

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

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"THE LAND AFAR OFF."

A LAND wherein bleak winter doth not reign,
But always summer, sweet unto the core;
Where broken hearts are knit in love again,
And weary souls shall wander never more;
Where bliss is greater for all woe before;
Where fair flowers blow, without earth's sad decay,
And friendship's happy voices—as of yore,
But tenfold dearer—ne'er again shall say,
"Farewell," but ever, "Welcome to this shore!"
Or, "Hail, tired pilgrims, to this golden day!"
Or, "Come, ye blest, to joys which shall not pass away!"

A country in whose light our souls shall bask;
A goodly heritage, where all we sought
Of hope, and love, and every pleasant task
Shall centre gladly, far beyond all thought!
And He, the Lamb, who from all evil bought
His chosen people, shall our eyes behold,
And graciously, as when on earth he taught,
His voice shall speak again, clear, as of old,
But with no ring of sorrow in its tone;
Glad presence, walking in the streets of gold!
A mighty King, with people all his own!
—Chambers's Journal.

General Articles.

PAUL'S ARRIVAL AT ROME.

MRS. E. G. WHITE.

WITH the opening of navigation, the centurion and his prisoners again set out on their journey. An Alexandrian ship, the *Castor and Pollux*, had wintered at Melita, on her way to Rome, and in this the travellers embarked. Though somewhat delayed by contrary winds, the voyage was safely accomplished, and the ship cast anchor in the beautiful harbor of Puteoli, on the coast of Italy.

There were a few Christians in this place, who entreated the apostle to remain with them seven days, and the privilege was kindly granted by the centurion. Since receiving Paul's epistle to the Romans, the Christians of Italy had eagerly looked forward to a visit from the apostle. They had little expected to see him in chains as a prisoner, but his sufferings only endeared him to them the more. The distance from Puteoli to Rome being but a hundred and forty miles, and the seaport being in constant communication with the metropolis, the Roman Christians were informed of Paul's approach, and some of them started to meet and welcome him.

On the eighth day after landing, the centurion and his prisoners set out for Rome. Julius willingly granted the apostle every favor which it was in his

power to bestow; but he could not change his condition as a prisoner, or release him from the chain that bound him to his soldier guard. It was with a heavy heart that Paul went forward to his long-expected visit to the world's metropolis. How different the circumstances from what he had anticipated! How was he, fettered and stigmatized as a criminal, to proclaim the gospel? His hopes of winning many souls to the truth at Rome seemed destined to be disappointed.

The travellers reach Appii Forum, forty miles from Rome. As they make their way through the crowds that throng the great thoroughfare, the gray-haired man, chained with a group of hardened-looking criminals, receives many a glance of scorn, and is made the subject of many a rude, mocking jest. Not one of all he meets bestows upon him a look of pity or sympathy. He meekly wears his chain, and silently, slowly pursues his way.

Suddenly, with a cry of joy, a man springs out from the passing throng and falls upon the prisoner's neck, embracing him with tears and rejoicing, as a son would welcome a long-absent father. Again and again is the scene repeated. With eyes made keen by loving expectation, many discern in the chained captive the one who spoke to them the words of life at Corinth, at Philippi, or at Ephesus.

The whole company is brought to a stand-still, as warm-hearted disciples eagerly flock around their father in the gospel. The soldiers are impatient of delay; yet they have not the heart to interrupt this happy meeting, for they too have learned to respect and esteem their prisoner. In that worn, pain-stricken face, the disciples see the image of Christ reflected. They assure Paul that they have not forgotten him or ceased to love him; that they are indebted to him for the joyful hope which animates their lives, and gives them peace toward God.

Few realize the significance of those words of Luke, that when Paul saw his brethren, "he thanked God, and took courage." The apostle praised God aloud in the midst of that weeping, sympathizing throng, who were not ashamed of his bonds. The cloud of sadness that had rested upon his spirit had been swept away. He felt that his labors had not been in vain. Although his Christian life had been a succession of trials, sufferings, and disappointments, he felt in that hour abundantly repaid. He rejoiced that he had been permitted to preach Christ, to bring the light of eternal life and peace to so many souls who had been in the grossest darkness, without hope, and without God in the world. His step is firm, his heart joyful in hope. He will not complain of the past or fear for the future. He knows that bonds and afflictions await him; but he knows too that it has been his life-work to deliver souls from a bondage infinitely more terrible, and he rejoices in his sufferings for Christ's sake.

At Rome the charge of the centurion Julius ended. Here he delivered up his prisoners to the captain of the emperor's guard. The good account

which he gave of Paul, however, together with the letter of Festus, the procurator of Judea, caused the apostle to be favorably regarded by the chief captain; and instead of being thrown into prison, he was permitted to live in his own hired house. The trial of having constantly to be chained to a soldier was continued; but he was at liberty to receive his friends, and to labor for the advancement of the cause of Christ.

The Jews who had been banished from Rome some years previous, had been tacitly permitted to return, so that large numbers were now to be found there. To these, first of all, Paul determined to present the facts concerning himself and his work, before his enemies should have opportunity to embitter them against him. Three days after his arrival at Rome, therefore, he called together their leading men, and in a simple, direct manner stated the reasons why he had come to Rome as a prisoner.

He said nothing of the abuse which he had suffered at the hands of the Jews, or of their repeated plots to assassinate him. His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel.

In reply, his hearers stated that they had received no charges against him, and expressed a strong desire to hear for themselves the reasons of his faith in Christ. "For as concerning this sect," they said, "we know that everywhere it is spoken against." It was supplanting the religion of their fathers, and causing disputations and dissensions which they considered injurious to the people.

Since they themselves desired it, Paul bade them set a day when he could present to them the truths of the gospel. At the time appointed, many came together, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." He related his own experience, and presented arguments from the Old-Testament Scriptures with simplicity, sincerity, and power. Upon some minds, at least, his words made an impression which would never be effaced. All who were honestly seeking for truth were convinced, as Paul spoke of what he knew, and testified of what he had seen.

He showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul.

He showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of him as God's great remedy for sin, the guiltless One who was to bear the sins of the guilty. He did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual

service with great exactness, they were rejecting Him who was the antitype of all that system.

He declared that in his unconverted state he had known Christ after the flesh, not by personal acquaintance, but by the conceptions which he, in common with others, cherished concerning his character and work. He had rejected Jesus of Nazareth as an imposter because he did not fulfill these expectations. But since Paul's conversion, his views of Christ and his mission had become far more spiritual and exalted than the Jewish conception of the long-promised Messiah. He asserted that he did not present to them Christ after the flesh. Herod had seen Christ in the days of his humanity; Annas had seen him; Pilate and the chief priests and rulers had seen him; the Roman soldiers had seen him. But these had not seen him with an eye of faith, and discerned him spiritually as the glorified Redeemer. To apprehend Christ by faith, to have a spiritual knowledge of him, was more to be desired than a personal acquaintance with him as he appeared on earth. The communion with Christ which Paul now enjoyed, was more intimate and more enduring than a mere earthly and human companionship.

Some of Paul's hearers stubbornly refused to be convinced. But his words had not been in vain. Some fully accepted Jesus as the world's Redeemer, and, despite the opposition of their former brethren, became earnest advocates of the truth.

The people of God living near the close of time should learn a lesson from this experience of Paul's. We should not be disheartened because those who have no love for truth refuse to be convinced by the clearest evidence. God has made his people the depositaries of his law. The evidence of its binding claims cannot be overthrown; yet its enemies will come again and again to the battle, urging the same arguments, every time refuted, and as often renewed.

The truth always involves a cross. Paul was led and taught by the Holy Spirit; but, notwithstanding this, those who were not thus taught were filled with jealousy and malice when they saw him advocating truths which they had not sanctioned. They were determined that he should move no faster than they. Had they, like the noble Bereans, searched the Scriptures with a humble, teachable spirit, they would have learned the truth as Paul preached it; but they studied only to find something to sustain themselves and condemn him.

THE APOCALYPSE.

M. C. WILCOX.

THE "Apocalypse," or the "Revelation," is the name of the last book in the sacred canon of Scripture. The name which Inspiration gives is "The Revelation of Jesus Christ." Rev. 1:1. A revelation is something revealed; and this book declares itself to be, in its opening words, the revelation of Jesus Christ. It uncovers to us the Lamb of God, the Saviour of the world, his love, his sympathy and compassion for the race, and the endless glory beyond. Most solemn warnings are herein given, and the severest penalties to be found in the Word of God are here pronounced against those who reject or slight these warnings. Blessings are pronounced upon those who will read and study and do the sayings of this book. Surely God designed that this book should be understood. Infinite Justice has not pronounced sentence against men for certain things, and at the same time withheld from them the knowledge of what these things are. Infinite Mercy does not pronounce blessings upon man on certain conditions, and then withhold from him a knowledge of these conditions. The first would be unjust, the second would be a cruel mockery. Surely God is not such a one as this. He is perfect in wisdom, in knowledge, in power, in compassion,

in love. He has given this book as a revelation; it is all that is implied by its name. Some of the more prominent outlines of this wonderful book are as follows:—

1. We have the church of God during the Christian dispensation set forth under seven churches, seven denoting completion. The names of seven literal churches of Asia are used, because in the spiritual condition and names of these churches are found features which typify the different periods of the entire church of God. In the prophecy of the seven churches is set forth the spiritual, or internal, condition of the church during the dispensation.

2. In chapters 5-8 we have presented before us the book sealed with seven seals, and the opening of those seals. This book contains the mystery of the gospel of Christ, and the opening of each seal portrays before us some event of vast importance to the people of God. In this line of prophecy, occurring under the sixth seal, is predicted a work of vast importance, the placing of the seal of God upon his remnant people.

3. In chapters 8-11 is another series of seven. The seven trumpets cover a great part of the Christian dispensation, and extend beyond the close of probation. The subject of the trumpets is the world instead of the church. There are two parenthetical prophecies which are thrown into the prophecy of the trumpets. These are: (1) The prophecy of the two witnesses, found in chapter 11, covering the greater part of the dispensation; and (2) the prophecy of the tenth chapter, predicting a message which was given to the world in the present century.

4. Revelation 12 is a line of prophecy presenting before us the church of God, her inveterate foe, and her mighty deliverer, down to the time when the dispensation closes. It is a prophecy of wonderful interest, and is the alphabet of the prophecies which follow.

5. Revelation 13 is a prophecy of Papal Rome and her work, and also the rise and work of America. These powers are declared to be foes of the truth of God in his closing work for mankind. Against this work the Lord gives solemn warning, under fearful penalties, in chapter 14. These warnings are given under the symbols of three angels flying through heaven.

6. Chapters 15-20 contain an account of the seven last plagues, the special judgments to fall upon apostate Christendom because of her sins, a description of this apostasy under the figure of the great harlot Babylon, and her final destruction by the coming of the King of kings and Lord of lords. Revelation 20 is a presentation of the millennium and the closing events of the great day of God, and the destruction of all evil and evil agencies in the lake of fire.

7. Chapters 21 and 22 close this wonderful book with a description of the city of God and the new heavens and earth, with these thoughts prominent: The banishment of sin, the character of those who will dwell in that immortal kingdom, and the earnest invitation for all to come and partake of its glory and happiness.

The book begins with a blessing: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Chapter 1:3. Among the precious truths of its closing is also a blessing: "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." Chapter 22:7. The blessing is not to the reader or hearer except as the reader and hearer keep the sayings of the book. To keep the sayings of the book, it is necessary to study them, to understand them, to know them. The symbols employed, the figures used, the wonderful things presented, may seem to some to forbid entrance to

its wonderful truths; but let such remember that wisdom comes from God. He has promised that "the secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14. And again, the words of our blessed Redeemer: "If any man will do his will, he shall know of the doctrine." John 7:17. God dwells with the humble in heart. Him who is of a meek spirit, God will teach his way. Ps. 25:9. He will look with favor upon those who "tremble at his word" (Isa. 66:2), and will give wisdom to those who seek it by faith. James 1:5, 6. Surely with all these encouragements, we should be not only willing to know God's Word, but anxious to be among those who by faith and patience inherit the promise "Whosoever will, let him take of the water of life freely." Rev. 22:17.

BIBLE TRUTH AND SANCTIFICATION.

E. E. MARVIN.

"FOR what if some did not believe? Shall their unbelief make the faith of God without effect?" Rom. 3:3. It is so common to hear professors say in regard to some plain point of truth, "Why, nearly everybody believes the other way." If this argument has any force at all, it lies in the supposition that *because* the majority believe that way, it therefore *is* that way.

This supposes that God's truth depends upon man's loyalty to it for its existence and stability, which is in no sense true. Men may *believe* wrong and *do* wrong; *all* men may do this; and yet it will not tend in the least degree to change or conform the truth to their belief or acts.

Truth is exceedingly independent. If all men believe and obey it, it is not made better by it; though all disbelieve and disobey it, it is none the worse for that; it still maintains its dignity and power. It exists because of its *nature*, and it carries its nature with it, and hence it is immortal.

Gospel truth exists *for* men to believe; but it will exist *whether* they believe it or not.

The truth is not made untruth or unholy by man's unbelief or disobedience; but *he* is made unholy in the same degree that he disobeys holy truth. "Sanctify them through thy truth" (John 17:17), the Saviour prays. But truth cannot sanctify just because of its *existence*, else *all* would be sanctified. It must be believed. "Through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. Then we must learn it, or we cannot believe it; for no one can believe a thing of which he knows nothing. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. The soul of man is purified "in obeying the truth" (1 Pet. 1:22), and this he could not do without knowing it; for obedience carries with it a knowledge of duty. Then if we are sanctified by *knowing*, *believing*, and *obeying* the truth, how absolutely necessary that we learn the truth; for no man knows it by nature. This can be done only by study, aided by the Spirit of God. Prov. 2:1-6; 2 Tim. 2:15; James 1:5.

Then no one has a right to declare his perfection to-day, as he may learn some new truth to-morrow which will show, when he learns it, that he was lacking yesterday. He may be pure (in motive), but not mature (in practice). Christ can and will make us free from sin (actual transgressions), at the time when we believe on him as our Saviour. John 8:36. But this does not free us from erroneous views, as is abundantly attested by the diversity of views of hundreds of truly converted men. But Jesus gives in this very connection an antidote for this latter evil: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Then when a man is made free from sin by the Son of God, and afterward continues in his word, he will know the truth, and the truth will make him free from erroneous views. We cannot rid our minds of false views at will; but as the oil of truth is poured into the mind, error is crowded out; and it is thus that the truth makes us free—free from false doctrine.

So, then, when we are made free from sin, it is our Christian duty to continue in the study of the Lord's Word till we *know* the truth. May Heaven inspire a spirit of investigation in the hearts of his people, that we may all *know* the truth, *believe* the truth, and then *obey* the truth, and thus be sanctified by it.

HOW CABLES ARE LAID.

WE weighed anchor and moved on slowly toward the open sea. The cable now needed no steam power to help it out of the ship; on the contrary, it ran out freely of its own accord, and it was necessary to apply the brakes to the paying-out drum to prevent the cable running out too fast. It was astonishing to see the great heavy ironbound cable, a single yard of which would weigh over ten pounds, come swishing round the tank, up on deck and over pulleys and guides, take four or five turns round a drum six feet in diameter, bob under the dynamometer, and up over the stern sheave, and finally dive into the water with all the ease, grace, and pliability with which a silken cord might go through the same performance. One striking thing in cable operations is the hearty will with which every one works, and the extreme anxiety evidenced on all sides for the welfare and safety of the cable. I have seen the engineer-in-chief, during the landing of a shore-end, up to his waist in the surf, cutting the lashings which secure the balloon-buoys to the cable; and on another occasion, when, the ship being hove-to, the cable had got foul of the propeller, the chief of the expedition, after passing word to the ship's engineers not to move the engines, took a header into the water, and, holding on to a blade of the propeller, succeeded in freeing the cable, to the great relief of everybody on board, as all efforts from above had failed to dislodge it, and a rupture seemed unavoidable.

During paying-out, a test is always kept on the cable from the electricians' headquarters, the testing-room. Before the cable left the ship, the end was carefully sealed by softening the gutta-percha and drawing it over the copper conductor; the cable was then charged with an electric current through the end on board, the current also passing through the galvanometer. We paid a visit to the testing-room, where the electrician would explain the functions of the glittering instruments of ebonite and brass with which he was making a test on the cable in the tanks below. The only visible demonstration of what was being done was to be found in the movements of a little spot of light which would be deflected from zero on a horizontal scale, and finally come to rest several hundred degrees to one side, as the assistant allowed the electric current to pass through the reflecting galvanometer. If the spot of light were to make sudden kicks or fly off the scale, the existence of something wrong would be revealed, perhaps a fault in the cable. But faults rarely develop on board ship, because the cable is perfect when it leaves the factory. In the ship's tanks it is kept cool by being always submerged in water, and it has been subjected to no severe strain. When the time comes for paying-out, and the cable is straightened and has to bear a strain of several tons as it leaves the ship's stern, then any slight imperfection will be revealed; and although it may consist merely of a minute bubble of air which has burst and made a puncture in the gutta-percha into which you could not introduce a fine hair; although it may be only a crack so imperceptible that it would

not admit of the insertion of the corner of a cigarette-paper, yet the current would escape, and, like the insignificant stream which trickles over a dam, would gradually widen the breach until the cable was electrically "broken down" and entirely useless for communication.

According to the latest report of the International Bureau of Telegraph Administrations, the submarine telegraph system of the world consists of 120,070 nautical miles of cable. Government administrations own 12,524 miles, while 107,546 are the property of private companies. Early in last year, the system of West African cables, which started from Cadiz only six years ago, was completed to Cape Town, so that the Dark Continent is now completely encircled by submarine telegraph, touching at numerous points along the coast. More than 17,000 miles of cable have been required to do this, and several companies, with more or less aid from the British, French, Spanish, and Portuguese Governments, have participated in carrying out the work. The North Atlantic is spanned by no less than eleven cables, all laid since 1870, though I think not all are working at the present time; five companies are engaged in forwarding telegrams between North America and Europe, and the total length of the cables owned by them, including coast connections, is over 30,000 nautical miles. The cable fleet of the world numbers thirty-seven vessels, of an aggregate gross capacity of about 54,600 tons. Ten ships belong to the construction companies, their aggregate gross tonnage being about half that of the entire fleet. The other twenty-seven are repairing steamers belonging to the different Government and telegraph companies. They are stationed in ports all over the world, keeping a watchful eye on the condition of its submarine nerves, and doctoring them up whenever they need attention.—*Scribner's Magazine*.

THE FIRST ANGEL'S MESSAGE IN SWEDEN.

DOUBTLESS some of our readers have heard of the remarkable circumstances alluded to in the following communication written for the *Review and Herald*. A wonderful proclamation of the near coming of the Saviour was given to the world about 1840; and in Sweden, where the stringent laws restrained adults from giving the message, little children and youth were inspired to do so. The writer, Boqvist, is a Christian of undoubted veracity:—

In the year 1843, a religious movement occurred among the people in Karlskoga Parish, in Örebro Län. The leaders in this movement were children and young men, who were called "rapare." These preached with divine power, and proclaimed before the people, with great decision, that the hour of God's judgment had come.

In the fall of the same year I,—O. Boqvist, then fifteen years of age,—with another young man,—Erik Walbom, eighteen years of age,—became so influenced by this unseen power that we could in no wise resist it. As soon as we were seized by this heavenly power, we commenced to speak to the people, and to proclaim with loud voice that the judgment hour had come, referring them to Joel 2: 28-32 and Rev. 14: 6, 7.

The people congregated in large numbers to listen to us, and our meetings continued both day and night, and a great religious awakening was the result. Young and old were touched by the Spirit of God, and cried to the Lord for mercy, confessing their sins before God and man.

But when the priest in the church was apprized of all this, many efforts were put forth to silence us, and thus to stop the prevailing religious excitement; but all efforts were unavailing. The sheriff was then requested to arrest us, and during six weeks a fruit-

less search was made to find us in the forest, whither we had fled for refuge.

Finally, however, we were summoned to appear before the pastor of the church. Our number had increased, so that forty young men and women presented themselves at the parsonage, where we were submitted to a long trial. All but myself and Walbom were permitted to return to their homes; but we were arrested, and on the following day were placed in custody in Örebro prison. Here we were associated with thieves in cell 14, as though we had committed some great crime.

The following day we were brought before the circuit judge to answer a wordy charge against us, whereupon some questions were asked, to which we gave Bible answers. This enraged the judge so much that he angrily asked if God or the devil had sent us to prophesy. He then produced a large leather whip, saying, as he did so, "I shall cure you of your foolishness." With this he continued to whip us until he was tired out, and then his secretary was told to continue with this rough treatment until finally our bodies were entirely covered with blisters. This was repeated two days in succession. He concluded the punishment by telling us that if we continued with our prophesying, he would put us where the light of neither sun nor moon should ever reach us.

We were now conveyed back to the prison, and the next day we were taken to the hospital to be examined by physicians. Here we were received by two doctors, two priests, and one chamberlain. They requested us to prophesy and give our testimony, and we tried to fulfill their request to the best of our ability. The chamberlain left the room with tears streaming down his cheeks. The priests and one of the doctors thereupon also left the room without saying a word. The remaining doctor, whose name was Askar, sent for his servant, whom he commanded to shave our heads, leaving some hair in the form of a cross. When he had finished, the blood trickled down our faces, for he had inflicted several bad wounds on our scalps. The next day we were taken to the asylum, and there placed under a forcible stream of water. The great pressure of the cold water on our heads was too much for us, and we became very faint. We tried to shield our heads with our hands; but at every effort of this kind, we were struck across our heads by a man who stood behind us. At last we fainted away entirely, and fell to the floor, where we lay in the water for some time. When we came to, we were again subjected to the same cruel treatment; but some ladies who witnessed the scene begged with tears that our lives might be spared.

Shortly after, we were taken to the before-mentioned doctor, who asked us how we enjoyed our bath, and if we were cold. He saw that we shivered from weakness and cold, and added that he would soon warm us up. He now produced several hazel sprouts, with which he scourged us until he was tired out. He then bled us until we had lost considerable blood.

We were now again placed in custody. The following day we were again brought before the doctor, to go through the same treatment, and then we were threatened with scourging until we should be compelled to curse. Reflecting a moment, we repeated the curses which God in Deut. 28: 15-20 has pronounced over those who do not obey his word.

Through the sympathy and pleadings of the warden, we were released, and permitted to return to our homes. The cruel treatment we had received threw us into a long siege of fever. After a few weeks, we were able to resume our preaching, which brought on a fresh outburst of persecution against us. But this time a prominent parishioner presented our case to King Oscar I., and secured freedom for us.

*THE DESTRUCTION OF SENNACHERIB'S
HOST.*

THE Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold,
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen ;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed ;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever were still.

And there lay the steed with his nostrils all wide,
But through them there rolled not the breath of his pride ;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail ;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Asshur are loud in their wail ;
And the idols are broke in the temple of Baal ;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord !

—Byron.

WHO ARE THE ELECT ?

CHAS. L. BOYD.

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." 2 Tim. 2:10.

THE fact is here presented that God has an elect people. God has elected, or predestinated, that a people should be gathered out of this sin-cursed earth to inhabit it when it is transformed to its Eden glory.

It would seem from many texts of Scripture that this number was determined by the Creator when he made the world. Adam and all his posterity might have been included in this number ; but sin entered, and through the guilty parents the human family received the just sentence of death.

The Lord told Eve that her posterity must be multiplied, and that his purposes should be accomplished. It is not the number of the saved that is multiplied, that number is not changed ; but it is the number of the human family, the candidates for salvation that is multiplied. After sin entered, it was determined that this redemption should be accomplished through the infinite sacrifice of God's dear Son ; and that after his purpose in gathering out a people to inhabit the earth was fulfilled, this surplus of the multiplied posterity should be destroyed "both root and branch." Thus we read in Ps. 2:7-9 : "I will declare the decree ; the Lord hath said unto me, Thou art my Son ; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel."

I know of nothing, either in the Bible or in reason, to justify the conclusion that there is any definite number to be lost. The earth was not created for them ; it is for the Redeemer and the redeemed. Hell was not prepared for them ; that was prepared for the "devil and his angels." Matt. 25:41. The election of the Son of God as the Author of salvation is plainly expressed in this "decree." But how are the subjects of his kingdom elected ? Is it according to name, parentage, or character ? By one of these tests the eternal destiny of every individual is to be determined. Evidently it is not according to either of the first two tests ; for we are exhorted : "Give diligence to make your calling and election sure." And then follows the promise : "If ye do these things, ye shall never fall ; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:9, 10. This exhortation refers to something to be done by every individual.

As to our name and parentage, we have no control over these things. Very much depends on the influence of parents in the salvation of their children ; but the key that unlocks the door of heaven to the child is not placed in their hands.

But there is something that every one must do in order to be numbered with the elect. In the chapter from which the above words are quoted, this work is plainly presented. Peter speaks to those who "have obtained like precious faith," and exhorts them : "Giving all diligence, add to your faith virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity." This is the work of "character building," and is a work which must be wrought by every one who makes his calling and election sure. If this work is not faithfully performed, even though a person may have been elected, converted, and his name written in the "book of life," he will be left outside, to knock at the door, but to be refused admittance. See Rev. 3:5. Had Adam and all his posterity been faithful, they would all have been saved. A perfect character was the standard set before them, and this standard has never been changed.

To illustrate : The farmer elects to fill his garner with some definite amount of wheat—say a thousand bushels. He prepares the proper amount of ground, and sows enough seed to produce the desired quantity of wheat. But an enemy comes and sows tares among the wheat, and there are but small returns. But the farmer is not discouraged ; he knows that the accomplishment of his purpose is but a matter of time and labor. The next year he "multiplies" the seed sown, and thus he perseveringly continues till his granary is filled with the choicest wheat, and his purpose fully realized. But what has become of the tares, the chaff, and the straw ? That was all separated and blown away when the wheat was harvested, and is subsequently burned with fire. "So shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

The doctrine of election, as corrupted by man, is calculated to act as an opiate on the soul of the egotist, and to harden the poor sinner who dares not hope that his name is written with the elect. The exhortations of the Saviour to the Jews were met with the confident assurance of their election, in that they had Abraham to their father ; and its effect is the same at the present time. But the doctrine of election as taught in the Bible is a God-given power to every one who engages in the race for eternal life. He is assured that no partiality as to name, caste, race, or color is to be shown in awarding the prize. He knows that the victor must not only strive, but he must "strive lawfully." He also knows that, however unworthy he may be to engage in the contest, if the race is run, and the rules have been regarded, the prize is sure. It was this that nerved Jacob in his struggle with the angel. He did not depend upon the righteousness of Abraham, or the faith of Isaac. He knew that neither their righteousness nor their faith would help him in this time of trouble, unless they were his by possession. It was a clean character that he required, and forgiveness that he demanded of the heavenly messenger. That Abraham was his father would only add to his condemnation, unless these were obtained.

The Bible doctrine of election also gives power to the ambassador who goes out to persuade men, in Christ's stead, to be reconciled to God. It was this soul-inspiring truth that nerved the great apostle to the Gentiles, to fight with the "wild beasts at Ephesus." It was this that sustained him "in stripes

above measure, in prisons more frequent, in deaths oft."

It is this same motive power which nerves the servants of God at the present time. A people are waking up from slumber, and turning from the errors of ages. Many are running to and fro, and knowledge is increasing. The time to favor Zion, the set time, has almost come. We can even now lift up our heads and rejoice, knowing that our redemption draweth nigh. It is for the completion of the work of mercy that time lingers. The election is not completed ; the heavenly garner is not filled. When this work is done, the decree will go forth, and the final period will be placed to the history of this world.

A PUZZLING QUESTION.

It was eight-year-old Johnny who asked it. He was coming home from a missionary meeting, when he turned to his father and said, very thoughtfully, "Just about how far, papa, would we have to go to find a real heathen ?"

It is a puzzling question, because it depends on this other just as puzzling,—"What is a heathen ?" At first the answer seems simple enough. We say, "A heathen is a man with many gods, a worshipper of idols."

But Mr. Lecky, in the *June Forum* (or a late *Forum*, asserts that "popular Christianity, as it exists in Southern Europe, and as it has existed through a long course of centuries, is as literally polytheistic and idolatrous as any form of paganism." The South of Europe is emptying into our cities, and we have "ignorant" and "polytheistic" and "idolatrous" Roman Catholics in our kitchens. That answers both questions. There are heathen within our doors.

But many of the educated people in China, Japan, and India do not worship idols, and as certainly do not accept Christianity. The open door of the mission church invites them—in vain. The story of the cross is told in their streets, the good news of the gospel is proclaimed by the missionaries ; but they do not listen. They reject what they know nothing, and care to know nothing, about. But by this test there are heathen within sight of every church steeple.

Shall we read the first chapter of Romans, and take Paul's description of a heathen for our standard ? Ah, our daily papers teem with the doings of such people, with no disgusting detail of wickedness omitted ! Indeed, if there were no sinners among us such as Paul painted, what would the press do for material ? The reporter knows where the heathen are.

Shall we take the missionary's standard ? A teacher from the Madura Mission complains that heathen women are "grovelling in their thoughts." They have nothing to talk about but, "How shall we fill our stomachs ?" and, "How shall we marry our children ?" And by a singular coincidence, a late *Harper's Bazar* makes the same complaint ! It tells of two elegantly dressed members of a woman's club, who spent the hour of meeting discussing their daily diet. One told what she ate during an attack of dyspepsia, and the other detailed a list of dishes in which her cook excelled. The heathen, then, has gained admittance to the women's clubs.

The same missionary told of the dress of the native women of India. Eight yards of thin cloth are picturesquely wound about the body. She said : "We make no attempt to change the dress of the girls, except to insist that a short, half-sleeved jacket, covering the shoulders and breasts, shall be put on first for decency and modesty. This has become the distinguishing mark of a Christian girl." But our women and girls, in full dress, omit the jacket. So the heathen is "in society."—*Selected.*

Timely Topics.

DARKEST AFRICA, AND A DARKER MUDDLE.

It seems a pity that there should be so many glorious sequences to so noble an undertaking as the Stanley expedition for the relief of Emin Pasha. The almost insuperable difficulties which hedged up the way, the suffering and endurance of the brave leader and his devoted followers, are worthy of appreciation, and have been accorded a good share of public notice. The fortitude, perseverance, and competence of Stanley and his officers have been freely recognized by the world at large.

But there have been disappointing streaks of bitterness mingled all through the months of triumph and congratulation. It is to be feared that we have not found their full extent as yet. From the moment that Emin tumbled out of the window in Bangomoyo, the whole affair has been in a tumble of criminations, recriminations, and denials. There was evidently a misunderstanding between the two principal heroes; and after Emin had again plunged into the wilderness, from which he momentarily emerged, the German people felt called upon to espouse his cause. Since then, aspersions have been cast upon other members of the expedition. Jamieson and Barttelot, who lost their lives, have been more or less directly charged with matters which seriously reflect upon their characters for mercy and sagacity, to say the least; and their friends are defending them so vigorously that Stanley feels called upon to make a full statement of their cases. Others are involved in disputed questions of policy or conduct, so that the whole thing seems likely to produce a grand quarrel, of which the world will never hear the last.

The unbiased will be sure to discern far too much of the spirit of personal and selfish ambition. "Ego" is the great object before some great men; and if we are not much mistaken, H. M. Stanley has his eyes turned in that direction with great admiration. It will be a fortunate thing for him, if, in his desire for hero-worship, his injustice to others does not eclipse the glory of his deeds.

IRELAND'S MISFORTUNE.

If ever a cause was called upon to pass through deep waters of trouble, the Irish cause is a sample. The enemies of Irish privileges are not entitled to any such amount of the credit that may pertain to the reverses which have attended Erin's march to freedom as are the pretended friends of the cause. The wounds Ireland has received in the house of her friends are most grievous, and some one seems always at work keeping them fresh and bleeding. The boasted patriotism and fidelity of her sons, while it may be pure and true in many, is sadly mixed with human weakness and depravity in others. Very unfortunately, these others seem to be the ones who push themselves to the forefront.

Unscrupulous men and organizations have, with more zeal than sense, and more revenge than justice, taken a course which has branded themselves as villains, and blasted the cause they professed to espouse. For instance, the Fenians of America, especially those identified with the zealots who have acted as leaders, and more emphatically the infamous Clan-na-Gael, have done more to curse the Irish cause than all the pleadings of a hundred honest patriots could counterbalance.

The Liberal party in England, with Gladstone and Morley at its head, have accomplished much for Ireland; but now the rascality of Parnell is an insuperable objection to men who are working for the good of humanity. Parnell's selfish blindness prevents his giving room to a better man, though America and friends of the cause the world over insist that he should.

Then, too, Dillon and O'Brien, who have loudly championed the Irish cause, and infused a good deal of courage into other people, find themselves unable to resist the impulse to take leg bail and fugitive themselves away to the United States to avoid facing the sentence of an inferior court. Surely rather a sorry outlook for leaders just now.

It only means some more suffering on the part of the real friends and supporters of the cause, who must groan, not only for their country, but for the sins of their leaders.

DR. KOCH'S DISCOVERY.

THE discoveries and inventions of Dr. Koch, the famous Berlin professor, relating to tuberculous infection and the remedy by inoculation, are attracting very wide and general interest. It has been established that tuberculous disease is generated by bacilli, which are communicable from one animal to another; and that the elements of disease in cattle and other animals are identical with those which appear in the human system; and further, that the ordinary processes of cooking and digestion do not affect the vitality of the death-dealing atoms; so that the eating of flesh infected by the bacilli becomes largely responsible for the great amount of phthisis which prevails here and elsewhere.

When we consider that in this sunny and fair land 1500 die annually of consumption, we see how inimical to life and health the promiscuous eating of flesh food has become. It is true that by the inoculation of a lymph invented by Dr. Koch, it is claimed that the bacilli may be destroyed, especially in the early stages of the disease. But this claim is hardly sufficient to nullify the danger incurred, and it will yet remain a question for each one to settle whether it will not be considered expedient to forego the use of flesh, and choose a diet which it does not require the sacrifice of innocent life to produce, and which will not jeopardize the lives of those who partake.

A GRAND FARMING SCHEME.

"GENERAL" BOOTH, who heads the Salvation Army, has projected a scheme for the temporal redemption of the fallen, wretched, poor, and outcasts generally of the great city of London. This project is outlined in a book entitled, "Darkest England, and the Way Out of It." The main features of it contemplate the gathering up of such helpless ones as are willing to be helped and to help themselves, and placing them under the tutelage and control of officers of the "Army" in three grand divisions. First, the corps in the city, where the gathering will be done, and where the candidates will enter upon their work and probation. Employment of some kind will be provided for all; so that while they are receiving the gifts of charity, they will be well rubbed into their consciousness by an apportionment of manual labor. Second, there will be the farm corps. It is proposed to procure in a healthy locality a large tract of land, which shall be put under the highest and most perfect state of cultivation, every inch to be appropriated and made to produce to its utmost by careful tillage. The labor will be supplied by people sent from the city corps who have passed a certain degree of probation. Here instruction will be given in the useful and practical arts of agriculture and domestic livelihood. It is purposed to establish certain rules as to character and deportment, and have them strictly enforced.

Having schooled them here for a time, it is then proposed to ship them to some over-sea country, where land is cheap, and where homes may be obtained, and soil be found, the cultivation of which will yield a support to the worker and be an advantage to the world.

This mammoth plan calls for the outlay of £1,000,000, and it is being received with favor by

many leading and intelligent men. It is reported that nearly £50,000 have already been subscribed. On this side of the sea, the plan is not so favorably regarded, especially by the labor societies, because it presents a prospect of an influx of an undesirable class of people and workers. And many protests are being put up against the proposal.

But to our mind all this outcry is premature. It is squealing before the pinch comes, and while it is so remote that there is but very little prospect that it ever will come. It is probable that his scheme involves difficulties which have not been accurately estimated. To control a few lawless characters by the influence of a brigade of soldiers, as is now done, will be found to be very different from controlling a legion of lawless and characterless vagrants by a few soldiers. The charity organizations have decided the thing is impracticable; but it is doubtful if this fact will deter the indomitable "General" until he has demonstrated the success or failure of his plan.

THE PROSPECT IN PALESTINE.

MANY are looking with eager expectancy to the Holy Land for the fulfillment of certain supposed prophecies of Jewish restoration and perhaps conversion. We do not believe that the promises or prophecies of God's Word indicate such a movement, nor can we discern in the present state of things any sign that these interpretations are about to meet their fulfillment. The evangelical churches are doing some good work, and putting forth strong efforts. But they are not the only religious bodies which have fastened their expectations on Palestine. Many forces are contending for the prize, and some of them with evidently greater show of success than those of Protestantism. The following is from the *New York Evangelist* :—

"Among those who watch the 'signs of the times' from various view-points, the religious future of Palestine naturally becomes a matter of increasing interest. Will it be Mohammedan or Christian? If Christian, will it be Protestant, Greek, or Roman Catholic? A glance at its present condition may prove interesting, though failing to warrant any reply to these questions. While Protestantism, by the agency of the Presbyterian college at Beirut, and printing presses at the same place sending over the country millions of pages of Christian literature and the entire Scriptures in the Arabic language, and of Presbyterian schools of various grades, and by other and perhaps minor means, is unquestionably doing an efficient work for the religious and social regeneration of Palestine by the overthrow of Mohammedanism, other and opposing forces are each contending, under a religious banner, for Palestine as a prize. The Latin or Roman Catholic Church, with her usual persistency, is antagonizing all other Christian agencies, and establishing schools, pilgrim houses, and convents throughout the country, and her missionaries boast that within less than a score of years Protestantism will have little or no foothold in Palestine. The Greek Church, sure of a liberal financial support from the Russian Government, with a zeal which Protestants can but take knowledge of, erects its churches and affiliated institutions, and is evidently making preparation for a permanent stay in Palestine, and if possible, a dominating influence over its affairs. And it would be hardly prudent to positively deny that the Greek Church may succeed with Russian influence, and perhaps a Russian army behind her or before her—and if need be both behind and before. But Mohammedanism will yield to neither of these struggling and antagonized influences without sharp and desperate efforts to hold possession of what are also its sacred land and city. It sees its danger, and will be prompt to resist, either by peaceable or by forcible means, the loss of both or of either. Just now it is reported to be busily engaged in establishing its schools all over Palestine, and very recently it manifested wisdom enough to allow itself to be taught by its opponents, and actually established a hospital! Protestant Christianity is badly deluded if it really supposes, as it seems to do, that it is to redeem Palestine from her spiritual bondage, without larger forces and more liberal supplies for the warfare than she has hitherto furnished."

The Home Circle.

WHAT CAN I DO?

WHAT can I do to-day?
Not praise to win or glory to attain,
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt,
Make truth more clear,
Dispel some dwarfing fear;
To lull some pain,
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here;
This let me do to-day.

—Christian at Work.

WOMEN OF THE BIBLE.—VI.

Rebekah—Marriage with Isaac.

A. M.

THE course pursued by Abraham in order to procure a wife for his son Isaac cannot fail to interest many of our readers, whether they be old or young. Some among the former may regret that their choice was not made in accordance with these divine principles; but it is earnestly desired that from among the latter some may, from the study of this record, determine to seek divine counsel in this important matter.

At the time we first read of Rebekah, Isaac is about forty years of age. Three years after his mother's death, Abraham said to Eliezer, the eldest servant of his house, "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land? . . . And Abraham said unto him, Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; *he shall send his angel before thee*, and thou shalt take a wife unto my son from thence."

Then the servant took ten camels and departed to "Mesopotamia unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water; and let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also, let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

"And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord; and she hastened and let down her pitcher upon her hand, and

gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

"And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not." And he said unto her, "Whose daughter art thou? Tell me, I pray thee, is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel, the son of Milcah. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth; I being in the way, the Lord led me to the house of my master's brethren.

"And the damsel ran and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well." And the man came into the house, and he ungirded his camels, and gave them straw and provender, and water was given to "wash his feet, and the men's feet that were with him. And there was set meat before him to eat; but he said, I will not eat until I have told mine errand. And he said, Speak on." When Eliezer had repeated all the words of Abraham, and how the Lord had chosen Rebekah to fulfill the sign which he had asked, he said to Laban and Bethuel, "If ye will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the right hand, or to the left." Then they answered, "*The thing proceedeth from the Lord*; we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

"And her brother and her mother said, Let the damsel abide with us a few days, at the least ten. . . . And he said unto them, Hinder me not, seeing the Lord hath prospered my way. . . . And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister and her nurse. And they blessed Rebekah." And she arose, and her damsels, and they rode upon the camels, and followed Eliezer. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming." And Eliezer told him all things that he had done. And Isaac brought Rebekah into his mother's tent, and she became his wife, and he loved her. Gen. 24.

Such is the beautiful and instructive record of Rebekah's betrothal to Isaac. Fathers and mothers, young men and maidens, should read, mark, learn, and inwardly digest the lessons of this simple history. Abraham's care was that Isaac should not take a wife of the worldly, idolatrous Canaanites. He acted with the assurance that God, who had guided him through life, would also go before, to prepare the way, and the wife that should be taken. The Godly manner in which Isaac had been trained caused him to look at the matter in the same light; and father and son were not disappointed.

How few follow this only safe path. Too frequently these matters, from beginning to end, are decided by fancy, convenience, and worldly gain, and then, when all is settled, the blessing of God is asked and expected. But it will be more profitable to dwell on the course Abraham pursued, to catch his spirit of sweet confidence in the goodness and guidance of our Heavenly Father. "In all thy ways acknowledge him, and he shall direct thy paths." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Ps. 32:8.

FORGIVENESS.

NETTIE HARBOR was one of my playmates in early childhood, and a friend in after years. Her uniform good temper and genuine kindness of heart won for her many friends; and as we grew from childhood to young womanhood, no social gathering was considered complete without her.

Our childish friendship grew with our years, and ripened into the closest intimacy. Girl-like, we opened wide our hearts toward each other, and each was made the confidante of the plans, hopes, joys, and longings of the other. We often talked of the Christian life, and many times Nettie said, "I wish I could be a good Christian; but with my surroundings I know I could never be what a Christian ought to be; and as for being a hypocrite or a half-hearted professor, I never will." At the age of seventeen years, she was still unconverted.

I well remember one visit we had that summer. She had been several weeks from home, and soon after her return she came to spend the night with me. We chatted of many things till the time for retiring. When we were alone, I told her how anxious I had been for her conversion, and spoke particularly of one day while she was gone, how I had been in such earnest prayer for her nearly all day. A long, deep silence followed, broken at last by a heavy sigh, and as nearly as I can recall the words, she spoke as follows:—

"I well remember the day of which you speak. I awoke that morning with the feeling that I must that day settle the question whether I will be a Christian or not. I tried to throw it off; but it only grew the stronger, till I began to look at it squarely and see what a sinner I had been. Then I began to pray for forgiveness. I had a long, hard struggle; but toward night I just accepted Christ. I can hardly tell you how, but there came such a joy into my heart. I seemed to walk on air. I was happy!

"I know I was converted then; I loved every one and was just as happy as I could live. I never felt anything like that before. It lasted till I began to pack my trunk to come home.

"You know Beth Snyder lied about me last spring. I was *so angry*—it makes my blood boil now to think of it—so uncalled for, and I had never injured her or done anything to offend her. Well, I said then I would never forgive her or speak to her again. It is strange, but I did not think of her that day, nor all the happy two weeks that followed.

"When I was packing my trunk to come home, the thought came, 'What about Beth? If you go home, you'll be sure to meet her; are you going to forgive her?'

"Somehow, Mollie, I grew angry at once, and just stopped and thought it all over, what a mean thing she had said, and every word untrue, and I said aloud, 'I can't and won't forgive her.' Something seemed to whisper to me, 'If ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses;' and, Mollie, I stood and looked it squarely in the face, and said, 'I'll never forgive her!' All my joy was gone, and though I know that ended it all, I don't care. I have not had the least desire to be a Christian since, and don't expect I ever shall."

"But, Nettie," I remonstrated, "you would not rather be eternally lost than forgive Beth, would you?" She replied in a determined manner, "I'll never forgive her; now, don't talk about it any more; you can't change it."

Soon after, she was married. I could never see that she seemed different from her usual cheery self.

The last time I visited her, not long after she had buried one of her children, a beautiful little girl three or four years of age, she talked of that memorable day, and said, "Mollie, it is strange; but I have never felt a desire to be a Christian since that day, never felt that I am a sinner, though I know I am;

and though I know I shall never go to heaven, I do not feel anxious about it."

I asked her if she still felt the same toward Beth. She replied,

"I shall never forgive her; but I have to speak to her, for you know Sister Clarrie is married to her brother; so for Clarrie's sake I speak to her, but that is all."

I was away from home several months, and during that time she was suddenly taken ill. I was told by one who helped to care for her that she was perfectly conscious to the last, and knew that she was dying. In response to inquiries of weeping friends if she was willing to die, she replied, wearily, "Yes, I'm willing to die;" which they construed into an assurance that she was at peace with God, though she had not during her illness in any way referred to the future life, or spoken of the Saviour, or anything that pertains to Christianity, or as if she realized the solemn change awaiting her, though she gave directions about the children.

This is no fancy sketch, but an awfully real one, and my informant said she could see no foundation for hope in her death.

"There is a time, we know not when;

A point, we know not where:

Which marks the destiny of men

For glory or despair.

There is a line by us unseen,

That crosses every path—

The hidden boundary between

God's patience and his wrath."

—M. S., in *Michigan Christian Advocate*.

SUNSHINE AND SHADE.

OUR flower garden consists of two parts wholly separate from each other. In one part, the plants all thrive and put forth their respective flowers in their time, and the perennials take care of themselves year after year. In the other, the flowers are few and sickly, and the plants constantly tend to run out.

What makes the difference? The soil is equally good in each. Each has all needed care. The simple explanation is that in one the plants have an abundance of sunshine; in the other they have to live in the shade.

As every one knows, house-plants turn and stretch themselves toward the light, as the prisoners in the Calcutta Black-hole struggled with each other for a breath of air at the small opening.

For plants and men alike, lack of sunshine lowers the vitality, no matter though the air may have its due proportion of oxygen. The vitality may not be lowered to the death-point, but persons who live in the shade become an easy prey to disease. It has been found that epidemics prevail most on the shady side of streets.

Just what it is that gives to sunshine this vitalizing power is not wholly clear. But sunlight has a quality that is not possessed by all kinds of artificial light. Its "actinic rays," as they are called, are those which work the wonders of photography; and this quality in the light of the stars reveals to us worlds in space vastly beyond the reach of our most powerful telescopes. It is probable that it is these actinic rays which are so potent for health.

One way in which sunshine promotes health is by its disinfecting power. It is one of the most powerful disinfectants in the world. It destroys morbid germs. But this does not explain its wonderful vitalizing energy.

It is possible that science may never come at the secret of this energy, just as it cannot fathom the profounder mystery of life itself.

But it is ours to avail ourselves of the fact. Delicate persons and convalescents should live in the sunshine as much as possible. People should not shut the sunshine out of their dwellings by trees, vines, and shrubbery, nor by blinds and curtains. The sunniest room should be appropriated by the family, rather than reserved for an occasional guest.

Useful and Curious.

THE MEANING OF THE WORD LADY.—The derived use of this word in our own times is quite different from its original signification. It is an Anglo-Saxon compound from two words meaning bread and to serve. The mistress of the Anglo-Saxon family used to distribute the bread to the domestics and guests, and from this circumstance she was known as the lady, or bread-server, of the house. And this old significance of the loaf-breaker has in it a world of meaning our modern so-called ladies might do well to study into. For of late years the title seems to have become reversed, a lady meaning one who is served rather than one serving. A strange *lapsus lingua* indeed!

Not only birds, but beasts and creeping things know how to reap advantage from the "modern improvements" and great inventions. Says the *St. Louis Globe Democrat*: "A lady was recently waiting in a carriage near an electric lamp which had just been lighted, while her friend went to a neighboring shop. In the dry road she presently saw a stir, and looking over the wheel saw hopping in all directions across the ground toads aiming for the light. She got out and aimed for the lamp, too. There was a ring of toads underneath it already, waiting for the fall of the moths and the insects of night that drop from the life-destroying flame. It was a curious sight—those creatures squatted in a circle with upturned heads, waiting for the victims to drop into their mouths."

As a rule Daniel's "Lehrbuch der Geographie" is considered the most accurate general statistical work published. Recently the sixty-fourth edition was issued, edited by Dr. Volz. It estimates the total number of inhabitants on the globe at 1,435,000,000. There are 3,064 languages known. The total number of religions is 1,100. No nation has ever been found which is entirely without religious ideas of some kind, be they ever so crude. There are 422,000,000 adherents of Christianity. The Roman Catholics number 208,000,000; the Greek Orthodox Church, 83,000,000; the Protestant churches, 123,000,000. Besides these there are fully 100 sects with 8,000,000 followers. Of the non-Christian peoples, the Jews number about 8,000,000; the Mohammedans 120,000,000, consisting of three divisions—Sunnites, Shiites, and Wahabites, and fully seventy smaller sects. These constitute the monotheistic religions of the globe. The rest are heathen and polytheistic, numbering altogether 875,000,000 souls. The strongest of the heathen religions numerically are Brahminism with 138,000,000 devotees and Buddhism with 503,000,000. The other heathen religions have 125,000,000 adherents. In other words, there are on the globe more than 1,000,000,000 non-Christians.

THE DEPTHS OF THE SEA.

At the depth of about 3,500 feet, waves are not felt. The temperature is the same, varying only a trifle from the ice of the pole to the burning sun of the equator. A mile down the water has a pressure of over a ton to the square inch. If a box six feet wide were filled with seawater and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. The water is colder at the bottom than at the surface. In many bays on the coast of Norway, the water often freezes at the bottom before it does above. Waves are very deceptive. To look at them in a storm, one would think the water travelled. The water stays in the same place, but the

motion goes on. Sometimes in storms these waves are forty feet high and travel fifty miles an hour—more than twice as fast as the swiftest steamship. The distance from valley to valley is generally fifteen times the height, hence a wave five feet high will extend over seventy-five feet of water. The force of the sea dashing on Bell Rock is said to be seventeen tons for each square yard. Evaporation is a wonderful power in drawing the water from the sea. Every year a layer of the entire sea, fourteen feet thick, is taken up into the clouds. The winds bear their burden into the land, and the water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet, the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plain on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy.

A NOTABLE INVENTION.

ONE of the most notable inventions displayed at the Paris Exhibition was an apparatus for transforming the heat of the sun into motive power for pumping water and other mechanical uses, says the *Goldsboro News*. It is the device of a French inventor named Charles Tellier. The apparatus is of great interest as foreshadowing the time when solar heat, in combination with electric transmission of force, will be made to furnish motive power for all engines and to take the place of coal and steam, a change which will vastly cheapen manufactures and travel, and greatly enhance human comfort the world over. The heat which comes to the earth in the sun's beams is, as has long been known, the equivalent of from one to five or more horse-power for every square yard of the earth's surface, according to the latitude and season of the year.

THE DEATH PLANT OF JAVA.

THE kali mujah, or death plant, is found only in the volcanic districts of Java and Sumatra, and then rarely. It grows from two to three and a half feet in height, with long, slender stems armed with thorns nearly an inch long, and covered with broad satin-smooth leaves of a heart-shape and of a delicate emerald on one side and blood red, streaked with cream, on the other. The flowers of the death plant are large, milk-white, and cup-like, being about the size and depth of a large coffee cup, and having the rim guarded by fine, brier-like thorns. The peculiarity of the plant lies in these flowers, which, beautiful as they are, distill continually a deadly perfume so powerful as to overcome, if inhaled any length of time, a full-grown man, and killing all forms of insect life approaching it. The perfume, though more pungent, is as sickeningly sweet as chloroform, which it greatly resembles in effect, producing insensibility, but convulsing at the same time the muscles of the face, especially those about the mouth and eyes, drawing the former up into a grin. An inhalation is followed by a violent headache and a ringing in the ears, which gives way to a temporary deafness, often total while it lasts. Other plants seem to shun the kali mujah, which might be termed the Ishmael of the vegetable kingdom; for it grows isolated from every other form of vegetation, though the soil about it may be fertile. All insects and birds instinctively seem to avoid all contact with it, but when accidentally approaching it have been seen to drop to the earth, even when as far from it as three feet, and unless at once removed soon died, evincing the same symptoms as when etherized.—*Philadelphia Times*.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, December 15, 1890.

SATAN A DECEIVER.

LIKE a shadow which ever follows the substance, so evil always attends the good. Every form of good has its counterpart of evil; every virtue is opposed by a vice, every truth by an error, every good work by a device of the enemy. The dark shadow of sin ever haunts the presence of light and goodness.

This fact reveals Satan's tactics. And his work as an imitator has been brought to such perfection that darkness is often taken for light; the shadow is chosen before the substance. The poisonous venom of sin is disguised with sweetness to the human taste, and thousands fail to realize it until the very pangs of death seize them. And we are all exposed to the deceptions of Satan. How watchful, then, we should be.

God was man's first counsellor. In the beauty of his innocence, man talked with his Creator as with a friend. Satan soon assumed the same office, and with flattering insinuations led our parents to regard their Heavenly Father as cruel and selfish, and himself as their true benefactor. He has often since then transformed himself into an angel of light, and become the guide of men.

Satan does not content himself by opposing good with evil openly, but seeks to insinuate the evil in the place of good, or, if this cannot be done, to mingle the elements of evil with the good. The parable of the tares and the field illustrates this. The field is the world. The Son of man sows good seed. The devil comes by night and sows tares; and the good is no sooner sprung up than the evil appears amongst it. If the good could be separated from the bad and each kept in its own field, the work of Satan would thereby be defeated. Those who chose the association of sin would do so voluntarily, and would either desert the enemy or become abandoned and soon disappear. The terrible results of sin would thus be exposed, and all men might take warning.

But Satan does not want it thus. He must carry on his work by mingling with workers for God. He must cultivate error on the ground prepared for, and sown with, the seeds of truth. He seeks to incorporate his pernicious principles with Christian doctrine; and doctrines of devils are held by those who claim a place in Christian communities.

Even the work of the Spirit of God is counterfeited by the enemy. Spiritualism offers its consolations and its guidance to those who feel the need of help. It speaks in the secret chamber in accents of love and confidence. It assumes the place of counsellor and adviser, and changes the truth of God into a lie. Not in Spiritualism alone, but also in more orthodox circles, do we see the spirit of deception manifested, leading men and women into false ideas of devotion and work. The apostle John admonishes us to "believe not every spirit, but try the spirits whether they are of God." The Spirit of God always leads and teaches in harmony with the Word. These agree. It must be so. Hence when an individual claims to be taught by the Spirit to do contrary to what the Word teaches, he should beware of that spirit. Satan has not

lost his power to deceive; and in these last days, he will if possible deceive even the very elect.

One man sees his duty to obey God in a plain command; but a spirit suggests to him not to obey. He finds himself in a dilemma. The spirit that strives with him now seems to be the same that has led him into good work before, and he hesitates which to obey. He resolves to submit the matter to a test. He has God's plain Word in the matter; but the spirit within him strives against the Word. In the test, the decision is very likely contrary to the Word and in harmony with the inward influence. He decides against the command of God. Here is the enemy's work again. It is not the Spirit of God striving against the Word.

Now no one need be misled in this matter. If the Bible were ambiguous, if its principles were equivocal, we would have occasion to hesitate before taking a position. Here is a text right to the point: "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. By this, and in fact all other scriptures, we learn that obedience to God is the condition of our acceptance, and the Spirit is the evidence of it. Therefore when one is led by the spirit to disobey God, Satan is the author of that spirit. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

SOME BIBLE HILL-TOPS.

THE PROMISE TO ADAM.

E. J. B.

EVERY one knows that in passing through a country, a better idea of its general features can be obtained from the hill-tops than from the intervening plains and valleys. In the study of any science, something analogous to this may be observed. The Bible is no exception to this rule. It has its hill-tops. The first of these to claim attention is the promise to Adam (Gen. 3:15) that the seed of the woman should bruise the serpent's head.

The world came from the hands of the Creator beautiful beyond expression, teeming with innocent and happy life. So perfect was it in its first Eden bloom, that "the morning stars sang together, and all the sons of God shouted for joy," at this evidence of the Creator's wisdom and goodness. But man, who stood at the head of this fresh and lovely creation, sinned. His dominion was involved in his fall. Blight and decay fell upon that; upon himself, despair and death. God is merciful, and a Redeemer was promised. A star of hope arose, which cast a clear and steady beam into the future. It has shone on with ever-brightening lustre through all the ages; it is shining still, and will continue to shine till its light is merged in that of the perfect day.

Since the fall, God's great work in the earth has been the plan of redemption. He made the world for man; but it was for men who love and obey him and appreciate his goodness. Of such he says that he will "make a man more precious than fine gold; even a man than the golden wedge of Ophir." But the nations that reject him and rebel against his authority, "are counted as the small dust of the balance;" they are to him "less than nothing, and vanity." This world with all its wealth of beauty was not made for them, though now they enjoy many of its blessings. The purpose of God will be

accomplished, but not until the earth is restored to its first estate, and is peopled by the nations of the saved. Then "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

The promise of a Redeemer was the gospel in embryo. Place a seed in the ground, and from it is developed the perfect plant—leaf, stalk, flower, and fruit; so this promise is the kernel, or nucleus, from which the plan of redemption is developing; for it is not yet completed. In the Bible it is brought out in detail, and around it the whole Bible centres. It is the theme that inspired historian, prophet, poet, and sage.

This is the covenant of grace, the everlasting gospel, that, like an arch, spans the broad chasm from Eden lost to Eden restored. It is a unit. God did not have one way of saving men in the patriarchal age and another in the Jewish, to be followed by still another and a better one in the Christian age. He has neither experimented nor bungled, though man has done both frequently enough. These different eras have been successive and necessary steps in the development of God's one harmonious plan.

The worship in this first age of the world was simple; but the sacrifices offered very fully and truthfully expressed man's relation to God,—his forfeited life, and his hope through Christ. It embraced, as Campbell well sums it up, "the observance of the Sabbath, the service of the altar, oral instruction, prayer, intercession, thanksgiving, and benediction." The patriarchal worship was emphatically family worship, the head of the family acting as priest.

About two thousand years passed away after the promise of a Redeemer had been given, and no steps had been taken towards its fulfillment. Then Abraham was called. The history of this long period occupies only eleven chapters in the book of Genesis, and it embraces the creation, the fall, and the deluge. How thrillingly interesting the unwritten history of those "mighty men which were of old, men of renown," would be, we can only imagine. But there is nothing told, except that which has a bearing on the one great object for which the sacred volume was written.

THE ENEMIES OF GOD.

THERE is an expression in the Bible which always causes a smile to pass through our feelings when we read it. It is the thirty-fifth verse of the nineteenth chapter of 2 Kings. Speaking of the slaughter of the Assyrians by the angel on that night when a hundred, fourscore, and five thousand of Sennacherib's army were slain, we read the surprising statement that "When they arose early in the morning, behold, they were all dead corpses." Certainly this is not a very brilliant piece of translation. The phrase "dead corpses" is a curiosity better worthy of some other book of less pure language than our admirable English Bible. And it would certainly be an extraordinary thing for ordinary corpses to do much more for those which were emphatically dead. But besides committing an egregious grammatical blunder, our translators have put a very emphatic and forcible expression in our lips in regard to the sudden and to them unexpected defeat and overthrow of the enemies of God. Three noted Syrian generals with an immense host came with a great flourish of war, and boasted of what they could and would do. Other gods could not withstand them, and with stout words Rabshakeh sought to frighten the faith all out of the Jews, who were straitly shut up in their city. And he did frighten the courage out of the hand-

ful of Jews. There was a time of sackcloth and fasting for Jerusalem. Even king Hezekiah felt that Rabshakeh's threats were not idle words at all, and unless God helped them, they were doomed. It was a time when the enemy seemed about to triumph without remedy. Flushed with many victories, he looked upon Jerusalem and its inhabitants as helplessly at his mercy. In his great valor, he openly reviled God and claimed that there was no power in heaven that could stand before him.

The Lord commissioned one angel, out of all the celestial armies, to go down and stop their blasphemous boasting. The result was such as is told in the verse referred to. One hundred and eighty-five thousand of the flower of the Assyrian army felt the angel's touch, and slept in death. Generals, captains, heroes, fell before the heavenly warrior, as he passed through their camp. They anticipated the morning with dreams of victory and plunder. The God who had so gloriously led his people was soon to be trodden under foot. What a delusive dream! The morning came, and the early dawn revealed the frailty of human prowess. Where, now, is their boasted victory? Those proud champions of the enemies of God were as dead as stones. Wrapped in their martial cloaks, they lay in long ranks, corpses—dead corpses. Others arose, those who were left, and walked about among their silent forms; but the angel had done his work well, and God's enemies were put to confusion. With their raillery against the Jews, they had mingled reproach of Heaven. "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel."

God will vindicate and preserve his own authority against the puny efforts of man. Many times it seems as though the enemy would surely triumph; but if our cause is identified with God's honor, we cannot fall. Separated from God, men fight their own battles, and the weaker must fall. But it is the privilege of us all to put our trust under the shadow of his wings. And even then defeat and loss may seem to impend, the enemy may raise a grand shout over our speedy down-fall; but a calm trust in God, a careful and humble walk with him, will certainly lead us safely through.

JAPANESE CHARACTER AND HISTORY.

S. N. H.

THE Japanese in their private and political life much resemble the climate of varied temperature and the features of the country. Long periods of repose and slumber alternate with impetuous political awakenings and outbreaks. Says one writer: "Everything proves that theirs is a temperament without equilibrium, a disposition tossed like ships without ballast, a passive nature driven backwards and forwards by fits and starts. There is much love of pleasure and surprises, disinclination for persevering labor; sudden flights and sudden flaggings in quick succession; much activity, intelligence, and talent; little principle, and no character. Like the scourges with which their country is visited [earthquakes and conflagrations], their energy has its long sleeps and disorderly awakenings."

The Japanese are intensely imaginative, and whatever fires the imagination leads them captive; hence the Catholic religion became popular. Of the professed Christian religions, the Roman Catholic is the most popular, even at the present time, and is ever destined to be while any Christian religion exists on Japanese soil.

One other characteristic of the Japanese was their high sense of honor, which manifested itself in suicide. Especially among the noblemen was it considered a great favor—and it was one often granted them, if condemned to die—to put an end to their own miserable life. Life was taken with a dagger. The condemned would cut open his abdomen, and if he had sufficient strength to then thrust the dagger in his throat, and afterwards replace it in the scabbard, it was an act of the utmost possible knightly bravery, and was lauded for many generations. This was to be done in the presence of his friends and many witnesses. They set no regard upon life, either their own or that of their neighbors. They had a law that the penalty for a small offense was beheading. After the offense had been committed, they would not even wait for a trial, if one was to be had, but going up to the guillotine, would put their neck on the block with as much coolness as though they were sitting down to eat. Others standing or sitting around would show no concern.

The history of the country and its people is unlike that of any other nation. Until the entrance of the Chinese from the third to the fifth centuries, Japan was unknown to the outer world, and the outer world was unknown to Japan.

At that time they worshipped their ancestors. From China came the Buddhist religion, that of Confucius, and the reasoning of the Chinese sages. The Buddhist religion was generally accepted by the common people. At this early date they had no knowledge of letters or of written language. The Chinese characters were introduced, and in the seventh and eighth centuries there appeared three volumes which formed a book containing their traditions, and also their history, which previously had been preserved by tradition, beginning about 660 B.C. This date was the beginning of the reign of Jimmu, the first mortal ruler of Japan, consequently the beginning of their reckoning of time.

Some time just prior to this, Japan, which to its inhabitants was the whole world, was created in the fabulous manner which has been related in the previous article. The first interest taken in the kingdom by the gods, was by the sun goddess Amaterasu-o-mi-Kami, or, in the Chinese, Tensho-Dai-jin, who sent her grandson, Nini-gino-Mikoto, from heaven to rule over Japan. His successor was Jimmu-Tenno, 660–585 B.C., with whom Japanese history begins. He established the Mikado dynasty. "Of the two names, Jimmu-Tenno, the former signifies the prime war spirit; the second is composed of the Chinese *Ten* and *O*, respectively meaning heaven and king. The title Tenno, King of Heaven, is borne by every Mikado; it is the name by which the people call him. Instead of Tenno, the word Tenshi, Son of Heaven, was much used." Other titles were also used. The oldest symbols of Imperial power which Tensho-Dai-jin gave to Jimmu were a round mirror and a sword; the former with the words, "Keep this my mirror, my picture, and thy dynasty will endure as long as heaven and earth." Hence the origin of their flag signal, a red ball in the midst of a white ground.

In no country has the sword been made an object of such honor as in Japan. Even the women wore short swords when travelling. It being a divine symbol, it became a knightly weapon, and a certificate of noble birth. It was by the sword that the mortal heroes gained their mortal fame in Japan. The following are some of the mottoes engraven on the Japanese swords: "The girded sword is the soul of the samurai. The precious possession of lord and vassal from times older than the divine period. The land of

many blades." The sword is worn by all the government officials at the present day, even to the police. It is not lawful for others to wear it; for it became dangerous, as the people became more enlightened, as it was the instrument used on any and on nearly all occasions if any offense arose. And during that period it was considered a dishonor for one to draw his sword in vain.

The Japanese have quick and intelligent minds, and the introduction of Chinese learning created a thirst for information which has ever been a characteristic of the nation. As they gained a knowledge of the outer world, their ideas expanded. They were not like the Brahmins, who shut up knowledge to themselves; it was for the people. It was the entering wedge for the Portuguese in the sixteenth and seventeenth centuries. It was the open door by which the Dutch gained an entrance.

It appears that Mendez Pinto, a Portuguese adventurer who was in China, got on board a Chinese junk commanded by a pirate. They were attacked by another crew. Their pilot was killed, and the vessel was driven off the coast by a storm. After twenty-three days beating about, they landed on the coast of Japan. This was the first European that had ever landed on Japanese soil. Griffis, in speaking of the result of this visit, says: "The arrival of these foreigners was the seed of troubles innumerable. The crop was priestcraft of the worst type, political intrigue, religious persecution, the inquisition, the slave trade, the propagation of Christianity by the sword, sedition, rebellion, and civil war. Its harvest was garnered in the blood of sixty thousand Japanese. The arquebuses of Pinto and his two companions made more of an impression on the Japanese than the men who carried them. The native historians make mention of the first arrival of Europeans in 1542 as the year in which fire-arms were first introduced. The natives began immediately to make guns and powder, the secret of which was taught them by their visitors." Thus in the beginning, hand in hand, came foreigners, Christianity, and fire-arms. To many a native they are still each and equal members of a trinity of terrors, and one is a synonym of the other. Christianity, to most of the heathen, still means big guns and powder.

O that Christianity could be introduced into heathen nations unmixed with commerce, piracy, and war; then the impression on those for whom the gospel is designed would be far more favorable. It is the cursed mixing of Christianity with politics, and leaning on the civil authority, either by the sword direct, or by intrigue attaching it to some worldly institution, that has been the ruin of its influence in every age. Christianity is Heaven-born, and it derives its strength from its Author. Our Saviour, who was the light of the world, said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is by good works and a godly life that God can and does clothe his gospel with power.

On Pinto's leaving Japan, there went with him a Japanese who had killed a man. He became a convert to Christianity, learned to read and write the Portuguese, and became interpreter to Xavier, who was the first apostle to Japan. He was asked whether the Japanese would be likely to accept Christianity. He replied, as Xavier says: "My people would not immediately assent to what might be said to them; but they would investigate what I might affirm respecting religion by a multitude of questions, and, above all, by observing whether my conduct agreed with my words. This done, the king, the nobility, and adult population would

flock to Christ, being a nation which always follows reason as a guide."

The Japanese did not want the gospel; but they did desire information, especially that which would enable them to be more successful in conquering their enemies, although their wars had been principally internal. It is a trait of the natural heart to desire most of all those things which pertain to our temporal interests. And this spirit is not confined to the Japanese. It is a trait of the natural heart. A love for God and a desire for the divine is begotten by the Holy Spirit, and cultivated by an habitual practice of good works with an eye single to the glory of God.

TRUE MISSIONARY WORK; HOW IT MAY BE DONE.

J. O. C.

WE cannot expect to reach and convert people with only intellectual arguments. The only successful method by which this work may be done, is that recommended by the Saviour and strictly followed by him in his earthly ministrations. He came to a people who cared little for his message. There was, however, one way by which they could be attracted,—by doing for them physically what no other had ever been able to do. They had physicians and surgeons; but these often failed to accomplish what was desirable for the maimed and diseased. When the withered hand received his touch, it was restored to the normal condition; he touched the tongue of the dumb, and restored the voice; the blind and deaf were made to see and hear at the magic word; a curvature of the spine, of eighteen years' standing, was made straight in a moment. All these and many other cases were successfully treated, and without pain to the applicants. These were the things which endeared the Lord Jesus to the common people, and opened their ears to his message of love.

But his work was not to be confined to the few in his immediate vicinity. The whole world must hear the good news of redemption through Christ, although he himself could not remain below to do that work personally. In view of the vast extent of the harvest-field, and the scarcity of laborers, the Lord chose seventy disciples, and sent them "two and two" before him into every place whither he himself was to go. Luke 10:1-9.

He did not tell them to argue with the people, and thus convince them of the divine mission of Christ. No; there was a better way. They were to go out with the Spirit of Christ, and imitate the Master in their methods of labor.

He warned them, as they were about departing, that they would be like sheep among wolves; but notwithstanding that, they were to go among the people fearlessly, first to heal the sick, and then to preach to them the kingdom of God. But why this order of labor?—Evidently because that was the only successful way in which to reach the ferocious people among whom they had been sent.

But if that was the proper method then, is it not *the* method to adopt now? Dr. Morrison of India, writing of his wife's work, says that not long ago a Hindoo lady came to her and said, "Your religion is all kindness; you care for all, you give medicines to all; but our priests are always calling, Give, give, and 'grab' all that they can from us." He then significantly adds: "If we have obtained any influence in the town and district, if we have won the hearts of the common people who hear us gladly, if we have been enabled to reach hundreds of villages with

the gospel outside the town, we believe it is by God's blessing on the medical work of our mission. The results are far-reaching, and sometimes after many days the fruit appears."

Dr. Churcher, also, writing from Morocco concerning the necessity of a knowledge of medicine in order to become effective missionaries, said: "From one station I have heard of a missionary who was driven away. The Moors would not have his Christian teaching. 'Well,' said he, 'I will go, and next time I come I will bring a doctor with me.' 'Will you?' said they. 'Then you shall come back, and you shall stay—you and the doctor too.'"

These are only two of the many citations that might be given; but these serve to show the necessity of something being done in the way of educating medical missionaries for those countries where the saying is so common that "the doctor is the friend of every one" With this sentiment in heathen lands, the consecrated physician can preach the gospel freely in places where no others would be tolerated in that line of work.

The Saviour is soon to appear in glory, and will be seen by those who now sit in the darkness of heathen superstition; but before his personal advent, he wishes to visit, by his Holy Spirit, the hearts of those people. When he was personally on earth before, he sent his seventy to those regions which he expected to visit, telling them to prepare his way by first healing the sick, and then preaching to them the gospel. If that was the method by which to prepare the way before the Lord then, may it not be the proper one now?

CHRIST WILL COME.

E. J. W.

THAT Christ will come again is just as sure as that he once came and went away. Hear his own words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Now it is certain that Christ did go away. Forty days after his resurrection he talked with his disciples, and renewed to them the promise of the Holy Spirit; "and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:9. Now listen to the words that were immediately spoken by two heavenly messengers: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Verses 10, 11.

He was taken up, and a cloud received him out of sight; and he is coming in like manner. With this agree the words written by John: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

This coming has not yet taken place. No one has seen him descending with clouds. Salvation is yet freely offered to the inhabitants of earth; but when he comes, salvation will be complete. It will be utterly impossible for this coming to take place and everybody not know it; for "every eye shall see him," when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise." 1 Thess. 4:16.

FAITHFUL OVER A FEW THINGS.

U. SMITH.

To the servants who had received respectively the five and the two talents, and had used them to the best of their ability, their lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Matt. 25:20-23.

By this parable of the householder and his laborers, the Saviour forcibly sets forth the relation that exists between himself and his servants. But above all, the narrative is calculated to impress upon the mind God's estimate of faithfulness. "Thou hast been faithful over a few things." And the manner in which those few things were managed, and the attention given to them, furnished a true index of the man's character and disposition.

A person faithful and true in a few things, and in little things, can be trusted with greater things; but one who is unfaithful in small matters and light responsibilities would certainly be unfaithful in greater things, and could not be trusted with them. It is not so much the loftiness of the position one occupies, and the magnitude of the work he performs, as the fidelity with which he performs it.

"Faithful over a few things." This refers to what we are called upon to do in this world, with our dim perceptions and feeble strength. And well may it be called "few things." No man can run the whole world. We each have our little sphere of influence, and our little duties day by day to do. Is it any matter how we perform these?—Ah! yes; for by these very things we show whether we are faithful or unfaithful servants.

There are two mistakes we are in danger of making in reference to our work. One is, to think it is so easy that we may safely treat it with carelessness and indifference. This the foolish virgins did, who exercised no precaution to take oil in their vessels. The other is to think it so hard that it is of no use to try to do it. This the slothful servant did, who hid his lord's money in the earth. Our duties will not seem light and trifling things when we realize for whom we do them; they will not seem like a hopeless and impossible task when we realize the strength that is promised us for them.

Does any one feel discouraged that he does not achieve greater results, that he does not have more success in his labor? Notice it does not say, "Well done, good and *successful* servant," but only "good and *faithful* servant." It is for you only to be faithful, and leave results to Him who has assigned to you your lot, and appointed your task.

Does any one feel dissatisfied because he does not occupy a wider sphere, and have a more conspicuous and, apparently, more important work to do? Notice again, it does not read, "Well done, *great* and *influential* servant," but only "good and *faithful*." It does not read, "Thou hast been faithful over *many* and *great* things," but only "over a few things."

And look, finally, at the contrast. "Faithful over a few things." Where?—In human affairs, in this dark and imperfect and fleeting world. And then to be made "ruler over many things." Where?—In the future kingdom of glory, in the bright and heavenly and eternal world. And it matters not how humble our sphere, or how few things are committed to our charge, if these are all that we are appointed to do, and we do these to the very best of our power with the Lord's help, the gracious promise, "I will make thee ruler over many things," is ours still.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 1.—January 3, 1891.

FORGETTING GOD AND ITS RESULT.

1. After Joshua had settled the people of Israel in the land of Canaan, how long did they serve the Lord? Judges 2:6, 7.
2. How was it with the next generation? Verse 10.
3. Was there any excuse for their not knowing the Lord and the works which he had done for Israel? See Num. 16:36-40; Joshua 4:1-9; 8:30-35.
4. Has there ever been any excuse for people not knowing God? Acts 14:15-17; Rom. 1:20.
5. Why is it, then, that people do not know the Lord? Rom. 1:21, 28; 2 Pet. 3:5.
6. How did the Israelites show their disregard for God? Judges 2:11-13.
7. What was the result of their apostasy? Verses 14, 15.
8. Had the Lord warned them that this would be the result of apostasy? Read carefully Lev. 26:14-39.
9. How much strength would they have had if they had kept God's commandments? Lev. 26:3-8.
10. Did the Lord utterly forsake them when they apostatized from him? Judges 2:16.
11. What return did they make for their deliverances? Verses 17-20.
12. For how long a time were they ruled by judges? Acts 13:19, 20.
13. What characteristic of God was plainly revealed in his dealing with Israel during this time? Ex. 34:6; James 5:11.
14. Does man's unbelief affect God's character? 2 Tim. 2:13.

Lesson 2.—January 10, 1891.

GIDEON CHOSEN AS DELIVERER.

1. For how long a time was Israel ruled by judges? Acts 13:19, 20.
2. For what reason were judges raised up for them? Judges 2:16.
3. When the judge who delivered them from their enemies was dead, what would they do? Verse 19.
4. Then what would be repeated? Judges 3:5-9, 11, 12-15, 30; 4:1-3, 22-24. See note 1.
5. How did it fare with the Israelites, when, because of their apostasy, they were delivered into the power of the Midianites? Judges 6:1-6.
6. Whom did the Lord then choose as the deliverer of Israel? Verses 11-14.
7. When Gideon mentioned his poverty and his humble position, what assurance did the Lord give him? Verses 15, 16.
8. What proof did Gideon receive that it was indeed a heavenly being that was talking with him? Verses 17-21.
9. How did this knowledge affect Gideon? Verse 22.
10. What assurance did he receive, and how did he recognize it? Verses 23, 24.
11. How was Gideon directed to begin his work of throwing off the Midianitish yoke? Verses 25, 26. See note 2.
12. How did he carry out this direction? Verses 27, 28.
13. In what way did the men of the city display their degeneracy? Verses 28-30.
14. What sensible defense did Gideon's father make? Verses 31, 32.
15. Relate the prophet's graphic description of the folly of idol-making and idol-worship. Isa. 44:9-20.
16. What took place when the Midianites came up to fight against Israel? Judges 6:33-35.

17. By what double test did God convince Gideon that he was the one chosen to deliver Israel? Verses 36-40.

18. In this, what kind of spirit did Gideon show that he possessed? Rom. 12:3.

NOTES.

1. In Judges 3:5-9, 11, 12-15, 30; 4:1-3, 22-24, we have an outline of the course of the Jews after the death of the judges that outlived Joshua. They dwelt among the Canaanites, Hittites, Amorites, etc., and intermarried with them, and served their gods, until the Lord in his anger sold them into the hand of the king of Mesopotamia. After they had served him eight years, the Lord raised up a deliverer in the person of Othniel, who, after delivering Israel, judged them forty years, during which time there was peace. But when Othniel died, the children of Israel did evil again, and the Lord allowed them to be conquered by Eglon, king of Moab, who oppressed them eighteen years. Then when they cried to the Lord, he raised up Ehud to deliver them, and they had peace for eighty years. But as soon as Ehud died, the Israelites again went into idolatry, and again the Lord sold them into the hands of their enemies; this time they were conquered by Jabin, king of Canaan, by whom they were mightily oppressed for twenty years, when they were delivered by Deborah and Barak; and thus matters went on for four hundred years.

2. The "grove" that Gideon was directed to cut down was not a cluster of trees, but an image. The Century Dictionary contains the following note upon the word: "In the Authorized Version of the Bible, *grove* is used erroneously—(a) As a translation (following the Septuagint and Vulgate) of the Hebrew word *Asherah* (pl. *Asherim*). The Revised Version retains *Asherah*, inserting 'or obelisk' in the margin. It is now commonly understood as meaning a divinity, or an image of a divinity, worshipped by lewd rites, and as a variation in form of the name *Astarte* or *Ashtaroth*."

The language of Judges 6:25 would of itself indicate that the "grove" was not a cluster of trees. Gideon was directed to throw down the altar of Baal, "and cut down the grove that is by it." If it had been a real grove, the altar would have been by it, instead of its being by the altar. In 2 Kings 17:10, we read that the children of Israel set up groves "in every high hill and under every green tree;" and in 2 Kings 23:6, we read that Josiah "brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people."

BIBLE - READING.

THE LAW OF GOD.

S. N. H.

THE ten commandments came to us as no other portion of the Scriptures did. God spoke them with his own voice, and engraved them with his own finger on two tables of stone. Nearly every writer in the Bible speaks of them in different terms as unchangeable and immutable. Taken together, they form a complete law. They were placed together in the ark specially prepared for them, and thus preserved by themselves different from any other portion of the Bible. There is no sin but that is prohibited by one of the ten commandments; therefore by the law is the knowledge of sin.

1. How were the ten commandments given? "And God spake all these words." Ex. 20:1.
2. Upon what mountain did God speak them? "And the Lord came down upon Mount Sinai, on the top of the mount." Ex. 19:20.
3. What was the condition of the mountain when God spoke his law? "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Verse 18.
4. What did the people see? "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off." Ex. 20:18.

5. Then out of what did the Lord speak his law? "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." Deut. 4:12.

6. What did he speak? "And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Verse 13.

7. Was there anything more added to the ten commandments? "And he added no more." Deut. 5:22.

8. Upon what did God write them? "And he wrote them in two tables of stone, and delivered them unto me." *Ibid.*

9. By what other name are the ten commandments called? "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24:12.

10. Where did Moses put the tables of stone which contained God's law? "In the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:5.

11. How long were these ten commandments to continue? "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

12. What did the Lord say to his people about adding to or taking from the commandments? "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2.

13. If any shall add to the commandments, what will he be found? "Every word of God is pure; . . . add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

14. What was it prophesied that Jesus would do to the law of God? "He will magnify the law and make it honorable." Isa. 42:21.

15. What did he himself say concerning the law and the prophets? "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17.

16. What is easier than for one jot or tittle of the law to pass away? "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

17. What reply did Jesus make to the question of a lawyer, "Master, what shall I do to inherit eternal life?"

"What is written in the law? How readest thou?" Luke 10:26.

18. What to the young man who said, "What good thing shall I do, that I may have eternal life?"

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

19. If an individual breaks one of these commandments, of what is he guilty? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10.

20. What does the apostle mean by this? "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Jas. 2:11.

21. What, then, is the conclusion of the whole matter?

"Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

22. What does the writer add as a reason for this broad statement?

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

23. Will the law, then, be a rule in the day of Judgment?

"As many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16.

From the Field.

ALMOST HOME.

J. M. HOPKINS.

WE are almost home! soon the trumpet loud
Will be heard to the earth's remotest bound;
And those now clad in the pallid shroud
Will be raised to life at the welcome sound.
From the lowest depths of the rolling sea,
From the massive vault, from the low, green sod,
The saints of the Lord, from death set free,
Shall rise to dwell with their Maker, God.
We are almost home! Oh! the union sweet
Of those who have lived in years gone by,
When around the great white throne we meet—
Not a cry of pain, not a tearful eye.
We are almost home; but there's work to do
For those who are yet in the toils of sin:
The Master is calling to me and to you,
"Go forth and gather the lost ones in."
Go sound the message by land and by sea,
In humble hamlet, in stately hall;
The poor and lowly, the rich and free,
Alike must hear the gracious call.
We are almost home! to the weary one,
Speak words of courage, hope, and cheer;
Soon the battle fought and the victory won,
We shall bid farewell to each sigh and tear.
We are almost home! Let us faithful stand,
Though trials may thicken and press us sore,
Obedient and true to the Lord's command,
Till safe at home on the other shore.

JAPANESE ANECDOTES.

THE following anecdotes illustrative of Japanese Christian experience were related to me by Mr. Mecham, a missionary to Japan. The first one he received from Mr. White, a popular missionary in Tokio.

A man once came to Mr. White for baptism who had been a very rough man and a violent wife-beater. He stated that he was converted. The missionary asked him to give some proofs of his conversion. He replied that he felt in his heart that he loved the Saviour. "Can you show me any evidence that you love him?" asked Mr. White. "Well, yes, I can; my life is changed; formerly I used to beat my wife, and now she beats me." He was accepted.

Yuki was a ronin (a wandering man who has left his master). The masters were called the daimiyo; they were the old princes. This man went about the country with two swords, and would thus extort what he pleased from the farmers. He bought himself a vineyard and a mulberry field away off in the mountains, and was married, and had a very lovely boy that he dearly loved. One day a Chinese Bible came into his possession. He paid but little attention to it, but would read it at times, and thus learned about the great God that hears and answers prayer.

One night he and his wife and the boy were all taken sick; and when the child cried for help, neither he nor the mother was able to help him. He then thought, "I have been reading in that big book about the God that hears and answers prayer. O God of the great Book, heal my child." In a few minutes, they all fell asleep, and in the morning were all well. He then wanted to learn more about the true God. So he went to Kofu, the capital of Yamashiro, one of the provinces. Here he found Asagawa, one of the native ministers, and heard him preach. This man's father and Yuki's father had been the greatest of friends. Asagawa taught him in the Scriptures, and Dr. Ebe helped. The man was truly converted, a thoroughly changed man, and he now labors for the church with good success. The lion has become a lamb.

Mr. Takenouchi (the house of bamboo) was a samurai (gentleman), and sometimes he would come to church. He became interested, and connected with the church. "I have never seen," says Mr. Mecham, "a more devoted Christian man. We

made him the caretaker of the Schetaya church in Tokio. He began to try to preach among the people in the neighborhood of the church. He taught them all he knew, and then he secured all the books in Japanese on the Christian religion, and numbered them, making the easiest number one, and so on up. He would interest a man to read number one, and, that finished, he would give him another. In this way he would take them through a series, and then he would hand them over to the pastor of the church, who preached with great eloquence, and in this way a large company was brought out. The church prospered greatly under his care. He believed that he had a vocation, and acted accordingly. He was afterwards taken ill and died. Through his illness, so joyous was the testimony that he bore as to his faith in Christ, that the people flocked to see and hear him. The samurai, or gentry, came to see him in large numbers, and were greatly amazed at his calm and joyous resignation to death. As a rule, the Japanese have a great fear of the future after death. They will say, 'Shikta-ga-nai,' (there is no help for us). They would say to him, 'How is it that you feel so?' He replied, 'My faith is in Christ; he has gone to prepare a place for me.' His experiences were those of a soul triumphing over death. His funeral was a scene of weeping on the part of heathen and Christians alike. The result of his death was such that we thought he had done more by his death than by his life."

"I was preaching one day in Shataya church," says Mr. Mecham, "and had an illustration of the eye, and was trying to prove to them what a wonderful evidence of design it was. I preached a series of sermons, and tried to show that Buddha could not account for the eye, and that Confucius could not account for the eye, and that there must have been a competent cause, no other than a wise, intelligent, benevolent being. There was a nobleman present who had never been in a Christian church before. He listened with great attention, and continued coming till the series was finished. He said to me, 'I cannot answer your arguments; your religion seems reasonable. I have not believed in Buddha, and have provoked the whole kit of them; by the order of the Prince of Mito, I have turned their big bells into gun metal. As for Shintoism, it is a humbug.' He became an active worker."

S. N. H.

WESTERN AFRICA.

SIERRA LEONE, on the west coast of Africa, consists of a small peninsula with several islets, among which are the Isle de Loss and the Banana Islands. In 1787 a settlement was formed in Sierra Leone by a body of philanthropists from England, and the London Church Missionary Society began work there about the year 1823. The first twenty years of the mission were disastrous, no less than fifty-three missionaries falling at their post during that time. Since then, however, that locality has been less fatal, doubtless because land formerly overgrown with dense jungle is now under cultivation. Yet in spite of the discouraging circumstances, as fast as the laborers fell in the white man's grave (as Sierra Leone was then fitly termed), volunteers rushed in to fill the vacant places, and there was a constant supply of willing laborers.

As the result of this heavy sacrifice, there are now 32,000 professing Christians in Sierra Leone. The mission has developed into a self-sustaining native church, and the society's efforts are devoted to the maintenance of educational establishments, from whence native agents, male and female, are sent out to the various African mission fields. During the past thirty-three years, fifty educated native pastors have been supplied to West Africa, many of whom have served in other mission fields on the Yoruba and Niger.

Our publications have been introduced into this promising field, and have found interested readers and a hearty welcome. Some who have accidentally seen tracts and papers on present truth, have written to the American publishing houses for more. A few extracts from Sierra Leone correspondence will show in what regard the publications are held. Speaking of papers received, one says: "I have found them to be quite in accordance with reason and inspiration. As a class-leader and S. S. teacher, they have been beneficial to me in many ways. They are very much appreciated by our people, and are doing a good work." Another earnest worker says: "I am very much interested in the tracts and papers sent me, especially those that treat on the Sabbath question. I have circulated the papers as much as possible, but the tracts are of such value that I have not given them out, as I have a limited number of them. I am an itinerant preacher stationed at a place of four thousand inhabitants, so I am in a position to have your literature well circulated."

This minister and some of his friends have commenced the observance of the seventh day, which they are convinced is "in very deed the appointed Sabbath," though they have not abandoned Sunday observance.

A gentleman has recently left the West Indies to take a position in a school on the Isle de Loss, taking with him a quantity of our publications for circulation there. He is described as "an earnest Christian worker."

In Liberia there is at least one person who has become interested through missionary correspondence, and is obeying the Truth. He says: "Cape Palmas is a good field for missionary work. You have no idea of the good that might be accomplished in this dark and benighted continent. There are thousands of heathen sitting with outstretched hands and yearning hearts, in gross darkness, for want of the truth." He states that others there are interested in our views, and earnestly calls for help for that far-off land.

THE CENTRAL EUROPEAN CAMP-MEETING.

In company with Brn. Lorentz and Rasmussen, I left Copenhagen to attend the camp-meeting in Central Europe. At Hamburg we were glad to meet Bro. and Sr. Conradi, and others with whom we had formed an acquaintance in America, and to learn more definitely what the Lord had done for them in Hamburg. Surely their efforts have been blessed, as they have already a church of thirty-five members, and no public lectures have been given, except what meetings they have held in the mission rooms.

Hamburg is a place which by trade is closely connected with the whole world. I saw steamers, in that large harbor, from almost all parts of the earth.

After traveling through the vast German Empire, with its many large cities and beautiful fields and vineyards, we arrived at Basel, Switzerland, Aug. 19. The camp-meeting was held about four miles from Basel. A motor line ran trains every hour from the city, which made it convenient for all who desired to come. The camp consisted of nineteen tents,—sixteen family tents and three large tents. Two of the latter were used for preaching, and one for sleeping apartments. There were about one hundred brethren present when the meeting began, and the number increased so that on Sabbath and Sunday there were about two hundred. About half of these spoke the German language, and the other half the French. There was preaching in both languages at the same time every day. Seven or eight languages were spoken by those present, and thus we see Rev. 10:11 fulfilled. The Spirit of the Lord was present from the beginning; and especially on the Sabbath, when an invitation was given for those who desired

News Summary.

to come forward for prayers, there was a willingness shown that caused our hearts to rejoice.

The ministers present who took part in the work were Brn. Holser, Conradi, Ertzenberger, Comte, Bötcher, and the writer. We held a business meeting, and what was said was translated from one language into the other, and when any one spoke in English, two interpreters gave what was said in French and German. This seems to be a slow way, still it proved much better than we had expected.

Although there was much rain, and the ground became very wet, many not of our faith attended the meetings. These all spoke the German language, so that there were quite large congregations of that nationality. They all listened with much interest, and some decided to obey the truth. The order on the ground was good from the beginning to the close.

All the business passed off harmoniously. The church at Hamburg was received into the Conference. The reports of the Conference, Tract and Missionary Society, and Sabbath-school Association showed a large increase of work during the year. This was especially the case with the amount of tithes received. They had considerable left in the treasury after settling with all their laborers. This was encouraging indeed. The same officers were chosen again for the Conference and the Tract and Missionary Society, and all seemed strengthened and encouraged. The brethren all expressed themselves as much delighted with the camp-meeting, and resolved, the Lord willing, to have one again next year, even if the sacrifices and expenses should be greater.

After preaching Monday evening, we held a short praise service, after which Bro. Bötcher was ordained to the ministry. This was a solemn season, which, we trust, will long be remembered. Thus closed another camp-meeting, and the brethren left for their homes, perhaps never all to meet again till the great day. We visited the cemetery where our beloved Brn. Andrews and Waggoner are buried. We felt a strong desire to be faithful to the end, and then, according to the promises of God, meet where there will be no parting. May the Lord bless his work in this great Conference. L. JOHNSON.

THE UNITED STATES AND BRITISH AMERICA.

ASHLEY, MICHIGAN.—Meetings have been held at this place by Brn. Evans, Cornell, and Whitford. The opposition has been very bitter and determined, and has been carried to such lengths as to alienate the sympathies of many who are identified with the opposing churches. Twenty-five have taken a stand on the Sabbath, and many others are interested. The interest is to be followed up.

VANCOUVER, BRITISH COLUMBIA.—Brn. Lucas and Morrison have held two series of meetings here. They were permitted to hold the second series in a fine location in the heart of the city. This favor was accorded them through the kindness of the mayor, a very wealthy man and a Jew. The audiences have been excellent, especially on Sunday evenings, when there are many more people than can be seated. The city seems stirred from centre to circumference over the question, "Which day is the Sabbath?" Many are giving the subject a candid examination, and some are taking a stand on the Sabbath of the Bible. Among these is a young professor in the public schools, who bids fair to make an active and useful worker.

WASHINGTON, D. C.—Bro. J. S. Washburn is holding meetings in the capital city of the United States. At his last report, he had just closed a series of meetings, and thirty-six had been added to the church, which now numbers ninety-five. He has commenced meetings in another section of the city.

The Disestablishment question is to the front in Scotland.

Australia is knocking for admittance into the Universal Postal Union.

A large number of Nihilists are on trial in Russia, in batches, for political offenses.

The *Nepaul*, a P. and O. boat, has been wrecked at the entrance to Plymouth harbor.

The Duke of Sutherland owns 200,000 acres of land on Hampton Plains, Western Australia.

The estimated value, on the market, of the capital of the London water companies is £33,444,506.

The breeding of buffaloes in captivity is a new industry in the Dakota, U. S. A., agricultural world.

The difficulty between England and Portugal relative to the African territorial dispute has been re-opened.

A new departure has been made by the Jews, especially in London, in the employment of lay preachers.

A steamer just off the Chinese coast has been raided by pirates, who murdered the officers and pillaged the vessel.

The Chinese are building a railway in the Province of Manchuria, with the aid of English engineers and capital.

The *Katoomba*, one of the new vessels of the Australian auxiliary squadron, has just passed the official test successfully.

The Czar's uncle, the Grand Duke Nicholas of Russia, who is suffering from cancer, has been pronounced incurably insane.

The world's production of silk last year was estimated at 11,706 tons; the average for the four years ending in 1888 was 10,748 tons.

The Chief Commissioner of Police asserts that there are no fewer than 500 Indian hawkers travelling about Melbourne and the provinces.

The new Irish party has started a journal, which is to be its official organ. A subscription has been started to raise a fund to pay officers' salaries.

In the Caroline Islands there has been fighting between the Spaniards and the natives. The Spaniards lost 16 men killed, and the natives 150.

Sir Morell Mackenzie is using Dr. Koch's remedy for tuberculosis in his English practice. Dr. Koch claims to have found a specific for tetanus also.

Chief Constable Hennessy has been murdered at New Orleans. The tragedy is the work of some Sicilian desperadoes who make that city their headquarters.

Professor Huxley, and Mr. Bradlaugh have lifted their voices against General Booth's scheme for the relief of London poor. The Professor thinks it impracticable.

There is a rumor that the Bank of England is about to issue £10,000,000 in £1 notes on a silver security. Quite a step toward bimetalism for that conservative institution.

The death of William III., King of the Netherlands, after a reign of 41 years, leaves the throne to a daughter; and as she is still a child, her mother, Queen Emma, has been appointed regent.

It is said that the Emperor William, while on a visit to Russia, expressed a desire to be present at the recent military manoeuvres in the south of Russia, but received from the Czar a polite refusal.

The Victorian Engineer-in-chief for water conservation reports that a very large area of land could be irrigated without heavy outlay by a canal tapping the Murray six miles below Albury.

A diminutive book, called "The Finger New Testament," has been issued from the Clarendon Press, Oxford. Its size is 3½ x 1 in., one inch in thickness, and it weighs less than three-fourths of an ounce.

An ingenious device to gain control of the elections has occurred to the liquor-sellers of this colony. It is to have persons registered as electors in respect of the number of shares held by them in breweries.

Mr. Parnell's refusal to resign the leadership of the Irish party, has resulted in a schism, and the formation of a new party with fifty members and Mr. McCarthy as leader. Mr. Parnell refuses to give up the control of the fund, which is banked in Paris, and amounts to about £20,000.

The New Zealand Government persistently declines to take part in raising the intercolonial guarantee fund, without which the proposed reduced cable rates cannot be secured. Financial difficulties are urged as a reason.

A revolt broke out among the Indian tribes of Dakota Territory, U. S. A., recently. Some of the settlers were murdered, and others were obliged to flee from their homes, leaving them to the rapacity of the savages.

The oldest printed book in Germany has lately been acquired by the Royal Library in Berlin. It is an early edition of the Chinese Art Treasury, *Po-Ku t-u-lu*, printed from metal blocks, and dating from the years 1308 to 1312.

The inferiority of the Church schools in London is attributed mainly to their want of organization. The 400 Board schools are all worked by one central authority; the 600 voluntary schools have as many masters as there are schools.

Besides the Land Purchase Bill, there is a bill before the House of Commons to provide for supplying Irish farmers with seed potatoes; these are to be quickly followed by another to provide for the construction of railways and other relief works.

A terrible tragedy occurred in Bullarat on the 8th inst., when a man named Johnston smothered his four children, shot his wife, and completed the chapter of horrors by poisoning himself. Mrs. Johnston is dead, and Mr. Johnston is recovering.

The establishment of a Japanese colony in Mexico is under consideration. It is suggested that this may be but the beginning of the end, and that Japan may yet become one of the colonizing powers of the earth. Last year Mexico welcomed a negro colony.

Two ladies, Lady Sandhurst and Miss Cobden, were chosen to seats in the London County Council at the last election. It has been decided that ladies are not eligible to this office, and Miss Cobden, who still insisted on her right to the seat, has been fined.

Some of the Berlin newspapers have published articles demanding the banishment of the Salvation Army from the capital, on account of the number of cases of religious mania developed among its devotees. Four such cases are reported to have occurred in a single week.

The steamer *Guthrie*, from China ports, brings news of the wreck of two Chinese war vessels off Fusan, all on board perishing. In a gale near Swatow, a whole fishing fleet was wrecked, with the loss of from 3000 to 5000 lives. Several British vessels have been wrecked, but with little loss of life.

London and New York have each had a crank who distinguished himself by a forty-days' fast. Why should Melbourne be behind? That is what Mr. Tanner evidently thinks, who commenced such a fast on the 24th ult. By a singular coincidence, his name, Tanner, is the same as that of the New York faster, the first of the lot.

The Eastern Extension Telegraph Company are laying new cables between Suez and Aden, Aden and Bombay, and Madras and Penang. This enterprise involves the expenditure of £1,000,000, and increases the number of cables to four between Suez and Aden, three between Aden and Bombay, and two between Madras and Penang.

The Argentine Republic, that recently plunged itself into civil war, and the financial world into a semi-panic, through bad banking, will endeavor to right itself by issuing a loan of £12,000,000 on the security of the Customs revenue, to meet coupons and reduce the paper currency. The country also pledges itself not to contract any loans for three years.

The public debt of Victoria is £44,800,000, and the British capital otherwise invested in the colony amounts to £47,000,000. The wealth of the colony, public and private, is estimated at £466,000,000, or £375,000,000 in excess of the foreign capital. The aggregate wealth of the seven Australasian colonies is £1,466,000,000, against a total indebtedness of £400,000,000.

The Czar's great Siberian railway has been divided for construction into three sections, the first of which, it is estimated, will cost about £35,000,000. Work has commenced; but it has not been decided yet whether the road shall be built with home or foreign capital; and until this momentous question is settled in favor of foreign loans, the progress is likely to be fitful and uncertain.

Health and Temperance.

THE INEBRIATE'S LAMENT.

[The following poem was a special favorite of John B. Gough's, having been written for him by a friend in full sympathy with his life-work.]

WHERE are the friends that to me were so dear,
 Long, long ago?
 Where are the hopes that my heart used to cheer,
 Long, long ago?
 Friends that I loved in the grave are laid low;
 Hopes that I cherished are fled from me now;
 I am degraded, for rum was my foe
 Long, long ago!

Sadly my wife bowed her beautiful head,
 Long, long ago.
 Oh, how I wept when I knew she was dead,
 Long, long ago!

She was my angel, my love, and my guide;
 Vainly from ruin to save me she tried;
 Poor, broken heart! It was well that she died
 Long, long ago.

Let me look back to the days of my youth,
 Long, long ago.
 I was no stranger to virtue and truth,
 Long, long ago.

Oh, for the hopes that were pure as the day!
 Oh, for the loves that were purer than they!
 Oh, for the manhood I squandered away
 Long, long ago!

THE DIGESTIVE PROCESS.

HAVING considered at some length the anatomy of the several digestive organs, the nature of the various digestive fluids, and the action of each upon the different elements of food, we are now prepared to consider in a connected manner the several processes of digestion. As before remarked, the digestive apparatus consists of a series of organs, of which the stomach is only one, and perhaps not the most important, since life can long be sustained without the activity of the stomach, by alimentation through the lower bowels. In the complete digestive process, each one of the series of organs acts successively upon the food; and the arrangement is such that the prompt and thorough action of each organ is essential to the action of the succeeding ones.

In order to simplify the idea of digestion in the mind of the reader, we may remark at this point a fact which is well sustained by the most careful study of the process, that digestion really depends upon two distinct vital actions; viz., secretion and muscular action. The alimentary canal is simply a muscular tube lined with mucous membrane, along which are situated, at different intervals, secreting organs which pour into its cavity their potent juices, by means of which the contents of the tube are, if possible, rendered soluble and dissolved. The chief objects of the muscular canal seem to be to move the food along and bring it in contact with the active agents of digestion. With this general view of the subject, let us now consider the steps in the process.

In order to form an idea of normal or healthy digestion, let us observe the process in a healthy man, in whom all parts of it are purely physiological. He sits down to his breakfast about one hour after rising, having taken a little gentle exercise to arouse the activities of the system, and perhaps taken a small quantity of cold water a few minutes before to supply the demand for fluid without taking too much at the meal, and to excite the gastric and intestinal secretions, as well as that of the liver, thereby insuring active digestion and proper activity of the bowels.

Mastication.—Our subject places in his mouth a small variety of foods containing in proper proportion the several elements of nutrition, and simply prepared, without the admixture of stimulating or irritating spices and condiments. As the food is slowly received, it is thoroughly masticated, being ground and triturated by a set of sound teeth, capable of vigorous use, and aided by the salivary secretion, until it is reduced to a pulpy mass.

At the same time that this grinding process is going on, the saliva, while also aiding the mechanical division of the food, is performing its specific work upon the starch, of which the food is likely to be largely composed, converting it into sugar, so that the mass of food, or alimentary bolus, as it is termed, becomes sweeter in flavor the longer it is chewed.

Stomach Digestion.—After thorough mastication, each mouthful of food is in turn swallowed, being drawn down into the stomach by the muscles of the œsophagus, not simply dropping into that organ through an open tube, as many people suppose, the œsophagus being always closed, excepting only that portion which is occupied by the food in its passage to the stomach. Shortly after the food has reached that organ, its mucous membrane assumes a rosy appearance, and there may be seen oozing from its surface the gastric juice in tiny drops like perspiration on the skin. The secretion increases rapidly, and begins at once its specific action on the albuminous elements of the food, which have been made accessible by thorough mastication, which has broken up the food structures in such a manner as to expose freely all its different elements. It may occur that the gastric secretion has been excited before the food has been swallowed; in which case there is no delay whatever in the commencement of gastric digestion.

Very soon after food is received into the stomach, the muscular structures of that organ begin to act, setting up a sort of churning process, turning the food over and over, squeezing, pressing, and variously manipulating it, moving it along its lower border toward the pylorus, and returning it along its upper border to the pouch-like left extremity into which it is first received from the œsophagus.

If the food contains a large quantity of fluid, this is absorbed before the process just described begins, since it is evident that too great an amount of fluid would effectually prevent such action on the food by the muscular walls of the stomach. It is obvious, also, that a considerable amount of bulk is needed in the food, to enable the stomach to operate upon it effectually. When milk is taken, it is quickly coagulated by the gastric juice, and the whey being absorbed, the gastric juice acts upon the semi-solid masses formed. Soups, gruels, and all fluid foods are rendered semi-solid by partial absorption of their watery constituent.

At the same time that the gastric juice is acting upon its special elements, the digestion of starch continues through the activity of the mucus of the stomach, the saliva being neutralized by the gastric juice when the food reaches the stomach. Absorption of the portions of the food which are rendered liquid by digestion is all the time taking place, so that the semi-solid character of the mass is in a measure preserved.

After this process has continued for a time, which is longer or shorter according to the nature of the food or the manner of its preparation, portions of food begin to pass out of the stomach. As the mass is moved along the lower border of the stomach toward the pylorus, the orifice is opened a little, instead of being tightly closed as before, and small portions of food which have been properly acted upon by the stomach and the gastric juice, are allowed to pass through. If approached by portions of undigested food, the pylorus contracts strongly and allows none to pass. By this means the food is kept in the stomach until gastric digestion has been well completed. The length of time intervening between the ingestion of food and the emptying of the stomach varies from an hour or an hour and a half, when the article eaten is boiled rice or a mellow apple, to between five and six hours after eating fat pork or similar food.

Intestinal Digestion.—While stomach digestion has been going on, the gastric juice acting upon the albuminous elements of the food, and the digestion of the starch slowly progressing, the fatty elements

of the food have undergone no changes except such as have resulted from the elevated temperature. Being to some extent freed from its association with the other elements, the fat floats upon the surface of the contents of the stomach, when fluid, but undergoes no further change until it comes in contact with the bile and pancreatic juice in the duodenum, when those fluids act upon it in the manner already described. The pancreatic juice also acts vigorously upon the portions of starch remaining undigested, and portions of cane sugar that have escaped digestion or absorption in the stomach.

We now have all the elements of food acted upon by the saliva, gastric juice, bile, and pancreatic juice; but, lest any portion should escape undigested, nature provides the intestinal juice, which continues its action upon all the elements of food alike during the whole of its passage through the small intestine, and perhaps to some extent in the large intestine also.

During the process of intestinal digestion, the food is slowly moved along through the twenty-five feet of small and large intestines, gradually becoming more and more solid by the absorption of the portions rendered fluid by the digestive juices, and also gradually being more and more completely deprived of its nutrient elements, until at last there is left in the lower part of the large intestine nothing but the innutritious residue of the food, mixed with the excrementitious products of the intestinal mucous membrane, constituting alvine matter, or feces, which are destined in due time to be discharged from the body, such a discharge occurring normally as often as once in twenty-four hours, in most persons, and usually in the morning before or just after taking breakfast.—*J. H. Kellogg, M. D., in Home-Hand Book of Hygiene and Medicine.*

CHOOSING AN OCCUPATION.

SOME occupations are, in their nature, dangerous to health. Persons employed in the manufacture of white lead, for instance, show in their pallid faces the poisonous effects of the vapor of lead gases inhaled, and few are able to continue in the work for more than ten or twelve years. It should be said, however, that good authorities assert that a continuous milk diet will effect an elimination of the poison.

So, also, those whose daily work involves the inhalation of much dust, especially that of iron, copper, black lead, and coal, can hardly escape harm, unless they wear nasal protectors and train themselves to keep the mouth shut.

Many of the more modern employments have in them harmful tendencies. The writing clerk is in danger of writer's cramp—often a serious infirmity. In many cases the mental tension of railroad engineers and telegraph operators results in distressing nervous ailments. The pastor is exposed to nervous exhaustion from the incessant intellectual demand made on him within and beyond his parish, the draughts on his moral and sympathetic susceptibilities by his care of souls, and his visits to sick rooms and the homes of death.

The physician suffers from irregular, interrupted, and often insufficient sleep, from long rides in every sort of weather, as well as from secret anxieties over many of his patients. Merchants suffer from the pressure of competition, from the complications and harassing contingencies of business, and from the financial crises that so often prostrate in irretrievable ruin the strongest and most conservative houses.

Parents in choosing an employment for their children, or giving them advice upon the subject, should study their temperaments and inherited tendencies. Children of consumptive parents should seldom engage in sedentary occupations. Those who have inherited weak hearts should not engage in work involving much severe strain. A person of unstable nerves should avoid a business that makes large and constant draughts on the nervous system.

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Bible Echo and Signs of the Times.

Melbourne, Australia, December 15, 1890.

CONTENTS OF THIS NUMBER.

Table listing contents: POETRY, GENERAL ARTICLES, TIMELY TOPICS, THE HOME CIRCLE, USEFUL AND CURIOUS, EDITORIAL, BIBLE STUDENT, FROM THE FIELD, NEWS SUMMARY, HEALTH AND TEMPERANCE, PUBLISHERS' DEPARTMENT, EDITORIAL NOTES.

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 present is a very proper time to begin or to renew subscriptions for the BIBLE ECHO. A new year is just upon us, and we hope, by the help of Him we are trying to serve, to make the paper better than ever before.

THE regular times for holding church quarterly meetings are the first Sabbaths in January, April, July, and October. The first quarterly meeting of a new year is drawing near, and each member of the church should be present on that occasion, or at least represented by letter.

THE last few months we have been troubled to get out our papers on time on account of the rush of other work on our presses. Within the past few weeks, another large press has been added to our equipment, one of the best ever sent to the colonies; and we sincerely hope not to be obliged to disappoint our readers by delaying the publication of our various periodicals.

WE have been requested by different ones to publish in the ECHO a table giving the time of sunset on each Friday evening current for each number. We hope to do so, beginning with the next issue. This will be for the especial benefit of those of our readers who keep the seventh day, and begin the Sabbath at that hour.

THE MISTAKES OF UNIONISM.

AS ONE of the lamentable results of the late strike, we have the fact as stated by the chairman of the control committee, that 800 men who joined the strike at the order of the Trades Union are still out of employment; and that many of them "are in a pitiable condition." Without any grievance of their own, they left the employment of those who were treating them honorably and satisfactorily at the behest of the union, because some one else was aggrieved. Other men stepped into their places. The object for which they struck was not attained; and when they turn again to their work, there is none for them. Other trades pursued their vocations, though under as great obligations as those who quit. Now these misguided men appeal to those trades whose men have not been disturbed, to contribute to the support of those who fought the battle and lost everything. But the appeal seems to be a vain one. While the fight was going on, it was easy enough to contribute; but now it is every man for himself.

This way of treating those who have risked and lost so much for them, seems contemptible on the part of the trade societies; but the whole essence of unionism is selfishness, and its management shows a selfish policy. Not satisfied with those things which have been granted, and which all right-minded people join in conceding to working men, the union has arrogated claims which public opinion cannot endorse, and taken steps beyond the range of equity or reason. They will have to listen to wiser counsels to regain what they have lost of popular favor. And one of the first things they ought to do is to look after their suffering members.

Unionism for the elevation of the laboring man and for the improvement of his lot is commendable; but unionism as a dictator and master is unseemly and intolerable. So far as it serves its legitimate end, we favor it; but as a coercive power, we have no more sympathy with it than with any other form of tyranny or anarchy.

THE anxious, burdened seekers for worldly gain are blind and insane. They turn from the immortal, imperishable treasure, and the glitter and tinsel of this world captivate their senses. They labor for that which satisfieth not, and spend their money for that which is not bread, when Jesus offers them peace, and hope, and infinite blessings, for a life of obedience. All the treasures of the earth would not be rich enough to buy these precious gifts. Christ will keep the names of all who count no sacrifice too costly to be offered to him upon the altar of faith and love. He sacrificed all for fallen humanity. The names of the obedient, self-sacrificing, and faithful will be engraven upon the palms of his hands. When the selfish and proud are forgotten, they will be remembered; their names will be immortalized.

In order to be happy ourselves, we must live to make others happy. It is well for us to yield our possessions, our talents, and our affections in grateful devotion to Christ, and in that way find happiness here and immortal glory hereafter. The long night of watching, of toil and hardship, is nearly past. Christ is soon to come. Get ready. The angels of God are seeking to attract you from yourself and from earthly things. Let them not labor in vain. Faith, living faith, is what you need; faith that works by love and purifies the soul. Remember Calvary, and the infinite sacrifice there made for man. Jesus now invites you to come to him just as you are, and make him your strength and everlasting Friend.—Mrs. E. G. White.

FOR many years the policy of Russia has been bent upon pushing her influence and power towards the Levant and the Orient. Her church is among the foremost in Palestine; her grasp on Turkish dominion is tightening continually, and, as will be seen by the following quotation, she is stealthily and steadily gaining a foothold in India:—

"An interesting report referred to in Mr. O'Connor's last report on the trade of India is the rapid growth in recent years of the trade with Russia. The import of Russian petroleum last year reached seven and a half million rupees, although it is only four years since the trade commenced. In return, an export trade to Russia has sprung up; it consists chiefly of raw cotton, seeds, and indigo, the average annual value of which, during the past four years, has been four and a half million rupees. Indigo and Indian-made cottons are rigorously excluded from the Central Asian markets by the tariff; but India supplies the cotton and the indigo from which Russian manufacturers make and dye the cotton goods which are worn in Central Asia."

"In my Father's house are many mansions." Heaven is a permanent dwelling. It is a "house, not a tent or a tabernacle;" more than this, it is our Father's house. Thither Christ, as our forerunner (Heb. 6:20), has gone to prepare a place for us. Says Henry: "His preparations shall not be in vain. He will not build and furnish lodgings and let them stand empty. . . . If he has prepared the place for us, he will prepare us for it, and in due time put us in possession of it. As the resurrection of Christ is the assurance of our resurrection, so his ascension, victory, and glory are assurance of ours." And herein lies the comfort and the hope. "I will come again, and receive you unto myself; that where I am, there ye may be also."

THIS is what Bishop Simpson says on the relations existing between the law and the gospel, and the duty of Christian ministers to make the claims of the law prominent. The paragraph is an extract from a lecture on "Preaching," delivered at Yale College:—

"The law of God should be distinctly set forth. The congregation should be gathered as around the base of Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character. . . . The law must be preached. It brings the sinner to a recognition of his sins, that he has transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel. The awakened sinner must be pointed to the Saviour, that he may see that, deep as his transgression may be, the blood of Christ can wash it away. There are many preachers who love to talk of the gospel alone. They dwell especially upon the fatherhood of God and the brotherhood of Christ. This is well; it is more than well; it is essential. But sometimes they neglect these matters of the law, and assign them to a place in the past age, claiming that men now can be best moved by love alone. They may thus rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God. The gospel has no significance, except as it is based on the positive law which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without the law leads to Antinomianism; the two combined, to charity out of a pure heart and of a good conscience and of faith unfeigned."

WHILE the sons of Shem and Ham have shown a marked tendency, unless driven out by a stronger power, to remain in the regions of Northern Africa and South-western Asia, where was their early home, the sons of Japheth, by whom the isles of the Gentiles were peopled, seem never to have been able to make up their minds just where they would like to locate. Some of them have always been restless and migratory. The Anglo-Saxons, the most enterprising branch of this large family, are still the king colonists of the world, and as a late English paper says, "are knocking at every gate." A great many gates have been opened to them, and among them some very improbable ones. The latest is the Sublime Porte. The conservative Turk has just granted a London syndicate a concession for trading, constructing railways, etc., in certain parts of Asia, including Palestine. "The development of the resources of the Holy Land will form a prominent feature in the programme of this company, which will make its appearance as Asia, Limited." There is a ray of hope here for that country, so long oppressed and down-trodden. Besides developing Asiatic resources, this move will bring England a little nearer to the field of Russian operations in Western Asia, and may add a new complication to the already complicated Eastern question.

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