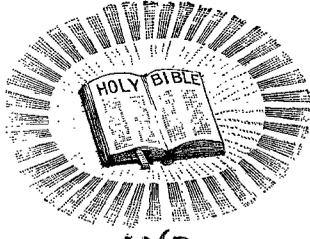


Bible Echo

AND

SIGNS OF THE TIMES



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

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Current Comments.

THE AUTHORSHIP OF "IN DARKEST ENGLAND."

THERE is a great deal of unnecessary mystery about the authorship of "In Darkest England." Upon Salvation Army authority it has been stated, first, that the "General" wrote only two chapters of the book which bears his name; and second, that he wrote it all, but was helped "in a literary way" by that good man Stead. "Marshall" Ballington Booth, of New York, further narrows down Mr. Stead's share to the "probable" furnishing of "a few statistics." Now, it would be interesting to know the exact truth in all this. If internal evidence ever proved anything, it proves Mr. Stead's authorship of "In Darkest England." The book shouts with his voice, and is stuffed with his sentiment, and his cheap literary tags. Mr. Booth may have given him a rough sketch which he filled in at large; but until the manuscript and the proofs are produced, we shall refuse to believe that Mr. Stead did not write a considerable part of it.—*St. James's Gazette.*

A CHRISTIAN NATION AS TOLD BY SEVENS.

THERE are about 700,000 Jews in the United States. These certainly are not Christians.

There are about 7,000,000 Catholics in this country, a good proportion of whom are not too pious to swear, get drunk, and carry on in a manner in no wise a credit to the Christian religion.

There are 7,000,000 young men in the United States, 5,000,000 of whom never go to church. Out of 100 arrests, sixty-seven are of young men. Surely this does not present an encouraging outlook, nor lend additional weight to the claim that this is a Christian nation.

According to the national statistical bureau, 700,000,000 dollars is the sum which the United States spent last year for rum, wine, and beer, which must be contrasted with much less than 7,000,000 dollars raised in the same country for foreign missions. One hundred dollars spent to spread poverty, wretchedness, woe, heart-aches, ruin of home, body, mind, and soul, to less than one to carry out the great commission, "Go ye into all the world and preach the gospel;" and this a Christian nation.—*W. A. C., in Review and Herald.*

BARON HIRSCH AND THE JEWS.

IT is now some time since Baron Hirsch announced his intention of devoting twelve millions of francs for the benefit of distressed Jewish families, especially those in Russia, Galicia, and the Bukovina. The plan adopted for the application of this magnificent sum of money was to acquire farming land, divide it into suitable allotments for families, supply the necessary stock, and make provision for initiating the prospective occupiers into the mysteries of agriculture. It has been decided to make the first trial in Argentina, and the practical arrangements had been completed for giving effect to the beneficent scheme, when news was received which induced the managers to make further inquiry before carrying out their plan. It appears that the experience of Jewish emigrants already settled in that district of South America has been far from agreeable. They suffer a great deal from persecution, and many of them are in quite as deep distress as they were before leaving the old country. It has been determined, therefore, to send out a commission of inquiry, and until its report has been received, poor Jews are warned not to seek a home or settlement in Argentina.—*Daily Chronicle.*

THE FUTURE OF VACCINATION.

UNQUESTIONABLY the vaccination question will come very much to the front this year. The book on "Jenner and Vaccination," which recently came from the pen of the learned contributor of the article on the subject to the Encyclopædia Britannica, marked an epoch in the controversy. And now that so great a biologist as Dr. Wallace, the author of a profoundly interesting work on Darwinism which appeared in 1889, has taken his stand against vaccination, in the presence of the Royal Commissioners, it may be safely concluded that a death blow has been struck to compulsory vaccination. In Boston (U. S. A.) a great sensation was recently caused by the death of Dr. Warren S. Stokes from blood-poisoning caused by vaccination. This doctor had been vaccinated in childhood; but as he was constantly being exposed to infection, he determined to be re-vaccinated. Two days after he had been re-vaccinated, he was seized with blood-poisoning, and soon died. Events like these are rapidly rendering it more difficult for magistrates to enforce the law on the subject. It may be supposed that Mr. Stanley's evidence strengthens the case for vaccination. But the whole force of it disappears when it is found that the Zanzibaris were not only immune from the small-pox which ravaged Mr. Stanley's other followers, but were also free from the attacks of the guinea worm, to whose attacks nearly all the Mahdis succumbed. It must be granted that it was not vaccination that made the difference in this case. Why, then, must it be granted that it made it in the other?—*Christian Commonwealth.*

DR. KOCH ON HIS OWN DISCOVERY.

THE secret of Dr. Koch's remedy is at last told by the great discoverer himself. Told briefly, and in unscientific language, the story of Dr. Koch's discovery is intelligible enough. He noticed that when a healthy guinea pig was inoculated with the tubercle bacillus, a nodule formed at the point of inoculation, ulcerated, became an open sore, and spread until the animal was killed. But if it was inoculated a second time, the tissues around the ulcerating nodule first formed sloughed away; the bacilli lost their power to reach and infect new tissue, and so were themselves imprisoned within by a zone of dead tissue, upon which they could not act, and their mischievous agency was thus arrested. The curious feature of the case is that it is a subtle distillation from the bacilli themselves which constitutes the first remedy against their ravages of which suffering mankind has caught a glimpse. The famous lymph is, in Dr. Koch's own words, "a glycerine 'extract' from pure cultivations of the tubercle bacilli." It is almost infinitesimally minute in bulk, and almost infinitely potent in force. Not the deadliest known snake-poison is a chemical agent so potent as the juice of these microscopic bacilli. The doses of lymph actually injected are exceedingly minute, and Dr. Koch himself estimates the proportion of the active agent in the extract to be "less than one per cent." From the subtle and deadly juices of the bacilli is distilled a yet more subtle and deadly agent, which makes the bacilli themselves harmless.—*Daily Telegraph.*

WHAT IS IT TO BE A JEW?

RABBI LEVI, of this city, recently entertained his congregation with a discourse on the subject, "What Is It to be a Jew?" Amongst other definitions, the rabbi gave this as one: "He must believe that God needs no mediator between himself and his children." It is true that God does not need such a mediator, but the whole Jewish system, so far as directed by the Lord, was based on the fact that man was much in need of a mediator between himself and God. The true Jew is one who acknowledges the mediatorship of Jesus Christ, who has so far fulfilled all the specifications of the Scriptures.

All that remains unfulfilled will yet come to pass as surely as that which has gone before. Paul, who was a Jew "after the most straitest sect," gives this testimony: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 5, 6. Every sacrifice ever offered upon a Jewish altar was an acknowledgment that man is under condemnation of death as a sinner, and his only hope of pardon is through the merits of an innocent substitute and mediator. The whole plan of salvation was devised, not because God needed a mediator, but because of his infinite mercy in giving such a hope of redemption to fallen man.—*Signs of the Times, Oakland, California.*

HEAVEN AND EARTH.

THERE are no shadows where there is no sun ;
 There is no beauty where there is no shade ;
 And all things in two lines of glory run,
 Darkness and light, ebon and gold inlaid,
 God comes among us through the shroud of air ;
 And his dim track is like the silvery wake
 Left by your plunage on the mountain lake,
 Fading and reappearing here and there.
 The lamps and vails, through heaven and earth that move,
 Go in and out, as jealous of their light,
 Like sailing stars upon a misty night,
 Death is the shade of coming life ; and love
 Yearns for her dear ones in the holy tomb,
 Because bright things are better seen in gloom.
 —F. W. Faber.

General Articles.

PAUL AT LIBERTY.

MRS. E. G. WHITE.

WHILE Paul's labors in Rome were blessed to the conversion of many souls and the strengthening and encouragement of the believers, clouds were gathering that threatened his own safety as well as the prosperity of the church. When, on his arrival at Rome, he was placed in charge of the captain of the imperial guards, the office was filled by a man of justice and integrity, by whose clemency he was left comparatively free to pursue the work of the gospel. But before the close of the two years' imprisonment, this man was replaced by an official whose vice and tyranny rendered his name infamous. The apostle could expect no favor from this slave of lust and cruelty.

The Jews were now more active than ever before in their efforts against Paul. They had found an able helper in the profligate woman whom Nero had made his second wife, and who, being a Jewish proselyte, would lend all her influence to second their murderous designs against the Christian champion.

Paul had little reason to hope for justice from the Cæsar to whom he had appealed. Nero was more debased in morals, more frivolous in character, and at the same time capable of more atrocious cruelty, than any ruler who had preceded him. The reins of government could not have been intrusted to a more inhuman despot. The first year of his reign had been marked by the poisoning of his young step-brother, who was the rightful heir to the throne. He had steadily descended from one depth of vice and crime to another, until he had murdered his own mother, and then his wife. There was no atrocity which he would not perpetrate, no vile act to which he would not stoop. In every noble mind he inspired abhorrence and contempt.

The details of iniquity practiced in the court of this prodigy of vice are too degrading, too horrible, for description. His abandoned wickedness created disgust and loathing, even in many who were forced to share his crimes. They were in constant fear as to what enormities he would suggest next. Yet even such crimes as Nero's did not shake the allegiance of his subjects. He was acknowledged as the absolute ruler of the whole civilized world. And more than this, he was made the recipient of divine honors, and worshipped as a god.

From the standpoint of human judgment, Paul's condemnation before such a judge was certain. But the apostle felt that he had nothing to fear, so long as he preserved his loyalty and his love to God. His life was not in the hands of Nero, and if his work was not yet done, the Roman emperor would be powerless to destroy him. He who had hitherto been his protector could shield him still from the malice of the Jews and from the power of Cæsar.

And God did shield his servant. At Paul's examination the charges against him were not sustained, and, contrary to the general expectation,—

with a regard for justice wholly at variance with his character,—Nero declared the prisoner guiltless. Paul's fetters were struck off, and he was again a free man.

Had his trial been longer deferred, or had he from any cause been detained in Rome during the following year, he would have perished in the dreadful persecution which then took place. The converts to Christianity had become so numerous during Paul's imprisonment as to attract the attention and arouse the enmity of the authorities. The ire of the emperor was especially excited by the conversion of members of his own household ; he still thirsted for blood, and soon found a pretext to make the Christians the objects of his merciless cruelty. A terrible fire about this time occurred in Rome, by which nearly one-half the city was consumed. Nero himself caused the flames to be kindled, and then, to avert suspicion, he made a pretense of great generosity in assisting the homeless and destitute. He was, however, accused of the crime. The people were excited and enraged, and Nero determined to clear himself, and also to rid the city of a class whom he feared and hated, by charging the act upon the Christians.

The Satanic device succeeded. Thousands of the followers of Christ—men, women, and children—were put to death in the most cruel manner. Some were crucified, some covered with skins of wild beasts, and torn in pieces by dogs, others were clothed in garments of inflammable material, and set on fire at night to illuminate the circus of the Vatican and the pleasure gardens of Nero. Thus this monster in human form amused the public by exhibiting his victims in their dying agonies, while he himself stood by, taking the keenest delight in their misery. Degraded and hardened as were the Romans, and bitter as was their prejudice against the Christians, the constant repetitions of these horrible, heart-sickening scenes excited even their compassion.

From this terrible ordeal Paul was spared, having left Rome soon after his release. This last precious interval of freedom was earnestly improved in laboring among the churches. He sought to establish a firmer union between the Greek and Eastern churches which he had raised up, and to guard them against the subtle heresies that were creeping in to corrupt the faith. The trials and anxieties which he had endured, had preyed upon his physical and mental energies. The infirmities of age were upon him. He felt that his work was nearly accomplished.

At Jerusalem and at Antioch he had defended Christianity against the narrow restrictions of Judaism. He had preached the gospel to the pagans of Lyconia, to the fanatics of Galatia, to the colonists of Macedonia, to the frivolous worshippers of Athens, to the pleasure-loving merchants of Corinth, to the half-barbarous nations of Dalmatia, to the islanders of Crete, and to slaves, soldiers, and men of rank and station, among the multitudes at Rome. Now he was doing his last work.

OUR SAVIOUR'S PROMISE.

J. E. STEED.

"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. What a comforting assurance to the disciples of Christ in all ages are these words. Our Saviour was about to leave his disciples to bear the scoffs and scorn of those who hated him and everything that was like him ; he was just about to be humiliated before all men, and to pay the penalty for our sin. Our Saviour well knew what a trial

this would be to his followers ; he knew that some of them would doubt his Messiahship. They had been with him under many favorable circumstances, and had witnessed the many miracles which he had wrought, restoring sight to the blind, raising the dead to life, healing the sick ; and how they had learned to love him who had spoken unto them those wonderful words of life.

And as he told them of his departure, they felt sad indeed. It was then that our Saviour, while looking upon them with pitying tenderness, realized the loss they were about to suffer. While looking upon their sadness, he exhorts them to believe in him as they believed in God. And then with cheering words he tells them of his Father's house, that it has many mansions, also that he is going to prepare a place for them that love him, that they may be with him and enjoy his company forever and ever.

How glad their hearts must have been as our Saviour told them of these things, and when he told them that he would come again. It was this promise that helped them to bear the trials and difficulties which they had to meet in after years while carrying the gospel to others.

It is for that glad day we are now looking, when that same Jesus will come and bring a reward for every man. May his words inspire us to-day, when trials and difficulties are thick around us, to believe on him, knowing that "he is faithful that has promised." Although the promise is far back in the past, we know that it will not fail, and that his return is in the near future, and we shall reap if we faint not.

A CONGO WITCH-PALAYER.

It is very difficult indeed to understand what the Congo people think a "witch" really is, for some say one thing and some another ; but certainly the persons they call witches are not like those to whom the Bible gives that name. The Congo witch-doctors and medicine men are more like what we would call a witch. The people here all believe that trouble and death are caused by an evil spiritual power which they think some people have, and those supposed to possess this secret influence are called witches, although there is no difference whatever between them and others.

When any one is ill, his friends first send for the charms-doctor, or medicine man, to find out whether his sickness has been caused by witchcraft. If he says "yes," or if the patient dies, then they send for the witch-doctor to find out who bewitched him. Some time ago I had an opportunity of seeing the ceremonies connected with the finding of a witch in a small town a little more than an hour from San Salvador. One of the people of the town had died, and the charms-doctor said some one had bewitched him, so they sent for the witch-doctor to point out the culprit. One of our church members came and told me about it on the forenoon of the day on which the examination was to take place. Immediately after dinner I went to the town with two of our boys, in order, if possible, to prevent murder.

On arriving, we found a great crowd of people who had gathered together from the surrounding towns to witness the ceremony. Amongst these were a number of the members of our church and congregation, who were there, like myself, in the hope of being able to avert bloodshed.

The people had arranged themselves in a wide circle on the palaver ground. The witch-doctor (or I should perhaps say doctress, for she was a woman) had established herself and her attendants within the circle, near the opposite side from the place where we stood. The persons who might be charged with the crime sat within the circle also, but just before us. These were the chief and relatives of the dead man. Around them they had arranged quite a lot of fetishes ; some, wooden images (not idols), and others, mysterious bundles of rags, shells, horns, and

other strange things. They had also placed beside them, on a calabash of palm wine, some plantains, and a little chicken. These were to be used as a kind of sacrifice at the end of the palaver. The chief and the others who were chargeable with the crime were seated on the ground; but the witch-finder sat on a box which she had placed on a mat, and round her were four women chanting a dirge and shaking rattles, and a man blowing a big horn, so you may imagine the music they made was none of the sweetest. This band struck up soon after we arrived, and the noise kept on getting louder and more weird till the principal actors were thoroughly excited. When they stopped, two men from our side went over and spoke to the witch-doctor, but returned almost immediately, evidently not pleased. Then the musical row became even worse than before, and the witch-doctor opened the box and took out some fetishes, among them a bag of some stuff like whiting, with which she marked her eyes and lips, afterward standing up and haranguing the people, with a bundle of fetishes in her left hand, and a wand like a cobweb brush in the right, by the waving of which she enforced her remarks. In this way she recounted various facts connected with the history of the deceased and his relatives, finishing every paragraph with the question, "Is it not so?" This was to show the people her power of spiritual insight, since she, although a stranger, knew the history of them all so well. Of course those who sent for her had beforehand given her all the necessary information on these matters, but she pretended that she knew it by her charms. Once or twice, however, she forgot and made mistakes in the history, and this caused much laughter.

The witch-doctor's speech was very long, perhaps because she thought she would tire us out. If so, she was mistaken; for we were determined to wait till the end. Evidently she was more tired than we were, for she had to stop three or four times during her sermon; but these breaks were fully occupied by her attendants, who tired themselves as well as us with their music.

When the harangue was finished, the woman sat down on the box, and her attendants covered her with a large red sheet, fastening it round her neck, and all the time chanting and playing till the perspiration flowed from them in streams. When the cloth was securely fastened, the witch-doctor threw the skirts of it over her head so as to cover the bag of whiting and the fetishes which lay on the ground before her. Then a number of other cloths were thrown over her, so that she might be hidden as she knelt down to eat some of her charms, so as to be able to discover the witch. When at last they uncovered her, she had her face whitened and distorted, with her mouth full of horrible-looking fetishes. She was doing her best to look terrifically ugly, and she certainly succeeded admirably. After staring round the circle for a while, she again covered herself with the cloth, and in a few moments emerged with a kind of pasteboard helmet, the top of which was shaped like a cock's comb, on her head, and the wand in her hand; she stood up and danced to the music, making terrible grimaces all the time; but this soon tired her out, so she lay down on the mat with her head among the fetishes, and after dropping the charms out of her mouth she rose again and delivered another harangue; this time about her fee, which is, of course, the most important part of the business. After a lot of speechifying from all concerned in the palaver, the price was settled upon, and the doctor proceeded to offer the sacrifice, keeping up a kind of dance at the same time. First she picked up the calabash of wine and waved it round her head three or four times, first in one hand and then in the other, then round each wrist and ankle in the same way, and finished by breaking the calabash and throwing it and the wine away. The bunch of plantains and the little chicken were dealt

with in a similar way; but she kept the poor chicken a long time in agony by feigning to kill it several times before actually doing so. This was almost the end of the ceremony, and the doctor sat down to rest awhile before declaring whom she had discovered to be the witch.

The general custom of the Congo witch-doctor is to indirectly indicate who is guilty of witchcraft; this they do by giving a token of acquittal to each of those who are innocent, and, of course, whoever do not receive this token are seen to be the guilty persons, which means that they shall be tried by the ordeal of poison, at a time and place chosen by the witch-doctor.

In this instance, however, our presence prevented the doctor from charging any one with witchcraft, so she passed the token of innocence to all who were chargeable with the crime, and the concourse broke up with joyous firing of guns in honor of those acquitted from the charge. As a rule, however, Congo witch-palavers end far otherwise; for one or more victims are sacrificed to the superstition and cruelty of fetishism. All over the country the people have been taught to live in dread of being bewitched, and to fear the power of the witch-doctor and of evil spirits.—R. H. C. Graham.

IMPORTANCE OF SCRIPTURE STUDY.

No. 7.

D. LACEY.

"Thy Word is truth."

THERE are times, at, and circumstances under which, language possesses a power so irresistible that it carries all before it. All vagrant, wretched, guilty doubt and fear are driven to the winds, as a frail unseaworthy vessel on a troubled sea is hurled to destruction by the force of a terrible cyclone. Such is the potency of the words used at the heading of this article; words which occur in that remarkable prayer recorded in the 17th chapter of John's Gospel. That prayer is in itself a profound study. It is the record of a most extraordinary petition offered up to God the Father by him who was none other than God the Son, at a time when that eventful mystic human life of his was so soon to draw to that solemn, awful close witnessed on the hill of Calvary. Even the words of ordinary mortals, when life is fast ebbing away, when the great unseen is looming across their vision, have a sacredness and veracity few fail to acknowledge. What, then, should be the attitude of all in the presence of language which is the outpouring of the great heart of the Son of God, the Saviour of the world, at a time when, looking back upon that life of love and suffering, and immediately forward to the agony of Gethsemane and the horrors of the cross, he prayed for his disciples: "Sanctify them through thy truth; thy word is truth." What a testimony is here to God's truth and its mighty power by him who was the embodiment of truth, the Word made flesh, and who was about to give up his life for it and us. We are told in these few words what truth is and of its potency as a sanctifying influence. And where are we to look for truth, and a truth that is to sanctify, but to Scripture?

In Paul's epistle to Timothy, we learn that every Scripture given by inspiration of God is profitable, and therefore, we may safely add, necessary for doctrine, for reproof, for correction, and for that instruction in all right doing which alone can make the man of God to be perfect and thoroughly furnished unto all good works. Again, the great apostle to the Gentiles did but echo those words of Christ, in that wonderful prayer adverted to, when, in writing to the believers at Thessalonica, he too prayed: "The very God of peace sanctify you wholly; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

Who, then, we may ask, in the face of testimony so unimpeachable, against authority so weighty and

so high, shall presume to either say or insinuate, that the Scriptures are not amply sufficient? Can any one point out in what particular they fail as our guide to eternal life, and where else in the wide world we may find that wisdom which they cannot impart? Satisfied are we that the Holy Scriptures do contain—*what elsewhere it is utterly impossible to obtain*—God's revealed will to us. And if, in the power and the spirit in which they are given, we study them carefully and prayerfully, as the rule of our daily life, they will make us wise unto salvation; and we, too, shall be thoroughly furnished unto every good work, be sanctified, be perfect. They are a light in a dark place, "a lamp unto our feet and a light unto our path," and a wonder-working power upon the lives and character of those who carefully read, mark, learn, and inwardly digest them. What other writings purify, ennoble, and sanctify like these?

Not in vain were those words of Christ uttered in that solemn manner on that solemn occasion as he prayed: "Sanctify them through thy truth; thy word is truth." The whole environment of this prayer forbids the possibility of any doubt as to the truth contained in the expression, or limit as to the far-reaching influence and catholicity of the prayer they breathe. The language is that of Him who knew the end from the beginning, who knew men, and the power of truth upon the hearts of men. Then let none urge that the words of the language—from which, to illustrate an important truth, we have indeed snatched a very lustrous gem—had reference to the disciples only; to those whose privilege it was to listen to that loving Saviour's voice; for in this beautiful prayer these precious words are recorded: "Neither pray I for these alone, but for them also who shall believe on me through their word." In this prayer, too, is to be found the very quintessence of Scripture truth, in words God-like in their sublime simplicity and power: "AND THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT."

We have seen all along the line of this inquiry that it is only to the Word of God that man can go for the light and truth on this amazingly glorious, wondrous theme, life eternal; and in no passage of Scripture does this truth shine forth with greater splendor or stand out in bolder, more beautiful relief than in that just quoted.

Surely, then, to have this unspeakable boon, this wonderful blessing of everlasting life, and all that happiness and glory which such an existence implies—what indeed we are told the eye of man hath not seen, nor his ear heard, nor has it ever entered even into the heart of man to conceive—must and ought to be the yearning of every sane mortal. If through the knowledge of God and Christ this eternal life comes to us, then what are we doing to acquire this knowledge? Are we leaving to others the important duty of seeking the wisdom it would impart to us, which is indeed ours as directly, personally responsible to God? Is it safe to commit to others a duty devolving upon ourselves? Have we not reason, and are we not responsible for its exercise as much in reference to our spiritual as to our temporal concerns? If the salvation of our perishing souls is of more value to us than the whole world—and Scripture, among other things, assures us it is—the matter at once assumes the supreme importance. The question forces itself upon every thoughtful mind and heart, Are we not running an awful risk in not studying Scripture more, that we may know whether we are doing our duty, all that is required of us? We fear the only answer is, This very risk we are running, resulting, as none deny, in much divergence of opinion and teaching as to our duty, which naturally tends to excite most distracting, most serious doubts that there must somewhere be something radically wrong in the multiform doctrines now taught and found on every hand.

Where, then, in the very agony of their souls some are led to exclaim, is truth? And with scarcely less distraction of mind do they ask, What is truth, that it may be lived out? Thank God, the answer is so plain, so simple, that the veriest child may comprehend it. God's Word, which is the sword of the Spirit, cuts at one sharp, clean stroke through the tangled mesh of mysticism, of false doctrine, and priestly dogma, which surrounds this question, and in four little words reveals it. In that prayer of Christ is found the true answer.

In fullest confidence we may read and study God's Word, being careful to compare scripture with scripture; and in doing this we should, as intelligent students, not merely take a chapter or any portion of Scripture, snatching it from its connection, and then conclude it contains all we can and want to know of its purport. If we do, we shall fail to comprehend the scope and bearing of the blessed truths it is intended to teach. Right on the surface there will be, to the superficial student, to the warped, prejudiced mind, things apparently clear and explicit on a given subject; but with a deeper search, a closer insight, they will be found to be pregnant with a wider, deeper, different meaning never before clearly brought to light, and such as to cause us to stand amazed, that, owing to our ignorance, indifference, and prejudice, the true import had not been discovered.

CONCERNING THE FALLING STARS.

FRANCIS HOPE.

In Matt. 24 : 29, our Saviour gives, in answer to his disciples' question, a series of events that are to transpire just prior to his second advent, and which are in themselves signs of his approach. It is a series of events; for he illustrates the unfolding of them by a fig-tree putting forth leaves, not one or two appearing in an uttermost bough, but the whole tree gradually bursting into bud. He says, "When ye shall see all these things," or, "When these things begin to come to pass," etc., using language that gives the idea, not of an isolated or local occurrence, but of some grand and startling series of phenomena that will call the attention of the whole world to the nearness of the end. To this series, John in the Apocalypse adds the great earthquake. These events, as we well know, have been fulfilled. The first in the Old World, in the earthquake of Lisbon; the next in the New World, by the dark day of May 19, 1780, occurring exactly "in those days after that tribulation." Then comes the last: "The stars shall fall from heaven."

In fulfillment of these words, and at the appointed time, the stars begin to fall. The attention of the whole civilized world is drawn to the new and startling phenomena of stars falling in copious showers in different parts of the earth. Before the time of the darkening of the sun, there is no record of anything similar. True, shooting stars have always been seen, and there are some uncertain notices of their being seen in showers. Thus Theophanes, the Byzantine historian, mentions one occurring over Constantinople in 472. The Arabs have traditions of having seen such displays several times, and Humboldt speaks of some South American natives who witnessed a like scene in 1766; but this is about all, and these were not important enough to attract any general notice. But we come down past 1780, and the situation is very different. The stars begin to fall.

The first shower of any magnitude was on Nov. 13, 1799. It extended over both North and South America, and was seen in Greenland and Germany. Humboldt, who was in Cumana in the Andes, writes: "Toward morning of the 13th, we witnessed a most extraordinary scene of shooting meteors. Thousands of bodies and falling stars succeeded each other during four hours."

His illustrious fellow-traveller, Bonpland, also wrote: "Not a space in the firmament equal to three diameters of the moon was to be seen free of these brilliant meteors."

Mr. Ellicott, an agent of the United States, at sea in the Gulf of Mexico, said: "The phenomenon was grand and awful. The whole heavens appeared as if illuminated with sky-rockets, which disappeared only by the light of the sun at day-break."

From this date, for a few years small showers of stars were frequent visitors to this globe. The nearer we come to 1833, the more frequent and splendid they become, until they occur annually on the nights of Nov. 12, 13. Chambers cites the years 1814, 1818, and 1819 as containing specially brilliant displays.

On Nov. 13, 1832, occurred throughout Europe and a large part of Asia, the grandest fall of stars ever witnessed by the Old World. It was far superior to the later fall of 1866. Mr. A. Herschel relates that it was so bright as to terrify the coach horses. The "Astronomical Register" (vol 4, p. 301) speaking of the size of the meteors in 1866, says: "Some were as bright as Venus ever is, but none were at all comparable to several which appeared in 1832." Chambers gives the same testimony. This display was seen from the Arabian Desert westward until lost in the Atlantic, and from the Mauritius northward past the British Isles. Captain Hammond, of the ship *Restitution*, in the Red Sea off Mocha, made this entry: "From one o'clock A. M. till after daylight, there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. . . . On landing in the morning, I inquired of the Arabs if they had noticed the above. They said they had observed it most of the night. I asked if ever the like had appeared before. The oldest of them replied that it had not."

The next year, 1833, we are brought to the great shower in North America, the most sublime ever seen. The "Descriptive Astronomy" says it was "by far the most splendid display on record." "Cassel's Popular Educator" says: "On the 13th of November, 1821, another grand meteoric shower occurred, which was followed by others of the same date in 1832 and 1833. The last of these seems to have been the most brilliant and splendid which has ever been recorded. The whole sky appeared on fire." Profs. Olmstead, Arago, Newton, Phipson, and Burritt give similar testimony.

For some years after this, small annular showers were still seen in different parts of the earth. Townshend's Dictionary of Dates, published soon after, says: "Since 1833, showers of meteorites have fallen in various parts of Europe and America annually, on Nov. 13, 14, 15." But they become less and less frequent and splendid until they finally disappear with one grand effort in 1866. Thus the phenomenon begins immediately after the dark day, it reaches its zenith in 1833, and then gradually fades away after another thirty-three years, giving astronomers the idea that at that time the world passed through in its orbit a zone composed of millions of small bodies and stars, which caused the showers. Can any one reasonably doubt that this display was a fulfillment of our Lord's words, and a sure and certain sign that we are nearing the end of all things? Then it was also noticed that the November showers all radiated from one point in the heavens near the star Gamma (γ), in the constellation Leo, thus giving the appearance described by John that they fell "as a fig-tree casting her untimely figs when she is shaken of a mighty wind."

The European shower of 1866, remembered by every middle-aged person in the country, was similar to that of 1799, and is of interest because of its being generally expected and attracting great attention. We quote from "Descriptive Astronomy," bk. 9, chap. 3, p.762: "Many circumstances combined to make the display of 1866 an unusually in-

teresting one. In the first place, it was possible to predict its occurrence with a good deal of certainty, . . . and in England, at any rate, it may certainly be affirmed that never was any celestial occurrence so widely and so perseveringly watched. All classes of the community, from her Majesty the Queen down to her subjects of the humblest rank, seem to have vied with each other to make the most of the occasion."

Thus the attention of the world has been drawn to those events that herald Christ's coming, and the generation to whom these signs are held up in the light of prophecy, will be the generation that shall see that great event.

London, England.

THE FRUITS OF THE SPIRIT.

THE scoffer at religion, as he watches the Christian's daily progress in the narrow path of self-denying duty, will generally receive his impressions of Christianity from the spirit with which these various services are performed rather than from the amount of good resulting from the effects. He may have read at times the Bible, and found that "The fruits of the Spirit are love, joy, peace, long-suffering gentleness, goodness, faith, meekness, temperance;" and here is his warrant to expect that the duties of religion will be performed and its doctrines at all times advocated with a Christian temper.

An equable temper, a spirit of gentleness, should be carried into all our efforts for the good of those around us. Especially should it distill upon the young, who, under all circumstances and conditions, should be the objects of our affectionate interest and our persevering assiduity. Many devoted servants of the Lord, who, had they lived in an age of persecution, undoubtedly would have died at the stake rather than have denied their Master, yet, in the temper and spirit in which they at times administer a reproof, so mingle strange fire with the performance of their duty as positively to destroy all its salutary effects upon the persons sought to be benefited. The fruits of the Spirit are love, joy, gentleness, and peace.

From the estimate which our Saviour makes of character, it is evident that he places a gentle and forbearing temper, not only above the laurels of the military hero, but also above vigor of intellect, or even the most devoted zeal. Many think that Christ bore his testimony in favor of this trait of character in his selection of John as the beloved disciple. While this might be so, still, while all the milder graces of the Christian character shone pre-eminently in the apostle, he was likewise distinguished on other accounts. It will be remembered that our Saviour gave him the appellation of Boanerges, from which we may infer that he united in himself opposite excellences. His conceptions of the character of Christ seem remarkably clear. No other apostle has given such full and unequivocal testimony to the deity of Christ, or so well explained his proper humanity. Some have supposed that the preference of our Lord for this disciple arose from the exalted views which he entertained of the plan of God, unfolded by the mysteries of redemption; and yet there is no place in the New Testament where vigor of intellect is distinguished by any token of peculiar approbation; while meekness, gentleness, forbearance, and kindness are especially introduced to our notice as heaven-born graces, the fruits of Divine influence on the depraved heart of man. So that, on the whole, we may at least suppose that the extreme tenderness of the apostle was in reality the trait of character which made him the beloved disciple. At any rate, this was one prominent trait in the character of him whom Jesus admitted to the intimate relation of a bosom friend.—*Christian at Work.*

Timely Topics.

THE RESPONSIBILITIES OF PARENTS.

THE Premier of Victoria, Mr. Munro, in a speech before a temperance convention in Maryborough, besought parents to realize their accountability in the use of ardent liquors in their households. We think the admonition a most timely one. If there is one great and awful obstacle which towers above every other fact in obstructing the progress of temperance work in these colonies—and we believe there is—it is the vast amount of tipping that is done at the homes of respectable people. The wine and spirits dealers, who couple the sale of intoxicating drinks with that of the necessaries of life, are doing a work at which hell itself rejoices. Whether the greater blame rests with the dealers who supply the domestic tables with alcoholic drinks and encourage the ruinous traffic, or how large a portion of it attaches there, we are not now discussing; but it rests with the parents of each household to guard well the safety of their family. The almost irresistible tendency of sinful habits is from bad to worse. A generation that seeks to walk in the footsteps of its predecessors is sure to sink far deeper in the mire than those who earlier trod the path. Fathers, and especially mothers, who allow in themselves the use of the milder beverages, may certainly expect their sons to indulge in the stronger ones; and if their daughters do not, it will be because the restraints of self-respect are stronger than the impulses of hereditary and educated appetite. What a terrible snare is laid for the feet of the youth, as they in early childhood perceive the pleasure with which the father, mother, and it may be the parson, partake of the cup which is leading many thousands to death and degradation, and perhaps they are allowed to partake of the same and to feel in their own persons the sensuous enchantment. The parents pursue the path of respectability, and ease all compunctions of conscience by an outward show of religion; but their sons forsake this path, and in their generation disgrace the name hitherto proudly upheld.

How can professed Christians do such things and meet the results in the judgment?

A VAST DIFFERENCE.

WHILE we have but little or no sympathy with movements which seek to establish any religious usage or institution, and to enforce it by civil law, we have a most positive and active sympathy and interest in every movement for the abatement and suppression of the liquor traffic. We regret to see agitation for Scripture in public schools and Sunday-observance laws associated with the work of temperance; for while they all may be classed with the questions which have a moral aspect, they are in their essential characters totally diverse. The two former are purely religious questions, while the temperance work is in its nature philanthropic and civil. The questions of studying the Scriptures and of observing Sunday sacredly are not questions whose merits lie between man and his fellows, but between man and his God, and hence are purely religious; while intemperance is an evil inimical in its relation to every human interest. The traffic in strong drink degrades the standing of our citizenship. It renders men uncivil and unsafe. It causes infinite loss of life, and sacrifice of property. It entails suffering and degradation upon the innocent and helpless. It destroys reason and manhood, and thus incapacitates its victims for the fulfillment of their duties as neighbors in their communities and citizens of the commonwealth. For these reasons, the mat-

ter becomes very properly a subject of civil legislation.

It cannot be shown that there is any limit or degree within which the evil nature of the liquor traffic disappears and it becomes salutary in its effects. Hence those who have the best good of mankind at heart will demand the entire abatement of the traffic as the only satisfactory solution of the temperance question.

LARRIKINS OR CHRISTIANS.

THE Church of England in its late assembly dealt with the question of Bible instruction in public schools. A resolution was presented by Mr. Fitzgibbon, calling for the presentation of a petition to both Houses of Parliament, to the effect that the present educational system may be so modified as to permit the reading of the Scriptures as part of the instruction to be given within prescribed school hours. And the resolution further provides for the active circulation of these petitions in all the parishes and districts of the diocese.

It was claimed in the speech of Mr. F. that the present system had resulted in the development of "larrikinism," and so of course is the direct source of most of the crimes upon society.

This will be regarded as a reckless claim by all candid people, since there is not the slightest proof to show that if the Bible had been read to every larrikin in Melbourne, every day of the year, they would have been anything but larrikins still. Simply reading the Bible, either in a prosy style or catechetically, by our teachers, who are already greatly overcrowded with work and necessary cares, will never take larrikinism or devilism out of the urchins who live on the footpath at night, and breathe the foul air of the gutter and beer shop. Sacred things must be preserved in sanctity if we would preserve their influence for good, and to read or expound the Scriptures as arithmetic is taught, would deprive the Bible of what little respect it now has in the eyes of the young ruffians who become larrikins as they grow up, and criminals a little later on. If the Bible is loved and venerated in our homes, if parents will only teach the sacred principles of Godliness by word and deed, if a careful watch is kept over children in the formation of their associations and directing their minds, they may by these means be taught to love the Scriptures of truth and purity. Otherwise they become to boys and girls objects of scorn and derision.

To be effective, the Bible must be taught in the spirit of the book. No man or woman can impress the minds of others with a radically different stamp than that which their own hearts have received. And all of our teachers are not professed Christians; or, being Christians, they do not all understand the Bible alike. If we should secure the enactment of a law requiring Bible instruction to be included in our educational code, it would be a practical failure in all cases where the instructor was not in harmony with what he was required to teach. Hence another step would be necessary to require all school teachers to become believers in the Bible according to the approved idea. But the teachers in our public schools are men and women of culture and independence of thought. They would not be compelled to appear what they are not, and consequently the places of many upright and competent teachers would soon be filled by the creatures of popular demand. But the idea is wrong from the fact that while it is the duty of the State to educate and qualify the youth for the correct discharge of citizenship, it is no part of the duty of the State to teach them the ways of God. The Lord has never delegated to Cæsar the guardianship of his cause. He has called men and women to this work as individuals, giving "to every man his work." Primarily, parents are solemnly held accountable for

the moral and spiritual culture of their young. And to the church with its various auxiliaries is delegated the work of fostering and building up the cause of righteousness. The State can make hypocrites of men, but it cannot make Christians of "larrikins."

THE LABOR TROUBLES.

THESE are prevalent in nearly every portion of the earth. That nearest home and most prominent to us is the Queensland shearer's dispute. There is, as we learn from the papers, imminent danger of a serious outbreak on the part of union men, hundreds of whom are armed and desperate. They are riding over the country in large bands, creating terror throughout large districts. The military and police, on the other hand, are resolved to restrain rioting and to protect the workmen who are now engaged.

In England we have news of extensive troubles in shipping circles, and thousands of dockmen have left their work. The animus of these troubles seems to be a determination to make unionism the only avenue by which a workman can obtain his living or an employer his help. These striking workmen refuse to work, because men are allowed to work who do not belong to the labor unions. If this was all they did, no one could justly condemn them for not working; because it is the inalienable privilege of every man to work or to refrain from working. But the matter becomes a very different thing when men quit work and by force compel others to quit who have no grievances, and prevent by cruel force employers from obtaining other help. That is tyranny and anarchy. And in attempting to carry it out, the trades and labor unions are rapidly sacrificing their claim upon public sympathy. There are many who entertain grave fears as to what the result may be. The employees, on their part, are now organizing and concentrating their power to meet the demands of the labor organizations, and it is not unlikely that they will fail to stop short of oppressive measures when they have gained the ascendancy; and their measures are sure to produce serious trouble. Neither party is in a temper to be trifled with.

THE LIQUOR-SELLERS PLEAD FOR SUNDAY LAWS.

In a letter published in the Sydney *Daily Telegraph* of Feb. 17, the president of the Licensed Victuallers' Society says that for many months the members of his society have endeavored to persuade their "fellow brothers" to refrain from Sunday trading, so that they "might enjoy the one day's privilege of rest, so thoughtfully provided for by a divine power." It provokes a smile to think of these injured and overworked agents of a satanic traffic pleading with other men to close up their bars, so that the pleaders might enjoy the Sabbath rest provided by divine bounty. The poor fellows could not rest "worth a cent" if they thought anybody else was selling beer and whisky while they were keeping Sunday. They are not so anxious for Sunday rest as to want it while they are missing silver or copper opportunities of selling their poisonous beverages to poor debased and enslaved fellow-creatures. There is not a hotel-keeper in Sydney or any other place but would be very glad to see the Sunday closing law strictly applied to every liquor-seller in the world—except himself. And that is just all the interest they have in it; and all the need they have for rest; and all the respect they have for divine authority. Who ever knew a liquor-seller to get tired of raking in the sixpenny pieces and shillings? When we see the chief officer of such an association pleading for Sunday laws, we say involuntarily, What next?

The Home Circle.

BRIGHTENING.

If you are sad, conceal it ;
If angry, don't reveal it ;
Choke off the fear, dry up the tear,
Lest weary hearts may feel it.

If you are glad, express it ;
If aught you love, confess it ;
If one does well, the matter tell,
Let envy not repress it.

—Selected.

WOMEN OF THE BIBLE.—X.

Potiphar's Wife.

A. M.

AS SIN creates an unbroken chain of emergencies and entanglements in human destiny, so redemption creates an unbroken chain of interpositions and rescues ; perhaps this was never more clearly illustrated than in the case of Joseph and Potiphar's wife. It was jealousy and hatred that moved Joseph's brethren to sell him to the Ishmaelites, that their father might never more see his favorite son. And when he was again sold to Potiphar, we read : "The Lord was with Joseph ; . . . and his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. . . . From the time that he had made him overseer in his house, and over all that he had, the Lord blessed the Egyptian's house for Joseph's sake ; and the blessing of the Lord was upon all that he had in the house and in the field. And he left all that he had in Joseph's hands. . . . And Joseph was a goodly person, and well favored. And it came to pass after these things, that his master's wife cast her eyes upon Joseph." Gen. 39 : 2-7. How will Joseph bear such a position of trust and honor in this hour of subtle temptation ? To displease his mistress was almost certain death. Listen to his immortal words : "There is none greater in this house than I, neither hath he [Potiphar] kept back anything from me but thee, because thou art his wife ; how then can I do this great wickedness, and sin against God ?" (verse 9), thus proving the truth of the answer to the inquiry "Wherewithal shall a young man cleanse his way ? by taking heed thereto according to thy word." Ps. 119 : 9.

Yet some say, and try to prove, that the ten commandments were given only to the Jews. If so, how did Joseph know that adultery was sin ? It is written, "Sin is the transgression of the law." 1 John 3 : 4. And again Paul writes : "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7 : 7. Neither could Joseph know, nor you and I, except God had declared it to be such. And lest any should seek to deceive us upon such important truths as the law of God for all mankind through all time, Christ Jesus our Lord began his public teaching just where we might expect,—with the law of God, saying : "Think not that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Then the Lord adds the solemn warning : "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5 : 17-19.

Our Lord then explained how the letter and the spirit of the commandments must agree, speaking of the sixth : "Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Again, speaking of the seventh : "Ye have heard that it was said by them of old time,

Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Our Saviour showed that the commandments reach to the thoughts and intents of the heart ; and this is so of all the ten commandments. In these days we need not another to teach us, as in past centuries, when the Bible was chained to the church desk, and only the few could read it. Now each one of us may possess this sacred treasure, and, taught by the Holy Spirit, may search and see if these things are so.

But let us see what it cost Joseph to be faithful to God's holy commandment. He was cast into prison by the wicked falsehood of his mistress, and suffered as a transgressor. "But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. . . . The keeper of the prison looked not to anything that was under his hand ; because the Lord was with him, and that which he did, the Lord made it to prosper." Gen. 39 : 21, 22. He passed some years in prison, comforting his fellow-prisoners by his superior wisdom, especially Pharaoh's butler, who dreamed a dream, and was restored to his former position ; but he forgot Joseph until the time came when the king was greatly troubled about a dream. Then spake the chief butler unto Pharaoh ; and the king "sent and called Joseph, and they brought him hastily out of the dungeon." Pharaoh told him his dream ; and Joseph answered him saying, "It is not in me ; God shall give Pharaoh an answer of peace." Gen. 41 : 16. "The dream of Pharaoh is one ; God hath showed Pharaoh what he is about to do. . . .

"And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is ? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled ; only in the throne will I be greater than thou. . . . And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ; and he made him to ride in the second chariot which he had. . . . And he gave him to wife, Asenath the daughter of Poti-pherah priest of On." Joseph was thirty years of age when he stood before Pharaoh, and about seventeen years old when sold by his brethren.

So was the word of the Lord fulfilled : "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2 : 30. Observe, no miracle was wrought to bring this about. It is the great miracle of Providence that so often no miracles are necessary to accomplish his purposes. His methods strike deeper at the root—in the *under-ground of Satanic forces*. This law of supernatural or divine intervention is first revealed to us in the promise made to our first parents. "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3 : 15. As the devil then sought to turn Eve from obeying God, so he continues to tempt men and women ; it is left to our own free will to choose. And here it seems proper to say a few words to those who *dress themselves with design to be looked at—to attract*. Could such see the sad work of their folly in leading many a soul to sin, as surely as Potiphar's wife, we think that many Christian daughters and mothers would at once seek to conform their dress to the divine standard. 1 Pet. 3 : 1-5.

"Let no man say when he is tempted, I am tempted of God ; for God cannot be tempted with evil neither tempteth he any man ; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth

forth sin ; and sin when it is finished, bringeth forth death." "Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1 : 13-15, 12. "There hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape that ye may be able to bear it." 1 Cor. 10 : 13.

AUNT BECKY'S LEGACY.

(Concluded.)

THE next morning as the Hackett sisters sat at their savory breakfast, Tom on the extreme edge of the rug awaiting his turn, a rap at the door was followed by the entrance of their nearest neighbor.

"Dreadful," he said as he was about to go, "Tim Bump told me this morning they were going to wrap that boy of Enoch's up, and bundle him off to the poorhouse. Tim's wife won't have him there a day ; makes the excuse she won't have her own children exposed," and the good-natured face and burly form disappeared beyond the door.

It was their custom to keep up the old family devotions by reading a chapter together turn by turn. This morning it came in course to the fifty-eighth chapter of Isaiah, and it was Aunt Becky's voice that read, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked that thou cover him ; and that thou hide not thyself from thine own flesh ?"

"I declare for't !" was an interpolation at the close of the verse not found in any version except her own private one. But it prepared the way, and Sabrina Jane was not surprised an hour later, when things were set to rights, to see the plaid shawl and large hood emerge from the bedroom in company with Aunt Becky, and to hear her say, "I am just going over to Melissa Bump's to see what in common sense she means by such stories."

And she was still less surprised, two hours later, to see Tim Bump's wood-sled drive up to their door, and Aunt Becky step therefrom and take up a bundle of shawls and bedding of about the same size as herself, and come marching in. Sabrina Jane had the door wide open for her, and the mammoth bundle was soon deposited on the lounge, and some lively movements inside began to be manifest.

"I wasn't agoing to leave this poor thing to such abuse and shiftless nursing as Melissa Bump's," was all the explanation she offered.

"Oh, my, what a bouncer !" was the first remark heard from the interior of the bundle as it was opened up to view, and the moving centre tumbled out to the floor and off in hot pursuit of Tom, who, not having an actual affinity for boys, scud away and hid under the sisters' bed in the next room. From thence Aunt Becky drew them both forth, boxed Tom's ears and threw him out in a snow-bank, and as she did not want to try the same plan with the boy, changed his treatment to a bowl of composition tea and a "sweat" under three blankets, two comfortables, and an old shawl. Oh, how the boy envied Tom !

Fred did not have the measles very hard, after all, scarcely enough to give Aunt Sabrina a chance to do a reasonable amount of purring over him. He was nearly well in a week, and what with the doctor's visits, for they insisted upon a daily call, and new flannel and clothing, every cent of that check was lent out on such interest as the wise man in Proverbs speaks of.

And Fred stayed on, and a new life someway crept into the dull farmhouse. He was a regular boy, no mistaking that, but a frank, affectionate one, and in their hearts the sisters admired him all the more for his pranks.

At one time they were awakened at the dead of night by a long-continued and startling rolling on the roof. "Is it a fire or the day of Judgment?" Aunt Becky exclaimed, springing up in great alarm.

It proved to be Fred, who had mounted to the ridge-pole in the interests of astronomy, and slipped thence down the long roof to the flag-walk below. As this ended, however, in a broken arm and a loss of many fine fishing-days, he was thereafter less highminded.

But amid all experiences the years slipped by, and Fred grew with them into a sturdy, helpful youth, a part of his adopted home that could not easily have been spared. Still in spite of her best endeavors, no more checks of Aunt Becky's went over to the Catchall Bank, and the "legacy" remained as we knew it at first.

And then, after all his boyhood's pranks, Fred proved to be a bookworm, to whom a "kingdom of the mind" was worth all other realms. Aunt Becky was disappointed and yet proud in the fact. He would not keep up the old red farmhouse, perhaps, as she had hoped; but then, if there were better things out in the great world, surely he, her brave handsome lad, was worthy of them.

There came a day, even, when he must go out to other and wiser teachers than Hilltown offered, and then first the "legacy" really became less. Not very greatly, only to the amount of the extra savings; for Fred's undaunted spirit and willing hands together with the "egg and butter" money from the little farm, carried him mostly through academy and college. And there, in the senior year, the prayers that had followed him from that plain little hill-side home were met and answered, and the Spirit sealed him for his own work.

"I must be a minister," was his decision, and glad tears were in the eyes that read the letter.

A little more of work and seminary studies, and then the health that had been so robust failed.

"You are overdoing," said the physician. "Leave off all work but your regular studies, and you may go on safely." And, more to the purpose, he wrote the same thing to Aunt Becky's pastor, who was an old college friend of his own.

And then the word was borne in upon Aunt Becky's soul. But in this matter she took counsel of but One, and in his "wisdom" wrote to her "boy" a long letter, telling him of all that had been her hope and desire for this money in the past, and then placing all the amount invested in her name at his disposal, bade him "use it for the Lord."

A little more than a year later, Aunt Becky took the one journey of her life, from her quiet home to the busy seminary town where Fred awaited his honors. And it was a proud hour for her when the tall and polished "boy" of her heart led her still untrembling steps to a front seat in the great hall, and she saw him for whom she had done so nobly, set apart to the sacred ministering of the gospel.

But there was still a surprise in store for her. Two young men, of whom her Fred was one, came forward, and the venerable man, whose name was so vividly familiar to her through her long missionary reading, came also, and, laying a hand upon each, in the name of his Master solemnly consecrated them to the work of foreign missions.

How can a heart that has more than its asked-for joy given, receive it? A woman's way is in tears.

"For it is all your work," Fred said to her that evening, as they lingered in the chapel. "First your care for the orphan, then your prayers for the student, and finally your gift of money and the letter telling of your cherished life-plan."

A silence fell between them for a little after these most solemn words, and then the plain, gray-haired woman lifted her face in the gathering shadows, and said simply,

"I think, Fred, after all, God is permitting me to leave a good 'legacy.'"—*Howe Benning.*

Useful and Curious.

A BRAVE MOTHER.

As showing the force of maternal love among the lower animals, there are few more pathetic incidents than the following, which comes from Australia:—

The owner of a country station was sitting one evening on the balcony outside his house, when he was surprised to notice a kangaroo lingering about, alternately approaching and retiring from the house, as though half in doubt and fear what to do. At length she approached the water-pails, and, taking a young one from her pouch, held it to the water to drink.

While her baby was satisfying its thirst, the mother was quivering all over with excitement; for she was only a few feet from the balcony, on which one of her great foes was sitting, watching her. The little one having finished drinking, it was replaced in the pouch, and the old kangaroo started off at a rapid pace.

When the natural timidity of the kangaroo is taken into account, it will be recognized what astonishing bravery this affectionate mother betrayed. It is a pleasing ending to the story that the eyewitness was so affected by the scene that from that time forward he could never shoot a kangaroo.

WELLS IN INDIA.

WELLS are naturally greatly prized in hot, arid parts of India, and many Hindoos earn great renown by making them where they are much needed. Some religious people seek for merit in the construction of large wells in public thoroughfares and other places for the purpose of supplying travellers with water. Very often people use them for irrigating their fields. A large well, built of strong masonry with a circular white smooth platform round it for people to sit on when they draw or drink water, costs from 2000 to 3000 rupees. Even the wants of the brute creation are not overlooked by the Hindoos. They make reservoirs of strong masonry, about five or six yards long and a yard wide, adjoining a well, and in the hot season these are always kept filled with water. Returning from pastures or from the fields in the forenoon for repose, and retiring at dusk for the night, whole droves of cows, bullocks, buffaloes, and goats slake their thirst here. Landowners and wealthy men vie with each other in constructing these wells and reservoirs; and princes sometimes imitate the example of their opulent subjects. The average cost of an ordinary well has been estimated to be about three or four hundred rupees. Of course it varies, not only according to the depth of the water and the kind of soil, but also to the kind of labor employed. Some peasants, who, with members of their own families, make wells themselves, have been known to construct them, especially where the water is near the surface, at a trifling cost of one hundred rupees each. Nevertheless, even in those parts of the country where the cost is very moderate the wells are insufficient. Wells have been objects of great endearment to some villagers. Not satisfied with wasting time and money in their own and their children's marriages and in those of idols and trees, they sometimes marry wells with great pomp and ceremony. In some parts of the country, wells are worshipped, and votive offerings are seen lying near them.—*Christian at Work.*

THE FLAMING OF THE SEA.

THE most beautiful manifestations of this flaming of the sea that I have ever seen were on the coasts of Newfoundland and Labrador, and chiefly in August and September.

One night I went in an open skiff, with two Newfoundland fishermen, on the search for floating portions of the cargo of a ship which had struck the cliff and gone into a deep "gulch." The night was calm and clear, and the moon about half-full.

We entered a large cave, the skiff moving slowly before the light breeze, and here, bringing our little craft "to," we waited and watched for some drifting bale or barrel. Presently it became dead calm and there was not a sound to be heard: and still we watched and waited.

Suddenly the stillness was broken by the din of a multitude of small sounds everywhere upon the surface of the water. These were produced by the uprising of a large school of herring, each fish striking the water with its tail and fins. And no sooner had the sounds broken upon our ears than lo! the whole face of the sea burst into a yellow flame, the light flashing everywhere through the cave and illuminating the rocks and the front of the cliffs.

I had never seen it before, and was amazed. One of the fishermen put out his oar, plashed it in the water, and said, "Look!" The water fairly blazed where he struck it, and a shower of beautiful golden sparks arose and fell about us. So bright was the light that I was able to read with ease the notes that I made in my diary.

Then I took up a bucketful of the water to examine next morning. The top, rim, and sides of the pail seemed on fire. I learned that the lovely display always occurred at that season, when great bodies of herring suddenly arose and "breached."

In the morning I found the water swarming with little umbrella-shaped jelly-fish of the Medusa family. This dainty and pretty little creature is surcharged with phosphorus, and is known along the coast as "herring bait."—*Edmund Collins.*

THE AMAZING RAPIDITY WITH WHICH LIGHT MOVES.

LIGHT moves with the amazing velocity of 185,000 miles a second, a speed a million times as great as that of a rifle bullet. It would make the circuit of the earth's circumference at the equator seven times in one beat of the pendulum. For a long time light was thought to be instantaneous, but it is now known to have a measurable velocity. The discovery was first made by means of the eclipses of Jupiter's satellites. Jupiter, like the earth, casts a shadow; and when his moons pass through it, they are eclipsed just as our moon is eclipsed when passing through the earth's shadow. Jupiter's shadow far surpasses in magnitude that of the earth. His moons revolve around him much more rapidly than our moon revolves around the earth, and their orbits are nearly in the plane of the planet's orbit. Consequently they all, with the exception of the fourth and most distant satellite, pass through the planet's shadow, and are eclipsed at every revolution. Romer, a Danish astronomer, made in 1675 some curious observations in regard to the times of the occurrences of these eclipses. When Jupiter is nearest the earth, the eclipses occur about sixteen minutes earlier than when he is most distant from the earth. The difference in distance between the two points is about 185,000,000 miles, the diameter of the earth's orbit, or twice her distance from the sun. It takes light, therefore, sixteen minutes to traverse the diameter of the earth's orbit, and half that time to span the distance between the sun and the earth. Light is thus shown to travel 185,000 miles in a second, and to take eight minutes, or, more exactly, 500 seconds, in coming from the sun to the earth. It follows that we do not see the sun until eight minutes after sunrise, and that we do see him eight minutes after sunset. When we look at a star, we do not see the star as it now is, but the star as it was several years ago. It takes light three years to come to us from the nearest star, and were it suddenly blotted from the sky, we should see it shining there for three years to come. There are other methods of finding the velocity of light, but the satellites of Jupiter first revealed its progressive movements.—*Philadelphia Record.*

Bible Echo and Signs of the Times.

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

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SEEING THE INVISIBLE.

It is said of Moses that "he endured, as seeing Him who is invisible." The expression occurs in the eleventh of Hebrews, that wonderful chapter on faith, where the sublime principle that unites mankind to Heaven, is so fully discussed. There are many definitions, illustrations, and examples of faith given in this chapter, accompanied by many exhortations and encouragements to its exercise. These form a very appropriate sequence to the statement found in the latter part of the preceding chapter, that "The just shall live by faith." Then, of course, we all would ask, What is faith? And the wise apostle proceeds to tell us in a way which there would need be no mistaking.

To our minds, the words quoted above give us a most beautiful and forceful interpretation of practical faith. It is very similar to the definition given at the outset of the chapter, that faith is the "evidence [or conviction] of things not seen." This is indeed the true character of faith. Its assurances are those of sight and hearing, although no object is before the eyes and no sounds attend the words. Natural knowledge recognizes and assimilates only the testimony of the natural senses, while the knowledge of faith is attained through spiritual eyes, ears, and touch.

From the examples placed before us in God's Word, and alluded to in this chapter, we learn that the assurance of faith may become as substantial and reliable to an individual as that obtained from the most tangible demonstrations in the world of sense. In what other way can we account for the endurance of those, who, for the sake of their faith, have "had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth"? Faith, faith in God, we reply; and that faith was not simply a persuasion of the mind. Its great facts were established upon a basis as sure and satisfying as that which underlies the house built upon a rock.

Look at Noah; and what a faith was his! Here, men go down by the sea-shore and build and launch their majestic ships. It has been demonstrated over and over again that ships will float, that they may become safe and profitable investments. But little faith is required. A resolution to trust to luck or Providence nerves the men who invest their money. There, no such inducements presented themselves. On the dry land, perhaps in a mountain forest, the great ark was builded. And when it was builded, we may believe that the grand old patriarch was but little more than even with the world, and he removed his family into the ark in the sight of the mocking people.

Faith had taught Noah the story of the flood in a way that left no need for further proof. His eyes saw the invisible God; he heard his words,

comprehended his plan, and believed with all his heart. In no other way can we account for such unwavering stalwart confidence in what the near future had in store for that generation.

The trial of Moses' faith brought out the same features of this grand principle which underlie the true service of God, but under different circumstances. He was raised and educated amid the voluptuous grandeur of the Egyptian court, and was destined to a noble place of honor. He saw in a suffering race of slaves the people of the true God. In their groanings and agony he saw the counterpart of the tyranny of Satan, and the sorrows of sin and death. He looked down upon them with compassion; and as he looked up to God with faith, he saw the compassionate Saviour. He longed to be identified with the work of redeeming the race from Egyptian servitude and worse than Egyptian darkness. With the spirit of love he forsook the treasures of Egypt and embraced the reproach of Christ. Faith in God and the immutability of the divine purposes strengthened his steps, when he braved the wrath of the king, and marched out of Egypt with the multitude who must look to him for guidance and comfort. By faith he saw the invisible God.

The same principle that strengthened the hearts of Noah, Abraham, Israel, Moses, and a host of ancient worthies is brought into the New Testament. Their lives were our examples. Their trials worked out for them "a far more exceeding and eternal weight of glory." Ours will do the same for us, if meanwhile, "we look not at the things which are seen, but at the things which are not seen." The things we see with our natural eyes demand our first attention and insist upon our first consideration. Generally they get what they claim. But they are temporal, and transitory; they are deceptive and vain; they lead only to disappointment and loss. The unseen things of faith are equally real; but instead of disappointing our expectation, they far excel our knowledge. They are infinite and eternal. Their pursuit leads in the upward path to God. The afflictions of the way purify the heart and prepare it for the perfect joys beyond.

When we come to see by faith the invisible glory of God, the beauty of his presence, the peace and happiness of those who are finally redeemed from sin and death, then the things of earth will fade, and we shall, like Moses, be willing to "endure as seeing him who is invisible."

The basis of faith is the character of God—his love, his goodness, the immutability of his word and purposes, his power. Faith is developed and strengthened by our trials; it receives life and inspiration from the victories it gains in this life and the thoughts of the final victory over the "last enemy," and the recompense of reward that lies beyond.

STUDIES ON THE BOOK OF DANIEL.

CHAPTER TWO.

TO KING NEBUCHADNEZZAR, who stood at the very head of the class of those monarchs who have attained universal dominion, the four great empires of ancient history were represented in the figure of the bright image seen in his dream. It was a glorious image; its brightness was excellent and the form thereof terrible. The four sections—the head of gold, breast and arms of silver, belly and sides (margin) of brass, and legs of iron—were given to represent four distinct monarchies which were consecutively to bear rule over all the earth.

We make no unreasonable demand on the

credulity of Bible believers when we say that the head of gold represented the kingdom of Nebuchadnezzar; for Daniel so declares, saying to the king, "Thou art this head of gold." It is equally plain that the kingdom succeeding Babylon is the one represented by the breast and arms of silver; for the prophet says further, "After thee shall arise another kingdom inferior to thee." The Medo-Persian kingdom was formed by the coalition of the armies of the Medes and Persians under the command of Cyrus the Persian, and its supremacy was established by the capture of the city of Babylon and the overthrow of its kingdom in 538 B. C. That the Medo-Persian kingdom may be justly regarded as a universal one is evident from the words of Cyrus himself in Ezra 1:2, "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth." While this may not be true, precisely speaking, it is true that any exception was by him regarded too remote and insignificant to dispute the claim or to demand recognition.

"After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." These are all the words used in pointing to the second and third universal kingdoms. The third section of the image represented "the third kingdom of brass," which was founded by Philip of Macedon, and built by his son, Alexander the Great. It is known in history as the Grecian kingdom. Alexander in eight years marched his army against and through the dominions of all opposing powers. Medo-Persia fell before him in B. C. 331 after the decisive battle of Arbela. He did not call a halt until his soldiers refused to follow his command beyond the Indus. He curbed his ambition with tears because he could not conquer other worlds, and, retiring to Babylon, which he assayed to rebuild, his overtowering energies were drowned in drunken debauchery. He plunged so deeply into dissipation that he lost his life in his thirty-third year, the twelfth year of his reign. His kingdom was divided, moulded, and remodeled by different warriors and rulers for two centuries. At this time we see the colossal empire of Rome rising on the scene, and crowding its way to supreme power among the nations of earth.

Rome is the fourth universal monarchy, and is represented in the great image by the legs of iron. Of the character of this kingdom Daniel said to Nebuchadnezzar, "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise." Certainly human wisdom could not choose words to more fitly express the character of Rome as it stretched abroad its mighty arms of power and strode with terrible might throughout the length and breadth of the then civilized world. At the time of her greatest power, which was during the reign of Cæsar Augustus at the beginning of the Christian period, the lines of the Roman Empire were drawn around the lower half of Europe, including England and France, the northern border of Africa, along the entire Mediterranean coast, and inland to the desert of Sahara, Asia Minor, Syria, and east as far as the Persian Gulf and the Caspian Sea. Of it Gibbon says at this time, "The empire of the Romans filled the world."

But it did not long retain these grand proportions nor its magnificent strength. There was seen in the feet of the image clay mingled with iron. Elements of weakness and decay were introduced into the splendid fabric by the effeminate vices and abandoned license of the Roman court in the reigns of those emperors who

succeeded the great Augustus. The kingdom became a divided one. Barbarians from the north and from Africa poured their wild hordes upon the cultivated fields of Southern Europe and devastated the fairest parts of the earth. Great fragments were broken off from the Roman territory, and became independent states. According to the analogy of nature, there should be ten toes upon the feet of the image. It is a significant fact that the Roman Empire between 356 and 483 was divided into this number of parts in the following order, as given by Bishop Lloyd and approved by other leading biblical students: The Huns, A.D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 470; Anglo-Saxons, 476; Lombards, 483.

Thus the outlines of the great image are completed. Their delineation brings us over many centuries from the days of Babylon's glory to the dismemberment of the Roman Empire and its division into ten kingdoms, accomplished in A.D. 483. But this is not all the dream; nor have we yet reached in the interpretation that which is of the most vital interest and importance to us. Babylon, Medo-Persia, Greece, and Rome in its grandeur are matters of centuries ago. They stand on the pages of history as monuments bearing testimony to the veracity of the words of sacred prophecy. But the light which burst forth on that solemn occasion in the court of Nebuchadnezzar shines still upon the pathway of human progress. The way is still further indicated, even beyond our day, over into the future, eternal state. For Daniel says, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth."

In the interpretation, this stone is also made to represent a kingdom. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." The nature and the setting up of this kingdom is to us the most important part of the prophecy, and will appropriately form the subject of our next article.

COUNTING THE COST.

R. J. B.

In every life there are places where two ways meet, and a momentous decision must be made. The claims of God are presented. Before the feet lies the straight path of obedience, not free from trials. The world must be surrendered, and its opposition met; for the prevailing spirit of society is not favorable to Christianity. Perhaps cherished pursuits, ambitions, and hopes must be given up; sometimes the test comes closer, and the only visible means of obtaining a livelihood must be yielded. The evil passions of the heart must be denied, and sinful practices abandoned, and many times this is hardest of all. But however it may come, there is always a sacrifice to be made; and each individual knows his test; it is a matter between God and his own heart. But the goodness of God and the beauty of his character incline the heart to serve him; the ample promises of his Word invite trust; and there is beyond the assurance that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

On the other hand is the path of disobedience, and it seems a broad and flowery way. It offers many flattering inducements, and calls for no self-denial, no giving up of worldly pursuits or sinful desires. But the trials, vexations, and disappointments of life cannot be evaded; its storms and vicissitudes must be met; and how pitiless they are when they must be borne without the tender sympathy of our loving Heavenly Father, the safe refuge of the Everlasting Arms, or a sure hope for the world to come. For the Word of God is plain, and any hope entertained while not complying with the terms on which God has promised to save men, is false and delusive, based, not on faith, but on presumption. And at the last the path of disobedience ends in darkness, despair, and death.

Christ recommends an intelligent counting of the cost before entering upon his service. "Which of you," he says, "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Luke 14:28. And the same caution is practiced by the king going to war. Verses 31, 32. Then comes the conclusion: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Verse 33. Having counted the cost, are we willing to give up all for Christ? Are we willing to trust ourselves in God's hands, believing that he is faithful who has promised, "I will never leave thee nor forsake thee"?

Rich and abundant as God's promises are, there is no promise of exemption from suffering. On the contrary: "They that will live godly in Christ Jesus shall suffer persecution." Will that pay? How did Paul feel about it when his life was drawing to a close in a loathsome Roman dungeon? Behind him lay a life of toil, and hardship, and suffering. He thus sums up the story: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11:23-27. And before him lay a cruel martyr-death. Under these circumstances, did Paul feel that the service of God had proved a failure? Listen to his words of triumph: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." 2 Tim. 4:7, 8. Paul found Christ a satisfying portion. His estimate of the cost and the reward is: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. The "light affliction" is for a "moment;" the "weight of glory" is "eternal." 2 Cor. 4:17. "Choose you this day whom ye will serve."

MODERN JAPANESE EDUCATION.

S. N. H.

WE have already seen that Corea was the bridge over which Chinese civilization, Confucian philosophy, and the Buddhist religion came into Japan in the early part of the Christian era. But the Confucian philosophy lay dormant during the middle ages, the period of the supremacy of Buddhism. For two hundred years, from the seventeenth to the nineteenth century, even until the remodeling of the system of public instruction on European lines after the revolution of 1868, the Chinese classics formed the

principal subject of every boy's education in the public schools. The Japanese never gave any commentaries on this Confucian system. They possess no originality, but they are most wonderful copyists in religion, arts, and sciences.

The so-called "Bible of Japan," published in the year 1812, gives no moral or religious doctrines, but simply contains the mythology and earliest history of the nation gathered from tradition. In fact, all their literature to the sixteenth century was simply Chinese history and Japanese poetry, romance, and other studies of a like nature. Their geography was that of their own country, Corea, and China. Even the Buddhist books became unpopular, and in time nothing influenced the mind but their religion and a desire to learn to read and write.

With the revolution of 1868 all this old system of education crumbled away. Previous to this time, the English and other foreign languages had been rejected except in particular cases; but now a reform on Western lines was initiated. The present Imperial University of Japan is the representative and heir of several colleges that were formed in Tokio about twenty years ago. There is now a language college, a medical college, and a college of engineering. Primary instruction also has been placed upon a new basis. The people have sought to follow Western ideas, and there is no country in the world that has grown more rapidly in this direction. But the influence of Confucian philosophy and Buddhist infidelity has left in the minds of many of the students, especially those of the Imperial University, a hankering for skeptical reading, such as the works of Hugo, Spencer, Tom Paine, and others. Consequently the inflation is of a most poisonous nature in the Imperial University, which contains about seven hundred students.

The feature that will perhaps best illustrate the rapid intellectual growth of the nation is the newspaper interest. In 1871 there appeared a small journal entitled the *Shimbun Zasshi*, edited by a prominent politician; but the first regular newspaper that was worthy of the name was started in 1872. The seed once sown, Japanese journalism grew apace. There are now not less than 648 newspapers, magazines, and journals of societies; but in none of the papers issued are the editors or writers free to express their own opinion, except in those published by foreigners. In Article 19 of the newspaper regulations now in force are these words: "When a newspaper has printed matter which is considered prejudicial to public order or subversive to public morality, the Minister of State for the Interior is empowered to suspend its publication either permanently or temporarily." Accordingly in times such as now exist, it is not an uncommon thing for newspapers to be suspended, and their editors imprisoned and fined; for there is no standard given in their law, so no individual can tell when he has violated the law, and the matter is optional with the judge. During 1889, there were forty-three newspapers suspended, averaging one every eight or nine days, and the term of suspension varied from seven days to eighty-nine days. Some newspapers thus punished never appeared again. Imprisonment for press offenses is very common; in March of the present year, an offending editor was condemned to captivity for not less than four and a half years; and says the *Japan Mail*, which is a strong governmental paper, "We are not in a position to define the exact nature of the misdemeanor."

The school systems of Japan at the present time, although they are as various as they are in more civilized countries, consist of schools under the control of the Department of the Imperial House-

hold, military schools, marine schools, schools under the control of the Departments of Law and of Justice, commercial colleges, and schools under the control of the Department of Communication. In fact, there are schools under the control of almost every department, in which to train candidates for that department.

At the time of the revolution, a large number of students went to foreign countries to obtain an education. Some went at the expense of the Government, others at the expense of the local governments, others at the expense of private individuals, and still others on their own expense. In 1873 there were 373 students in foreign countries. Of this number 250 had been sent at the expense of the Government; but these had not all been selected with discretion, and many of them were inferior students. Therefore in 1874 those who were supported at the Government expense were recalled, and arrangements made as to their expense, so that the superintendent could report yearly to the Department of Education, the conduct, progress, and all other circumstances connected with these students in foreign lands. These regulations have been revised from time to time. Many of these students returned with honors, and took positions in various schools under the Government. As the schools in Japan rise in efficiency, the number sent abroad diminishes; in 1885 there were but fifty-eight students in foreign countries by order of the department. At the present time thirty-eight have completed their studies and returned home.

The following statistics concerning the present condition of education in Japan are taken from the official report of 1888: The population of the Imperial Kingdom is 40,431,583. The school population is 6,920,345. The number of children of school age receiving instruction in the Government schools is 3,277,489; leaving the number of students not attending the public schools to be 3,642,857. But it is supposed that a large proportion of these are in mission schools, private schools, etc., which are not directly under the control of the Government. The number of teachers in the public elementary schools is said to be 24,732, and the pupils in these public elementary schools 2,873,759; while there are 54,109 pupils in private elementary schools. Then come the middle Government schools and ordinary middle schools, and the various grades of normal schools and special public schools. There are mixed schools and unmixed schools. The number of foreign teachers in these schools is 180 male and 67 female, and of this total 126 are American and 77 British; and the highest number attained by any other nationality is by the German, which is 19. The total amount of money expended on these schools during the year is given as £1,906,034. Their university includes five faculties: viz., law, literature, science, engineering, and medicine. The college of medicine is exclusively under German influence. There is also an educational society in Japan which is reported as being in a flourishing condition.

One of the leading educational spirits in Japan is a Mr. Fukuzawa, who is a director of the best-known private college; and his character is thus described: "Writing with admirable clearness, publishing a popular newspaper, not keeping too far ahead of the times, in favor of Christianity to-day because its adoption might gain for Japan the good-will of Western nations, all eagerness for Buddhism to-morrow because Buddhist doctrines can be better reconciled with those of evolution and development, pro and anti-foreign by turns, inquisitive, clever, not overballasted with judicial calmness, this eminent private

schoolmaster, who might be Minister of Education, but who has consistently refused all offers, is the intellectual father of half the young men who now fill the middle and lower posts in the Government of Japan.

"From Mr. Fukuzawa, who leads young Japan in ostentatiously denying the importance of all religious dogmas, is a long step to the missionaries, with whom school teaching is of course ancillary to proselytism."

The leading idea of the Japanese Government in all its educational improvements is a desire to assimilate the national ways of thinking to those of European countries. But its effort to avoid all religious education is carried on by means of these skeptical teachers. Thus it is that students who leave the Imperial University and other seats of learning are infidels and atheists. They have received too much sound training in the sciences and classical branches of learning to permit them to believe for a moment that Shintoism is anything else but a humbug, and Buddhism a fraud; but their minds have been so filled with the ideas of agnostics and others whose aim it is to tear down every influence of Christianity, that they leave the emporiums of learning in a state of mind that is anything but favorable to Christianity. Upon this point Mr. Chamberlain says: "It is difficult to see any way out of this *cul de sac*. All the greater, therefore, is the praise due to a body of educators who fight on so bravely, and on the whole so successfully. As for the typical Japanese student, he belongs to that class of youths which is the schoolmaster's delight,—compliant, intelligent, deferential, studious almost to excess. His only marked fault is a tendency common to all subordinates in Japan, a tendency to wish to steer the ship himself. 'Please, sir, we don't want to read American history any more. We want to read how balloons are made.' Such is a specimen of the requests which every teacher in Japan must have had to listen to over and over again. No country has hitherto been so little democratic as Japan in government. No country has been so democratic in everything else."

THE THIRD ANGEL'S MESSAGE.

U. SMITH.

THE third angel's message of Rev. 14: 9-12 is not designed to be an isolated, independent movement. It has its antecedents, its causes and relations; and an intelligent contemplation of its history will make necessary a brief reference to these associated topics.

Is the third angel's message a necessity? If so, what has made it such? Looking back over the history of Christianity to the days of the apostles, we see, first of all, that apostasy in the Christian church began with a defection in reference to the law of God. Corruption of doctrine soon brought in the immortality of the soul, the worship of the dead, the idea of putting Mary in the place of Christ, and electing a visible head of the church to be Christ's vicegerent here on the earth; or, in other words, setting up in the temple of God—the church—the man of sin, the son of perdition. The superstitions of penance and purgatory in due time came in, and Christendom was finally plunged into midnight darkness in the deadly grip of the essential element of heathenism—justification by works and expiation by one's own sacrifices.

Reform began where it was necessary that it should begin; namely, with the foundation principle that justification comes not from works, but through faith in Christ. This reform has gone forward, setting aside one after another of the claims of the papacy, discarding its false

services, its superstitions and errors, till we come, as we have in our day, to its assumed badge of authority—its attempted change of the law of God. This assumption the third angel's message now calls upon men to discard; and the reformation cannot be complete till the church has retraced its steps back to apostolic ground—to apostolic truth and practice.

Now as defection in reference to the law was the first step in apostasy, a return to the keeping of the commandments of God, as he gave them, must be the last step in the work of reform. Nothing is complete which stops short of the object sought to be attained; so the reformation cannot be complete without the very work brought to view in the third angel's message. If to have faith in God is to know God, as we believe, and to have faith in his truth is to know his truth, then the third angel's message is a logical necessity from the work begun in the sixteenth century.

In harmony with these thoughts is the chronological location given to this message in the prophecy. It must be apparent to every one that according to the order of Rev. 14: 9-14, the third message there introduced constitutes the last prophetic movement on the part of the church before the second advent of the Son of man on the great white cloud. Whenever, therefore, the end is near, the third angel's message is due. And all the evidence that shall accumulate in the last days to show that the coming of the Lord is at hand, will be just so much evidence that the third angel's message must be then a current message in the earth.

The third message is inseparably connected with two preceding messages, which make up this line of prophecy. The first of these symbolizes a proclamation to go to every nation, kindred, tongue, and people, announcing that the hour of God's judgment had come. This judgment cannot be limited or local in its nature; for it is one in which all nations, peoples, and tongues are concerned; and God has only one judgment of that kind, that is, the one connected with the great day. "He hath appointed a day, in the which he will judge the world in righteousness." Acts 17: 31. The "gospel" of this message is, therefore, that part of the gospel which pertains to the closing up of earthly scenes.

This message is thus clearly connected with another prophecy of the preaching of the gospel with special reference to the end of time. This is the prophecy of Matt. 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Consider for a moment in what age of the world this could be fulfilled. They only can preach the gospel who have the gospel; and the light of the gospel is found with the enlightened nations of the earth. The conditions, therefore, are that civilization must send forth its voyagers till all the world should be discovered, before that prophecy could be fulfilled. But it was not till near the close of the fifteenth century that the Western Hemisphere was discovered; and not until the present generation have the last discoveries been made, which enable us to say that every nation has been brought to light, every ocean traversed, every country explored, every island located, and all the world surveyed and measured. Not till the present generation, therefore, could the prophecy of Matt. 24: 14 and Rev. 14: 6, 7 be fulfilled. Now, for the first time, the field is all prepared for the fulfillment of the closing prophecies of the Word of God. And we may be assured that the fulfillment of those prophecies will not be long delayed.

Bible Student.

BIBLE-READING.

THE THIRD COMMANDMENT.

S. N. H.

THE greatest crime of each one of the ten sins forbidden in the ten commandments is mentioned; consequently they embrace every lesser sin that may exist. The third commandment teaches us to hold the name of God sacred, and not to take it in vain. Every idle word or disrespectful act is therefore forbidden. Our words should be pure, chaste words; for the third commandment is designed to forbid everything else.

1. What is the third commandment?

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7.

2. What was to be done with those who blasphemed the Lord?

"He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." Lev. 24:16.

3. What calamities come because of swearing?

"Because of swearing, the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right." Jer. 23:10.

4. What instruction did Jesus give upon swearing?

"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all." Matt. 5:33, 34.

5. What is it to swear?

"Swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Jas. 5:12.

6. Why should we use no idle words, such as "by this" or "by that"?

"Every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

7. What effect will our conversation have on our manners?

"Evil communications corrupt good manners." 1 Cor. 15:33.

8. How much is embraced in idle words?

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5:4.

9. What kind of communication should proceed out of our mouth?

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

10. How should we speak to each other?

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:19, 20.

11. How are we redeemed from the vain conversation which we have received from tradition?

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19.

12. What is the end of foolish talking?

"The end of his talk is mischievous madness. A fool also is full of words; a man cannot tell what shall be; and what shall be after him, who can tell him?" Eccl. 10:13, 14.

13. What is the end of every one that sweareth?

"Every one that sweareth shall be cut off." Zech. 5:3.

14. Of what can the Christian speak with profit?

"They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Ps. 145:11, 12.

15. What are words fitly spoken like?

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

SABBATH-SCHOOL LESSONS.

Lesson 12.—March 21, 1891.

DAVID CHOSEN TO BE KING.

1. When Saul persisted in having his own way, what did God do? 1 Sam. 15:26.

2. To whom did Samuel say the kingdom had been given? Verses 27, 28.

3. What were the relations of Saul and Samuel from that time on? Verses 34, 35.

4. What did the Lord tell Samuel to do instead of mourning for Saul? 1 Sam 16:1.

5. What was he told to do in order that he might not fall under the suspicion of Saul? Verses 2, 3.

6. What took place on his arrival at Bethlehem? Verses 4, 5.

7. What did Samuel think when he saw Jesse's eldest son? Verse 6.

8. How was he corrected? Verse 7.

9. How many of Jesse's sons were made to pass before Samuel? Verses 8-10.

10. Where was the youngest? Verse 11.

11. When David came, what took place? Verses 12, 13.

12. Although David was anointed king, what did he continue to do? Verses 14-19, especially verse 19.

13. In making estimate of men's character, upon what does God look? Verse 7.

14. What is God able to discern? Ps. 139:1-4; Heb. 4:12.

15. What determines the character of one's actions? Luke 6:45.

16. Since we cannot read the hearts of one another, what are we forbidden to do? Matt. 7:1, 2; James 4:11.

17. Of what are our words the index? Matt. 12:34, 35.

18. Then what may be known of one who is frequently uttering suspicions and expressing harsh judgment of others? *Ans.* That he himself has an evil heart.

Lesson 13.—March 28, 1891.

A MAN AFTER GOD'S HEART.

1. When Saul was rejected from being king, to whom did Samuel say the kingdom was given? 1 Sam. 15:28.

2. What further testimony was given concerning David? Acts 13:21, 22.

3. Was David called a man after God's own heart because he had no sin? Rom. 3:9, 10, 23.

4. How only can men be free from sin? 1 John 5:4; Heb. 11:6.

5. What did David find? Acts 7:46.

6. What is accomplished by the grace, or favor, of God? Titus 3:4-7.

7. What fruits are the result of the grace of God? Gal. 5:22.

8. What is characteristic of the heart of God? Micah 7:18; Ps. 103:8.

9. Then what must characterize a man who is after, or according to, God's heart? *Ans.* A forgiving disposition.

10. When David knew that Saul was seeking his life, how did he treat Saul when he had him in his power? 1 Sam. 23:9, 14; 24:1-7.

11. What did David say that he would not do to Saul? 1 Sam 24:10-12.

12. What acknowledgment did Saul make concerning David? Verses 17, 18.

13. Notwithstanding Saul's persistent attempts to kill David, how did David feel when Saul died? 2 Sam. 1:17-24.

14. When, in the height of his power, David was reproved of sin, how did he accept it? 2 Sam. 12:13; Ps. 51:1-3.

15. What are the sacrifices of God? Ps. 51:17.

16. With whom does the Lord dwell? Isa. 57:15.

17. When God dwells with a man, what does that show? Amos 3:3.

18. Name, then, two characteristics that make a man according to God's heart. *Ans.* A tender, compassionate disposition, long-suffering, and slowness to retaliate; and a willingness to acknowledge a fault.

DESIGN OF THE BOOK OF JOB.

ALL agree that the object of the book is the solution of the question, how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice.

1. Calamity is the only way that leads to the kingdom of God. Even the comparatively righteous are not without sin, which can be eradicated only by afflictions. He who repents will attain to a clearer insight into the otherwise obscure ways of God. The afflictions of the pious issue at once from God's justice and love.

2. Calamity, as the veiled grace of God, is with the pious never alone; but manifest proofs of divine favor, accompany or follow it. Though sunk in misery, they are still happier than the wicked, and when it has attained its object, it is terminated by the Lord. It is this, the alone correct solution of the problem, which occurs in the book of Job. All interpreters allow that it is set forth in Elihu's speeches, and, from the following observations, it will appear that they contain the opinion of the author: (1.) The solution cannot be looked for in Job's speeches; for God proves himself gracious towards him only after he has repented and humbled himself. The author of the book says that Job had charged God foolishly, and sinned with his lips; and the *materia peccans*, in his speeches, is clearly pointed out to be, that "he was righteous in his own eyes, and justified himself rather than God" (32:1, 2). Job is embarrassed for the solution, and he is only certain of this, that the solution of his friends cannot be satisfactory. Job erred chiefly in not acknowledging the sin inherent in him; notwithstanding his integrity and sincere piety. The greatness of his sufferings was in some measure the cause of his misconception, by exciting his feelings, and preventing him from calmly considering his case.

(2.) The solution of the question mooted cannot be contained in the *speeches of Job's friends*. Their demeanor is reproved by God, and represented as a great sin, so much so, indeed, that to obtain pardon for them Job was directed to offer a propitiatory sacrifice. Their error proceeded from a crude notion of sin in its external appearance; and inferring its existence from calamity, they were thus led to condemn the afflicted Job as guilty of heinous crimes (chapter 32). Job considers himself righteous, and not deserving of such inflictions, because he had not committed any heinous *crime*; and his friends fancy they must assume that he was highly criminal, in order to justify his misery.

(3.) The solution of the question at issue is not exclusively given in the *addresses of God*, which contain only the basis of the solution, not the solution itself. These addresses establish that there must be a solution which does not impair divine justice.

The leading principle in Elihu's statement is, that calamity in the shape of trial was inflicted even on the comparatively best men, but that God allowed a favorable turn to take place as soon as it had attained its object. Now this is the key to the events of Job's life. Though a pious and righteous man, he is tried by severe afflictions. He knows not for what purpose he is smitten, and his calamity continues; but when he learns it from the addresses of Elihu and God, and humbles himself, he is relieved from the burden which oppresses him, and ample prosperity atones for the afflictions he has sustained. Job by his very silence acknowledges the problem to have been solved by Elihu; and his silence is the more significant because Elihu had urged him to defend himself (33:32), and because Job had repeatedly declared he would "hold his peace," if it was shown to him wherein he had erred (6:24, 25; 19:4). The same answer to the question mooted which the speeches of Elihu offer, in its concentrated form, is presented in Ps. 37; 49; 73.—*Dr. Kitto.*

From the Field.

STILL WATERS.

O, TELL me, thou life and delight of my soul,
Where the flock of thy pasture are feeding :
I seek thy protection, I need thy control ;
I would go where my Shepherd is leading.

O, tell me the place where the flock are at rest,
Where the roontide will find them reposing ;
The tempest now rages, my soul is distressed,
And the pathway of peace I am losing.

And why should I stray with the flocks of thy foes,
In the desert where now they are roving ;
Where hunger and thirst, where contentions and woes,
Where fierce conflicts their ruin are proving ?

Ah, when shall my woes and my wandering cease,
And the follies that fill me with weeping ?
O Shepherd of Israel, restore me that peace
Thou dost give to the flock thou art keeping !

A voice from the Shepherd now bids me return
By the way where the footprints are lying ;
No longer to wander, no longer to mourn ;
And homeward my spirit is flying.

—Thomas Hastings.

A VISIT TO THE CAUCASUS.

A FIVE days' journey, on steamer and railroad brought Bro. Laubhan and myself to our brethren in the Caucasus, the distance travelled from the Volga to this place being about 1100 miles. Twenty years ago, ere the railroad was built, the country must have been something similar to the "wild West," only that instead of the Indians, the Tscherkessen and other wild Asiatic Arabs did the killing and plundering. The Cossacks have since brought them under military rule, still considerable is stolen in their name, especially live stock. As soon as we crossed the river Don, at Rostov, I perceived at once a change, so many were bearing arms. My next neighbor happened to be one of these Asiatic chiefs ; his belt contained several daggers, one long one in front, while his breast was covered on either side with a row of little pockets, each containing a cartridge.

The Caucasus has been used as a place of banishment, and in this manner the Mennonite colonies came here some twenty years ago. We intended to visit them. A hundred families, who, contrary to the Mennonite faith, accepted immersion, had to leave their old homes in consequence, and they founded two colonies, Alexanderfeld and Wohldemfürst, both named in honor of Emperor Alexander, who granted them the land. The two colonies are close together, and have since grown to large and flourishing villages. Some of these people emigrated to America, and embraced the truth in Kansas. Two years ago one of them, Bro. Neufeld, returned, and labored so diligently that a number began to observe the Sabbath, among them Bro. Isaac, who had been the mayor of the colony for over twelve years, and is now the elder of our church. Alexanderfeld is indeed nicely laid out. The wide street is lined on either side with beautiful white houses surrounded by large gardens, and farther on there are fine vineyards.

We were hardly seated in the house here, when a quartette greeted us with a song of welcome. The church now numbers over forty members; but besides these, a number came from Eigenheim and Stawropol, among them a Russian brother. Our meeting on Sabbath was in the large brick school-house. When I showed them from the maps the missions for which our Sabbath-school donations are used, they concluded to aid, and in a short time over 16s. was collected as a beginning. That evening and Sunday evening, the house was crowded with outsiders, and the effect was so telling that our enemies influenced the authorities to refuse the house in case we should ask for it again. The time was crowded with

meetings for our own people, in which I set before them the rise of the message, and its needs and wants. All pledged to pay tithes, the church record was started; and a treasurer, a librarian, and a church secretary were appointed. Nine joined the tract society. The brethren here paid about £7 4s. toward the expenses of my journey.

Monday night we left on the train for Armavir, where a team met us to take us to the Synoche church. On our way there, I caught the first glimpse, and a splendid one, of the whole range of the Caucasian Mountains. Away to the left appeared the snowy heights of the Elbrus, which is over 17,000 feet high ; and though it was over one hundred and fifty miles off, it could be plainly seen. The Synoche church also numbers over forty members, but they are very poor, being only renters. The owner, a Russian, lives near by, and is very friendly to them. The few days of our stay were well filled with meetings, and our early morning meetings proved to be seasons of blessing. Here, also, we fully organized the church. On Thursday, we drove forty miles to Eigenheim, our largest church in Russia. It numbers over sixty members. The brethren here are mostly from the Volga. Some of them began to obey the truth four years ago, through reading matter sent from America. I met also a number here from Eastern Germany and Bavaria, where we have no Sabbath-keepers as yet.

On our way we first passed through a large Russian village. There, and also some forty miles away, are several hundred Sabbotniki, or Russian Sabbath-keepers ; but in this place they are more like the Jews. Here we crossed the river Urup, and stopped in a Mohammedan village. We took our lunch in the house of the leading merchant, who is well acquainted with our brethren. They are in considerable trouble, as the Russian Government compels their young men to serve in the army or else to emigrate, and they hardly know what to do. They abhor the use of swine's flesh and wine. In the centre of the village is the little tower which the priest must climb each day to say his prayers. It is crowned with a half-moon.

Towards evening we arrived at Eigenheim. The greater part of this village, which extends about a mile, is composed of our people. There is trouble about the title to the land. Friday, Sabbath, and Sunday were busy days. We fully organized this church, gave instructions, and elected the lacking officers. A tract society was organized, which about thirty joined. They also paid over £6 toward the expenses of my journey. I am sure that as the brethren are instructed in tithing and missionary work, their contributions will soon be doubled. Their Sabbath-school is somewhat crippled, as more room is needed ; but they, also, started the Sabbath collection, and paid on the first Sabbath over 16s. The elder of this church and another young brother expect to attend our school in Hamburg, if they can get passports. One of our brethren intends also to send his son to Hamburg, at his own expense. Here some brethren had come about sixty miles, and they, as well as others, made loud calls for help, and reported good interest in their locality. The field here is indeed ripe ; the greatest lack is laborers and instructors.

Could these churches be visited each quarter, and have the privilege of general meetings each year, we should soon find them equal to any of our churches. The material is here, and also the desire, at least with quite a number. What is lacking is the opportunities. But we cannot but thank God that here in the Caucasus, which was a part of Asia, there are already over 150 German Sabbath-keepers.

SAFELY OUT OF RUSSIA.

Last Sunday I left Sevastopol on a Russian steamer. As short as my stay was in this city, I could see many traces and ruins of the Crimean War, and I found

the place more strongly fortified than ever. It is admirably situated.

A very stormy trip of two days, instead of thirty hours, brought me here to Constantinople. This morning we had a beautiful view of the Bosphorus, and I must say I never saw a place more thoroughly fortified, nor one more beautiful for scenery. Besides the many minarets, palaces of the Sultan, forts, beautiful mansions, old towers of the fourteenth century, etc., I noticed, on a fine hill, the "Robert College," an American college, the building being in every sense American.

After some delay, a man brought me safely from the steamer to the shop where Bro. Anthony works as shoe-maker, earning about one shilling a day ; and this letter is written in his room, where he gives his readings. Before me I see "Thoughts on Daniel," "Bible Readings," etc., and a number of Bibles in various languages.

Constantinople, at least the little I have seen of it, is indeed a novel city, and I hope to store up some items for reports in the future. You may be sure that I am grateful for God's protecting care thus far. I have been some twenty days and nights either on the cars or steamer, and have travelled about two hundred miles by team.

Bro. Anthony has a reading to-night with a young officer from ancient Babylon. He has already given readings to him for several weeks. Thus the Truth spreads. L. R. CONRADI.

Constantinople, Nov. 25, 1890.

A LETTER FROM SOUTH AFRICA.

WE were twenty-one days coming from Mauritius to Cape Town. Our little boat, the *Methven Castle*, stopped at Tamatave, Madagascar, Port Durban, Natal, East London, Elizabeth Port, and Mossel Bay. We remained from one to two days at each of these ports, giving us time to go ashore and look around. We had a rough voyage coming down the east coast ; but stopping so long at these ports gave us time to regain our equilibrium.

There are but few white people living in Tamatave. This city is built on a sand flat, with irregular streets. There are no beasts of burden to be seen. The few white people that live there are carried from place to place in palanquins on the shoulders of the natives. Men go on journeys hundreds of miles into the interior in this way. There is one rude railway line used to convey goods from the shore to the stores ; but it has no locomotive power but that of the hands of the natives. The natives are a good-looking race, have high foreheads, long straight black hair, and bright open countenances. They are superior to the Africans by far.

Port Durban, Natal, is quite a place. It spreads over a great deal of territory, and contains more Indians, Coolies, Kafirs, and Hottentots than white people. Business is quite dull at the present time on account of the mines in the inland being shut down. This city seemed more like civilization than any other place we have seen since we left Melbourne. Durban contains some fine buildings, good streets, and tram lines with American-built cars. They have fine horses and carriages, some of which have been imported. East London and Port Elizabeth have less enterprise. Instead of horses and carriages, they have large, clumsy wagons drawn by sixteen or eighteen bullocks, driven by a native with a whip about twenty feet long. It is amusing to see scores of these ox teams crossing and recrossing the city with loads that a good team of horses would run away with if put on a common-sense wagon.

It seemed providential that we arrived at Cape Town when we did. They had called a general meeting, which had just fairly begun. We landed

News Summary.

on December 18, and commenced work the next day. We have now been here nearly four weeks, and have been drilling a class every day since. Have a company of canvassers, and have arranged to start eleven of them to canvass Cape Town and suburbs, beginning to-morrow. I have tried to give them a thorough drill, and believe they will, by the help of the Lord, be successful, notwithstanding this promises to be a difficult field. I found the canvassing work here in a bad state. Each agent established his own price list according to his expenses. After considering matters from all points, it was agreed by the canvassers and Board that it would be better to establish higher and uniform prices, so that agents need not add anything to the prices when they go to Natal, Transvaal, and other places where expenses are very high. We have established the same prices as you have in Australia; and the agents have agreed to stick to these, regardless of the expenses in working their field. This is certainly better than to sell around the office at a low price, and necessitate the agent who goes to a distant field selling at a higher price.

We had quite a successful institute, or workers' meeting, which closed last week. Sister Druillard gave most excellent instruction in the tract society work, Elder Boyd in church organization and discipline, Mrs. Morrison and Bro. Hankins took charge of the Sabbath-school work, while I tried to do justice to the canvassing work. All took a deep interest in the different lines of instruction, and the devotional meetings were attended by the Spirit of God. Bro. Boyd and family, together with two young ladies, sailed on the 6th inst. for America. The girls are going to the college at Battle Creek. I have been put on the South African Mission Board as chairman. Last Friday we had a Board meeting, and voted to sell a part of the mission property, reserving land on which to build a church and depository, provided we can get £2000 for it. It cost originally about £2500, but is not worth that now.

I am very thankful to hear that your canvassers are doing so well. I don't think we shall ever lose our interest in the work in Australia. The enjoyable time we had there will always be a green spot in our memory. We have not got fairly initiated into the work here yet; but I fear we shall not enjoy it so well as we did in Australia. The weather is very hot and windy. How I wished holidays that we might go out camping again.

The question as to whether the World's Fair, to be held in Chicago, shall be open on Sunday or not is agitating the public mind of South Africa considerably. The W.C.T.U. want to prohibit the exhibit of the wines of South Africa, but have this petition and that of closing the fair on Sunday combined. Sister Druillard, their president here in Cape Town, assures them that they run a risk of losing on the temperance question when joined with that of Sunday. This Sunday and temperance petition was sent to this country from America, having been formulated by Miss Frances Willard, who is at the head of the W.C.T.U.

E. M. MORRISON.

Cape Town, January 14, 1891.

LESS than one hundred years ago, says the *Missionary Review*, the first Protestant foreign missionary society was organized. Now there are more than 200 such societies. These have a force of more than 7000 missionaries and assistant missionaries, and more than 35,000 native helpers, of whom 3000 are ordained. Thirty years ago there was not a woman's foreign missionary society in America. Now there are thirty-nine with 25,000 auxiliaries, more than 8000 children's bands, with an aggregate income of more than 1,730,000 dollars.

Of England's 113 prisons, 57 have been closed.

The Parnell muddle is resulting in a split in the Irish party.

A tunnel between Scotland and Ireland is discussed, thirty miles long, to cost £8,000,000.

The Egyptian Government is flourishing financially, showing this year a surplus of £500,000.

The estimated cost of the buildings for the World's Fair to be held in Chicago in 1893, is £2,600,000.

General Sherman, a prominent Union officer of the American civil war, has just died at the age of seventy.

Portugal is endeavoring to raise a loan of £9,000,000 in Paris, to relieve its overwhelming financial complications.

The Princess Lydia Kamakeha Liliuokaani, eldest sister of the late King of Hawaii, has succeeded to the throne.

A measure prohibiting Sunday labor has been introduced into the German Reichstag, and will probably become a law.

A company is being formed in Paris to develop the rich petroleum beds and mineral resources of the Northern Caucasus.

In the Chilean revolution, the insurgents are gaining ground. Iquique, one of the principal seaports, has fallen into their hands.

Native Christians in Japan, most of them with average wages of less than a shilling a day, contributed last year £5400 to mission work.

The Salvation Army has property in various countries to the amount of £650,000. More than one-half of this is credited to Great Britain.

The city gas works of Berlin returned a clear profit of £350,000 last year, notwithstanding there were heavy outlays for new construction.

An elderly couple named Davis, residing near Healesville, this colony, were murdered, evidently in cold blood and for gain, on the 20th ult.

Dr. Koch's "tuberculin" had scarcely received its name, when it was announced that a superior lymph has been discovered by Dr. Liebrich.

The Empress Frederick of Germany is in Paris, endeavoring to induce French artists to send their works to the forthcoming Berlin Exhibition.

The British House of Commons have sent to the House of Lords their annual bill in favor of legalizing marriage with a deceased wife's sister.

The bed of the Feather River in California, which has been laid bare, is found to be rich in gold. It is thought that £2,000,000 to £3,000,000 worth may be taken out.

Johnstown, Pennsylvania, has been visited by another flood; though not by any means so destructive as the great flood of May, 1889, the loss in Pittsburg alone was £1,000,000.

The dock laborers' strike in London threatens to be the greatest labor struggle of the century. The ship owners are employing large numbers of non-union laborers, and are confident of victory.

A proposal to call a conference of representatives from different parts of the empire to consider the trade relations between England and the colonies, has been negatived in both Houses of Parliament.

A bell weighing 600 pounds, in massive silver, has just been placed in the cathedral at Karkow to commemorate the miraculous escape of the Czar from death in a railway accident at Borke in October last year.

The election campaign in Canada, to ascertain the popular feeling relative to trade reciprocity between that country and the United States, is being warmly contested on both sides. The Premier, Sir John Macdonald, opposes the measure bitterly, believing that it would result in the annexation of the Dominion to the United States.

Messrs. Dillon and O'Brien, who were condemned to six months' imprisonment for irregularities in connection with a political meeting in Kilkenny, Ireland, a few months ago, and who have since visited several foreign countries in the interests of personal safety, have delivered themselves up to the authorities, and are serving out the imposed sentence.

A trust representing £30,000,000 have decided that in the event of the Argentine Republic failing to do its utmost to meet its heavy obligations, they will remove the securities from the London Stock Exchange list.

The two rival sections of the Irish party have agreed to use the Irish Parliamentary Fund, which amounts to £36,000, for the relief of tenants evicted for refusing to pay rent, in conformity with the "Plan of Campaign."

The Russians were reported to be engaged in another plot to overthrow Prince Ferdinand of Bulgaria; but it turns out that the friends of Major Panitza, who was executed for an attempt on the Prince's life, are at the bottom of the affair.

A sensational rumor has been current that the German Government proposed to prosecute Prince Bismarck for injurious revelations that it was alleged had been made by him. The rumor is denied by both the Government and Prince Bismarck.

Mr. Gladstone is the owner of the largest lead pencil in the world. It is the gift of a pencil-maker of Keswick, and is thirty-nine inches in length. In place of the customary rubber cap, it has a gold cap. Its distinguished owner uses it for a walking-stick.

The anniversary of the death of Robert Browning was observed in a novel way. A phonograph, into which the poet had spoken while living, was brought out, and his friends listened to Browning's voice, repeating a portion of one of his own best-known poems.

The Egyptian Government has adopted a scheme of judicial reform prepared by Mr. Justice Scott of the Bombay High Court, who is spending a year in Egypt for the purpose of studying and improving its judicial system. France protested; but Egypt denied her right to interfere.

Another Whitechapel murder has taken place, which is in every respect similar to those that agitated the London public several months ago. A seaman named Saddler has been arrested for the crime, and the police are on the track of evidence which it is believed will identify him as the notorious "Jack the Ripper."

On account of the threatening attitude of the Arabs, the British military authorities at Suakim resolved to advance to Tokar, about fifty miles nearer the Soudan, and near the coast; 12,000 Egyptian troops joined the expedition. After severe fighting, in which the British lost Captain Barrow and 68 men, and the Arabs 1000 dervishes, including the principal emirs of the Mahdi, Tokar was taken. Osman Digna is now flying southward to the desert. The intention is to fortify Tokar.

The Moravians have a mission in the most inaccessible region of Thibet. The mission premises lie about 9400 feet above sea level, and 1000 feet above the narrow ravine down which the foaming torrent of the Sulej rushes. The village of Poo is the largest in that remote district, but the high passes leading to it are very difficult at all times, and impassable for a good part of the year. Here live and labor a missionary pair, occupying a post about as isolated as any mission field on the face of the earth. Their nearest post office is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European: but for thirty-two years this outpost has been faithfully held as a centre for evangelistic labors.

It is said that the manuscripts found at El Fayum, in Egypt, and owned by the Austrian Archduke Rainer, show the most surprising fact that printing with movable types was practiced in Egypt in the ninth century of our era. Two papyri dating from that time are still existing; but from the following century, the tenth, twenty-seven printings on paper have been found among the Fayum collection. As the contents of all of them are of a religious nature, it would appear that printing was practiced only by priests, though the perfection it had acquired would lead one to suppose that it must have been in use for some length of time. During the second crusade, 1147, printed paper money was issued for the north of Syria, which, as it had been issued without control, soon grew worthless. From the papyri it would also appear that the government of the Caliph of Bagdad was, so early as 794 and 795, in possession of a paper factory in the latter town.

Health and Temperance.

A PARABLE.

A STURDY stream flowed fast and long,
'Twas merry as a mower's song;
Its look was glad, its waves were bright,
And broke in drops of purest light.
Over its surface, all the way,
The blossoms bent in sweet array;
It gave them kisses, cool and fleet,
Which left them still more pure and sweet.
This traveller was so kind and true,
That it would any service do,
Though it enlisted every brook,
It always gave more than it took;
Thus lived a life of gracious giving
And grew each day to greater living.

A pool of water, stagnant, still,
Lay listlessly beneath a hill.
It served no purpose save to nurse,
Vile weeds, which made its visage worse;
For foulness was upon its face,
And beauty shrank from all the place.
On nature's fairness 'twas a blot,
A most unwholesome, evil spot;
And all because it idle lay,
Contented in itself all day.
Supplied by a few little rills,
It locked them up among the hills,
And, always asking, never giving,
It daily died and thought it living.

Thus generous souls live like the first,
But selfish ones die self-accursed.

—Charles H. Crandall, in *Independent*.

SOME DIETETIC HINTS.

In not a few instances, the foundation of dyspepsia is laid by some mechanical injury, as a sprained ankle, a broken limb, or a severe bruise or cut, which requires rest from active exercise for a few weeks. Not considering the fact that much less food is demanded when an individual is not engaged in active labor of any sort than at other times, the individual continues to eat heartily, and soon finds, that, from sheer exhaustion, the digestive organs refuse to do their work. On this account it should be made a uniform custom to eat lightly on the weekly rest-day. The hearty Sunday dinners in which many people indulge, making the day an occasion of feasting rather than a rest-day, cannot be too much condemned. The custom is without doubt responsible for many other forms of Sabbath-breaking, as no individual can have a clear perception of right and a quick sense of wrong when laboring under the incubus of an overloaded stomach. For the hearty meal usually taken, it would be well to substitute a light one consisting mostly of fruits and grains. This plan, if pursued, would do away with much of the drowsiness in church, of which many people and not a few pastors have abundant reason to complain. The intellect would be much clearer, and so better able to appreciate the privileges and comforts of religion. The sooner people recognize the fact that stomachs have much to do with religion, and that true religion includes the government of the appetite, and frowns upon abuse of the stomach as well as upon abuse of a fellow-man, the better it will be for both their stomachs and their religion. We are not sure but that many gloomy theological dogmas were born of bad stomachs and inactive livers; and we are very certain that one of the best preliminary steps toward converting a sinner is to reform his stomach.

Each individual must be to a considerable extent his own guide respecting the exact amount of food to be taken at a single meal. If the appetite has been so long abused that it is no longer a safe guide, then reason must rule. The individual should, at the beginning of the meal, determine just how much he will eat, and when the specified quantity is taken,

he must resolutely stop eating, leaving the table, if necessary, to escape temptation. The practice of serving fruit, puddings, nuts, confectionery, and tidbits of various kinds, as "dessert," is a pernicious one. In the first place, it is an inducement to overeat, since it is quite probable that enough has been eaten before the dessert is served. If the articles offered are wholesome, they should be served and eaten with the meal, as a part of it, and not at its close, in addition to the meal. Furthermore, it is generally the case that most of the articles served at dessert are wholly unfit to be eaten at any time, and so should be discarded. Dessert is really an ingenious device to induce people to make dyspeptics of themselves by eating more than they need.

A man who desires to be at peace with his stomach should learn to "stop when he has enough," no matter how strongly he may be tempted to do otherwise. There is much more truth than poetry in the old Scandinavian proverb, "Oxen know when to go home from grazing; but a fool never knows his stomach's measure." But experience, a dear school, ought after a time to teach the most unobserving person the amount of food his stomach will bear without discomfort, and without injury. If a person in fair health finds, that, after eating of wholesome food, he is troubled with fullness of the stomach, dullness over the eyes, "sour stomach," eructations, or flatulence, he may be very sure that he is eating too much, and he should continue to diminish the amount taken at each meal until the symptoms mentioned disappear.

It is worthy of remark that the grains are by far the most nutritious of all the various classes of food. Oatmeal, maize meal, and peas contain three times as much real nutriment as lean beef. When economy must be studied in the selection of food, this is a very important consideration. This becomes doubly evident when we remember that it takes eleven pounds of vegetable food, including maize meal, dry hay, etc., to make one of beef. Thus it appears that as nutriment one pound of oatmeal at first-hand is as valuable as thirty or more pounds taken at second-hand, through the medium of beefsteak.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

THE LOGIC OF PAIN.

THE advantages which ensue from pain are most markedly seen, and are most obvious, in case of injuries. When a joint is sprained, the pain caused in it by movement compels the rest which is essential to repair. If there were no pain produced by motion, the parts would almost certainly be exercised, to the detriment and to the delay of the reparative processes. So, too, in broken bones, the agony caused by motion is such that a fixed position is maintained for weeks, with the result that the part, being kept in absolute rest, is thus permitted to recover as speedily as may be. The pale, bloodless creature who is the prey of facial neuralgia, or that pain in the intercostal nerves which is felt below the heart (and commonly referred to that organ), is compelled thereby to desist from exhausting efforts, and to seek in rest and good food that relief which is so imperatively demanded by the pain. Here pain is the protector of the system generally, and its expressive though inarticulate tones attract attention to the requirements of the organism. If not attended to, the call becomes more urgent in its reiterated and sharper demands.

Headaches often alone can secure that rest which the brain requires; and the headache of exhaustion is as marked as is that pain at the top of the head which tells us that the brain is insufficiently supplied with blood. The headache after a day of exertion, excitement, or enjoyment, so commonly met with in ladies, secures a day of complete quiet, during which the system regains its tone.—*Selected.*

MILK INSTEAD OF MEDICINE.

LEADING physicians are becoming bolder. Many have courage now to prescribe a certain diet instead of drugs. Is not the food an important factor in determining the character of our future lives? The infant whose mother drinks alcoholic stimulants while nursing it will, three chances out of five, be addicted to the use of such stimulants when grown. A weary business man comes home from his office at night, nervous and out of temper. A glass of Jersey milk heated to about 90 degrees, sipped a little at a time, and no food taken with it, or at most only a little bread and butter, will do more towards restoring him to a happy mind and a good physical condition than all the tempting viands that can be placed before him. A lady in Platte County, Missouri, was pronounced incurable. A well-known physician in Kansas City advised her to give up all medicine, and, in order to prolong her life, prescribed three ounces a day of a mixture of sweet Jersey cream and sponge cake. Inside of ten days she began to gain strength. In less than a month she regained the use of her voice and was able to sit up. In three or four months she was well and has been well ever since.—*Jersey Bulletin.*

THE GARBAGE BOX.

THE garbage-box, or, as this receptacle of filth sometimes is, the swill barrel, is an enemy of health which ought not to be tolerated in a civilized community. The idea that the saving of such refuse matter as usually goes into these receptacles is a measure of economy is a grave error. The infinitesimal saving is vastly more than balanced by the enormous waste incurred in the injury to health. The method of disposing of these waste substances is consumption in the kitchen or furnace fire. The objection some urge, that the odor of burning vegetable trimmings, scraps of meat, etc., is offensive, is without force, since the gases produced by the consumption of coal or wood are vastly more poisonous in character than are the odors objected to; and if the draught of the stove is sufficient to carry away these dangerous gases, it is able to dispose of the odors as well. Our earnest advice is to burn the garbage, and the garbage-box also.—*Good Health.*

A GOOD DEAL OF WINE.

THE wine used long ago was claret, and the quantity of it consumed at a sacrament was enormous. It was at the cost of the city that the communion elements for the churches of Edinburgh were in the sixteenth century provided, and in the Dean of Guild's accounts for 1590 the following entries occur: "First communion, one puncheon of claret wine, £36 10s. 9d.; nine gallons mair, £16 16s.; second communion, one puncheon of claret wine, cost £35 6s.; two gallons mair, £14 6s." Coming down to the times of the Covenant, we find that in 1641 there was paid by the town of Glasgow to Robert Campbell and others for "wyne to the communion," the sum of £84 10s. 8d.; while in 1656 there was purchased by the same liberal corporation, for the same good purpose, a hogshead of wine at £160. The Covenanters were evidently no more total abstainers than Cromwell's Ironsides. Not that they were what one of Dean Ramsay's heroes calls "Drucken religious bodies;" they were merely moderate drinkers—on a large scale.—*Old Church Life in Scotland, A. Edgar.*

"LAST year," says a recent lecturer, "the British nation consumed enough spirituous liquors to form a lake fifteen feet deep, one hundred and twenty feet wide, and ten miles long."

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Melbourne, Australia, March 1, 1891.

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

WHEN this paper reaches most of our readers, the twenty-ninth annual meeting of our General Conference will be in session at Battle Creek, Michigan, U. S. A. Subjects of much importance are to be considered, and the gathering is to be quite a general representation of the work from all parts of the world. We trust that God will vouchsafe to the council his special guidance and blessing, and that our people will unite their prayers to this end. The day set for the opening of the Conference is March 4, and the time of continuation has not been determined. A council of the executive officers and committees was called to convene Feb. 20, to prepare the work for the Conference. In due time we expect to be able to furnish our readers with full reports.

THE last mail from California brought us No. 4 of the Young People's Library, a very neat volume entitled "The Tonga Islands and Other Groups." The book contains 160 pages and is well illustrated, and altogether attractive. From a glance at its contents, we readily conclude that the matter is of a very entertaining and instructive character. We will order it for those who wish. Price 2s. 6d. cloth; 1s. 6d. paper. With the above-named volume came also two new tracts: "The Full Assurance of Faith," by E. J. Waggoner; and "Bible Election," by M. C. Wilcox, of 16 and 24 pages respectively. These we have not yet fully read; but from the importance of the subjects and the names of the writers, all will form a high estimate of their worth.

WE are informed that the plan of the sailing of the California mail steamers between Sydney and San Francisco has been changed, so as to detain the vessels three weeks in Sydney and two in San Francisco, instead of the previous arrangement, which has been to detain them in San Francisco the longer period. It is probable also that the mail due in Sydney March 5, will be considerably late, as we notice telegrams to the effect that the *Monowai*, which left San Francisco Feb. 7, put back to that port on the 16th with a broken shaft; and left again for Australia the 21st., two weeks late.

THE last mail brings news of the safe arrival of Brother and Sister C. B. Driver in Oakland, California, after a pleasant voyage. Bro. Driver has resumed work in the office of the *Signs of the Times*, the institution with which he was connected previous to coming to Australia.

WE were greatly pained to learn of the recent destruction by fire of the house of Brother White of Bismarck, Tasmania. We are informed that the family lost all they had excepting the clothing on their persons. Bro. White, by hard industry, had just succeeded in providing a comfortable home for his family of eight, when, during his absence at a neighboring town, the fire occurred from a cause unknown. The babe, being alone in the house at the moment, was barely rescued, though at the risk of its mother's life and to her severe injury. There may be those of our readers who would deem it a privilege to show their sympathy for the afflicted family in a practical way. If so, donations may be forwarded to James Smith, 101 Liverpool St., Hobart, or to this office, and they will be acknowledged and forwarded.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." This love is without a parallel, giving to men the relationship of sons to God. Therefore the Father expects obedience from his children; therefore he requires a right disposition of the property he has placed in their hands. It is not their own to use for their personal gratification; but it is the capital of the Lord, for which they are responsible to him.

Children of the Lord, how precious is the promise! How full the atonement of the Saviour for our guilt! The Redeemer, with a heart of unalterable love, still pleads his sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption has been purchased at such an infinite cost. Oh, matchless condescension! Neither time nor events can lessen the efficacy of the atoning sacrifice. As the fragrant cloud of incense rose acceptably to heaven, and Aaron sprinkled the blood upon the mercy-seat of ancient Israel, and cleansed the people from guilt, so the merits of the slain Lamb are accepted by God to-day as a purifier from the defilement of sin.

"Watch and pray, that ye enter not into temptation." There are stern battles for you to fight. You should put on the whole armour of righteousness, and prove yourselves strong and true in your Redeemer's service. God wants no idlers in his field, but co-laborers with Christ, vigilant sentinels at their posts, valiant soldiers of the cross, ready to do and dare all things for the cause in which they are enlisted.—*Mrs. E. G. White.*

THE WEEK OF PRAYER.

It is customary with S. D. Adventists to observe at the close of each year a week of prayer. The week ending Dec. 27 was thus observed by our churches in America, and other countries not too distant to receive the notice in time. In the principal churches services were held daily, and in some instances several times each day. Reports of these meetings from a number of points have reached us, and they are all of a most cheering nature. The elder of the church at Oakland, Cal., writes: "The week of prayer was a precious season for the Oakland church, and interesting meetings have been kept up since, and a good work has been done. A spirit of coldness was coming in; but this seems to have been entirely dispelled, and we have shared the Lord's blessing in a large measure." Also in Battle Creek, Washington, and in fact all places from which we have heard, there have been gracious manifestations of God's grace and saving power. Sabbath, Dec. 27, is

described as being a wonderful day in Battle Creek, where the whole congregation were deeply moved upon by the spirit of consecration to God.

It is the practice at this season to devote the means which ordinarily go to making costly presents or to selfish indulgence, to the cause of foreign missions. The proceeds of such donations seem likely to exceed considerably those of any previous year. In Battle Creek they exceeded £425, and in other places were proportionately liberal. Our hearts are cheered by this good news, and already we feel the warm impulses from the heart of our work.

It would seem that Christian ministers have not got beyond the point of discussing the question as to whether they should be "total abstainers," inasmuch as quite an extended debate has been conducted through the columns of the *London Methodist Times*. It seems to us nothing short of marvellous that Christian men, not to say ministers, can, in view of the present aspect of the liquor curse, hesitate on which side to array their influence. How any one who has the grace of God and a self-sacrificing love for his fellows, can tittle with the demon of strong drink, passes our comprehension. We have come to a time when no one can by any means remain neutral or indifferent and be faithful to the call of God and humanity. Our very indifference gives aid and comfort to Satan and his hosts. Those who touch, taste, or handle, not only neutralize their influence for good, but actually place themselves in the enemy's camp. And if the minister, who should above all others stand between the people and the destroyer, shall compromise with Satan, who can measure the evil which will follow?

WE read of a somewhat curious case of justice adjudicated in an interior town recently. The case was that of a son charging his father with taking some tools. The magistrate administered a severe rebuke to the son, and refused to pass judgment, as that would render the father liable to prosecution for larceny. The son was blamed for allowing his tools to be taken; whereupon the young man gently reminded the dispenser of justice that he had lately fined him five pounds for assault, because he tried to prevent his tools from being taken. We were rather inclined to sympathize with the old man, until we read in the closing line, "The father has just been sentenced to gaol for brutally assaulting his wife." Now our sympathies are with the son, who was at first fined for defending his property, and trying to prevent the unnatural father from despoiling him, and when he took warning, and on the second occasion appealed to the law, receives a severe censure for not defending his property himself. No doubt the poor fellow will want to know what in the name of justice or common sense he is to do. To us there is as good reason for protecting a son from a villainous, brutal father as there is for protecting him from any other violence.

It is now a good time to subscribe for the popular health journal, *Good Health*, which will very soon enter upon a new volume, with the promise of being better than ever before. In a few months we shall be able to announce a new premium book, entitled "The Household Monitor," a book of neat appearance and filled with useful information. Arrangements are being made by which we hope to supply the volume to new subscribers at a very reasonable price.

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