

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.

MORE CONSCIENCE, NOT MORE LAW.

It is said by many who desire a Sunday law that it is to protect the workmen from the greed of great corporations; that it is to compel railway companies to give their men one day's rest in seven, etc. But how can this be done? If such a law was passed that a corporation could not discharge a man for refraining from work on the day which he thought he should observe, that company could find a dozen other pretexts for discharging him. They could discharge him on the ground that they wished to reduce expenses, or that he was incompetent, etc. And once discharged, no power could compel them to employ only such help as they desired. It would be impossible to enforce such a law. The only remedy is to infuse a spirit of loyalty to religious convictions into the heart of the workman. That man who has not regard enough for an essential religious institution to observe it, has not enough to save him if he were helped to observe it. It is not more law, but more conscience, that is needed; and, doubtless, there would be more conscience if there was more of the Word of God preached.—*Signs of the Times.*

THE SPIRIT OF DEMOCRACY.

THE English newspapers have been discussing with much animation a question growing out of a lawsuit in which a young woman, engaged as parlor-maid, at the end of nine days' service was summarily dismissed, without wages, because she refused to wear a cap. Her employer pleaded in his defense that the young woman had broken her contract by disobeying lawful orders. The Judge overruled the plea, and held that, in the absence of any express stipulation with regard to wearing a cap, the order was not lawful. The Tory papers, in commenting upon the decision, defend the employer and criticise the young woman as a snob. The Liberal papers, on the contrary, uphold the decision, urging that the wearing of a cap was demanded simply to brand social inferiority, and declaring that the young woman simply showed her self-respect in refusing to wear one. That Goldsmith went about the streets as a physician in a purple and scarlet suit, with a sword at his side, and a gold-headed cane, was no personal idiosyncrasy; it was then the established garb of the profession. Judges were never allowed to lay aside

their wigs, nor lawyers their black coats. Clergymen went about the streets in their gowns, and mechanics of all sorts with their aprons. It was the new spirit of democracy which put an end to this, and, by banishing distinctions of dress, aimed to recognize only those differences in men which individual character and culture created. It is this democratic spirit in the Liberal party to-day which makes it unanimous in upholding the refusal of the maid-servant to wear the cap. Democratic equality does not mean the leveling down of men, but the leveling of the ground upon which they stand, and the destruction of the artificial barriers which separate them. In other words, it is the equality which is demanded by the principle of fraternity.—*Christian Union.*

WHAT CRIME COSTS.

ACCORDING to the Judicial Statistics for Scotland (1888) and England (1889), the annual cost of the police force amounted to £5,859,940; the annual cost of prisons amounted to £1,020,343; the annual cost of reformatory and industrial schools amounted to £593,551. From these statistics it will be seen that the United Kingdom has to support police, prisons, and reformatory institutions at the enormous annual cost of £7,473,834, and this vast sum, instead of showing any signs of diminishing, is steadily on the increase. In this estimate no account is taken of the cost of criminal prosecutions, of the salaries of judges and paid magistrates, and the loss of property through the depredations of criminals. In my opinion (says Mr. Morrison) the addition of all these items would bring up the total annual cost of crime to at least ten millions sterling. No amount of optimism can get rid of these portentous facts, and in the face of them it is mere nonsense to say that there is any diminution in the criminal tendencies of the population.—*Alliance News.*

PEACE AND SAFETY.

A MOVEMENT is now on foot which would seem to be a fitting cap-stone of the great pyramid of human tinkering in behalf of peace and union, which men have always been seeking, but have never been able to attain. It is proposed to hold in some American city, during the World's Fair in 1893, a grand "Pan-Republic Congress," composed of delegates from all nations and all organizations in favor of liberty and free institutions, the object being to create a sentiment and devise means whereby the principles of true government may be disseminated and promoted in all the earth, and thus unity and fraternity may be established among all nations.

The list of promoters begins with the Roman Catholic Cardinal Gibbons of Baltimore, and contains near its close the face of Col. R. J. Ingersoll. Great indeed must be the credulity of those concerned in this enterprise, if they suppose that out

of elements occupying such opposite poles, one representing the most absolute and degrading tyranny, and the other unbounded license, they can compound a system of fraternity and harmony in behalf of the rights of mankind.

The trouble is, the plant of peace they seek to mature is not adapted to the human soil in which they are trying to cultivate it. As well try to mature an orange grove on a northern iceberg. There can be no peace where there is not righteousness. "First pure, then peaceable." There can be no true union except with those who are one in Christ. The god of this world, whose servants most men now are, is the very author of lying, murder, and confusion; and under his banner they can have nothing else. A rope of sand is not of any great strength. So men may patch up all kinds of human devices to reach the goal; but they cannot gain it. Peace will reign when the Prince of Peace ascends his throne; and these cries of "peace and safety" so widely and loudly raised in these days, are but the fulfilment of prophecy, and signs that the day is at hand when the affairs of this misguided world will be taken in hand by Him whose right it is, and who will reign in righteousness.—*Review and Herald.*

ANOTHER BAPTIST PREACHER GIVES UP SUNDAY.

THERE is an epidemic of free and independent talk among our supposedly orthodox clergymen, that may end no one can tell where. Rev. Dr. G. C. Lorimer, once the pastor of Immanuel Baptist church in this city, but who now lives in Boston, is one of the ministers who is so much in demand for his eloquence that he can afford to say in the pulpit pretty much what he pleases. In a late discourse he took the position, in a very flat-footed way, that there is no such thing as a divinely appointed Christian Sabbath. He approved of celebrating the first day in the week with religious worship, as a commemoration of the resurrection of Christ, but absolutely denied that the day had any sacred character. No wonder the deacons looked dazed, and pinched themselves to see if they were really live Baptist deacons.

We do not wish to be impertinent, but we feel constrained to inquire, What is the matter with the Baptists now, anyhow? Are they really going over to the enemy, body, soul, and boots? Dr. Harper denounces the Bible as full of errors, and is made president of the great Baptist University for it; and before people recover from the shock of his lapse, Rev. Dr. Lorimer comes along, denying the sanctity of the Christian Sabbath, and advising people to do as they please on "the first day of the week, commonly called Sunday." What may we expect next? Will this large and growing denomination proceed shortly to deny the validity of baptism by immersion or the sanctity of close communion?—*Chicago Journal.*

THE CITIES OF THE PLAIN.

"GET ye up from the wrath of God's terrible day!
Ungirded, unsandalled, arise and away!
'Tis the vintage of blood, 'tis the fulness of time,
And vengeance shall gather the harvest of crime!"

The warning was spoken; the righteous had gone,
And the proud ones of Sodom were feasting alone;
All gay was the banquet, the revel was long,
With the pouring of wine and the breathing of song.

'T was an evening of beauty; the air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And beautiful maidens moved down in the dance,
With the magic of motion and sunshine of glance;
And white arms wreathed lightly, and tresses fell free
As the plumage of birds in some tropical tree.

Where the shrines of foul idols were lighted on high,
And wantonness tempted the lust of the eye;
Midst rites of obscenity, strange, loathsome, abhorred,
The blasphemer scoffed at the name of the Lord.

Hark! the growl of the thunder,—the quaking of earth!
Woe, woe to the worship, and woe to the mirth!
The black sky has opened,—there's flame in the air,—
The red arm of vengeance is lifted and bare!

Then the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went light'y o'er palace and bower,
Like the red tongues of demons, to blast and devour!

Down, down on the fallen the red ruin rained,
And the reveller sank with his wine-cup undrained;
The foot of the dancer, the music's loved thrill,
And the shout and the laughter, grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth in its madness on heaven!
The last groan of horror rose wildly and vain,
And death brooded over the pride of the plain!

—Whittier.

General Articles.

CROSSING THE JORDAN.

MRS. E. G. WHITE.

THE Israelites deeply mourned for their departed leader, and thirty days were devoted to special services in honor of his memory. Never, till he was taken from them, had they so fully realized the value of his wise counsels, his parental tenderness, and his unswerving faith. With a new and deeper appreciation, they recalled the precious lessons he had given while still with them. Moses was dead, but his influence did not die with him.

Joshua was now the acknowledged leader of Israel. He had been known chiefly as a warrior, and his gifts and virtues were especially valuable at this stage in the history of his people. Courageous, resolute, and persevering, prompt, incorruptible, unmindful of selfish interests in his care for those committed to his charge, and, above all, inspired by a living faith in God,—such was the character of the man divinely chosen to conduct the armies of Israel in their entrance upon the promised land. During the sojourn in the wilderness, he had acted as prime minister to Moses, and by his quiet, unpretending fidelity, his steadfastness when others wavered, his firmness to maintain the truth in the midst of danger, he had given evidence of his fitness to succeed Moses, even before he was called to the position by the voice of God.

It was with great anxiety and self-distrust that Joshua had looked forward to the work before him; but his fears were removed by the assurance of God, "As I was with Moses, so I will be with thee; I will not leave thee, nor forsake thee. . . . Unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them." "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." To the heights of Lebanon in the far distance, to the shores of the great sea, and away to

the banks of the Euphrates in the east,—all was to be theirs.

To this promise was added the injunction, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded." The Lord's direction was, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night;" "turn not from it to the right hand or to the left;" "for then thou shalt make thy way prosperous, and then thou shalt have good success."

The Israelites were still encamped on the east side of Jordan, which presented the first barrier to the occupation of Canaan. "Atrise," had been the first message of God to Joshua, "go over this Jordan, thou, and all this people, unto the land which I do give to them." No instruction was given as to the way in which they were to make the passage. Joshua knew, however, that whatever God should command, he would make a way for his people to perform, and in this faith the intrepid leader at once began his arrangements for an advance.

The people were to prepare a three-days' supply of food, and the army was to be put in readiness for battle. All heartily acquiesced in the plans of their leader, and assured him of their confidence and support: "All that thou commandest us we will do; and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses."

Leaving their encampment in the acacia groves of Shittim, the host descended to the border of the Jordan. All knew, however, that without divine aid they could not hope to make the passage. At this time of the year—in the spring season—the melting snows of the mountains had so raised the Jordan that the river overflowed its banks, making it impossible to cross at the usual fording-places. God willed that the passage of Israel over Jordan should be miraculous. Joshua, by divine direction, commanded the people to sanctify themselves; they must put away their sins, and free themselves from all outward impurity; "for to-morrow," he said, "the Lord will do wonders among you." The "ark of the covenant" was to lead the way before the host. When they should see the token of Jehovah's presence, borne by the priests, remove from its place in the centre of the camp, and advance toward the river, then they were to "remove from their place, and go after it." The circumstances of the passage were minutely foretold; and said Joshua, "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites. . . . Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan."

At the appointed time began the onward movement, the ark, borne upon the shoulders of the priests, leading the van. The people had been directed to fall back, so that there was a vacant space of more than half a mile about the ark. All watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward toward the angry, surging stream, till the feet of the bearers were dipped into the waters. Then suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare.

At the divine command, the priests advanced to the middle of the channel, and stood there, while the entire host descended, and crossed to the farther side. Thus was impressed upon the minds of all Israel the fact that the power that stayed the waters of Jordan was the same that had opened the Red Sea to their fathers forty years before. When the people had all passed over, the ark itself was borne to the western shore. No sooner had it reached a place of security, and "the soles of the priests' feet were lifted up unto the dry land," than the imprisoned

waters, being set free, rushed down, a resistless flood, in the natural channel of the stream.

Coming generations were not to be without a witness to this great miracle. While the priests bearing the ark were still in the midst of Jordan, twelve men previously chosen, one from each tribe, took up each a stone from the river-bed where the priests were standing, and carried them over to the western side. These stones were to be set up as a monument in the first camping-place beyond the river. The people were bidden to repeat to their children and children's children the story of the deliverance that God had wrought for them, as Joshua said, "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever."

The influence of this miracle, both upon the Hebrews and upon their enemies, was of great importance. It was an assurance to Israel of God's continued presence and protection,—an evidence that he would work for them through Joshua as he had wrought through Moses. Such an assurance was needed to strengthen their hearts as they entered upon the conquest of the land,—the stupendous task that had staggered the faith of their fathers forty years before. The Lord had declared to Joshua before the crossing: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." And the result fulfilled the promise. "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life."

This exercise of divine power in behalf of Israel was designed also to increase the fear with which they were regarded by the surrounding nations, and thus prepare the way for their easier and complete triumph. When the tidings that God had stayed the waters of Jordan before the children of Israel reached the kings of the Amorites and of the Canaanites, their hearts melted with fear. The Hebrews had already slain the five kings of Midian, the powerful Sihon, king of the Amorites, and Og of Bashan, and now the passage over the swollen and impetuous Jordan filled all the surrounding nations with terror. To the Canaanites, to all Israel, and to Joshua himself, unmistakable evidence had been given that the living God, the King of heaven and earth, was among his people, and that he "would not fail them nor forsake them."

THE WORKS OF CREATION WEEK.

S. MCCULLAGH.

"STAND still, and consider the wondrous works of God," is a divine admonition. Job 37:14. "For in six days the Lord made heaven and earth, the sea, and all that in them is." It is quite as reasonable, and requires no more faith, to believe that "the heavens and the earth, the sea, and all that in them is," were created in just six literal days as to believe that "the wondrous works of God" were accomplished in six long periods of one thousand years each. Whichever way man views it, all are bound to admit that "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Then the fourth commandment repeats and corroborates the record of Genesis, that the world was created in just six literal days.

THE FIRST DAY.—"God said, Let there be light, and there was light." No scientist has ever yet been able to demonstrate what light is. No lexicographer can define its nature. It is said that experiments have demonstrated the fact that light travels at the marvellous rate of 194,188 miles per second! Without it, all the succeeding works of God would be lost in blackness of darkness. Light, then, is the medium by which all the fair creation is adorned. Light, too, is one of the main elements in animal

and vegetable life. "And God called the light Day."

THE SECOND DAY.—"God said, Let there be expansion" (margin); "and God made the firmament." "God called the firmament Heaven." The incomprehensibility of the immense expanse that stretches above our heads speaks of the mighty power of "the everlasting God, the Lord, the Creator of the ends of the earth." Isa. 40:28. Over and over again the "Wonderful" delights in being called "the God of heaven," an expression, no doubt, symbolizing his omnipotence. Elihu, speaking by "the inspiration of the Almighty," convinced Job that "with God is terrible majesty" by asking, "Hast thou with him spread out the sky, *which is strong*, and as a molten looking-glass?" Job 37:18.

The heavens present an appearance of inconceivable strength that has struck the chord of sacred song in the soul of every true worshipper of the Most High. Isaiah, enraptured with the glory of the firmament "like a molten looking-glass," exclaims, "It is he that sitteth upon the circle of the earth, . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isa. 40:22. "By his Spirit he hath garnished the heavens." Job 26:13. "Praise him, ye heavens of heavens, and ye waters that be above the heavens." Ps. 148:4. "Praise him in the firmament of his power." Ps. 150:1.

THE THIRD DAY.—"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." At the beginning of

the third day, the light, already created, revealed the globe to be chaos; but before the close of the day, chaos began to be rectified, and shape and order to appear. The sea was placed within its bounds. "He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses." Ps. 33:7. "He hath compassed the waters with bounds." He hath "shut up the sea with doors." Job 26:10; 38:8. Jeremiah the prophet brushes away his tears of mourning, as he dwells upon the great work of the Almighty: "Saith the Lord, Will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" Jer. 5:22. Job is entranced and speechless as he listens to the Lord dwelling upon the third day's work of creation week. To the sea the Lord said, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job 38:11.

The dry land, hills, and mountains were now enthroned in their dignity. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also." Ps. 95:2-4. "Bless the Lord, O my soul, . . . who laid the foundations

of the earth, that it should not be removed forever." Ps. 104:1, 5. David, in musing upon the third day's work of creation, said: "Thou coverest it [the earth] with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away." Ps. 104:6-8. "Praise the Lord from the earth, ye dragons and all deeps; fire and hail; snow and vapor; stormy wind fulfilling his word; mountains and all hills." Ps. 148:7-9.

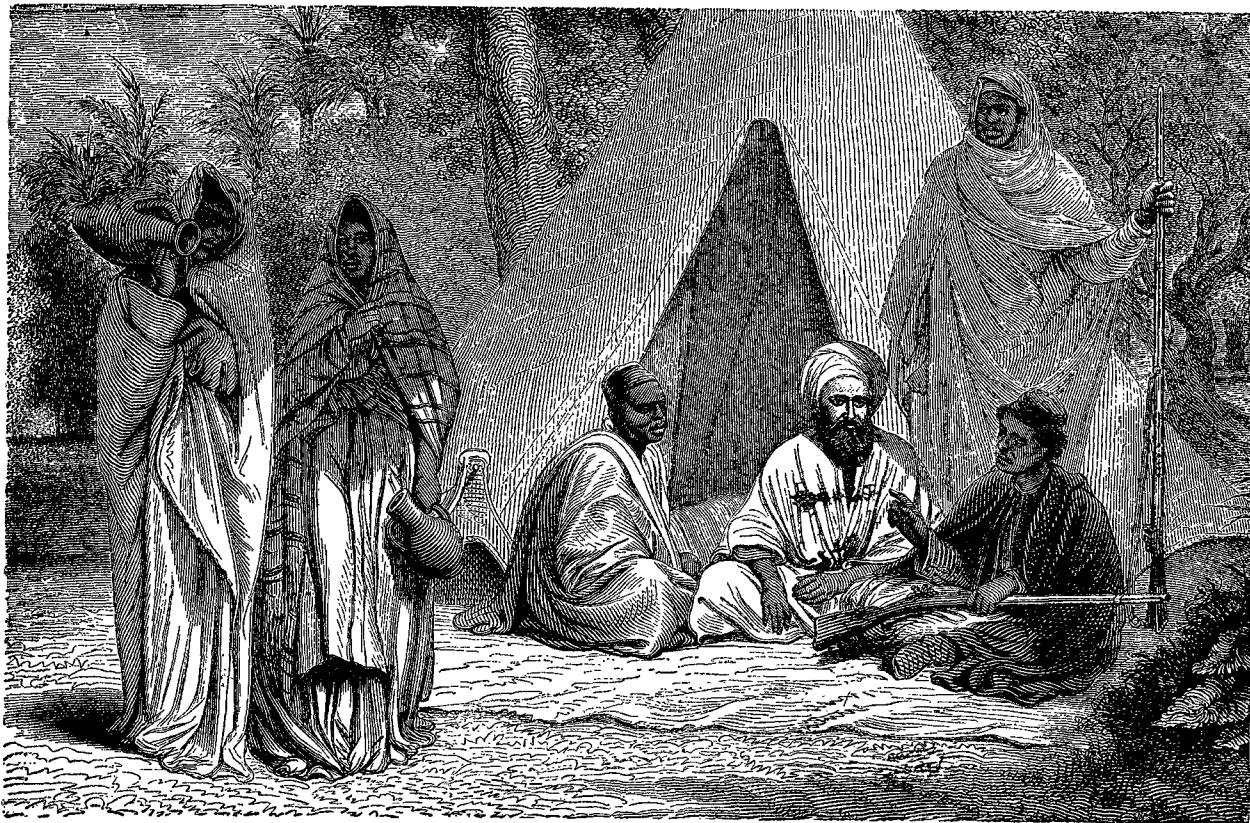
THE FOURTH DAY.—"God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Of all the glories and splendors of creation, the blazing heavens by day lit up by the sun, and the dark blue dome at night studded with innumerable stars ruled over by the moon, the queen of the night, surpass everything else visible to the eye of mortal man. When man at last views these glories with an immortal eye, he will unresistingly join in singing the song, "GREAT AND MARVELLOUS ARE THY WORKS, Lord God Almighty; just and true are thy

time in naval battles. The last was the bombardment of the city and the capture of the fleet by the English a few years ago. The alliance was concluded by Denmark with Sweden and Russia.

During our brief stay here, we improved the time in visiting places of interest. The galleries and museums contain many hundreds of works which rank well with those of other European countries. Many of the pictures by the old masters of the Netherland and Italian schools are among the gems of the collection. Thorvaldsen Museum, an edifice in the style of an Etruscan tomb, is one of interest. Over the portico of the facade is a goddess of victory in bronze, designed by Thorvaldsen, the founder of the museum. The other three sides of the building are adorned with a series of scenes in plaster representing the reception of the illustrious master at Copenhagen on his return from Italy after an absence of many years. The museum contains an extensive collection of statuary designed by the great artist of the North. His grave now occupies the inner quadrangle of the building. As a creative genius, he

traced the ancient style of art without allowing himself to be diverted by modern culture, while his works bear the impress of his native simplicity and freedom from affectation. Says one writer of him, "It is to these characteristics that his creations owe their greatest charm."

Thorvaldsen's father claimed to be a direct descendant from an ancient king of Iceland, who settled in Copenhagen as a ship's carpenter and carver of figure-heads, so that Thorvaldsen was from his earliest days familiar with some of the tools of his



THE ARAB AT HOME.

ways, thou King of saints." Rev. 15:3. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man?" "Pat them in fear, O Lord, that the nations may know themselves to be but men." Ps. 8:3; 9:20. Oh, the nothingness of man, monarch, and nation with all their power and magnificence, when compared with the wonderful hosts of heaven's awful, mysterious splendors! "Behold, the nations are as a drop of a bucket." Isa. 40:15. "Praise ye him, sun and moon; praise him, all ye stars of light." Ps. 148:3.

(Concluded next Number.)

COPENHAGEN, DENMARK.

FLORENCE J. MORRISON.

COPENHAGEN was founded in the twelfth century, and increased so rapidly that King Christopher the Bavarian made it his capital and residence in 1443. It was in the sixteenth century that Christian IV., the most popular of the Danish kings, renowned not only as a warrior, but as a wise ruler, and a zealous patron of industry and commerce, of science and art, greatly extended the town by extending the war and commercial harbors. It was during this reign that Charles X. of Sweden was successfully defied, and the united Dutch, British, and Swedish fleets a century later, Copenhagen became the centre of the nation, though it has suffered severely from time to

future profession. He entered the Academy of Art at a very early age, where he gained a prize which carried along with it the privilege of residence in Italy for the purpose of continuing his study of sculpture. He remained in Rome many years, and became one of the most famous sculptors in Europe. He made visits to Rome at different times. He spent the evening of his life in the museum that bears his name.

The Ethnographical Museum is one of the most extensive in Europe. The two chief departments are, 1. Ancient times, European, Northern, Asiatic, African, and American antiquities; 2. Modern times, comprising objects from primitive or barbarous European nations, illustrative of their arts of war and peace. Greenland and India are well represented.

No one passing through Copenhagen should fail to visit the Rosenborg Palace, which was erected in the fifteenth century, and has been the summer residence for the Danish kings from Christian IV. in 1610 to the middle of the eighteenth century. These kings fitted up suites of rooms in the style of their different epochs, and here deposited their dresses, weapons, coronation robes, ornaments, jewels, valuable curiosities, objects of art, etc. More recently the collection has been supplemented by similar articles from other royal palaces, and arranged in chronological order down to 1860, presenting a national historical pic-

ture of modern cultivation. As our guide conducts us through the various rooms, the eye quickly wanders from one object of interest to another, and finds it difficult to decide where to rest; for everywhere it falls upon numerous objects each of which deserves particular attention.

We visited the Panopticon, a museum which contains various wax figures life-size, illustrating peasant and city life from the sixteenth century to the present time, and forming a supplement to the royal collection in the Rosenborg Palace. We cannot express the strange feeling that came over us as we were ushered into the presence of the Royal family of Denmark. The King and Queen in their robes sat facing their children, who were arranged in groups, representing a number of different governments. The Crown Prince, said to be the wealthiest man in the kingdom, with the Crown Princess, was in the centre of the group; the second son, the king of Greece, with his Queen, stood at the back; the Princess of Wales rests her arm on her father's chair, while the two other daughters, the Duchess of Cumberland and the Czarina of Russia, together with their husbands, stand a little to the right. One of our company was in the act of raising his hat, the ladies gave a light how, and silence prevailed. No one ventured to speak; for it seemed as if we were in the very presence of royalty. It is most wonderful how near imitation can approach to the real.

Copenhagen is a fine city with broad streets and tall stone and brick buildings, interspersed here and there with beautiful lakes and parks. The people are progressive, self-possessed, open-hearted, and industrious. They present some peculiarities in their style of dress. This is observed only among the laboring class, however. The fruit-market women wear fawn-colored bonnets, which resemble those worn by the Quaker women many years ago. The fish-market women wear white muslin bonnets not very different from those worn by the fruit women. They all wear short dresses, large aprons, and have clear beautiful complexions and a cheerful, contented look. In this respect they are much in contrast to the slaves of fashion at the present day. The large clumsy wooden boots worn by the men attract the attention of the stranger. An obelisk of sandstone stands in the centre of the main street, erected in 1778 to commemorate the abolition of serfdom.

We ascended the round tower near the centre of the city, where a magnificent view of the city was obtained. Spread out before the eye is the great metropolis of Denmark and a large area of the surrounding country. The marble church-tower looms high above the city, and stretching away in all directions are the waterways covered with craft, and wherever the eye turns is seen a beautiful landscape of islands, rock, water, and foliage bright and beautiful in the clear summer air, under the bright summer sun. We took the train for Germany late in the afternoon on the 4th of July. The rich corn-fields, green pastures, and the fine beech groves, contrasting with the blue-green waters, are interspersed with numerous country houses and villages.

"Forth in the pleasing spring
Thy beauty walks, Thy tenderness and love.
Wild flash the fields; the forest smiles;
And every sense and every heart is joy.
Then comes Thy glory in the summer months,
With light and heat refulgent."

WHY CONDEMNED?

R. HARE.

THE question is often asked, "Will a man be condemned because he fails or refuses to take up the Sabbath?" Two facts are presented in this question, first, that such a man has had the Sabbath truth brought before his mind, and second, that he has failed to recognize it, or has decided against it. In such a position truth must always condemn. Speaking of those who rejected his message, the

Master said, "If I had not come and spoken unto them, they had not had sin." The light he brought revealed the sin of that people, and destroyed the excuse—the cloak—that under other circumstances might have made it excusable.

True, Christ was not especially preaching a Sabbath reform, neither was Noah preaching faith in a coming Messiah, yet his message condemned the world and brought in a flood upon the ungodly. It matters little what the special point of reform may be, "this is the condemnation, that light is come into the world, and men love darkness rather than light."

Every age has required special light suited to its people and their times. The days of Noah demanded a proclamation of the coming deluge. The time of John required just such a message as he gave of the coming Messiah, while the closing age, in which we live, demands a warning that shall prepare a people for judgment and the second coming of Christ. The angel of Revelation goes forth with this age-lasting gospel, and proclaims, "The hour of his judgment is come" (Rev. 14:6, 7), and in connection with that calls upon men to "worship him that made heaven, and earth, and the sea, and the fountains of waters." This is part of the fourth commandment, and shows that the Sabbath law will hold a prominent place in the judgment. The Sabbath has long been trampled under foot, and its place usurped by a counterfeit set forth by the church of Rome. But the light now shines, and with its shining brings condemnation to those who reject it.

Reader, has the light come to you? Then walk out in its brightness. If it passes by, it will leave you, as the Pharaoh of old, behind the cloud; near to the light, but in the darkness. You may learn to love the darkness, but it carries with it the doom of condemnation.

ANECDOTE OF BUDDHA WITH A MORAL FOR CHRISTIANS.

ON one occasion Buddha is said to have brought back to her right mind a young mother whom sorrow had for a time deprived of reason. Her name was Kisagotami. She had been married early, as is the custom in the East, and had a child when she was still a girl. When the beautiful boy could run alone, he died. The young girl in her love for it carried the dead child clasped to her bosom, and went from house to house of her pitying friends, asking them to give her medicine for it. But a Buddhist convert, thinking "she does not understand," said to her, "My good girl, I myself have no such medicine as you ask for; but I think I know of one who has." "Oh, tell me who that is?" said Kisagotami. "The Buddha can give you medicine; go to him," was the answer. She went to Gautama; and doing homage to him said, "Lord and master, do you know any medicine that will be good for my child?" "Yes, I know of some," said the teacher. Now it was the custom for patients or their friends to provide the herbs which the doctors required; so she asked what herbs he would want. "I want some mustard seed," he said; and when the poor girl eagerly promised to bring some of so common a drug, he added, "You must get it from some house where no son, or husband, or parent, or slave has died." "Very good," she said; and went to ask for it, still carrying her dead child with her. The people said, "Here is mustard seed, take it;" but when she asked, "In my friend's house has any son died, or a husband, or a parent, or a slave?" they answered, "Lady! what is this that you say? the living are few, but the dead are many." Then she went to other houses, but one said, "I have lost a son;" another, "We have lost our parents;" another, "I have lost my slave." At last, not being able to find a single

house where no one had died, her mind began to clear; and summoning up resolution, she left the dead body of her child in a forest, and returning to the Buddha paid him homage. He said to her, "Have you the mustard seed?" "My lord," she replied, "I have not; the people tell me that the living are few, but the dead are many." Then he talked to her on that essential part of his system, the impermanency of all things, till her doubts were cleared away, she accepted her lot, became a disciple, and entered the "first path."—*The Encyclopedia Britannica.*

FIRST LOVE.

T. WHITTLE.

Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Rev. 2:1-4.

THE qualities enumerated as pertaining to this church are amongst the most noble which a church can possess, and the picture is presented to us of a church, perfect so far as can be judged from outward appearance. Many words of commendation are spoken, words of good cheer, and encouragement. So far as the externals of Godliness are concerned, no fault is found, but on the contrary praise is liberally bestowed. But who is he that speaks? We find, as we read on, that he is the "faithful and true witness," "out of whose mouth went a sharp sword," "who hath eyes like a flame of fire;" and in his capacity as a faithful and true witness, he brings to view the single deformity of this otherwise perfect church. His is a heart-searching testimony; beneath the fair appearance and outwardly prosperous condition of this church, he had detected a deadly evil, existing at its heart's core. The gravity of his charge against the church of Ephesus is manifest, as we see that its weight overbalances all that can be thrown into the scale in its favor, and that unless some remedy is found it will eventually sink in perdition. Even though its boughs were covered with fruit, yet its fruit lacked the flavor which alone could make it valuable. No one cares for tasteless, insipid fruit.

Even though they gave their bodies to be burned, yet, lacking love, it would profit them nothing. The church was in imminent peril of making shipwreck, and could never have drifted into this position but by neglect. But warning words are spoken, and the character of the Monitor is revealed in the admonition. It comes not as a threat, nor is it spoken in anger. Though a rebuke, yet its severity is tempered by unqualified commendation both before and after. The faithful character of the witness is further revealed as he goes on to point out the remedy for this state of things, at the same time revealing its cause: "Remember therefore from whence thou art fallen, and *repent and do the first works.*" Strange words to come from one who had just commended them for their works and labors; but upon consideration they do not seem so very strange. It will be seen by turning to 1 Cor. 13, that it is possible to abound in external manifestations of Godliness, and yet be destitute of love. But there is another class of works brought to view by the apostle Paul in 2 Cor. 7:11, which an individual or a church lacking love would be deficient in,—the work of heart-searching, and bringing the desires and affections into subjection to the will of God: "Ye sorrowed after a Godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge. In all things ye have approved

yourselves to be clear in this matter." This, then, seems to have been the snare of the devil against which the reproof and warning was directed, and not only was, but is still directed, as the speaker continues: "He that hath an ear, let him hear what the Spirit saith unto the churches." This gives a personal turn to the testimony of the true witness, and who will say that it is not needed? How many there are that mourn that departed first love, and look back on the early experience of their Christian life as a state of feeling peculiar to the new convert, and who long with inexpressible longing to have the same sweet fellowship and intimate communion with their Saviour that marked their Christian life at its commencement. The Saviour himself has foreseen this very state of heart in his people, and has pointed out the course to be taken to restore to life this most sensitive of heavenly plants, viz., repentance and a renewal of the first works. And he who takes the counsel of the faithful witness, and zealously sets about the reproduction of the first works, will not fail to realize the same exquisite bond of relationship existing between himself and Christ that characterized his early Christian experiences.

Timely Topics.

WHAT OF THE NIGHT?

NOW THAT affairs begin to look somewhat settled in Chili, the spirit of revolution is stirring the hearts of the people in the neighboring newly fledged republic of Brazil. Fonseca, who was put at the head of affairs after the deposition of the Emperor Dom Pedro, has not succeeded in convincing all classes that his style of government is just the best thing. In view of the growing discontent, he was endowed with the power of dictator. This step was resented by a large party. Several provinces went into open revolt, in which they were joined by the navy and a portion of the army. The naval officers demanded the resignation of Fonseca, with which he complied. A new president was at once appointed, and it is hoped that peace will be restored. It seems to run in the blood of the South Americans to revolutionize their governments, so that there outbreaks may doubtless be considered as natural features of their history.

THE Russian peasantry, pressed out of measure by the calamities of unjust rule, famine, and pestilence, have come to the borders of desperation. The large province of Charkov has flown in the face of fate, by instituting active revolt. We learn that 30,000,000 of Russia's people are subject to severe suffering through the scarcity of food. The typhoid fever rages in the stricken districts. The distracted government will find its hands full before another harvest shall come about to keep down the exasperated people, to fight the wolf at the door, and to keep up its prestige with the other nations. Germany, it is said, has already discovered that the present weak state of her eastern neighbor presents a favorable opportunity for striking an effective blow at Russia's ambitious designs.

At the present writing, war-clouds, gloomy and ominous, are rising high above the European horizon. Next week they may be all dispelled. The affairs of the Old World vibrate so constantly between the prospects of peace and those of war that no one will build very much calculation upon the near future. This week all are prophesying war by the opening of another spring. It is said that Germany is openly making stupendous preparations therefor. It is certain that the intense strain required to keep the great Powers of Europe in a readiness to meet attack cannot be perpetually sustained. Sooner or later, it will be necessary to

disband these immense forces or set them in motion.

We believe that the "four angels" are holding the winds of war and destruction in order that the work of God may be carried forward. There is a more skilful and potent hand guiding these affairs than that of an earthly potentate. But the form which things have assumed indicates that a mighty crisis is rapidly approaching.

ASIDE from the national complications which render such a crisis imminent, there are other indications equally impressive to the mind of the observer. The comparatively long period of peace has filled the densely populated districts of the world with an innumerable mass of men who have no employment, no visible means of support, nor any real object in life. They are there because they were born or drifted there. They are uneasy, turbulent, discontented. As their numbers rapidly increase, so do their complaints and their sufferings. These men may be seen in scores, sitting idly about street corners, or lounging in dark places and parks. They are ragged, uncouth, careless, desperate. It needs but a spark of fire to be applied to the tinder of their discontent, and they are ready for anything. In different countries this large, ungainly class are more or less ripe for revolution. They are open for engagement in the first fuss that turns up. If it be a foreign war, so much the better for the country. But if no alien foe engages their attention, domestic troubles will be encouraged by them. It seems a hard thing to say that a war is the thing that such natures require; but it would not be incorrect if said. This element is daily becoming more urgent in its demands for recognition and for a share in the spoils of mammon, whether obtained by fair means or foul. War with a foreign power would quiet these men, and sufficiently divert their attention for a time. Failing of this, we have reason to apprehend trouble from them in the near future. This being so, there is no nation but would rather they would gratify their grudges upon an outside foe.

GOOD-BYE, GENERAL.

LIKE Julius Caesar, "General" Booth has been, and seen, and conquered. His sojourn in the colonies has not developed anything very serious in the line of obstacles to the carrying out of his cherished scheme of colonizing the "submerged tenth" in Australia if he chooses to do so. He has met Parliaments, premiers, preachers, and people. His assurances that he does not intend to ship an undesirable class of paupers and criminals have been received by many in as good faith as they were evidently offered. The financial encouragement he received was, we believe, of an assuring nature. One cheque of £10,000, the result of "self-denial week," was publicly presented to him. How much was received from other sources we have no means of estimating, nor do we care, if it be enough. Of the sincerity of Mr. Booth's purposes, we entertain no doubt. As for the practicability of his scheme, we see no reason for denouncing it any more than the many other philanthropic enterprises projected with the same ends in view. Its weakest point is the autocratic position of "General" Booth as director, conservator, alpha and omega to the whole enterprise. But so long as he lives and is able to direct, it seems in every way probable that an amount of good will be done.

But what he can do with £100,000 per year, if he gets it, will only be so much toward doing what hundreds of equally devoted persons are striving to do. All put together will not be sufficient to revolutionize the dreadful tide of sin that is sweeping men and women down to ruin. We hope he will be able to save some. But even if the scheme be as success-

fully worked as its most ardent friends could hope for, it will still leave plenty for others to do. If as many people were drawn from London slums to-day as there are now inhabitants in Victoria, their places would be so rapidly filled that they would hardly be missed. So no one need feel envious or jealous of the "General" or his Army. We will guarantee that he will obtain all the recruits he needs without drawing away any of the custom from the charitable works now in operation. One hundred thousand could be taken from London alone each year without leaving any perceptible vacancy in the ranks of the wretched.

The "Army" is addicted to large talk on the principle, we suppose, that if a man does not blow his own trumpet, nobody else will do it. They inherit their peculiarities, and come honestly by them. It will doubtless be seen in the great day of reckoning that others who have quietly fulfilled their mission will have their share of approval. But at the same time we should accord to Mr. Booth and his associates a free chance to work out all the good that they have to bestow. We shall be glad to see the vanguard of those whom they hope to be the means of rescuing.

EPIDEMIC OF EMBEZZLEMENT.

"EMBEZZLEMENT" echoes from one end of earth to the other. The chorus is well sustained here in Australia. During last month, two of Sydney's prominent men, one of them a member of Parliament, suddenly found themselves behind the bars for a seven years' sojourn for practising the unrighteous art of speculative thievery with other folks' money. A week or two later, and Melbourne was shocked from centre to circumference by the confession of one of her most trusted men, named Larkin, that he had appropriated a large sum of money belonging to a building society of which he was the trusted secretary. He stood very high in official and social circles, and enjoyed the unmodified confidence of his associates as well as that of the community at large.

He can give no account of where most of the money, which is supposed to amount to £10,000, has gone, except that it has been swallowed up in the vortex of unprofitable speculations. It is apparent on the face of the matter that this man has for many months been abstracting this money and covering up the thefts by an ingenious manipulation of the books. It was impossible for him to conceal the matter longer than till the presentation of the annual balance sheet for this year. The production of this document has been deferred by Larkin under pretext of illness for some months, until the demand for it necessitated some action on his part. Thus pressed by subscribers, he was compelled to admit his miserable wickedness. But so high did he stand in the estimation of the people, that the nature of his dishonesty dawned slowly upon the consciousness of the public. The preliminary examination of the case has not yet transpired, nor are we anxious to anticipate the decision of the courts. But all such cases are public calamities. They show that human nature is but a rotten fabric, and they tend to rapidly undermine the little confidence that can be put in any man. We may have already learned the fact that no man is worthy of confidence who stands upon the enemy's ground. And the trouble is to tell just where men are standing.

Following closely upon this development comes the downfall of a much trusted Government official in the department of law, where we would expect to find fidelity, if anywhere. Drink, speculation, gambling. These are the great snares of the enemy in which so many fathers and husbands of respected families are taken down to ruin and everlasting shame.

The Home Circle.

BE OF GOOD CHEER.

THOUGH tangled hard life's knot may be,
And wearily we rue it,
The silent touch of Father Time
Some day will sure undo it.
Then, darling, wait;
Nothing is late
In the light that shines forever.

We faint at heart, a friend is gone;
We chafe at the world's harsh drilling;
We tremble at sorrows on every side,
At the myriad ways of killing.
Yet say we all,
If a sparrow fall,
The Lord keepeth count forever.

He keepeth count. We come, we
go,

We speculate, toil, and falter;
But the measure to each of weal
or woe

God only can give or alter.
He sendeth light,
He sendeth night,
And change goes on forever.

Why not take life with cheerful
trust,
With faith in the strength of
weakness?

The slenderest daisy rears its head
With courage yet with meekness.
A sunny face
Hath holy grace,
To woo the sun forever.

Forever and ever, my darling, yes—
Goodness and love are undying;
Only the troubles and cares of
earth

Are winged from the first for
flying.

Our way we plow

In the furrow "now";

But after the tilling and growing,
the sheaf;

Soil for the root, but the sun for
the leaf,—

And God keepeth watch forever.

—Mary Mapes Dodge.

EVERY-DAY RELIGION.

THE summer boarders who had lingered latest at a certain mountain inn were packing their trunks for departure. With the bright leaves and the first frosts, although the landscape was lovely and the air exhilarating, the matrons and maidens felt themselves beckoned to town, and already one and another was laying aside the holiday feeling, and beginning to think of all she would have to do when she took up the old routine again.

"I shall be glad to the last day of my life that I came here this year," said Mrs. Frahl, a pale, tired-looking woman, to her friend Mrs. Tilbert. "I have learned something from Miss Huldah that neither sermons nor Sunday-schools ever taught me, and I think, or at least I hope, that I may get more good from my Bible in days to come. I've been so wearied and worried all my life—you know nothing about trouble and care, Mrs. Tilbert, with your devoted husband and lovely children, and plenty to do with in the way of money; you ought to be cheerful, of course, but Huldah Brown is worse off than I am, and her religion helps her."

"It ought to help us all," replied Mrs. Tilbert, gently.

"It's very well to say that it ought," was the answer; "but we both know that it does not help every one as it helps her. Look at her now."

Both ladies glanced from the window to see Miss Huldah making her way slowly, by the aid of her crutch, to a garden seat under a great golden maple. Trooping around her were nearly all the children in the house, some frolicking in front, others dancing by her side, one carrying a hassock for her feet, another a pillow to make an easier rest for her back. Presently she was established in her favorite place, and, the children arranging themselves about her in various attitudes, she began telling them a story.

"Huldah is poor, and plain, and lame. She has no specially shining qualities, and nobody ever heard of her outside of a very narrow circle," said Mrs. Frahl; "but she has simply been an angelic presence in this hotel all summer. Think of the quiet, peaceful Sunday afternoons we've had, because

"I peeped over her shoulder yesterday, when she had her every-day text book in her hand, and this was the verse, 'In the multitude of thy thoughts within me, thy comforts delight my soul.'

"Miss Huldah," I said timidly, for I've always been tongue-tied so far as my inner life is concerned, though you won't think so this morning, I'm afraid, 'tell me, do you find God's comforts a constant delight?'

"She paused a moment, then her face lighted, and that rare smile came into her eyes.

"I haven't words to describe the peace and joy," she said, "the blessed resting on the dear Redeemer. The sense of my dependence never leaves me, but the strong arm never fails me, either. You have seen a little child lying softly in the hollow of the

father's arm—that's the way I feel since I've just let myself go, and have learned to give myself up to him, doing his will so far as I see it, and never resisting it, even in thought.'

"We talked a little longer, and she quoted that stanza which we all know—

'In service which thy love appoints,
There are no bonds for me.'

"I ventured to ask, 'Miss Huldah, do you never feel anxious about the future? Are you never afraid of what may happen in days to come?'

"Why, no," she answered laughing. "There are no 'ifs' and 'mays' in my Heavenly Father's pledges. I just accept what he promises, and 'he that believeth hath everlasting life,' you remember. It's just 'glory begun below,' you see."

"Somebody called the dear little woman away, and I watched her white gown and the tall crutch as she walked down the broad path between the lilies. I made up my mind that her religion was the right kind, since it kept her from needless worry, and made her strong when others would be weak, and sweet when some would be bitter. I made up my mind to ask God's help to let his comforts delight me, too, and I hope I shall have grace given not to fret so much if my dividend fails, nor to be so disappointed that my boy

prefers business to college, nor so vexed that Edith is going to marry a poor man when another, who had a fortune, wooed her with so much ardor. The fact is, Mrs. Tilbert, my religion has never done much for me in my every-day life. It hasn't had a fair chance. I've been such a worrying soul. But," and the worn face grew younger in the smile which illuminated it, "I'm just going hereafter to believe that the Lord knew what he was about when he said, 'Take no thought for the morrow; your Father knoweth what things ye have need of before ye ask him.'"

Dear friends, are there not more of us who need an every-day religion, in which no "ifs" nor "mays" disturb the even tenor of our faith?—*Congregation-
alist.*

AN unkind word or an unloving act may cause many bitter regrets, but who ever heard of the opposite having such an effect?



she chose to hold a Bible-class for these young people out there on the lawn—a class which drew into it, not the children only, but the gay girls and the young fellows from college. Think of our Sunday evenings, when we've gathered in the dining-room, and had such charming hours of praise, all because Miss Huldah set things in proper train, knew whom to enlist, who could sing, who could play, and which were the hymns that everybody knew. Think of how ready she has been to make strangers acquainted with one another, and to set shy people at ease. Think of the books she has lent, and the old ladies she has amused. Why, she hasn't seemed to think once of herself all these weeks!"

"There is a charm of manner about the little woman," Mrs. Tilbert assented, thoughtfully. "But why may we not attribute it all to natural amiability? Why do you set the whole credit down to religion, as if hers were a more pronounced affair than that of others?"

A WEDDING IN COREA.

IN company with two friends I took my way to a Corean hut near the wall, where a youth and his betrothed were about to make their bows to each other. Just as we arrived, the good-natured, round-faced fellow was donning his outer robes in an open space in front of the house.

According to Corean custom, he wore a costume like that which officials wear—one which he had hired for the occasion. The robe was a dark green, and bore "placques" with a pair of embroidered storks on the breast and back. About the wearer, like a hoop, was the black enamelled belt, and on his head was a "palace-going" hat with wings on its sides, and finally he got himself into shoes two or three sizes too large for him.

At last he was ready to go indoors. An attendant preceded him with a red, flat brimmed hat on his head, about his neck a string of beads, and in his arms a goose. The goose's feet were tied, and fastened through her beak was a little skein of red silk. In the two marched—three perhaps I ought to say. The court of the house had an awning of gunny-sacking suspended over it. Here a red table stood, with two red ornaments on it which looked like tall candlesticks, or sealed vases. The court was full of Coreans—men, women, and children.

In front of the table, the bridegroom bowed two or three times. And singular bowing it was. He gently lowered himself upon his knees, and then, bringing forward his hands upon the mat, he bowed till his head touched the back of his hands. Then gracefully he resumed the standing posture.

The last time he bowed, he sank with the goose in his arms. I am told that the goose is the symbol of fidelity in Corea; it being popularly believed that if a wild goose dies, its spouse never mates again.

By special invitation, we then assumed a position upon the porch of the little house, facing the court. A mat was placed upon the steps, connecting with another mat on the porch. Presently the groom came to the front of the steps, and stood there, while our attention was called to the room opening upon the porch. This room was filled with women, mostly young and more or less good-looking. I had caught a peep at the bride, as she sat on a cushion.

But now she was coming out. Two middle-aged women accompanied her, each one holding one of the bride's arms and guiding her steps; for her eyes were sealed completely. Clear up to her jetty hair, the face of the *petite* bride was painted a ghastly white. In the middle of her forehead and of each cheek were painted great, round, red spots; her lips also were bright red.

Her dress consisted of a bright green waist, over a brilliant red skirt. Fastened through the back of her dress at the shoulders was an ornamental rod, perhaps eighteen inches long. Upon her head was a crown-like cushion, surmounted by half a dozen nodding sticks of beads, possibly three inches long. Down her back hung two broad brown ribbons, caught together with two ornaments, one a smooth, rectangular red stone; and the other a rosette of white jade, a stone precious in the East.

This little, painted, gorgeous creature was guided out, as I have said, by two middle-aged women. Across the mat they went, and at the end of the porch they turned the little bride about, and laid over her clasped hands a white handkerchief.

The groom now stepped to the other end of the mat, and the principal part of the wedding ceremony began. The bride made her bows. The attendants raised her arms till the small, draped hands lay level with the sightless eyes. Then, partially supported by the matronly women, she sank in a courtesy so profound that at the lowest point she was almost in

a sitting posture. Then in the same slow, solemn manner she rose again. Her face at this time, and indeed during all the ceremony, was as expressionless as the face of a sphinx.

Three times this profound courtesy was repeated. Then it was the groom's turn. His face had more feeling in it than hers. Indeed, it looked flushed and anxious, much as a European's face might have appeared under corresponding circumstances. Our Corean groom now responded to his bride's greetings with three bows, in which his head almost touched the floor. Then the bride and the groom were made to sit down upon their respective ends of the mat.

A table stood against the wall, laden with what Coreans consider delicacies; but what they seemed to our perverted foreign taste I will refrain from stating, out of consideration to our host. Bread looking like a white grindstone, dishes of white, stringy vermicelli, bowls of "Kimche," a native sauer-kraut, candies, and a bottle of native liquor were there.

The couple were now sitting. The woman nearest the table took a cup and filled it with liquor. This she touched to the bride's draped hands, and presented it to the groom. He took a sip, and handed it back. She refilled the cup, and they repeated the ceremony to the third time.

Then came a curious performance. The "go-between" had a part to do. She was the old lady with gray hair, who had literally "made the match." She had attended to all the necessary preliminaries, even to doing the courting for the young people. The goose again appeared upon the scene. This time the skein of red silk had been removed from the holes in her beak.

Another woman held the bird, while the aged match-maker filled her hand with soft, stringy vermicelli, and offered it to her gray birdship. The goose eagerly dabbed away with her beak until she was nearly satisfied, when the old lady finished the ceremony by eating herself what was left in her hand.—*Daniel L. Gifford, in Youth's Companion.*

Useful and Curious.

A CONGO native who has been taught to read and write, has just sent a letter, his first, to the Archbishop of Canterbury. It reads as follows: "Great and good chief of the tribe of Christ, greeting: The humblest of your servants kisses the hem of your garments and begs you to send to his fellow-servants more gospel and less rum. In the bonds of Christ, Ungalla."

ALUMINIUM PRODUCTION IN THE UNITED STATES.

FROM the bulletin recently issued by the Washington Census Office regarding the production of aluminium in the United States, it seems that electro-metallurgical processes for obtaining this material have become favorite subjects with American inventors. Only two processes, however, have been commercially successful, the earlier of these being the Cowles process. The total aluminium alloys produced by the Cowles Company in 1889 (the latest return made) was 171,759 pounds. The other process is that of the Pittsburg Reduction Company, Pittsburg, Pennsylvania. In 1889 this company produced 19,200 pounds, which was sold at about 2 dols. per pound. The total production of aluminium in the United States in 1889, including that contained in alloys, was 47,468 pounds, valued at 97,335 dols. (£19,567). The production of aluminium in the United Kingdom in 1889 was 12,000 pounds, valued at £6,000.—*Electrical Review.*

BULLS AND BRIEFS.

THE authoritative fulminations of the popes are in one of two forms, bulls or briefs. The former is the more important document, and has several distinguishing marks. The name is derived from the word *bulle*, the name of the seal with which the document is enclosed. It is a small lead seal bearing the heads of Peter and Paul, and the three initial letters S. P. E. and S. P. A. on one side, on the other the name of the pope. The bull is written on thick polished parchment in Latin. It opens with the name of the pope without the number and closes with the place and date according to the Roman calendar. The seal is attached by strings of hemp if the proclamation is to have a rigorous application, or with red and yellow silk if it be more gracious.

The brief is less important than the bull. It is written commonly on white paper or thin parchment, and is sealed with red wax bearing the impress of the signet called "the fisherman's ring," with a representation of Peter in his fisherman's boat.—*Sol.*

IN GEORGE THE SECOND'S TIME.

AT this time the streets of London were not only exceedingly dangerous after nightfall, but those who lived in the suburbs needed to have their houses as strong as little citadels in order to sleep in safety. Thus we find it recorded of February, 1735: "A great number of robberies have been committed this month in the new way, by gangs of rogues rushing into houses, binding and abusing the people, and robbing them." That is to say, the thieves of the capital were becoming more audacious; and as the law dealt out the death penalty for mere robbery and murder alike, murders were really encouraged. What chiefly astonishes us is the almost magnanimous equanimity with which mail robberies were tolerated, without any effective means being taken to render such crimes impossible. The public would be cautioned in the matter of sending valuables by post, as it was impossible to construct a cart strong enough to resist the violence of thieves. Hence it was only a commonplace occurrence, when, on September 17, 1736, "the Glasgow mail, with several bags, and an Irish mail therein, was carried off by two rogues, who stabbed the postman in the thigh." It seemed to be quite impossible for the gallows to annihilate this class; for on one page of the *Gentleman's Magazine* for March, 1737, we have accounts of twelve felons being hanged at Tyburn, and of forty others being condemned to that fate in different parts of the country. Things had really come to such a pass that a notorious robber might be the terror of the country on one hand, and the hero of the hour on the other. It would seem to have been so with the notorious Dick Turpin, who in the fourth decade of the last century had his retreat in Epping Forest, whence he came forth apparently to rob with impunity. At that time Turpin was between twenty and thirty years of age; but although he was sufficiently well known for a particular description of his person to be given, the reward of £200 for his apprehension was offered in vain; for when taken and executed in 1739, it was for a minor offense. The fact was that criminals even made a jest of death; and the applause of the crowd drawn together by an execution became a coveted distinction. Through mistaken kindness, the authorities encouraged various kinds of degrading shows, planned by offenders who desired to be remembered. Thus, in March, 1735, one Philip Thomas, of Aylesbury, "was conveyed to the gallows on horseback, dressed in his shroud with a pair of white gloves on, a crape hat-band tied with a white favor, and a nosegay in his hand. He was carried to his grave by six young men, and his pall supported by six young women dressed in white, chosen out by him for that purpose."—*Cassell's Family Magazine.*

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

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THE LAW IN THE NEW COVENANT.

In the covenant which was to be instituted by Christ, according to the prophet the law was to be put in the inward parts and written upon the hearts of the people. Christ himself is represented as coming to earth with the announcement: "Sacrifice and offering thou didst not desire; . . . burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea *thy law is within my heart.*" It would seem most appropriate, then, that the work of the Saviour should be to imprint the same sentiment upon the hearts of his disciples. This work forms the basis of the new covenant. God's object is still the same as when the old covenant was instituted—to secure obedience to his holy law. The promise, too, was the same, "I will be their God, and they shall be my people." Sacrifices are reminders of sin, and they involve pain and death. The dying groans, the flowing blood, are not pleasing to God, whose nature is love. Obedience is better than sacrifice. Therefore the main burden of Christ's mission was to aid mankind in yielding obedience to the holy law. Paul quotes the language we have given from the 40th psalm, and says: "Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 8-10.

Here a plain declaration is made that the sacrifices of the ritual law were to be taken away and the will, or law, of God established by the work of Christ. This is a suggestive thought for those who make no distinction between the moral and ceremonial laws.

Are we clear in assuming that it is the work of the gospel to impress the law on the hearts of God's people? It is supposed by many that the gospel ascends to a higher plane of duty than that presented in the law; it is claimed that the law does not cover the whole ground of obligation resting upon Christians. To this it may be safely replied that the gospel covers no moral or spiritual ground that is not enforced by an adequate understanding of God's law. The gospel will do no more for the race or for an individual than perfect obedience to the law would have done; in other words, the teachings of Christ, both exemplary and oral, are but a living exposition of the law of the Father. The gospel is a grand step in the development of the truths proclaimed from Sinai; a spiritual comment on the Decalogue. Some will be skeptical on this point. They will inquire if it be not possible to keep the Ten Commandments without loving God or man; how the sin of pride is detected by that law; where in the commandments we learn anything about meekness, forbearance, forgiveness, or any of the Christian graces. All such queries arise from a superficial understanding of the character

of God's Word. That Word is an infinite mine of truth, whose veins of precious gems lead directly through to the throne of God. The elementary principles of Godliness spoken at Sinai embody the whole moral system. That law is by inspiration called "perfect," Ps. 19: 7; "holy, and just, and good," Rom. 7: 12; "spiritual," Rom. 7: 14; "the truth," Ps. 119: 142, 151; "righteousness," Ps. 119: 172. Could the gospel add virtue to such qualities?—Impossible. Through weakness, mankind is unable to grasp the significance of divine truth, or to acceptably fulfil its holy obligations. These deficiencies the gospel undertakes to make up. It brings wisdom and righteousness to our aid. Under its tuition, sacred truths become vital principles, modifying the life, moving the heart, and sanctifying the whole being. The negative "Thou shalt not" becomes something more than a hedge to vice, it becomes a powerful positive force for good. It not only restrains sin, it promotes holiness. For instance, Jesus taught that to love the Lord with all the heart, and soul, and mind, was the chief commandment. The first precept of the Decalogue says, "Thou shalt have no other gods before me." That means that no object whatever should be allowed to take a higher place in our devotions, our interests, or our love than that which is given to God. Hence whatever detracts from the service we should render to God, is placed in God's stead, whether it be self or the world; wife, husband, or child; ease, pleasure, popularity, or wealth. Pride, with all its concomitant sins, is cut off; and when pride goes out, humility must come in. No man can keep the first commandment in its spiritual meaning who does not love God supremely. That would be impossible. The love of God drives out pride, selfishness, covetousness, and all that hateful brood, bringing in humility, self-denial, devotion, and leading to a pursuit of the ways of holiness.

The commandment which says, "Thou shalt not steal" is a guard thrown around the rights of men, whether they be property rights or those relating to reputation, or moral or social privileges. To infringe in any respect upon the rights of others is a violation of this precept. Dishonesty in deal or purpose is stealing. The evident object of the command is expressed in what we call the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them." The Saviour adds, "This is the law and the prophets." But this calls for something more than an indifferent relation to others. We would that others should assist us in obtaining and preserving our rights; we should therefore assist them in securing theirs. But we can never do this while we act from selfish motives; hence in order to keep the eighth commandment, we must love our neighbor as ourselves.

Take the sixth commandment—a monosyllabic sentence of four words. It might appear to the tyro in moral philosophy that abstinence from murder would be the fulfilling of that law. But, magnified by the life and teachings of Christ, it becomes of almost infinite breadth in its control of the relations between man and his fellows. Christ teaches that the use of harsh epithets is sin. John says that "whosoever hateth his brother is a murderer." He says also, "He that loveth not his brother abideth in death." So that the whole class of sins embraced in envy, jealousy, hatred, or malice are forbidden by the command, "Thou shalt not kill." The command goes further. It assumes a positive character, and requires us to love our fellows. By the example and precept of Christ, a new degree of this love was revealed to the world, a degree hitherto unknown on earth—HE DIED FOR HIS ENEMIES. This love revealed by the gospel is embodied in the law.

And in the light of the gospel, no one can justly claim to be fulfilling the sixth commandment who does not conform to the "new commandment," to love others as Christ loved us. To do this one must be characterized by patience, meekness, forbearance, forgiveness,—by all the gentle graces of Christ.

This character we cannot have until the Spirit of the living God has renewed the heart, and upon its clean and impressible tablets written with his own finger these wonderful principles. God has promised to do this: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36: 25-27. This is the work of the gospel of Christ. They who have the Spirit of God are the sons of God. But "if any man have not the Spirit of Christ, he is none of his." If Christ could proclaim, "Lo, I come to do thy will; O my God; yea, thy law is within my heart," how can Christ's disciples despise that law? Those who in their lives ignore the claims of God's commandments, and who in their words reproach them, have but a distorted view of the conditions of the new covenant. To such the words of inspiration should come with great force: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; *herely know we that we are in him.*" 1 John 2: 4, 5.

No man can be accepted of Christ, without accepting the Father's will and doing it. In olden times it required a good measure of self-denial and fortitude to maintain covenant relations with God. It required strong faith also. Only a few succeeded; nearly all came short. So now, at the very threshold of the Christian path, we find self-denial and the cross. Repentance must precede faith. Reformation of the life is preparatory to renovation of the heart. The work of faith requires earnest coöperation on our part. The eradication of evil, the cultivation of good, is a work of divine grace through appointed means. Passive trust in God will land us all in perdition; unless it be stirred into vigorous activity by faith and love, it will be like sounding brass or tinkling cymbal. On the other hand, what we cannot do, or what the law could not do through our weakness, God has done through Christ.

The work of grace under the new covenant is thus spoken of by Paul: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3: 3. That is, "Christ in the heart" is identical with the law of God in the heart. He says, "My brethren are these which hear the word of God, and do it."

CORRESPONDENCE IN FOREIGN MISSIONARY WORK.

S. N. H.

THE success of the true missionary lies in two things: First, in keeping a strong hold on God through our Lord Jesus Christ; second, in so relating himself to his fellow-men that through sympathy for them he may captivate their hearts with the truth and work of God. It is no marvel that as we become better acquainted with the foreign fields, and the character and customs

of the people, former plans must be somewhat modified in almost every phase of the work. Foreign correspondence will not be an exception to this principle.

The first important principle revealed in the life of Christ, and the one that astonished angels, was his great condescension in making himself of no reputation, and taking on himself the form of a servant, being made in the likeness of men, humbling himself, and becoming obedient unto death, even the death of the cross. He related himself to humanity by taking our nature and becoming one of us.

For thirty years out of the thirty-three of his life, he was unknown as the Son of God. Born in a stable, cradled in a manger, he worked with his supposed father as an humble artisan. In his mission he could truthfully say that the foxes had holes, the birds of the air had nests, but the Son of man had not where to lay his head. Here is a most wonderful thought,—the divine Son of God, the Creator of the heavens and the earth, not only came into the world, but ten-elevenths of his entire life was connected with daily toil for a livelihood. Why was all this, if not to identify himself with human interests? He became interested in the humble avocations of life, because humanity was interested in them. It was by this wonderful condescension that his divine arm encircled the human race. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." By his love thus manifested, he inspired love in the hearts of men; consequently we love him because he first loved us. That which interests humanity, and that which humanity can appreciate, is the fact that he partook of their nature, their interests, their joys, and their sorrows.

If we would in our correspondence benefit those in foreign fields, we must make their interests ours, not artificially and externally, but really and practically. One of the first principles of the Christian religion is to become all things to all men, if by any means we can save some. The first and only object of hundreds of conscientious men and women in these foreign fields is to in some way reach the heathen. For this work they have sacrificed everything they hold dear on earth. They go into some remote district, shut away from the outer world, and spend months and even years among those who have no knowledge or fear of God before them. Others are more favorably situated; but even then they are away from friends, daily associating with those who are not congenial in their habits and customs.

We said to a young lady who had been over a year a very successful teacher, laboring entirely alone among the heathen, "How do you first get them to listen?" "I go into the fields where they are harvesting, and bind as they reap," she replied. (In India the country women labor in the fields for about three halfpence a day.) "Then I talk to them about their work, and to see a European woman come to them and take an interest in their work always interests them." Many are the mission women who do this in the hills in India among the aborigines. A Mr. Donaldson, who has a mission with a few co-

laborers in small villages in the jungle, related his experience in first getting their attention. It was in substance as follows: "I go to the villages after they return from their work. Sometimes I enter the bazaar, and sit down with them, cross-legged, as they do, and then they will gather around me, and when there is quite a little audience, or if there is only one it is all the same, I begin by talking with them about their interests. Then I ask each one of them which god he worships. Then I tell them about the God I worship, and ask them if their god has ever done them any good, what he has ever done for them, etc. They never can tell anything, only perhaps that they have appeased his wrath. Or often he is angry with them, in that one of their family has died, or some other calamity has happened. Then I tell them what a good God mine is. In this way I reach and interest them, and thus create a desire to learn more about my God. In this manner I get those who can read to study the Bible about Christ and God. If they cannot read, I secure their children to attend school, so that they can learn to read to them about God. By interesting myself in their interests, aiding them in sickness and trouble, I can soon gain their confidence; so that when they are in trouble, they will send for me, and their confidence in me soon becomes unbounded. Thus I keep the goodness and love of God before them, and they soon learn to reverence and respect my God and desire to serve him also."

The same principle is true with all mankind, even with those who profess to love and serve God. We can never do missionary work that will bring good results, at our finger ends, or with a bamboo pole, as fish are caught. Heart must come in direct contact with heart, and that through the interests of the one for whom we labor. If this spirit is not in the heart, so that it is at first a pleasure to acquaint ourselves with their interests, then we had better tarry at Jerusalem till we are endued with power from on high.

The ruling motive should be, not to convert the individual to some peculiar idea, whether it is true or not, but to impart to them our sympathy, and let them see that our hearts are full of interest for them in their daily life. We think it better in foreign mission fields that no publications be sent, until we first learn something about the people, their circumstances, etc. We want to work with the angels of God, and not against them. Open doors have been closed, and the way made hard for those who would labor for souls. This has been done when the individuals have labored with the best of motives. As much care should be taken in selecting the reading matter as in the correspondence with them. We need the Spirit of God to aid us at each and every step. Much prayer and meditation should be interwoven in all such labor. We do not write these things because in any manner we would cool the ardor of a single soul for correspondence in missionary work. God forbid that we should do this. We would that there were a hundred letters written where there is but one at the present time. But let there be a consecration to the work, a love for souls, and in no case should the work be done in simply a mechanical way.

Many of the missionaries have their missionary societies, and meet weekly for prayer and to seek the Lord that they may be enabled to be more successful in reaching souls. They have drunk deep at the Fountain, and literally go forth weeping, bearing precious seed to the famishing souls. God has in many instances seconded their efforts with a divine power. They can discern whether a letter received partakes of the divine.

Great good has been accomplished in our missionary correspondence, and it is our prayer that God may still bless that branch of the work, until a bond of sympathy shall unite hearts in every nation, country, people, and clime.

THE CHRISTIAN A DEBTOR.

E. J. WAGGONER.

I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. Rom. 1:14, 15.

The apostle Paul had no sympathy with those who would say, "The world owes me a living." For such persons he had only the sharpest rebuke. His command was "that if any would not work, neither should he eat." 2 Thess. 3:10. In the language quoted above, we have the sentiment of the true missionary—one who has given his life to the service of others.

But Paul did not take any credit to himself for his labor for others. He considered that he was simply working out a debt. To the Corinthians he wrote: "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." 1 Cor. 9:16. The question is, How did Paul become a debtor to all men? and did any obligation rest upon him that does not rest upon every follower of Christ? The answer to both questions may be found in the Scriptures.

In the very beginning of his epistle to the Romans, Paul declared himself a servant of Jesus Christ. This means that he was the life-long bond slave of Christ, yet his service was a willing service of love. He had given himself wholly to Christ, and was so closely identified with him that he was counted as a son and a brother. This is the position of every Christian, "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20. First of all, then, the Christian owes himself and all that he has to Christ, because Christ has bought him with his own blood.

Christ gave his life "for the life of the world" (John 6:51); therefore every one who yields himself to Christ, to become identified with him and his work, becomes, like him, a servant, not alone of the Lord Jesus, but of all for whom he became a servant. In other words, the Christian is Christ's servant; but as Christ's work is for the world, he who becomes a sharer of that work must become the servant of the world. Paul felt this to the utmost. He felt that he owed service to everybody that was in need; and so he did. The servant owes his service to the one who pays for it. Christ had bought the service of Paul by the sacrifice of himself; and when Paul recognized that debt to Christ and gave himself to the discharge of it, the Lord turned his service in the direction in which he himself labored. The only way to be a servant of Christ, is to serve those for whom he died. Wesley had some of the same spirit that Paul had, when he said, "The world is my parish."

The trouble with too many who profess to be followers of Christ is that they do not feel any great sense of obligation. Sometimes they talk about "getting a burden" for the work, but what is that burden? It is nothing else but a sense of the debt which we owe to Christ, and consequently to the world. If a man owes a great deal of money, and has no means with which to pay it, he will necessarily feel as though he had quite a load upon his shoulders—a burden. So all that is necessary to enable a man to have a burden for souls, is for him to realize how much Christ has done for him.

The one to whom much is forgiven, will love much. Paul felt himself to be the chief of

sinners, and so when he felt the pardoning love of God, he felt that he owed much service. And he never forgot how much had been forgiven him, nor how great was his dependence upon God, and so he always felt the burden of debt resting upon him. Those who have felt the burden of their sins, and who know that they are removed, will not have to strive to get a burden for souls. They will feel, like Paul, that necessity is laid upon them, and it will be the joy of their lives to discharge that obligation.

BUDDHA AND BUDDHISM.

A SKETCH.

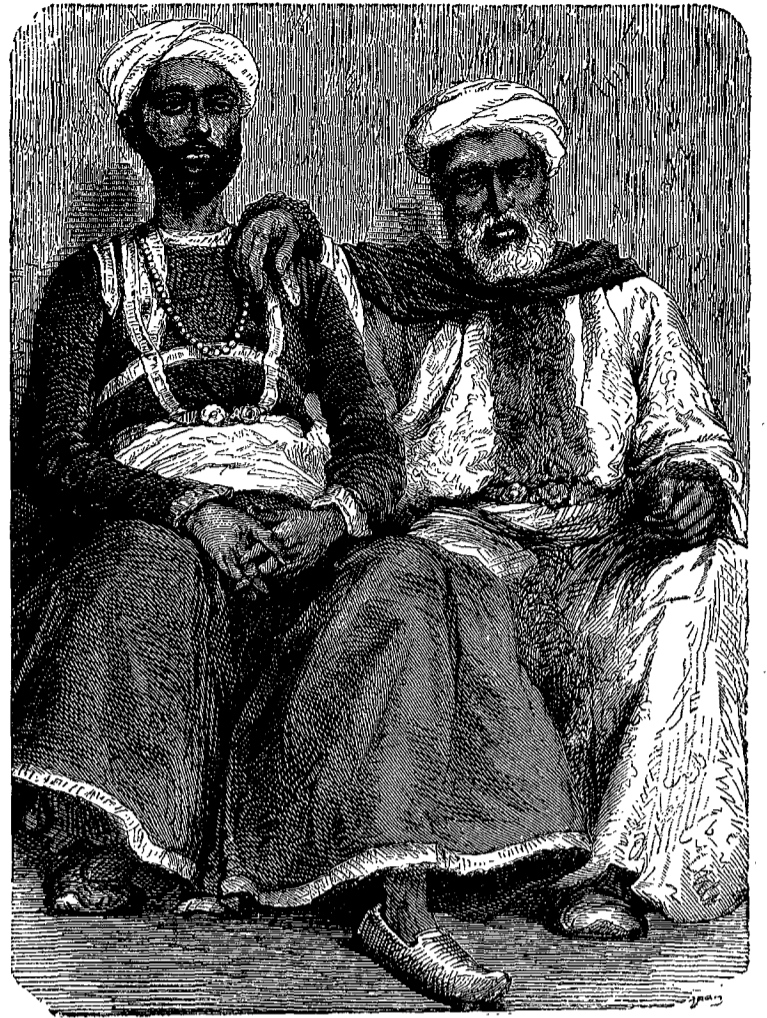
"BUDDHA" is a title rather than a proper name, although it has come to be applied exclusively to one individual, the same as the term "Prophet" in Mohammedanism refers to the founder of that religion. Buddhism has become the religion of over four hundred million people, or one-third of the human race, with whom the name Buddha in different forms is regarded with sacred veneration. It prevails in Ceylon, Siam, Burmah, Thibet, China, and Japan. In many respects it may be justly regarded as Satan's counterfeit of Christianity. The history and legends of this gigantic imposture in religious garb are vested in such mystical uncertainty, that, until recently, the idea of such a person as the famous Buddha ever having existed was so involved in uncertainty as to be disbelieved by many students. Now it is generally admitted that certain features of his biography are authentic, and that at least an outline of the history of the cause may be traced with a degree of certainty.

The work was founded in the sixth century B.C., by a prince of an Aryan clan located about one hundred miles north of the city of Benares, and about fifty miles from the foot of the Himalayas. His name was Siddartha and Gautama; the latter is a family name and more commonly associated with the sacred title. Buddha means "the enlightened." He developed an inclination toward asceticism, and notwithstanding the endearments of home, the luxury of a court life, and the entreaties of his father, who pleaded the restraints of caste, he left a fond wife with her infant son and retired to the life of a recluse. With his coachman, Channa, as a sole companion, he went into the wilderness to

become a penniless wanderer. Arriving at a distant solitary spot, he cut off with his sword his flowing locks, the badge of his caste, and sent them with his other trappings and his horse by the unwilling Channa to his bereaved family. He sought for peace in solitary study or meditation. After an experience of study varied with visits to various philosophers, he was reduced to extreme weakness of body and faith in his mission. In fact, he was about to abandon his monastic life and resume the pleasures of home. Seated under the shade of a large tree, he passed many hours in deciding; but he came out of the ordeal with a new experience, feeling that he had reached the point of understanding to which he aspired. He had discovered the secret of true peace and happiness; he was now a Buddha. The tree was called the Bo tree, a contraction of the word bohidruma, or tree of understanding, which became an object of worship. It is now known as the Peepul tree of India, is planted by every temple, and held in almost the same veneration as the statues of Buddha. The spot is marked by the ruins of an ancient temple, though in the eighth and ninth centuries of this era Buddhism was utterly persecuted out of India. He returned to his home and to Benares to preach the new religion, a way of salvation to his fellow-men, but was not cordially received in his new calling. Gradually, however, he gained the confidence of his former friends.

The religion he taught, epitomized, is to hold existence in contempt, the mystical or spiritual past is unknown. Buddhism recognizes nothing but material life. Every one's salvation depends upon the eradication of evil, and the culture of the good in his own nature, a work in which he looks for no supernatural aid, no help outside of his own efforts. The "Four great Truths" are: 1. Misery always accompanies existence; 2. All existences result from passion or evil desires; 3. There is no escape from existence but by destroying desire; 4. That this may be done by following the "Four Paths" to Nirvana (or, as we may suppose, a very material heaven). These "paths" lead to a victory over lust, ignorance, heresy, and unkindness.

His aged father continued to grieve over his loss; but his wife whom he had left, his half brother, and several other relatives, became converts to the religion he taught. He labored for forty-five years within one hundred and fifty miles of Benares, and died at the age of eighty, 543 B.C., or according to some, eighty years later. Among his last words were the following: "Do not think the Buddha has left you; you have my words, my explanations of the deep things of truth, the laws I have laid down; let them be your guide; the Buddha has not left you."



NATIVES OF HYDERABAD.

Gautama left no writings; but after his death dissensions made it necessary to hold councils, at which the sacred books were formed and adopted. Many legends and miracles, some of them possessing real beauty, one of which we give elsewhere, are connected with the history of this cause. It soon prevailed in Northern India, but, as before stated, was entirely rooted out. In Ceylon it obtained a surer footing, and from thence spread to Burmah, Siam, thence to Thibet and China. In each of these countries it is strongly entrenched at the present day as the prevailing religion, though in the different countries it possesses features which are peculiar to the country itself.

In its original form Buddhism stands as a striking proof of the futility of human philosophy to devise, or of human strength to carry out, a scheme for the redemption of the race from the servitude of sin. It evinces an appreciation of the dark nature of sin and the importance of escaping from it, but its provisions are utterly inadequate to avail anything. Its apostles include men of studious minds and intellects strengthened by the most intricate methods of reasoning. They were men of devotion, who, having some sense of the desperate need of salvation into which mankind has fallen, exerted themselves to the utmost to discover a human remedy. A life of self-denial and seclusion naturally suggests itself as the most feasible path to escape from the corruptions of the world. To look contemptuously upon life, to adopt the bitter sentiments of asceticism, is an expedient which thousands of well-disposed but ill-guided men have adopted. But it is a vain struggle. Satan takes advantage of the darkness of the natural mind, the truth is hidden, and superstition soon takes the place of reason. Modern Buddhism has become corrupted through priest-craft, which was altogether repugnant to its ancient teacher. A perusal of the teachings of the system gives a startling sense of the ingenuity exercised by Satan in clothing this masterpiece of decep-



BARBER OF CEYLON.

tion with many of the features of the true religion of the Bible. The Buddha stands in the place of Christ; his memory is clothed with divine honors. The teachings ascribed to him are in many respects a cunning counterfeit of sacred truth. But they lack all the saving elements of God's salvation, and are calculated only to lure men to destruction. In these last days Satan is working by every power to deceive. Even this giant fraud, fostered so many centuries in the haunts of heathendom, now comes in for its share of favor in nominally Christian lands. Connected with spiritism in the form of theosophy, it is sitting in a prominent place before society. The names of its advocates are constantly before the public gaze. They are interviewed by religious newspapers, praised by some, while the air of mystery with which his Satanic majesty has vested the institution exerts a spell of curiosity, if not of veneration, over the minds of many thousands.

Bible Student.

LESSONS FROM THE GOSPEL BY MARK.

Lesson XI.—December 12, 1891.

The heart and its fruit.—Mark 7: 1-23. Parallel: Matt. 15: 1-20.

1. What question did the scribes and Pharisees ask Jesus on one occasion at Capernaum? Mark 7: 5.
2. What led them to ask this question? V. 1, 2.
3. What was the custom and authority of the Jews in respect to cleansing? Verses 3, 4.
4. What kind of service was this, outward or inward? Verse 6.
5. Is such service acceptable to God? Verse 7.
6. In what does a careful regard for traditions of men always result? Verses 8, 9.
7. What illustration did he give them of their sin in this respect? Verses 10-12.
8. What effect did their traditions have upon the fifth commandment? Verse 13.
9. What did our Saviour declare to the people in regard to the source of defilement? Verse 15.
10. By what words does he indicate the importance of the lesson? Verses 14, 16.
11. How did his words affect the Pharisees? Matt. 15: 12. See note.
12. To what important truth did our Saviour then give utterance? Verses 13, 14.
13. Did his disciples understand these things? Mark 7: 17.
14. What rebuke did our Saviour give them? Verse 18.
15. From whence did he say those things came that defile the man? Verses 21, 23; Matt. 15: 18.
16. What things does he mention as coming forth from the heart? Mark 7: 21, 22.
17. What does Paul say in reference to these same things? Gal. 5: 19-21.
18. Where, then, is the foundation of defilement in sin? Jer. 17: 9; Prov. 4: 23.
19. In order that good fruit shall be borne in the life, what is absolutely necessary? Eze. 36: 26, 27.
20. The heart being made good, what will be the fruit of the life? Matt. 7: 17.
21. What is necessary for us to do that this work may be wrought in us? John 6: 28, 29.

NOTE.

"They were offended,"—"Caused to stumble" (Revised Version, margin). Reproof leads either to repentance or to rebellion. The object in giving it should always be to help the individual if possible; but whatever the object or motive in the one who gives it, we should always receive it with humility of heart. If we have done wrong, let there be hearty repentance and gratitude to God that he has thought us worthy of reproof. If we are innocent, we

have cause of gratitude that he has kept us. In either case we should not be offended at the one who gives the reproof. If we are guilty, we deserve it. If it is given unjustly, the one who gave it should be pitied rather than hated. No power outside of our own heart can make us stumble. (See note to lesson 9.) "Great peace have they which love thy law, and they shall have no stumbling-block." Ps. 119: 165, margin. All wrong feelings or motives cherished in the heart, all institutions of error in existence, will sometime be rooted up. If we put away and renounce them, we shall escape the destruction; but if we identify ourselves with them, we shall, as a part of the evil, be *rooted up* with it.

Lesson XII.—December 19, 1891.

The compassionate Redeemer.—Mark 7: 24 to 8: 9. Parallel: Matt. 15: 21-39.

1. After the events of our last lesson at Capernaum, where did our Saviour go? Mark 7: 24.
2. What did he do on arriving there?—*Ib.*
3. Who came to him? Verse 25.
4. Of what nation was this woman? Verse 26, first clause; Matt. 15: 22.
5. What was her object in coming to Jesus? Mark 7: 26.
6. How did Jesus seemingly regard her appeal?
7. What did the disciples say?—*Ib.*, last part.
8. What did he answer them? Matt. 15: 24. See note 1.
9. How did the woman show her persistent faith? Matt. 15: 25.
10. What answer did he make to her further request? Matt. 15: 26; Mark 7: 27.
11. With what wisdom did faith still plead its cause? Mark 7: 28.
12. How did divine power respond to her faith? Verses 29, 30; Matt. 15: 28.
13. Where did Jesus then go? Mark 7: 31.
14. What alone led him to take this journey? See note 2.
15. What may we learn from this circumstance?
16. What miracle was wrought by him in Decapolis? Verses 32-35.
17. What was the result of this miracle? Verses 36, 37; Matt. 15: 30, 31.
18. By what miracle did our Lord again show his creative power and tender compassion? Mark 8: 1-9.
19. How many were fed? Matt. 15: 38.
20. How much provision did they have? Mark 8: 5, 7.
21. How much did they take up of what was left? Verse 20. See note 3, lesson 10.
22. What may we learn from this miracle? N. 3.

NOTES.

1. The answer of Jesus contained a deeper meaning than lies on the surface, which would afterwards appear to the disciples. This woman of despised Canaan, no better than a dog to the strict Jews, belonged to those "other sheep" of which our Saviour spoke (John 10: 16), who were lost to the fold of Israel. It was a part of Christ's mission to gather them into the fold of the true Israel of God. This woman was, as is every one who longs after God, one of the lost sheep of the house of Israel, whom the Son of God came to save. See Eph. 2: 11, 12, 19, 20.

2. The journey to the coasts of Tyre and Sidon was between forty and fifty miles. Our Lord went there and returned immediately, having done nothing but to heal the woman's daughter. He even seemed to slight her feelings; but he was drawing out her faith, and developing within her soul strength and perseverance of character. It is a wonderful lesson of faith exemplified in the conduct of the woman, and it is also a wonderful evidence of Christ's knowledge, love, and power to help any soul, in any place or condition, which desires his help and presence. As he was to the woman of Canaan, so will he be to every one who realizes his own need and exercises faith in God.

3. We may learn among other lessons that Christ's knowledge recognizes our necessities, that his power is sufficient to supply our need, even to create if necessary, and that his love will do it. We should learn that the fact that he has blessed us and come to our need in the past is an evidence that he will in the present. When the four thousand are in need, let us not forget the miracle of the five thousand.

Lesson XIII.—December 26, 1891.

Eternal life; its cost.—Mark 8: 10-38. Parallels. Matt. 16: 6-28; Luke 9: 18-27.

1. After feeding the four thousand, where did Jesus go? Matt. 15: 39; Mark 8: 10.
2. What was he asked by the Pharisees? Matt. 16: 1; Mark 8: 11.
3. How did he answer them? Matt. 16: 2, 3; Mark 8: 12.
4. What did he say was the character of that generation which seeks a sign? And why? Matt. 16: 4. See note 1.
5. When going from them to the other side of the sea, what had his disciples forgotten? Mark 8: 13, 14.
6. What charge did Jesus give them? V. 15.
7. To what did the disciples suppose he had reference? Verse 16.
8. How did our Saviour rebuke them? Verses 17, 21.
9. Who could have provided them bread if they were in need? Matt. 16: 8-10.
10. To whom did our Lord refer? Verses 11, 12.
11. Whence did Jesus go from there? Mark 8: 27.
12. What question did he ask his disciples?—*Ib.*
13. What reply did they make? Verse 28.
14. What personal question did he put to them? Verse 29.
15. What answer did Peter make?—*Ib.*
16. What assurance did our Lord give Peter? Matt. 16: 17-19. See note 2.
17. What charge did he give his disciples? Mark 8: 30.
18. What did he say to them of his sufferings? Verse 31.
19. How did Peter regard these things? Verse 32; Matt. 16: 22.
20. How did our Saviour treat this apparently kindly rebuke of Peter? Mark 8: 33. See note 3.
21. What principle did he lay down as the foundation of the Christian life? Verse 34.
22. Can this self-denial be made once for all? Luke 9: 23.
23. How far is this principle to extend? Mark 8: 35.
24. What all-sufficient reason does he give that we should deny ourselves? Verses 36, 37.
25. What solemn warning does he present before us? Verse 38; Matt. 16: 27.
26. What precious assurance does he also give? Matt. 10: 32.

NOTES.

1. "A wicked and adulterous generation seeketh after a sign." We have no instance of one soul's accepting Christ because he wrought a sign for the seeking. God always gives sufficient evidence to him who desires to know and do God's will. "If any man willet to do his will, he shall know of the teaching." John 7: 17, Revised Version, margin. The foundation of faith is a pure heart. The foundation of unbelief and infidelity is a heart which loves sin. Intellect has but little to do with it.

2. The assurance was that as God had revealed the truth to him that Jesus was Christ, so would he build upon that truth confessed by Peter, and that Rock which was the incarnation of all truth, his church, against which the gates of hell, hades, should not prevail. Just so long, therefore, as one holds to such foundation, so long will he stand against all the powers of the enemy. The word "Peter" comes from *petros*, meaning a stone. "Rock" comes from *petra*, meaning rock, but never stone. The stone, Peter, is built upon the Rock, Christ. (See 1 Pet. 2: 4-8.) The binding and the loosing doubtless had reference to the same great truth. He who confessed Christ would be loosed from sin; he who rejected him would be bound and lost.

3. Peter's remark, which on the surface seemed so kindly meant, was based on the veriest selfishness. He had identified himself with Jesus, and he knew that if Jesus was to suffer, it would involve him also in the humiliation. Our Lord discerned his spirit and properly rebuked him. The plan of salvation was laid in the self-denial of love. We can be partakers in that plan only as we partake of the same spirit.

From the Field.

THE ELEVENTH-HOUR LABORER.

IDLERS all day about the market-place
 They name us, and our dumb lips answer not,
 Bearing the bitter while our sloth's disgrace,
 And our dark tasking whereof none may wot.
 Oh, the fair slopes where the grape-gatherers go!—
 Not they the day's fierce heat and burden bear,
 But we who on the market-stones drop slow
 Our barren tears, while all the bright hours wear.
 Lord of the vineyard, whose dear Word declares
 Our one hour's labor as the day's shall be,
 What coin divine can make our wage as theirs
 Who had the morning joy of work for thee?
 —L. Gray Noble.

SYDNEY.

ON our return from Melbourne the last of September, we found our Sydney friends all well and of good courage in the work. As it had been decided to hold a series of tent-meetings before the holidays, we began immediately to look for a suitable place for the tent. This proved a rather difficult task, as there are but few vacant allotments in this city large enough for the tent. The most favorable locations were too expensive. After considerable trouble, we found a good piece of ground free of charge, and, having asked divine guidance, we decided to secure it.

The night of opening was very stormy, and but few came. During the week we distributed bills, but failed to get much of an attendance. Sunday brought a better audience, and it gradually increased until we had an encouraging hearing.

At this point the influenza epidemic reached this part of the city, and took up its abode in nearly every household. It well-nigh broke up our meetings for a time. Bro. and Sr. Steed and their children were all down at the same time. The children soon recovered, but the parents had a very severe attack. At times we feared the consequences in Bro. Steed's case. He is now able to be around, but is very weak. It has been four weeks since his last sermon.

Not only have our meetings suffered, but this malady has affected the people so that it has made the work very hard for our workers. May God bless these dear laborers. They are pulling manfully against wind and tide in this wicked city. I do not know what I should have done without their assistance. For two weeks during the most difficult part of the work, they met at the tent every morning at 5.30 for prayer.

Although the attendance has not been large, we have at times felt much of God's presence in our meetings. Those who have attended are convinced that we have the truth and are troubled about it. We hope for some fruit as the result of our efforts.

The friends of the cause in Sydney are looking forward with interest to the Conference to be held Dec. 24. Many are planning to attend. This will undoubtedly be the most important meeting we have yet held in this country. Those who love the cause should not cease to pray that God will signally bless his people at that time.
 A. G. DANIELLS.

REPORT OF MEETINGS IN AMERICA.

ENCOURAGING reports continue to reach us of the good meetings being held in different parts of the United States; especially in connection with the camp-meeting season, which has now closed. The manifestation of the power of God's blessing has in many instances been very marked.

The largest of these meetings, at Lansing, Michigan, was held Aug. 27-Sept. 7. There were about 400 tents on the grounds, in which 2,000 people were encamped. The meeting was attended by a

large number of our leading speakers, including Mrs. White, O. A. Olsen, E. W. Farnsworth, J. O. Corliss, U. Smith, and E. J. Waggoner. The reports we have seen unite in testifying to the profitable nature of the occasion. The preaching was attended by power, and the Lord was present to bless his people.

The

STATE MEETING FOR OHIO,

reported to the *Review and Herald* by J. N. Loughborough, was an occasion of especial blessing. From that report we gather the following extracts:—

"The Ohio camp-meeting, which closed the morning of Aug. 25, is pronounced by all our brethren who attended it, 'the most interesting and powerful meeting ever held by our people in the State.' The camp was a part of the fair grounds, one mile from the city of Mt. Vernon. It is a beautiful grassy plat in a grove of oaks and hickories. The buildings of the Agricultural Association were at the service of the campers. There were ninety-five tents and rooms on the ground, occupied by over four hundred campers.

"As Christ was lifted up in his loveliness, the blessing and power of God seemed all ready and waiting to respond to the faith of the people. The Lord drew very near. The entire camp was deeply moved. Shouts of victory and songs of praise, the rejoicings of those who had found peace in believing and joy in the Holy Ghost, were heard on every side. As the power of God was especially manifested, many of the afflicted were encouraged to seek him as the Great Physician; and as the rule in James 5 was followed, over a score of persons declared themselves healed, both soul and body, through the goodness and power of God. I can bear witness that the Ohio camp-meeting was the nearest approach to a pentecostal outpouring of the Spirit of God that I have witnessed since 1844. Praise be to his holy name! As this dear people arose in response to the call of God's Word, to dedicate themselves to him, he indeed drew very near. Having this privilege of meeting with our friends in Ohio, has called to mind some reminiscences of the past. I first met with the Sabbath-keepers in Ohio in the month of May, 1853, at Milan. There were then three families of Sabbath-keepers at Milan, one at Clarksfield, one at Green Springs, and one brother at Norwalk. All told, there were about twelve Sabbath-keepers in the State."

THE INDIANA CAMP-MEETING

is also reported by the same writer: "It was my privilege to arrive on the Indiana camp-ground on the second day of the meeting. The religious services were conducted mainly by Elders A. T. Jones, W. W. Prescott, and the writer. The Bible doctrine of justification by faith, the power in God's Word, his willingness to bless his people, and his leadings in the rise and progress of the Third Angel's Message, were the principal themes discoursed upon. In the testimony meetings many found peace in believing and asserting their liberty in the name of the Lord. Only a very little time of the camp-meeting proper was occupied with business meetings, but instead, it was devoted to seeking the Lord and learning of his precious, saving truth. While there was much of the blessing of God at this annual gathering, and the brethren and sisters testified that it was the best camp-meeting they had ever had in the State, there was not that coming up to claim healing power, which has been witnessed in so marked a degree on some of the other camp-grounds this season. Twenty-eight souls were baptized in the White River. At the closing meeting, on the morning of Sept. 1, W. A. Young and H. M. Stewart were ordained to the work of the gospel ministry, by prayer and the laying on of hands.

"Our camp itself was all that could be desired, being a grassy grove of tall sugar maples, in the

edge of the town of Noblesville. The camp was well lighted by natural gas, conveyed in pipes to the grounds from a gas-well not far distant, the shaft of which is one thousand feet in depth. The citizens of Noblesville gave a large attendance at the meetings. The attention was good, and the most perfect order pervaded the camp. There were in all eighty-nine tents upon the ground, eighty-three of these being occupied as living tents, in which 495 persons were encamped."

Similar reports come from nearly all the meetings. They are pronounced the best meetings ever attended. Very numerous cases of healing in answer to prayer are mentioned. The people are stirred to renewed consecration, while those who were backslidden are converted anew.

HE WAS MAD.

IN the United States, the much-boasted "Land of the Free," prosecutions for conscience' sake are becoming very frequent. In many of the States the law requires the observance of Sunday, but makes an exception in favor of those who observe another day, and do not disturb those who are keeping Sunday. In other States this exception does not exist. Even in some cases where the exception is made, there is an evident disposition to ignore it, and apply the more rigorous form of the law. An instance of this lately occurred in Illinois, where a Sabbath-keeper named Longnecker, after having observed the Sabbath according to the commandment, quietly pursued his work in his field on the first day of the week.

One of his neighbors became exasperated, and resolved to apply the law to the one who chose to follow out his conscientious interpretation of God's Word. The sequel is thus told by A. O. Tait in the *Review*:—

"The readers of the *Review* will remember the mention that was made a short time ago in regard to the prosecution of Bro. Longnecker in Illinois, for Sunday labor. Bro. Longnecker, who had conscientiously kept the day before as the Sabbath, was quietly at work in the field on Sunday. A Mr. Tidrow claimed that he was thereby disturbed, and had him arrested.

"The prosecuting attorney admitted that Bro. Longnecker had observed the seventh day for some months before he was arrested, and that there was an exemption clause in the Illinois Sunday law, favoring seventh-day observers. His argument was that Bro. L. had not as yet joined an Adventist church, and that he was still a member of the United Brethren church, the same as Mr. Tidrow, his prosecutor. When his attention was called to the fact that a man need not be a member of any church in order to be exempted, he said he would dismiss the case, if Mr. Tidrow was willing.

"When Mr. Tidrow was seen, he was anxious to get the case dismissed. He said that he was 'mad' when he had him arrested. But since the trial, Bro. L. had been so kind to him, and had shown such Christian courtesy, greeting him always just as though nothing had happened, and when his wife was taken sick, the wife of Bro. L. spared no pains in caring for her, and he said, "I don't want to prosecute him." Accordingly, he signed the following communication:—

"Decatur, Ill., Sept. 11, 1891.

"To Isaac R. Mills, State's Attorney, Macon County.

"DEAR SIR: The case against David Longnecker, instituted by myself as prosecuting witness, was begun under a misapprehension on my part. I am very sorry that the case is now pending. I do not believe now that Mr. Longnecker is guilty of any misdemeanor or crime whatever. He is conscientious in what he does. I do not want to appear against him.
 JACOB TIDROW."

"The case was dismissed.

"The fact that Mr. Tidrow says he was 'mad'

when he began the prosecution, is a little volume all in itself. And if the spirit that is back of all these Sunday-law movements was as fully confessed, it would be clearly seen that it is all the spirit of the dragon that is 'wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.'

"We trust that others, when called to a similar trial with Bro. Longnecker, may, like him, seek to follow the Master in gentleness and kindness toward those who would do them harm. Who knows how many may thus be led to see the beauty of the truth, and to recognize its claims upon them? May the Lord help us properly to represent our Master at all times."

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING SEPTEMBER 30, 1891.

No. of members	-	-	-	214
" " reports returned	-	-	-	98
" " missionary visits	-	-	-	873
" " letters written	-	-	-	261
" " letters received	-	-	-	70
" " Bible-readings	-	-	-	102
" present at readings	-	-	-	413
" of subscriptions to ECHO	-	-	-	119
" " periodicals distributed	-	-	-	2,340
" " pages sold	-	-	-	8,507
" " " loaned	-	-	-	26,372
" " " given away	-	-	-	10,659

The societies at Burwood and Sydney, N. S. W., and at Sandhurst and Wychitella, Vic., failed to send in reports.

Amount of 4th Sabbath collections, £19 13s. 11d. Received on account £84 9s. 3d.; donations, £3 2s.

Mrs. J. L. BAKER, Sec.

THE NEW ZEALAND TRACT SOCIETY.

REPORT FOR QUARTER ENDING SEPT. 30, 1891.

No. of members	-	-	-	98
" " reports returned	-	-	-	51
" " members dismissed	-	-	-	16
" " missionary visits	-	-	-	676
" " letters written	-	-	-	278
" " letters received	-	-	-	95
" " Bible-readings	-	-	-	94
" present at readings	-	-	-	326
" subscriptions for periodicals (yearly)	-	-	-	4
" of periodicals distributed	-	-	-	1,350
Pages of books and tracts sold	-	-	-	2,279
" " " loaned	-	-	-	11,244
" " " given away	-	-	-	8,262
Received on books, tracts, and periodicals,	£3	11s.	5d.	
Fourth Sabbath and other donations	-	2	3	0
Membership and special donations	-	16	19	0
Total receipts	-	22	13	5

Mrs. M. H. TUXFORD, Sec.

SUNDAY LEGISLATION IN DENMARK.

DENMARK is not behind other western nations with an effort to promote reverence for the "venerable day of the sun." In 1876 a law was passed which placed many restrictions upon the transaction of business on Sunday. These restrictions have now been extended, and the application of the law has been clearly defined.

The law does not apply to restaurants or confectioners, or to manufactures in which uninterrupted work is necessary. It is provided, however, that in such cases the employees shall have every other Sunday free. Barber shops, furthermore, may be kept open until noon.

Any violation of the law is punishable by a fine of from ten to two hundred kroner (eleven shillings to eleven pounds sterling.)

Here is another step in the paternal process of government, another link in the cable of religious legislation.

P. T. MAGAN.

News Summary.

The carpenters' strike in London remains unsettled.

The late census shows the population of Cape Colony to be 1,500,000.

A conspiracy to dethrone King George of Greece has been discovered.

The persecution of Russian Jews has been, to quite an extent, suspended.

The rumor that work on the Siberian railway has been stopped, is denied.

The German Budget for the year 1890-91 shows a surplus of £3,250,000.

A Turkish loan of £5,000,000 is projected, to be used in strengthening the navy.

A severe earthquake shock was experienced in Tepuki, N. Z., on the 20th ult.

Spain has been obliged to decrease her military force on account of financial straits.

A successful experiment at rain-making by means of dynamite balloons has been made in India.

The maritime portions of France and Portugal have been visited by a hurricane of great violence.

A new herring bank, one hundred miles long, has been discovered on the west coast of Newfoundland.

Russia is sending forward 40,000 troops in addition to the strong force on the Polish (Austrian) frontier.

The Russian Government is considering the erection of fortifications on the Chinese and Persian frontiers.

England and the United States have finally agreed to submit the Behring Sea fisheries dispute to arbitration.

A syndicate is forming in London with a capital of £100,000, to develop the mineral resources of Tasmania.

A terrible tornado has visited the south of Spain, destroying a large amount of property and many lives.

The cost to the country of the Russian famine, up to the middle of November, is estimated at £125,000,000.

It is proposed to introduce into Parliament at its next session a bill providing for free education in Ireland.

The leader of an armed insurrection in Persia has been captured in battle, and two hundred of his followers killed.

The Czar has ordered all Protestant churches in Russia to be immediately closed, except those of the Lutherans.

Several prominent men of Canada, who have been found guilty of fraud by the Government investigating committees, are now on trial.

Canada is holding out inducements to immigrants, and a commission has been formed to settle Irish and Scotch crofters in that country.

The Chilean Government contemplates reductions in the army and navy, and the gradual withdrawal of the paper money issued by Balmaceda.

Mr. Edison believes that he has discovered a means of applying electricity by which railway trains may be run one hundred miles an hour with safety.

A band of Russian brigands robbed the mail on a train near Moscow, on the 19th ult., after killing the officer in charge, and secured £5000 booty.

The revolt in Yemen, which threatened to overthrow Turkish rule in Arabia, has, it is now said, been suppressed, and the insurgents completely routed.

Mr. A. J. Balfour, the leader of the lower house of the British Parliament, says that Home Rule for Ireland would mean the ruin of Irish Protestants.

A statement has been published, that, in view of the possibility of an impending war, Germany has secured a monopoly of war materials from the United States.

Besides famine and its accompaniment of typhus and other diseases, to which thousands have fallen victims, influenza of a virulent type is prevailing in some provinces of Russia.

The Czarewitch is chairman of the committee formed for the purpose of distributing the funds raised for the Russian peasants. The sum of £8,000,000 has been raised for this work.

M. de Giers, the Russian Minister for Foreign Affairs, has visited Paris at the Czar's command, and it is understood that a complete verbal agreement between France and Russia is the outcome.

The United States Government, recognizing its responsibility for breaches of the law within the country, will fix an indemnity in the case of the Italians lynched in New Orleans.

The most severe financial panic that has been known in Vienna for years, resulted from a recent rumor that the Emperor of Austria, in a speech, had intimated that the peace of Europe is not assured.

Terrible distress is following the recent earthquake in Japan, and an appeal for assistance has been made to the English public. The number who were killed or seriously injured is now placed at 15,000.

Severe gales were reported from the English Channel about the 10th and 11th ults. There were many wrecks. Lives were lost at all the ports of the Channel, also on the coast of Scotland and east coast of England.

In Russia sixty members of the nobility have been arrested, charged with being implicated in a conspiracy aiming at the revival of the Territorial Assembly, which was in existence during the reigns of the early Czars.

Tidal waves have caused great destruction in the Gilbert Islands, in the South Pacific. The waves broke high over some of the islands, causing great loss of life. Eighty persons were killed on one island alone.

The largest gun ever made by Krupp is the property of the Russian Government. It is made of cast steel, and has a barrel forty feet long, with a bore thirteen and one half inches. It costs £300 to fire a single shot from the gun.

A strike of 50,000 miners has taken place in France. Nearly all the mines in the country are closed, and there has been serious rioting. The miners have rejected an attempt on the part of the Government to bring about a settlement by means of arbitration.

The steamer *Enterprise*, belonging to the Indian marine, foundered recently during a cyclone in the Bay of Bengal, and seventy-six persons were drowned. On shore sixty convicts who were confined at Port Blair were killed, and over two hundred others injured.

The sufferings from famine increase in Russia with the approach of winter. It is stated that there are 50,000,000 poods of grain (a pood is a little over 36 lbs.) in the Caucasus, which cannot be transported to the famine districts because the rivers are frozen over.

The post-office in North Richmond, a suburb of Melbourne, was entered on 22nd ult. by means of a skeleton key, and the safe abstracted. After taking the safe some distance, the thieves opened it with sledge hammers and a bar of iron, securing £55 in money and £50 in revenue stamps.

The claims on behalf of the foreign residents at Ichang on account of the massacre and outrages that followed, have all been met by the Chinese Government. But peace within the country is not restored so easily, though the revolt against the mandarins and ruling classes seems, at latest news, to be losing ground.

The International Peace Congress which lately met at Rome passed resolutions recommending the partial disarmament of the Powers, arbitration in the case of disputes between workmen and employers, and the equalization of wealth. The Conference is confident that in time its peace principles will be universally adopted.

The anarchists of Chicago undertook to celebrate the anniversary of the execution, a few years ago, of their riotous comrades; but the police, though violently resisted, dispersed them. To prevent another demonstration, the police raided their club, seizing books and flags and arresting twenty-six persons. In consequence, these advocates of lawlessness and social disorder threaten dynamite outrages and the life of the chief of police.

The province of Rio Grande do Sul, the most southerly province of Brazil, led out in the armed revolt against Marshal da Fonseca's dictatorship. There are rumors that fighting has occurred, and one town has been taken by the insurgents. It is stated that three other districts in the south have thrown in their lot with the rebels, and the revolt is spreading in the north and east. The military forces on each side are strong, and it may be that the horrors of the bloody Chilean civil war will be re-enacted in Brazil.

Health and Temperance.

PROHIBITION.

A CURIOUS thing is this prohibition,
 'Tis like the old-time abolition;
 "Don't speak of it, pray, 'twill raise such a din,"
 They used to say. "But it is a sin,"
 Was the answer; "for men are bought and sold,
 The image of God for paltry gold.
 In this fair land, the land of the free,
 The boasted home of liberty."
 God heard and saw, and the wrathful flood
 Of his vengeance came in seas of blood;
 The nation was saved, and all were free
 In this fair land of liberty.
 But a tyrant reigns more fearful still,
 In palace and hovel men bow at his will;
 Even priests of God and men of renown
 In the nation's councils go madly down.
 And the wise men say, "Let us license the curse;
 It is very bad, but it might be worse.
 Let us fence with law the awful den
 Where the traffic is death and the souls of men;
 And then we will try to make reparation—
 We'll devote the fees to education."
 But the cry of the lost goes up to God;
 He will surely require "thy brother's blood."
 'Tis better to turn ere the blow shall fall,
 And we tremble 'neath the funeral pall;
 'Tis better to work while yet we may
 To bring our land a happier day.
 Then heed a friendly admonition,
 And labor and pray for prohibition.

—The National Temperance Advocate, U. S. A.

VEGETABLE VERSUS ANIMAL FOOD.

THE testimony of eminent men respecting the comparative merits of animal and vegetable food varies considerably, some asserting that a vegetable diet will not sustain life well, and others admitting that it is equal to flesh food in this particular.

Says Dr. Carpenter, an eminent English physician and scientist, "A well-selected vegetable diet is capable of producing the highest physical development."

Dr. Parkes, probably the most eminent of modern writers on hygiene, says, "The well-fed vegetable-eater will show, when in training, no inferiority to the meat-eater."

Says Dr. Tyson in an able article on "Food and Drink" in Buck's Hygiene, "A diet too exclusively composed of animal flesh produces congestions and enlargements of the liver, and the so-called *arthritic* or *gouty* diathesis. . . . An excess of *oleaginous* food [always due to excess in use of animal fats] tends to produce the so-called *bilious* diathesis, characterized by excessive bile production and congestion of the liver."

Says Dr. Edward Smith, one of the most eminent English writers on Food and Dietetics, "Every element, whether mineral or organic, which is required for nutrition is found in the vegetable kingdom."

The well-known experiments of Lehman show beyond question that the use of flesh food requires more work of the kidneys than a vegetable diet. When living on an exclusively animal diet, he found that the amount of urea eliminated by the kidneys was two and one-half times as much as when the diet was exclusively vegetable, and one and a half times as much when he partook of both animal and vegetable food. This shows beyond question that when the diet is exclusively animal, the kidneys have more than double the amount of work to do than when it is vegetable in character, and that when partly animal and partly vegetable, they are required to do one half additional and extra work. This excessive work must inevitably tend to the production of kidney disease.

The following is a continuation of the reasons for and against a meat diet, as given in the last number of the Echo:—

3. The use of animal food is necessary to sustain

life in the cold regions of the North, both on account of the absence of sufficient vegetable food and on account of the low temperature.

That flesh food is not absolutely essential to sustain life in the Arctic regions is proved by the fact that the musk-ox, the reindeer, and other vegetable-eating animals flourish in those regions, although their food is of the most scanty kind. Again, it should be remembered that the albuminous elements, which are most abundant in flesh food, are not those which supply the largest amount of heat to the body. The heat-producing elements are the carbonaceous, of which vegetable foods contain a large proportion in the form of starch, sugar, and fat. In the narrative of the expedition of the *Polaris* in the Arctic regions, a quotation from the journal of Captain Hall mentions that when travelling on foot amid the ice and snow, within a few degrees of the North Pole, in the month of October, when the long, dark, cold winter night had already begun, in company with his companions he lunched on wheat-meal biscuits. Accounts are given of the enormous quantities of food eaten by the inhabitants of that cold country, which are supposed to be necessary to sustain animal heat; but that this is not so is proved by the fact that the crew of the *Polaris* maintained good health on a diet such as would not be considered extravagant for a laboring man in a mild climate, and on two meals a day.

It has been suggested, and evidently with much force, that the inhabitants of the Arctic regions are living in a very unnatural condition at the best, and that that region is manifestly not fitted for habitation by human beings. A cordial invitation is extended to them to move south.

4. Animals were made to be eaten.

The assertion that animals were made to be eaten, is an assumption for which the only evidence is the fact that man does eat animals. The idea so prevalent that everything created was for man's special benefit is a most erroneous and pernicious one, as it leads human beings to overlook the fact that lower animals, although far below man in the scale of being, yet have rights which are as deserving of respect as his own, and which he is under obligations to regard. Each animal as well as each plant has its particular use in the economy of nature. There is no more reason to wonder what a sheep was made for, if not to be eaten, than to raise the same query concerning a mosquito or an earth-worm.

5. The doctrine of evolution proves that as man has developed from lower orders to his present condition, he has found it necessary to employ a more concentrated diet.

The doctrine of evolution can prove nothing respecting man's diet; for, as acknowledged by its most ardent supporters, it is but an hypothesis. It has not yet been proved, and it is not likely to be proved, that man was once a beast that kept company with gibbons and monkeys in the tree-tops of primeval forests. It is not necessary to consider any supposed argument founded on this basis until the doctrine of evolution has itself been established by scientific and logical evidence.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

EFFECT OF ALCOHOL UPON THE BRAIN.

IN time the free use of liquor hardens and thickens the membrane enveloping the nervous matter; the nerve corpuscles undergo a "fatty degeneration;" the blood vessels lose their elasticity, and the vital fluid fails to afford the old-time nourishment. The consequent deterioration of the nervous substance—the organ of thought—shows itself in a weakened mind, and at last lays the foundation of nervous disorders—epilepsy, paralysis, and insanity. The inebriate's children often inherit the disease which he has escaped.—*Dr. Carpenter.*

POLITICAL EVILS OF TOBACCO-USING.

1. *Tobacco is a Useless Expense.*—Worse than useless are the millions of pounds annually expended for this poisonous weed. Only think for a moment that Christian England spent last year for a filthy, Indian weed more than all her subjects did for bread; meanwhile her great cities and poor-houses are filled with half-famished paupers! Over £8,000,000 every year are worse than wasted by both England and France to satisfy the demand for something with which to defile the body, ruin the intellect, and assist the soul to perdition.

America is no wiser. The amount annually expended by the world for tobacco is not less than £100,000,000. At this rate the whole value of the globe would be expended in a century. Nor in these estimates is any account taken of the immense profit which would accrue if the capital and labor expended in the cultivation and manufacture of tobacco were applied in some useful occupation.

2. *Tobacco-raising Exhausts the Soil.*—No other plant makes such enormous drafts upon the soil as does tobacco. Gen. John H. Cooke, of Virginia, says on this point: "Tobacco exhausts the land beyond all other crops. As proof of this, every homestead from the Atlantic border to the head of tide-water, is a mournful monument. It has been the besom of destruction which has swept over the whole of this once fertile region."

The farmers of the Connecticut Valley begin to see the same impending ruin staring them in the face, and are eagerly seeking for some fertilizer which will maintain the fruitfulness of their soil. They have recently found an excellent one in maize meal, so now we have a double waste. Ruinous economy!

3. *Tobacco-using Diminishes National Vigor and Impedes Civilization.*—It is quite easy to see how the tobacco habit should diminish national vigor, from its influence upon posterity, as already noticed. The Turks, who smoke almost incessantly, are an excellent example of its national influence in this respect. Said the eminent Brodie, physician to the Queen and president of the Royal Society: "I cannot entertain a doubt that if we could obtain accurate statistics, we should find that the value of life in smokers is considerably below the average." Being a scion transplanted from barbarism, it would naturally be expected that it would impede civilization by its growth. And does it not? How could it work all the mischief already proved upon it, and do otherwise?

4. *The Culture and Manufacture of Tobacco Undermine the most Valuable Resources of a Nation.*—Agriculture and manufacture are the two chief sources of a nation's material prosperity. When these avenues of wealth are closed, bankruptcy and ruin are inevitable. When tobacco-raising usurps the place of the raising of wheat, maize, cotton, and other useful crops in fertile valleys, does it not plant its cloven foot directly in the way of permanent prosperity? And when the capital which might be employed in the useful arts and trades is invested in the manufacture of tobacco, is it not really placed in a bank which promises nothing but ultimate bankruptcy? And are not the thousands employed in these manufactories, unwisely withdrawn from useful and honorable avocations?

In France the tobacco trade is made a government monopoly; and as long ago as 1844 there were 10,000 officials employed in the management of it, or receiving pensions as retired officers. Holland has 1,000,000 sallow, sickly individuals engaged in the manufacture of tobacco; and the United States employs 40,000 persons in manufacturing the weed which exhausts 400,000 acres of the richest land in its cultivation.—*Facts about Tobacco.*

Publishers' Department.

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited :-

Place and Address of Meetings.	Time of Meeting.	
	Sabbath School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Federal Hall, 14 and 16 Best St., North Fitzroy	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 p.m.
SYDNEY—O. F. Hall, Wilson St., Newtown	3 p.m.	10:45 a.m.

AGENTS.

ORDERS may be addressed to any agent in the following list :-

- Adelaide.—Pastor Will D. Curtis, Parkside.
- Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
- Clifton Hill.—C. Robertson, 4 Rutland Street.
- Daylesford.—Mrs. Eliza Lamplough.
- Geelong.—A. Carter, Little Myers Street W.
- London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E.C.
- New Zealand.—Tract Society, Bank's Terrace, Wellington.
- Prahran.—E. S. Ebdale, 27 Commercial Road.
- Sydney.—D. Steed, 19 Enmore Rd., Enmore, and A. G. Daniells, 118 Darlington Road, Darlington.
- Tasmania.—J. G. Shannan, 170 Murray St, Hobart
- United States.—Pacific Press, Oakland, Cal.
- Wychitella.—Mrs. M. Stewart.

COMMENCEMENT OF SABBATH.

- ADELAIDE: Dec. 19, 7.11; Dec. 26, 7.13.
- HOBART: Dec. 19, 7.32; Dec. 26, 7.35.
- MELBOURNE: Dec. 19, 7.20; Dec. 26, 7.24.
- NEW ZEALAND: Dec. 19, 7.17; Dec. 26, 7.20.
- SYDNEY: Dec. 19, 7.9; Dec. 26, 7.12.

THE S. D. A. YEAR BOOK

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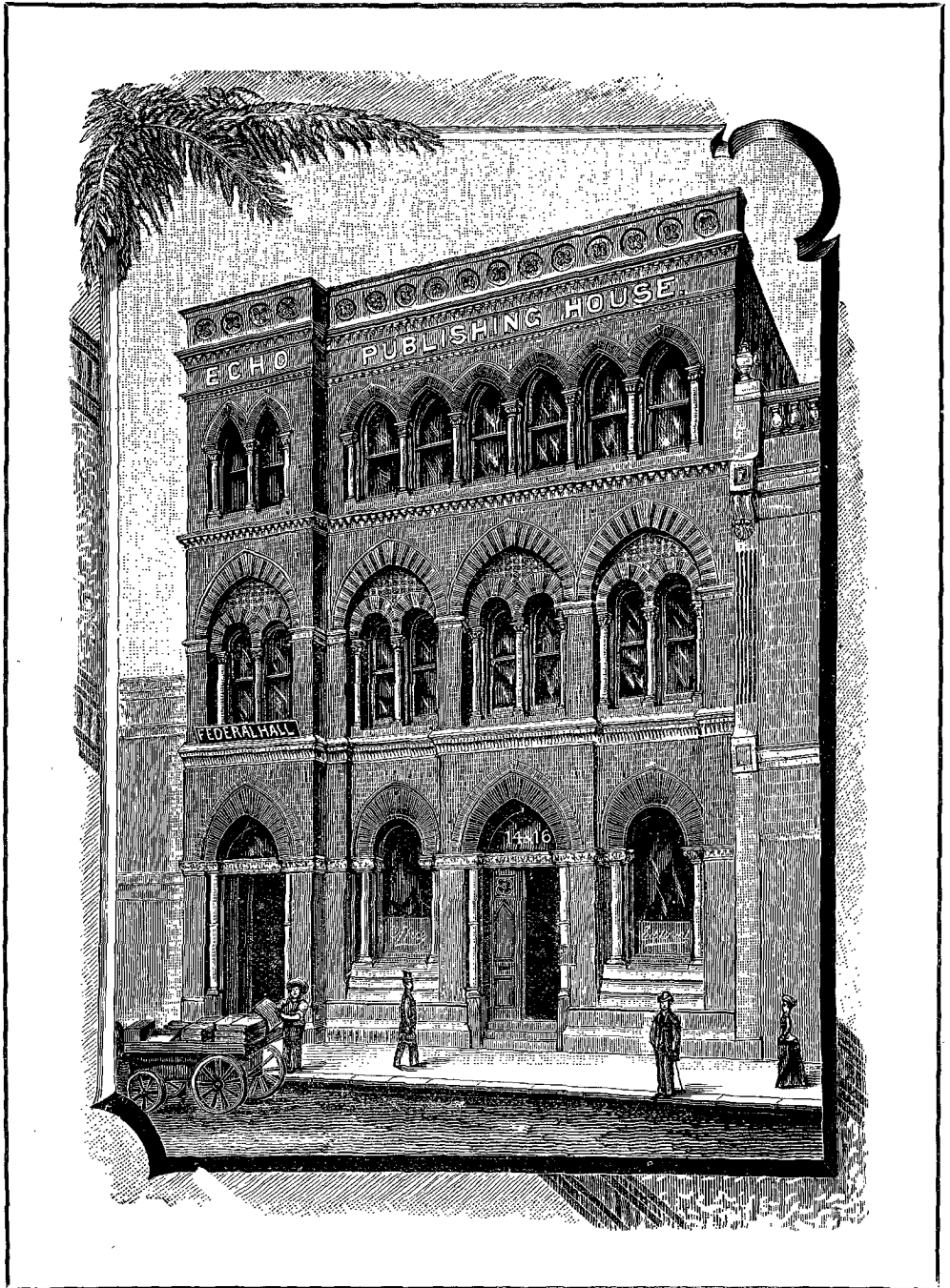
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Bible Echo and Signs of the Times.

Melbourne, Australia, December 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.

LETTERS which arrived by last mail confirmed the supposition that the crowding of the steamer by Sell's circus was one of the main reasons why our friends did not come by the *Monowai*. Matters of business also hindered Bro. White and Mrs. White, which they confidently expect will be cleared up in time to admit of their proceeding by the *Alameda*, which was timed to sail Nov. 10. A letter from Bro. G. B. Starr was dated at Honolulu, so that they had accomplished that much of their journey, and expect to finish it by the *Alameda*. They report very good and profitable meetings at that place, and a very cordial reception by the leading citizens. The *Alameda* is due in Auckland about Dec. 3, and Sydney Dec. 8, when we hope to greet the entire company and welcome them to our shores.

OUR esteemed co-worker the *Signs of the Times*, published at Oakland, California, entered upon a new phase of its history Nov. 1st. The journal is restored to its original size of sixteen pages. It is to be printed on better paper and otherwise improved. The editorial management is to be undertaken by the General Conference. In matter and in price, the paper will be adapted to its mission as representative of the work of present truth for these days. It is expected that the tract societies will use it very extensively to introduce the Truth to the attention of those who, like the Bereans of old, are willing to see "whether these things are so." We certainly wish it increased prosperity in this great undertaking.

WE notice that L. C. Chadwick, the president of the International Tract and Missionary Society, is about to proceed on an extended tour to Mexico, Central and South America, and Africa. He expects to be absent from home nearly two years.

OUR readers will have noticed the addition of illustrations for the last three numbers of the ECHO. It being our desire to please our patrons, we would like to hear from them as to whether it is desirable to continue the illustrations at an advance of 2s. per year on the present price of the paper. Prompt responses requested.

It is recommended that Dr. E. J. Waggoner settle in London to conduct the editorial work of the Pacific Press Publishing Co. in that city. We also understand that H. W. Kellogg, formerly manager of the Review and Herald Office, will connect with the management of the London office.

OUR friends in South Africa will rejoice at the news that Elder A. T. Robinson of Massachusetts has been appointed to that field, and expects to proceed thither very soon.

THE last mail brings us word of the dedication and opening of Union College, at Lincoln, Nebraska, U. S. A. The site was obtained as a generous gift from the city, together with other property of quite large value. Buildings have been erected at a cost of over £25,000, consisting of the college, with dormitories, heating house, etc. The main college building stands in the centre of a twenty-two-acre campus. Its dimensions are 140 x 80 feet, four stories high, surmounted in the centre by a bell and clock tower. This building is flanked on either side by imposing brick structures, one of which is 133 x 72 feet, and the other 100 feet square. These are for the accommodation of the students, the former for Scandinavians and Germans. There is also a fourth building, 100 feet square, in which is the steam power, heating apparatus for all the buildings, laundry, electric-light plant, bakery, ice-house, etc. These buildings are mostly finished, and are built with all modern improvements as regards ventilation, heating, and other matters pertaining to health and comfort. The dedicatory exercises were held Sept. 24. They were largely attended by friends and citizens. The programme of exercises included the following named gentlemen: Professor Aylsworth, of Cotner University, Christian; Chancellor Creighton, Wesleyan University; Chancellor Canfield, State University; Prof. Prescott, Union College; Prof. U. Smith, Battle Creek College; A. R. Henry and W. C. Sisley of the Board of Managers.

The institution has separate and complete departments for English, Danish and Swedish, and German students. The English department opened Sept. 30 with a full faculty, at the head of which Prof. W. W. Prescott stands as President, with J. A. Loughhead as principal. The school opened auspiciously. May success and the blessing of God attend it.

NO GREATER evidence need be asked that a person is at a great distance from Jesus, and living in neglect of secret prayer, neglecting personal piety, than the fact that he talks doubts and unbelief because his surroundings are not favorable. Such persons have not the pure, true, undefiled religion of Christ. They have a spurious article, which the refining process will utterly consume as dross. As soon as God proves them, and tests their faith, they waver, they stand feebly, swaying first one way, then the other. They have not the genuine article that Paul possessed, that could glory in tribulation because "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." They have a religion of circumstance. If all around them are strong in faith and courage and no special influence is brought to bear against them, they then appear to have some faith. But as soon as adversity seems to come and the work drags heavily, and the help of every one is needed, these poor souls, expect everything to come to naught. These hinder instead of helping.—Mrs. E. G. White.

THE printing house in Basel, Switzerland, has sent us a specimen copy of a small book of 280 pp., well bound in cloth, entitled "Brief Autobiography of Mrs. E. G. White, with extracts from her Practical Writings." The volume is in the German language, and is well calculated to accomplish much good. We are not informed of the price, but presume it is not more than three shillings. If any of our readers wish copies of the book, we will procure them from the publishers.

FROM THE PITCAIRN.

AFTER a pleasant passage of four days from Norfolk Island, we reached Auckland on Sabbath, Oct. 10. With the directions that had been sent us, we soon found the house of Bro. Elward Hare. We received a warm welcome from this family, and also from all the other brethren and sisters. When our people learned that the *Pitcairn* had arrived, it was all excitement until she was seen. The next day was appointed by members of the church to visit the ship, when nearly the whole company, including the children, came aboard. The latter were very much interested in "our ship." A very pleasant hour was spent with these dear friends, showing them around the vessel, singing, etc.

We made our home for the first two weeks at Bro. Hare's, where everything was done that could be done to make it pleasant for us. Wishing to have a consultation with Bro. White, and not finding some expected mail, we decided to wait for the next American steamer, on which Bro. White and company were expected to sail. By request we began holding meetings with the church at this place. The Lord came very near to bless the word spoken, and many began to see that there was something to do besides trying to work themselves into the favor of God. A number learned lessons of faith and trust in God, and peace filled their souls. We held some meetings with the youth and children, with good results.

We have found a willingness to learn on the part of these brethren and sisters, and the Lord has worked for them.

Nov. 7 the American mail steamer arrived on which we expected to meet Bro. and Sr. White, but we were very much disappointed in not seeing them. We now expect to return to Norfolk in a day or two, where we shall remain for a time to follow up the work that is being carried on by Bro. and Sr. Reid and our *Pitcairn* friends. At a later date we expect to make some repairs in our vessel, either here or at Whangaroa. The Lord has wonderfully preserved us thus far from dangers by the way. Though we have been out for a year, and have sailed among some of the most dangerous islands and reefs of the Pacific Ocean, we have never touched a reef, nor has even a sail been torn. Many people say that it is simply a marvel how we have been kept from accidents. But better than this, we have been able to distribute a good quantity of publications bearing on present truth, and to tell the people of many of the best islands of the Pacific of the truths of the Saviour's second coming.

Brethren and sisters, continue your prayers for the further prosperity of your missionary ship.

Auckland, N. Z., Nov. 9, 1891. E. H. GATES.

NEW PUBLICATIONS.

THE Echo Publishing Co. have printed editions of the following tracts: Signs of the Times, revised, 16 pp. and cover, price 1d. or 6s. per 100. The Coming of the Lord, 8 pp., 1/2d or 3s. per 100. Startling Facts about Tobacco, 20 pp. with cover, 1/2d. each or 10s. per 100. Orders for above will be filled promptly. Address Echo Publishing Co., North Fitzroy, Melbourne.

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