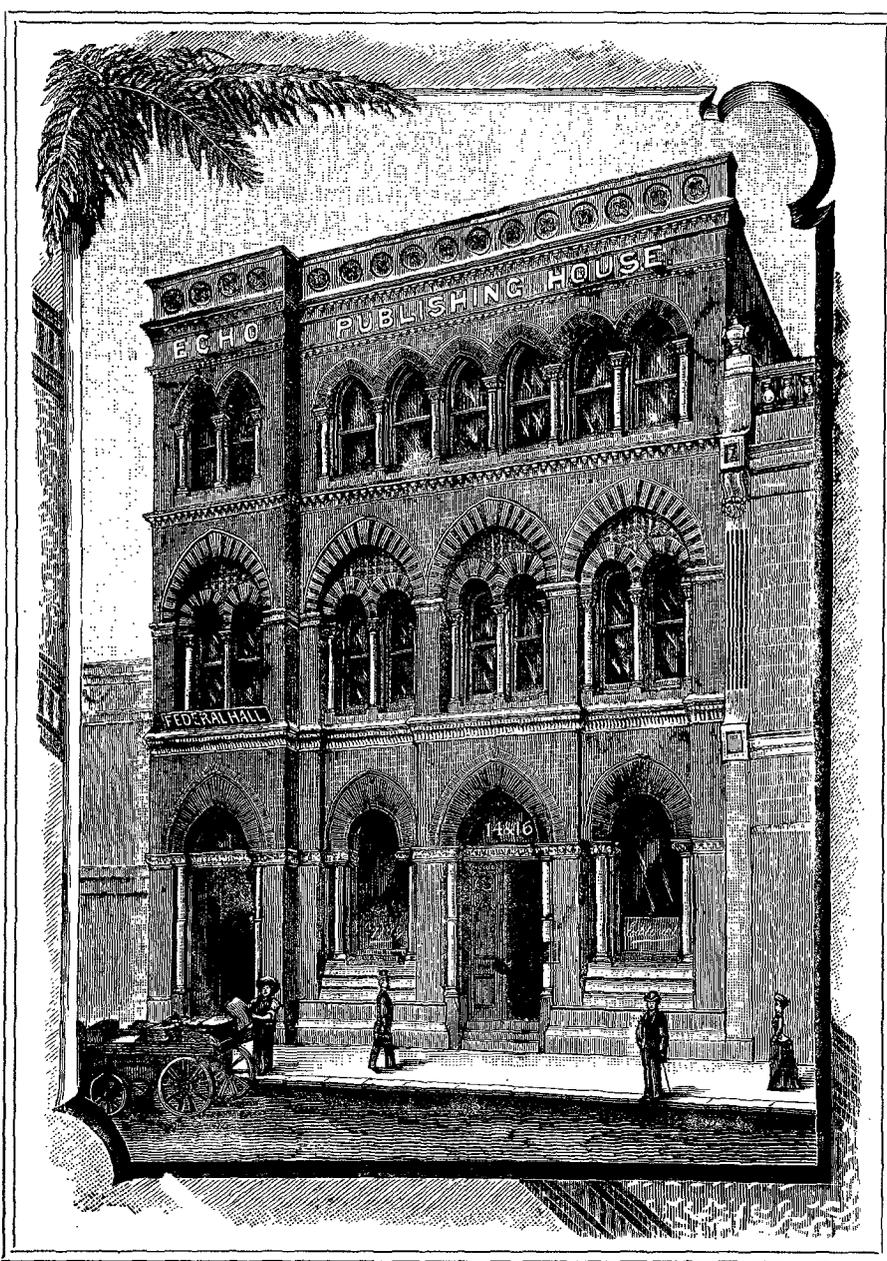
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Bible Echo and Signs of the Times.

Melbourne, Australia, November 1, 1890.

CONTENTS OF THIS NUMBER.

POETRY.

My Friend 321
 The Answer to the Puzzle 326
 Labor and Pain 334

GENERAL ARTICLES.

Paul Appeals to Cæsar 321
 The First Advent of Christ 322
 Something about Tea 322
 The Fruit of the Righteous 323
 Importance of Scripture Study.—No. 1. 323
 The Gods of Egypt 324
 Pilgrims to the Jordan 324
 Moral Courage Rewarded 325

TIMELY TOPICS.

The Last Strokes of the Strike 325
 The Jews in Russia 325
 Churches Made Dens of Thieves 325

THE HOME CIRCLE.

Sarah, the Wife of Abraham 326
 Two Sides to Everything 326

USEFUL AND CURIOUS.

Jarrah Wood 327
 How Glass is Made 327

EDITORIAL.

A Living Sacrifice 328
 Learning Gone Mad 328
 Lessons from the Past 328
 Japan and its People 329
 How Righteousness is Obtained 330
 "Lovers of Pleasures More than Lovers of God" 330

BIBLE STUDENT.

Sabbath-school Lessons 331
 Ai 331
 1 Corinthians 3 331

FROM THE FIELD.

Australian Conference Proceedings 332
 Australian Sabbath-school Association 332
 Australian Health and Temperance Association 333

NEWS SUMMARY 333

HEALTH AND TEMPERANCE.

The Digestive Apparatus 334
 Dangers of Tight Clothing 334
 Mother's Whisky Bottle 334
 How to Reach and Enjoy Old Age 335

PUBLISHERS' DEPARTMENT 335

EDITORIAL NOTES 336

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

THE Sabbath question was lately discussed during a six-nights' joint debate at the Athenæum Hall, Melbourne. The discussion was the result of a challenge issued by Mr. W. Hammond of the "Disciples," directed to the whole fraternity of S. D. Adventists in general, and Bro. W. D. Curtis in particular. It was conducted by the two gentlemen named. The question discussed embraced two affirmative propositions with their negatives: That the fourth commandment of the decalogue is binding on Christians; and, That the Scriptures teach that the first day of the week should be set apart as a day of worship. We shall not undertake a comparison of the arguments and arguments (?) adduced by the speakers. We have heard of no one who believed, with the Word of God, that "the law of God is perfect;" that "it is easier for heaven and earth to pass than for one jot or tittle of the law to fail;" that "whosoever breaks one of these least commandments, and teaches men so, shall be called least in the kingdom of heaven;" and that "this is the love of God that we keep his commandments," seeing any reason for changing his mind.

It is probably true that a candid and Christianlike comparison of opposite views may assist honest inquirers in deciding controverted points. But so much that is neither of these insinuates itself into public debates, and the spirit which often pervades both audience and speakers is so unfavorable to a careful consideration of solemn questions, that we doubt the general utility of such disputations. One point conceded by all parties, so far as we have heard, is that the duties of the chairman, which are not at all light on such occasions, were most ably discharged by the incumbent, Mr. F. G. Dunn.

A NEAT catalogue of our publications will be sent to any one requesting it. On all orders of one pound or more of books or tracts, we will give a discount of ten per cent.

ELDER S. N. HASKELL is at present on a brief visit to Adelaide. He will probably spend Sabbath, Nov. 8, in Melbourne, and the 15th in Hobart; then proceed to Wellington, Napier, Auckland, and Kaeo, completing his visit in Australasia the last of January. His departure for America will be taken in time to attend the next meeting of the General Conference in March.

ECHO PUBLISHING COMPANY LIMITED.

THE second annual meeting of the shareholders of this company was convened in Federal Hall, Oct. 4, 1890.

The President, G. C. Tenney, called the meeting to order and announced its object.

On request of the chair, thirty shareholders reported by a show of hands. There were also present a number of friends of the cause from the various colonies.

The Directors' report for the nine months last passed was read, after which the President submitted a condensed showing of the half-yearly balance sheet, explaining the various items of which it was composed. The Company was shown to be financially sound, and making steady progress.

S. N. Haskell, in referring to the working of the office, expressed himself as having the utmost confidence in all our institutions. They were so interwoven that to bankrupt one meant to bankrupt the cause in general. He spoke very confidently of the office as a place of deposit.

Bro. Daniells and Hare spoke of the duty of our people in all parts of the field taking a deep interest in the publishing work, and especially in extending the circulation of the BIBLE ECHO and *Good Health*. They thought these journals should be made not only self-supporting but remunerative.

On motion, the chair appointed the following committees: On nominations, M. C. Israel, J. H. Woods, A. Jallingall; on resolutions, A. G. Daniells, H. Scott, and W. Bell.

The second meeting was held Oct. 15, 2:30 p. m.

The Committee on Nominations presented the following names as Directors for the coming year: G. C. Tenney, W. Bell, H. Muckersy, W. J. Prismall, A. Carter, N. D. Faulkhead, B. B. Belden. Mr. Carter desired to be relieved from his place on the Board, and to substitute for his name that of H. Scott.

The chair stated that in harmony with Sec. 38 of the Articles of Association, the stockholders present would be entitled to vote in respect of the number of shares they hold. Those holding proxies would be entitled to vote on the same basis.

While the votes were being counted, the Committee on Resolutions submitted the following:—

- Resolved*, That we hereby express our confidence in the management of this Company.
WHEREAS, The canvassing work has proved the most rapid and inexpensive way of getting the truth before the people; and—
WHEREAS, We have no funds provided to purchase stock to carry forward this important work; therefore—
- Resolved*, That a fund of £3000 be raised by donations and loans to purchase stock; and further—
Resolved, That this fund be known as the Reserved Book Fund, and that it shall be kept in reserve for the subscription-book work.
WHEREAS, The tracts which we receive from America are not in all respects best adapted for use in the colonies; and—
WHEREAS, It would be advantageous in many respects to have our publications bear the imprint and address of the Australian publishing office; therefore—
- Resolved*, That this Company take steps as soon as possible to revise our principal tracts and pamphlets, that they may be more suitable for our colonial work.
WHEREAS, We have already reached a time when reading matter on the subject of church and state should be placed in the hands of the people of these colonies, and—
WHEREAS, We have no publications written from the standpoint of the colonies; therefore—
- Resolved*, That this Company issue a book as soon as practicable setting forth the true relation of the church to the state from the standpoint of English and colonial law.

Each resolution was freely and earnestly discussed. Many interesting and important thoughts relative to the future work of the company were presented.

The 2nd resolution was warmly supported. It was thought that the time had arrived when the cause in the

colonies should bear the burden of the subscription book work, and leave the General Conference free to enter the new fields which are opening up. A special meeting was held in the evening to further discuss the resolution.

The report of the Committee was unanimously adopted.

The report of the ballot for Directors was then announced, which showed that the following named persons were elected Directors for the year: G. C. Tenney, H. Muckersy, N. D. Faulkhead, W. J. Prismall, W. Bell, H. Scott, B. B. Belden.

G. C. TENNEY, *President.*

HENRY SCOTT, *Secretary.*

WE bade farewell Oct. 28 to our fellow-laborers, E. M. Morrison and wife, who left us by the French steamer *Salazie* for Mauritius on their way to South Africa. They have been with us but little more than a year; but in that time have won the ardent friendship of very many. Bro. Morrison's efforts in the book work have been much appreciated. The canvassing work has been more thoroughly developed, and a business of nearly £1000 per month has been built up. Sister Morrison's work in behalf of the Sabbath-school Association and missionary work has exerted a marked influence. May God bless and direct them in other fields.

The work left by Bro. M. now devolves upon Bro. C. P. Michaels, and we are glad to report that the prospect is good for the future.

MR. EDWARD HARRIS, a pastor of one of our suburban churches, has issued a tract in which he seeks to advertise and attack the work and arguments of the Seventh-day Adventists. He starts out by saying that at first the Adventists were thought to be a fanatical sect, whose influence could not be felt to any great extent, but that it now transpires that their arguments are difficult to meet from a Scriptural standpoint, especially if people undertake to prove that the first day of the week stands in the place of the Sabbath. Following the cue of Dr. Hesse, he ruthlessly undertakes to sweep away the fourth commandment and with it the decalogue. Carrying his line of tactics into the New Testament, he discounts the Saviour's words and example, and teaches us that to follow that example would lead into several errors. Paul's writings against the observance of the ceremonial feast days and annual sabbaths, he turns against the weekly rest-day, thereby obliterating all holy time. Then on two or three texts irrelevantly used, he proceeds to array Paul vs. Paul to teach the sacred character of the first day. He admits that there is a moral element in the Sabbath, and yet claims it was wholly Jewish. Christ taught that he had not come to destroy the law, but to *abrogate* it. Paul taught not to observe the weekly rest-day, and yet by precept and example built up the first day, etc., to the end of the chapter. Such efforts will surely assist people to see the truth, so we are glad of them.

BRO. W. L. H. BAKER, who has been elected President of the Sabbath-school Association and Tract Society, will devote the most of his time to forwarding the interests of these organizations. The office of the Australian Tract Society will be located in the Australian Buildings, Elizabeth Street, Melbourne, to which all communications should be addressed. A full line of our publications will be kept, and any publication in the market will be furnished at regular prices.

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