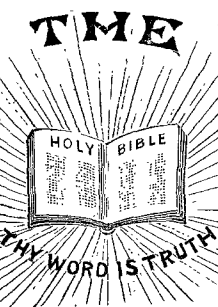


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Current Comments.

THE SNOW HUTS OF THE ESQUIMAUX.

THE following description of the snow huts of the Esquimaux and the way they are made is given in the "Polar and Tropical Worlds:"—

"A circle is marked out for the ground plan. Blocks of snow are cut, with a large knife or saw. These blocks are three feet long, eighteen inches wide, and six inches thick, shaped rounding, so that each block forms part of a circle of the diameter of the igloo. The blocks are slightly tapered off on the inner side, and are laid spirally, one man building from within, while the other brings the blocks from without. The courses grow smaller and smaller as the dome rises, until there is only a narrow open circle, into which a block of snow is dropped by way of keystone, or it may be covered with poles and skins, as in the cut.

"The man within now carefully examines every part, and if there are any openings left, they are stopped up with snow. A hole for a door is then cut; and through this are passed the snow blocks to build the divan, which forms the seats and bed. A tunnel-like passage is sometimes dug and covered over. This is so low and narrow that one must crawl on all fours to pass through it. The outer door of the passage consists of a block of ice or hard snow, fitting closely to the opening and turning upon a sort of pivot. The usual diameter of a family igloo is twelve or sixteen feet, and its height about eight. It will accommodate ten or a dozen persons. When newly built, an igloo is one of the most beautiful structures conceivable. The blocks are more transparent than

the clearest alabaster and whiter than the purest marble; but they soon become defaced by the smoke, and the filth of all kinds which rapidly accumulates."

These huts are habitable only in winter. When spring comes, the dripping of the melting snow makes them intolerable, even before they are sufficiently undermined to tumble around the inmates' heads.

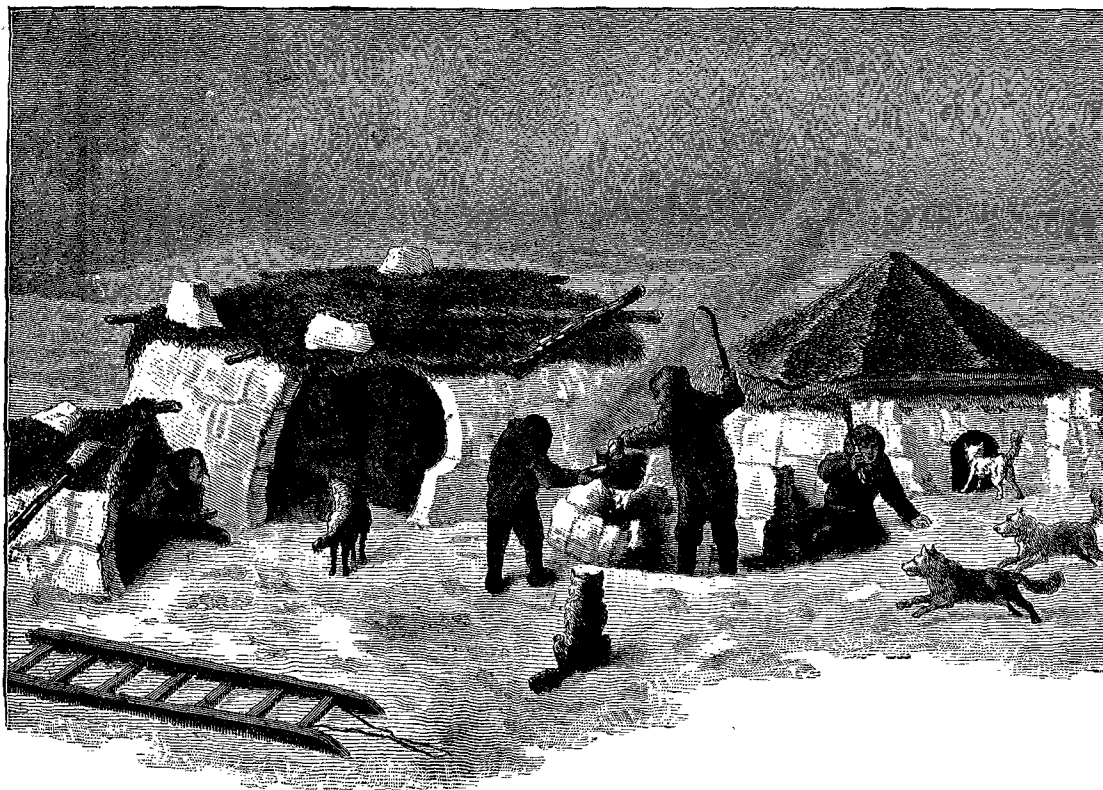
MODERN LIFE IN AMERICA.

AMERICA is often spoken of as a young country—a young woman with great expectations; no wonder the eyes of the world are upon her! But here in the States it seems that the

war every man's hand must be against every other man's, what chance is there for the growth of that unity and harmony of sentiment, that sense of common life and brotherhood, which is expressed in great public monuments? The poetic aspects of labor (especially the labors of the field) have at all times appealed very powerfully to the artistic sense, associated, as they have always been, with the drama of nature. Even utilitarianism and the mechanicalizing of labor have failed entirely to take away its significance. Honor to those modern painters who have been able to read and interpret it afresh! But the epic of modern toil has yet to be painted—with the circles of that lurid *inferno* of the mine, the factory, the forge, and the

furnace of the ocean-liner, whereon rests the doubtful paradise of modern prosperity.
—Walter Crane, U.S.A.

THE JEWS AND THE RUSSIAN PERSECUTIONS.—One of the most important results of the Russian persecutions has been to cause a geographical re-distribution of the Jewish race over the globe, and though it is still uncertain where the larger bulk of them will be located in another century, there can be no doubt that the stream of emigration is tending in a westward direction. It is impossible to say what ultimately may be the influence of any still greater



ESQUIMAUX SNOW HUTS.

most modern side of modern life has been developed, and is still developing to a greater extent than in any of the old countries, so that in many ways America may be said to be really older than the Old World—certainly in the application of machinery and the development of the business faculties, and in the working of unrestricted but unequal competition—that system of commercialism, in short, which encompasses us on every side, which leads to the differentiation and specializing of man's faculties in the individualistic struggle for existence. It is here joined hand to hand with utilitarianism, and the two giants have the world in an iron clutch. Their shield is monopoly; their sword is competition; their voice is the voice of the boomer. What chance has the still, small voice of art to be heard? When in the industrial

accession of Jews to the United States. There are already signs, however, that the new-comers are infusing fresh life and activity into their religious institutions; and though it is impossible that they should escape being affected by the changed character of their environment, their numbers will enable them more readily than their brethren in the past to withstand the disintegrating influences which life in a new country inevitably produces. There are splendid opportunities in the broad and fertile prairies of the North and Northwest of America of establishing an organic community with permanent institutions which would breathe a vital force into the Judaism of the New World. This may be a dream, but dreams have been translated into realities, and this may be nearer its realization than we imagine.—*Jewish World*.

NEARING HOME.

"And He led them forth by the right way, that they might go to a city of habitation."

WE have heard of the City so shining and fair,
In the far-away land of the blest,
Of the mansions of glory preparing for those
Who there, and there only, would rest;
In those bright habitations we too long to dwell,
To that city as pilgrims we roam;
Though the journey be long, we are travelling on,
For each day is a day nearer home.

Through the cold, wintry storm, and the summer's fierce heat,

In conflict, in sorrow, and pain,
Over mountain and valley, and deep-rolling floods,
We must pass ere that city we gain.
Though toilsome the "way" it must surely be "right,"
Since God is our leader and guide,
In the pillar of cloud and of flame, day and night.
He has promised with us to abide.

And when from the hilltops we catch the first gleam
Of the walls and the gates of pure gold,
When faintly the echo seems borne on the air
Of a rapture and joy uncontrolled;
When we feel the light touch of invisible hands,
And hear the soft rustling of wings,
When the thought that His angels are guarding our way
New strength and encouragement brings—

We are nearing the "land" that was very far off,
The home of the ransomed and blest;
Soon the "King in his beauty" our eyes shall behold,
And forever with Him we shall rest.
Then as down through the valley of shadows we go,
Hope sings her sweet song to the end;
And faith follows the voice till in triumph 'tis lost,
And to glory and God we ascend.

—Mrs. Stoecker.

General Articles.

SUFFERINGS OF CHRIST.

MRS. E. G. WHITE.

THE fearful hour in Gethsemane is past. Our divine Saviour has accepted the cup to drain it to the dregs. In behalf of man He has conquered in the hour of temptation. Serenity and peace are now seen in the pale, blood-stained face. The third time He comes to his disciples, and finds them overcome with sleep. Sorrowfully and pityingly He looks upon them, and says, "Sleep on now, and take your rest." Even while these words were upon his lips, He heard the footsteps of the mob that was in search of Him. And He continued, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me."

The countenance of Christ wore an expression of calm dignity. The traces of his recent agony were not visible as He went forth to meet his betrayer. Judas, closely followed by the priests, led the way. Standing in advance of his disciples, Jesus inquires, "Whom seek ye?" They answer, "Jesus of Nazareth." The Saviour replies, "I am He." At these words the mob stagger backward, and the priests, the elders, the hardened soldiers, and even Judas, fall powerless to the ground, giving ample opportunity for Christ to release Himself if He so desires. But He stands as one glorified amid that coarse and hardened band.

The Roman soldiers start to their feet, and, with the priests and Judas, they gather about Christ as though ashamed of their weakness, and fearful that He will yet escape out of their hands. Again the question is asked by the Redeemer, "Whom seek ye?" Again they answer, "Jesus of Nazareth." Jesus replies, "I have told you that I am He. If therefore ye seek Me, let these go their way." In this hour of humiliation, Christ's thoughts are not for Himself, but for his beloved disciples. He wishes to save them from any further trial.

Judas does not forget his part, but comes close to Jesus, and takes his hand as a familiar friend, and bestows the traitor's kiss. Jesus says to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He addressed deluded Judas, "Betrayest thou the Son of man with a kiss?" This appeal should have aroused the conscience of Judas, and touched his stubborn heart; but honor, fidelity, and even human tenderness, seemed to have left him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, to work wickedness, and he had no will to resist. Jesus did not refuse the traitor's kiss. In this He gives us an example of forbearance, love, and pity, that is without a parallel.

Though the murderous throng are surprised and awed by what they have seen and felt, their assurance and hardihood return as they witness the boldness of Judas in touching the person of Him whom so recently they have seen glorified.

When the disciples saw that He permitted Himself to be taken, they were offended, and forsook Him and fled, leaving their Master alone. Christ had foreseen this desertion, and in the upper chamber, before it took place, had told them of what they would do: "Behold, the hour cometh, yea, is now come; that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me."

He was betrayed by a kiss into the hands of his enemies; He was hurried to the judgment hall of an earthly court, by sinful men to be derided and condemned to death. There the glorious Son of God "was wounded for our transgressions, He was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men."

The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and had worn the crown of glory, now crowned with thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan.

Wonder, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A multitude inclose the Saviour of the world. Mockings and jeerings are mingled with coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed by chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan controlled the minds of his servants. He imbued the chief priests and elders with religious frenzy. This they communicated to the mob until a corrupt harmony united all, from the hypocritical priests and elders down to the most debased.

Christ, the precious Son of God, is led forth, and the cross is laid upon his shoulders. His footsteps to Calvary are marked with blood. Thronged by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. "He was oppressed, and He was afflicted, yet He opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth."

He is nailed to the cross, and hangs suspended between the heavens and the earth. His sorrowing disciples have followed Him at a distance, behind the murderous throng. Their hearts are bursting with anguish as their beloved Teacher suffers as a criminal. Close to the cross are the blind, bigoted priests and elders, mocking and

jeering: "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him deliver Him now, if He will have Him; for He said, I am the Son of God."

Not one word did Jesus answer to all this. Even while the nails were being driven through his hands, and the sweat-drops of agony were thick upon his brow, He breathed a prayer of pardoning love for his murderers: "Father, forgive them; for they know not what they do."

O, was there ever suffering and sorrow like that endured by the dying Saviour! But it was not physical suffering, it was the sense of his alienation from God, that made his cup so bitter. It was not physical suffering that so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, that broke his heart. The Father's glory and sustaining presence had left Him; it was this that forced from his lips the anguished cry, "My God, my God, why hast Thou forsaken Me?"

THE GOSPEL IN HEATHEN LANDS.

GREENLAND.

A. G. DANIELLS.

GREENLAND is supposed to have been discovered by Erik Rauthi (Erik the Red), who, for murder, was banished from Iceland, his native country. Accompanied by a few friends, Rauthi set out by boat for land that he had heard of to the westward.

Fortune seems to have attended them; for in a few years Erik returned to his countrymen with glowing reports of the country he had found. He succeeded in persuading twenty-five ship loads of Icelanders to emigrate to his *green land*.

Fifteen years later, his son visited the king of Norway. While there, he embraced the gospel, and returned home with a priest, who baptized all the colonists. That was in the year 1000.

From this time there was frequent communication between the Greenland colonists and the people of Norway and Denmark. In 1406 a bishop was sent to the colonists. Whether he ever reached his intended destination is not known. Neither he nor the people to whom he was sent have ever been heard from since. They all perished, but when and how is a profound mystery.

Hans Egede was a Danish clergyman. His parish was at Vagen, a town on one of the Lofoden Islands, along the west coast of Norway. While engaged in the work of his parish, he read the story of Erik and his colonists. What had become of them? Were their descendants still alive, or had all perished? If alive, what was their condition? Were they still serving the true God, or had they lapsed back into heathenism?

These questions were continually in the mind of Hans Egede, and they were accompanied with the impression that it was his duty to go in search of the long-lost colonists. At times he seemed to hear the call of the people for help with such vividness that it seemed he must go, no matter what the consequences might be. Then so many seemingly insurmountable difficulties would present themselves that he would lose heart and try to dismiss the subject. But it would not be dismissed. It clung to him as

though it had been burned into his heart, and indeed it had.

Finally, after nine years of indescribable mental torture, he resolved that if the Lord would help him, he would go, regardless of consequences. His wife, who had up to this time withstood him, now cheerfully decided to go and assist him so long as God should spare their lives. This noble and heroic decision she never regretted, not even in the darkest hours of sorrow and distress. More than once when the brave heart of her husband almost failed, she remained firm, and strengthened him.

As soon as his purpose became known, Egede was looked upon as a madman. To give up his living and go to a wild, desolate land in search of a few people who had been lost for centuries, was the height of madness. Thus his relatives and friends protested. But in the face of all their entreaties and protests, Egede and his noble companion bade them all a final farewell, and started on their journey.

They first went to Bergen, Norway, to see if a ship could be found that would take them to Greenland. Here Mr. Egede had an interview with the king, who expressed sympathy for the unfortunate colonists, but had little faith in Egede's mission. He neither gave nor promised any assistance. Egede also laid the matter before the clergy, but they considered the scheme wholly impracticable. In fact, they looked upon him as a fanatic, and gave him no encouragement.

Finding that he could get no assistance from either the king or the clergy, he went to the shipping merchants to see if they could be induced to send a vessel to Greenland for the purpose of establishing some kind of trade with that country. Here also his efforts were apparently fruitless. The coast was dangerous, the country inhospitable, and the financial prospects were unpromising.

Thus the poor man met with failure and rebuffs at every turn. Most men would have abandoned the project under such circumstances; but Hans Egede had suffered too much in so long refusing to go, and had counted the cost too well, to be turned from his purpose. He visited the ships that came to Bergen to see if any of them ever touched Greenland; he travelled as a beggar from town to town, and pleaded his cause at the doors of the rich; he unburdened his heart to the poor of his country. Thus he labored and struggled against every kind of difficulty until victory crowned his efforts.

By donations from the "pious people" of the country, this man succeeded in fitting out a ship for Greenland. In the year 1721, four years after he entered Bergen, and thirteen years after he first became impressed that he should go in search of the colonists, Hans Egede with his family and a ship load of colonists sailed for Greenland. They anchored in Ball's River on the west coast, on the third of July.

But he did not find the long-lost colonists. After the most diligent search he was unable to learn a single trace of them. This was a bitter disappointment to Egede. What had he come for? Why that burden so long for a people long since dead? Was the hand of God in it or not?

The country was barren, and the weather severe. The only people dwelling there were the degraded Esquimaux. "Little, tawny-colored men, seldom reaching five feet high, with broad bodies, wide and beardless faces, ridiculously small and unintelligent eyes, thick lips, and noses more or less depressed and broad at the base; the women so singularly like the men that at first sight they were only distinguished by

a top-knot of hair." They dwelt during the summer in miserable huts dug in the earth, approached by narrow passages, where the atmosphere was stifling, and filth, and dirt, and every offensive thing abounded. In the winter they lived in huts made of blocks of snow or ice, as shown in the engraving on the first page of this paper. They seemed to revel in personal uncleanness, their only ablution consisting of moistening the fingers with saliva and rubbing the salt spray from their faces, while the mothers used their tongues, like cats, to clean and polish their children.

The little band of colonists who had accompanied Egede wanted to return at once. What should he do? Egede and his wife sought the Lord for wisdom, with the result that they decided not to return, but to settle amongst the people, learn their language, and devote the remainder of their lives to the elevation of these degraded pagans.

Having decided to remain, they at once selected the site now known as Hope Island, and erected a house of stone and turf; and then their troubles began. The natives were suspicious of their motives, called upon their priests to destroy them, and did all in their power to drive them from the country. Then trouble arose from another quarter. Their provisions were failing, and the colonists became discontented and determined to return home. They begged Egede to accompany them, and branded him as a fanatic for refusing to leave. Through Mrs. Egede's efforts, they were prevailed on to remain a week longer, and another, and another, until a ship arrived from home loaded with supplies for the colonists. Word was also brought that the king was disposed to aid in supporting the mission, and that some merchants proposed to establish trade with Greenland. Thus the prospect looked brighter.

"ALL THINGS ARE YOURS."

R. HARE.

MAN has long been worshipping at the altars of fortune. His energy has been expended in seeking her fickle blessings, and in grasping after the things of earth. So ardent has been his devotion, and so eager his pursuit, that he has failed to discern the decay and rust that gather over every gift, and dim the brightness of every treasure. His eyes have been so dazzled with the robe of mortality that the glimmer of its tinsel has eclipsed the glories of heaven. Bunyan's picture of the man with his eyes on the earth, and raking with his muck-rake in the dust, while the crown of gold rested just above, is something more than fancy. It applies to many more than those who openly disregard the things of God. The enemy has so beclouded the mind of man that present possessions alone appear of value. Privations, hardships, and suffering will be endured to obtain these, while the birthright of eternity is bartered for a mess of sinful pleasure.

God has been planning great things for man. All the treasures of heaven are before Him, and He beckons to humanity with the mighty hand that hung out the worlds, and calls with that voice of infinite love, "All things are yours." In thought we look out from the throne of the Creator. Star-worlds and sun-systems with their blazing glories crowd the unmeasured expanse. Rolling orbs and circling suns ever and forever revolve in changeless cycles round that home of light. What of all those shining orbs that flash in the unfathomed depths beyond, that weary not in their flight, and forever

smile with the splendor of eternal youth? For whom do they exist? And to whom, in the purpose of God, do they belong? The answer comes from the Eternal One—"All things are yours."

In that great centre-land, where Jehovah dwells, and round which the stars in their increasing courses forever revolve, there is the Zion of God. Its walls of jasper, gates of pearl, and streets of gold, flash under the radiance of the sun that knows no setting. There the many mansions wait in readiness for the marriage supper. But for whom are the towers and mansions of light? For whom the harps and the palms of victory? For whom the wedding garment, and the welcome to the marriage feast? Again the Eternal voice answers, "He that overcometh shall inherit all things."

In the purpose of God the dark cloud of sin has been rolled back; the earth blossoms once more, and over its broad fields the perfumed zephyrs blow with the breath of heaven. No longer the desert waste; no longer the thorns and briers, those sad evidences of the curse; all is life and beauty. The river of life, which flows from the throne of God, rolls broader and deeper till the wilderness smiles. The tree of life, with its healing power and ever-ripening fruits, waves its boughs in glad triumph beyond the storm. All these are in the purpose of God. But for whom blossoms the wilderness? for whom flows the river clear as crystal? For whom bears the tree of life its twelve manner of fruits? The answer comes once more, "All things are yours."

God presents his eternal treasures in glory—"that eye hath not seen," the "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you"—that He may win humanity to Himself. An enemy holds possession of the earth, while thousands of its inhabitants lie in the arms of the wicked one, despising the riches of divine grace, and the promise of inheritance with Him who is to sway its sceptre in righteousness forever. Soon He shall take the kingdom, but the unholy shall not dwell there. The rebellious, who would not have this man to reign over them, cannot enter there. The proud, who would not bow to the will of Heaven, can find no place with the saints of God. But for those who stand under the banner of Emmanuel, the promise comes from the ever-living Father, "All things are yours; and ye are Christ's, and Christ is God's."

Enough to know the promise is secure;
The voice of God proclaims,—it must endure.
The waiting tribute of eternal years,
In changeless light of life and love, appears
Before Him to whom angels bend,
The King of glory, yet the sinner's friend.
Heralds proclaim these treasured gifts in store,
"All things are yours" forevermore.

THE AMAZON OF HABIT.

PEOPLE imagine that habit is a tide which has its turning. In themselves, and in their friends, they make this great mistake. Wrongdoing, they say, is a transient thing. Why be over-anxious? Another mood will take us by-and-by, even if habit should get to running strongly. Good people see their children drifting away from religious life. Their sons weary of church-going. They live largely away from home. They are too much at the club. They read skeptical literature. They speak slightly of the faith of their fathers. They get in a powerful drift away from hope and heaven. But loving parents look on without disquietude. They think the tide will turn. They make no response to the anxieties of ministers for their

children. They are not roused to earnest prayer. They are content to wait, believing all the time that this is only a tide. It will turn by-and-by. *Our* children, they think, cannot permanently remain at enmity with God. Blood will tell. Have they not a Godly ancestry! What prayers have gone up for them! The tide will turn. Let us wait.

Meanwhile the current of impenitency outruns all limits and periods. It proves itself to be no tide at all. It is the river Amazon. This tremendous stream gathers its headwaters within a hundred miles of the Pacific Ocean, and facing eastward rushes over an extent of nearly 3,000 miles before it reaches the Atlantic; draining the Andes slope for a stretch of 2000 miles; receiving, in its mad sweep across the continent, tributaries as large as itself; very soon cutting its channel to the depth of sixty feet, it ploughs deeper and deeper, until near the sea it becomes 300 feet deep.

It throws its gathered forces against the ocean tides, and the sea piles itself up in vain to resist. The struggle is soon over, and the resistless current sweeps on. Far out at sea sailors dip up fresh water. The tides are felt four hundred and fifty miles up the river; but the current outruns it and makes its freshening influence felt five hundred miles from shore. There is no tidal law to control the force of such a stream. It is persistent, growing, irresistible. The forces of sinful habit are not feebler than the rushing of the Amazon. The lives of unrepenting men are gathering tributaries from days and years. They rush on in tremendous rapids and plunges. The powers of the world to come, like ocean tides, sweep far up from the shore into the thoughts and passions of men. Heaven makes its influence felt through years of growing impiety. But the current of sinful habit sweeps on unrestrained, and carries character and doom far out upon the bosom of eternity. Life is what life makes itself. Its momentum creates permanence. Its awful sweep makes nothing of jetties and restraining forces. On it goes, more and more like itself, until its bitterness or its sweetness are as certain as eternity is enduring.—*Frederick G. Clark, D.D.*

THE VICTORY OF FAITH.

J. O. COLLINS.

EVERYTHING connected with the plan of salvation is a mystery to human reason. It could not be otherwise, since the mind of God, in which originated that plan, is infinitely deeper than the working of the human mind. But though the things of God are impenetrable to reason, they are revealed to every one who receives the indwelling of the Spirit of God. The gospel, though ever a mystery to the world, itself provides for the unveiling of its hidden resources. Its mystery is its supernatural power, which cannot be known to any who do not fully believe the provisions which it declares. To accept the word which by the gospel is preached unto men is to receive into the heart the living seed of God (1 Peter 1:23-25), which has divine power to develop an abundance of its own fruit when received into good ground (Mark 4:14-20).

This same gospel is called the kingdom of God, from the fact that its power is of God, and that by which his kingdom is governed. It was this kingdom, or power of God, which Christ said He was sent to preach. Luke 4:43. This was the work He did in Galilee immediately after his baptism. Mark 1:14. When his twelve disciples had been selected, "He sent them to preach the kingdom of God, and to heal the

sick." Luke 9:2. They obeyed, and wherever they proclaimed the message given them, power attended it, even to the healing of diseases. Verse 6. But is the healing of physical diseases all that was designed to be accomplished by this gospel of the kingdom?—Certainly not; for the kingdom of God is also "righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

But the possession of these blessings does not consist in mere words to that effect. The kingdom of God is power as well. 1 Cor. 4:20. Whatever, therefore, possesses the kingdom of God, has the power of the Holy Spirit, which is the power of that kingdom. It was this which moved upon the face of chaos in the beginning, revealing the creative power of God. Gen. 1:2. It was by the same power that the Scriptures of truth were given. 2 Peter 1:21. By this also Christ was raised from the dead. Rom. 8:11. It was the breathing of the Holy Spirit upon the disciples which gave them power to do the work of God. John 20:22.

It is the same power, in greater or less degree, which is given to every believer in Christ. Human reason says this cannot be, but Christ says, "According to your faith be it unto you." Matt. 9:29. Again He says, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done." John 15:7. Here is the condition of having all things. "If ye abide in Me, and my words abide in you,"—that is, let self drop out, and let the words of Christ live in the heart—then may the power of his kingdom be enjoyed. But this condition is met only when one is so completely wrapped in Christ that every word of his is received as manna to the soul; when the things which the word brings before the mind are seen, and believed to be as much realities as the things seen with the natural eyes. This is the lesson Christ enforced on the occasion of his cursing the barren fig tree. The disciples, who heard the curse pronounced, expressed great astonishment at the withering away of the tree so suddenly. Christ replied, saying, "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Mark 11:23.

It was in view of the power of God to do whatsoever He will, that Christ made this practical application of the lesson He was teaching: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Here is where the mystery of faith begins. Doubt comes into the prayer and says, "Perhaps I shall receive what I ask for; it all depends on how God feels towards me," and in this one doubt lies the secret of our failure to receive the power of God. How true the statement of the poet is, that—

"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."

Not so, however, with faith. That says it has not a single doubt about receiving the things for which it asks, even though it cannot see how they are coming. It even believes when it asks that it *does* receive, and thanks God for the reception of his gift in the same breath with which the request is made. But one may ask, Does faith bid me believe I have a thing for which I ask, when my reason tells me that I do not have it? How can I in sincerity do such a thing? Here is just where the difficulty with many rests. Even though they read the promises of God, and that they are yea

and amen (irrevocably sure) in Christ Jesus, unto the glory of God, they will not believe that God fulfils them unless they can see the fulfilment with their own eyes, or confirm it by their reason. All such forget that this would be to walk by sight instead of by faith. No credit is due those who believe only what their eyes behold. In reproving Thomas for his unbelief, Christ said, "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20:29. Faith believes what God sees, even though we may not be able to see it. We believe his promises because He has spoken them, and we know He is able to fulfil every word of them to us. When the conditions accompanying them have been performed by us, faith says that God is true, and therefore his part is well assured, even though our senses do not witness it.

Just how one may be able to confidently say he has a thing for which he asks, while not able to materially demonstrate it, is seen by an illustration. Suppose one owes a debt by which he is about to lose his home. He applies to many for relief, but finds no one who can let him have the means with which to cancel the debt. At last, however, in talking over the situation with an old friend, he is asked how long a time he has in which to redeem his home. He replies, Ten days. His friend says that he can call in the amount needed by that time, and will be glad to let him have it. When that man returns home, he will likely tell his wife and children that he has secured the money with which to redeem the home. "Oh, how thankful I am!" perhaps the wife replies. "Let me see the money." "But," the man is obliged to say, "I do not have it with me to show you; but a tried friend of mine has it, and has positively promised to let me have it. You need not fear; I have the money all right." How could he say he had the money, under the circumstances?—His faith gave him the assurance, and his mind was just as much at rest over the matter as though he had the money in his hand. His trust in the promise of one who was true and abundantly able, made that promise the same to him as its real fulfilment.

This is just what faith does for every child of God. It is this simple trust in the faithful promise of God that gives victory over the power of Satan. "Whatsoever is born of God," says the apostle, "overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4. By this one may have the victory before seeing it. His faith proclaims the victory already gained, while he moves forward just as though he had seen it, and God adds his power to make it just what faith says it is. This is the victory of faith.

QUESTIONABLE AMUSEMENTS.

JOS. COLLINS.

THAT we are living in the last days, there can be no doubt, and the words of Paul in 2 Tim. 3:1, that "in the last days perilous times shall come," are being very strikingly fulfilled all around us.

The steps that have been taken in late years toward raising money for church purposes are inconsistent with Bible teaching; and we think if the members of the various Christian churches were Bible Christians, there would be no need of cake and apron fairs for their support. If members all were to give "according as the Lord hath prospered them," there would be no need of church raffles or pious side-shows of some sort to draw money out of Godly and ungodly pockets.

Churches which practice such abominations exert more of a demoralizing influence in a community than an infidel club would do. They misrepresent the religion of Christ, and mislead unbelievers as to the true way of life. They are blind leaders of the blind.

I firmly believe in the old Protestant faith that the Babylon of the Apocalypse is the Romish Church; and that it may be questioned whether the selling of indulgences and other mercenary practices were more misleading, more a perversion of the gospel, than Protestant church fairs, where petty gambling is carried on under the pretense of supporting the religion of Christ.

Many of the churches have left the spirit and power of the truth, and brought their traffic and merchandise into the house of God, "supposing that gain is Godliness." They are wise who flee from these things; and it is gratifying to know that many of those who are connected with churches that do such things heed the apostle's words, "From such turn away." 2 Tim. 3:5.

Timely Topics.

THE ROD OF JUSTICE.

AGAIN the rod of justice has been applied to some of Melbourne's financial sinners. The Land Credit Bank was managed by G. N. Taylor, who managed it into hopeless ruin in a short time, and then managed to keep it running under false pretenses for some time after the bottom had clean gone out of the institution. A few months ago he was brought to trial for his misdeeds, and received a light sentence of imprisonment for two years. This did not satisfy some people, who thought he deserved more. And by looking about it was easy to discover other irregularities. Some were brought up which involved another man, C. E. Clarke, sharebroker. These men lately had their joint trial on a charge of conspiracy, and were convicted; Taylor being punished by a fine of £5000 and eight more years' imprisonment, and Clarke by a fine of £500 with four years at hard labor.

There is a feeling of inexpressible sadness that fills the heart of him who stops to contemplate these circumstances, which are only samples of many. No right-minded man can say the punishment was not merited; and yet it is hardly to be supposed that in the days of their apparent prosperity, these men thought they were laying such a deadly trap for their own feet. We may suppose that they did not deliberately plan to commit crime, or to ruin their trusting clients. They trusted in uncertain riches. They worshipped Fortune, and thought their deity could deliver them. They forsook the paths of honest dealing, intending to reach an honorable conclusion, and to spend the remnant of their days in comfort and respectability. By the fickle goddess they were lured to the border of destruction; they came too near the brink, and took the terrible plunge. They have lost all. Honor is gone, home is sacrificed, friendship is blighted, name is cursed, the future—O, it is dreadful to think of the bitter fruit of sin! Who can measure its regrets and woe? There is a solemn force in the words of the Judge, spoken in pronouncing sentence: "Retribution, though long delayed, will surely come at last." We have no idea that these men were sinners above others of their class who are now living at liberty and in respectability; but though their sins may not be known to men, they will yet be blazoned before an assembled universe, when God shall bring to light the hidden things of darkness.

A VICTORY FOR RETROGRESSION.

DR. KING, the Bishop of Lincoln, was placed on trial before the dignitaries of the English church for his unprotestant course in introducing into his services features of worship that were distinctly Romish. He was virtually acquitted; at least the most objectionable portions of his ceremonies were allowed, and the case was appealed to the House of Lords. The Judiciary Committee of that body have now decided the matter by sustaining the rulings of the primary trial.

This decision is hailed by many as a step very favorable to the progress of the spirit of conciliation and unity which forms the great hobby with very many Protestant minds. Others will doubtless regard it with sadness, as being a surrender of some of those positions which stalwart Christian heroism won through suffering a few generations ago. There can be no doubt that Romanism is regaining the prestige lost by the Reformation. This is being done in the most quiet and easy manner, without apparently the slightest effort on the part of that church. Protestantism appears to regret the steps taken by Huss, Jerome, Luther, and their coadjutors and successors. It now seems to many Protestant leaders, that, after all, it is a pity that there should be a division, and it would be better for Catholics, Protestants, and all to be united. There is a reaching out of hands over the chasm that has for two centuries yawned between the children of the Reformation, and "Babylon the Great," that blasphemous persecuting power of superstition and darkness. But let it be noticed that the reaching out is all from one side. Rome is not endeavoring to rise and shake off the works of darkness. She cherishes as fondly as ever her idols, her tyranny, her traditions, and every one of her errors. She simply waits. Her arms are ready to receive repentant Protestants, who will apologize for their temerity, and renounce the work God has done for the world in leading Christendom out of the Egyptian bondage of the Dark Ages. But Rome never apologizes, she never advances. She boldly intrudes her silly trickery upon the world as of old; and yet, strange to say, there are hundreds of Protestant leaders who seem to stand more in awe of the vain togger and empty show of this aged "Mystery of Iniquity" than they do of God, who has led his people forth from the deadly shadows of her despotism.

It is a time for every true Protestant to stand true to the truth so dearly bought for him. Heed should be taken of this slipshod, compromising spirit that leads the work of God back into Egypt instead of leading Egypt into Canaan. Catholicism, as a system, is joined to its idols; let it alone.

RUSSIA ADVANCING.

INCH by inch, so to speak, the Russian Empire advances in the policy outlined for his successors in the will of Peter the Great. One article in that document exhorted future managers of Russia's affairs "To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England. Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the

moment of the conquest of Constantinople (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

The history of the past one hundred and sixty years tells an unbroken story of the fidelity of those to whom these counsels were given in carrying out the behests of Russia's greatest ruler. The outposts of the advance toward India have for months been struggling in Afghanistan, and every step gained has sent an unpleasant thrill through the British world. Every such step brings the rapacious Russian nearer the goal of his ambition, and dangerously nearer one of England's most valuable treasures.

Late dispatches state that Russian troops have advanced in strong force on to the Pamir plateau, which borders on northern India. They have, it is reported, taken possession of the passes in the Hindoo Koosh Mountains, which form the boundary line between Turkistan and Afghanistan, and India in the Punjab district. The late action of the Ameer of Afghanistan in changing his friendly attitude toward Lord Lansdowne to one of extreme contempt shows the influence of the Muscovite. It would not be safe to risk a prediction as to what will be done; but it looks as if England will soon have to compromise her rights with the intruder, or fight to maintain them for herself.

HANDS OFF, UZZAH!

UZZAH of old died for his presumption, because as he walked beside the sacred ark and saw it tottering upon the cart, he put forth his hand to steady it. The ark was God's, and He is able to care for his own. The sacrifice of the life of one man was none too costly to teach men the important lesson that God's work does not depend upon human support, nor is it liable to injury from any human circumstance. But the lesson thus severely taught has been lost upon a good many more modern Uzzahs, who have not been so summarily dealt with, however, as their celebrated original.

Let us suppose that the Bible is the ark. (The analogy is no strain upon the imagination.) The Philistines have taken it in hand for criticism—higher criticism, and some that is not so high. Now there are modern members of the Uzzah family who without being asked to do so feel that they must accompany the treasured volume to see that no harm comes to it. When the cart shakes, they put out both hands, and raise a shout as if God's Word were in great danger; and as if, had they not been there, it would have rolled into the ditch.

There is not the least fear. For, in the first place, God being the author of the Bible, it being a revelation of his own will, He will not suffer one word to fall to the ground. "So shall my word be that goeth forth out of my mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So says the author of the Bible. In the second place, Satan has always had men at work trying to capture the Bible and suppress its testimony. He has employed the sharpest wit, the shrewdest intellect, the most cruel sarcasm, and the vilest abuse. But the Bible never shone so bright as it does to-day. Its admirers have nothing to fear; those who have reposed their entire trust for this world and for eternity in its promises need not tremble. The glory of man fades as the grass; "but the Word of our God shall stand forever." Agitation and criticism ever reveal the weakness of human might, but cause the everlasting Word to strike its roots deeper into the hearts and consciences of men.

The Home Circle.

A PLEA FOR THE ORPHANS.

ALICE M. DUTTON.

SEEKING the friendless children
Out in the rain and cold,
Under the death-damp archway,
Shivering in garments old.

Roaming about the cities,
With feet all blue and bare,
Hungry, and tired, and fainting,
To sink on some cold, wet stair.

Never a father's blessing,
Never a mother's love,
No one to point them to Jesus,
Or tell of his home above.

Lend us a hand to help them;
Parents, with darlings bright,
Pity the orphan children,
Lonely and sad to-night.

Brothers and sisters, help us,
Prove your discipleship true;
Share with the poor and needy,
The blessings God giveth to you.

Oh! for the sake of Jesus,
Who gave up his life for thee,
Think of the homeless orphans,
Heed now their earnest plea.

Then, when the Master cometh,
May it be said of thee,
So much as ye gave to the least ones,
Ye did it unto Me.

Auckland, July, 1892.

MRS. PRYAM'S CURIOSITY.

MRS. PRYAM was a slave to her curiosity. She was always wanting to know things it did not concern her to know. She spent much time in useless wonderings about this and about that. She wondered what her neighbors had in the bundles she saw them carrying home. She wondered what they had for dinner, and how much their clothes cost.

Mrs. Pryam was also a woman of ideas. She had an idea that Mr. and Mrs. Jones didn't live happily together. She didn't know, but she "rather thought" that the Greens were behind with their rent, and that the Blacks lived beyond their means. The arrival

of a stranger in the neighborhood gave Mrs. Pryam rich food for wonderment. If nothing definite could be learned, she was apt to fancy that he was a fugitive from justice.

It follows from all this that Mrs. Pryam was not a popular woman, and that her neighbors did not take her into their fullest confidence.

A large and handsome house across the street from Mrs. Pryam's having become vacant, Mrs. Pryam began wondering who its next occupants would be, and when, after a few weeks, the house was rented by a strange family, Mrs. Pryam gave herself up to wondering about her new neighbors.

It was not many days before she knew that the name of the family was Marcy, and that its members were Mr. and Mrs. Marcy, an elderly couple, and their four sons and daughters, all of whom were grown to manhood and womanhood.

When she called, which she did before the family had been two weeks in the house, Mrs. Pryam found the Marcys to be agreeable peo-

ple, and a pleasant addition to the society of the neighborhood. Other people formed the same opinion of the Marcys, and it was not long before they became decidedly popular. They were a kindly, cordial, and intelligent family, as even suspicious Mrs. Pryam admitted, and it was some time before she found anything to criticise in their daily life.

"I wonder," she said, one day to a neighbor, "why the Marcys always keep the shutters of that pleasant little second-story room in the west wing of the house closed."

"I never noticed that the shutters were not kept open," was the reply.

"Haven't you?" said Mrs. Pryam, in a tone of surprise. "Why, I noticed it the first day

"Well, what if you have, dear?" he said, laughingly. "Do you suppose the Marcys are another tribe of Benders, and that they entice strangers into that room and murder them?"

"You know I don't," replied Mrs. Pryam reproachfully. "I simply wonder why they don't make any use of such a desirable room as that, when I've heard Mrs. Marcy say that they were really crowded for room, large as the house is."

When the Marcys had lived about six months in their new home, they gave a large party, to which all their neighbors were invited. The invitation gave Mrs. Pryam great satisfaction. "I've often wondered," said she, "if they had the upstairs rooms as handsomely furnished as those downstairs, and now I shall find out."

The Pryams were late in arriving at the party, and, as the parlors were already filled with guests, Mrs. Pryam found that she could "look around a little" upstairs before going down after she had taken off her wraps; and while doing so, she began to "wonder and wonder" what there could be in the room with the closed shutters.

She had taken a step or two toward the room, when Mr. Pryam stepped from the gentlemen's dressing-room and interfered with her plans. But she did not abandon her purpose. She purposely left her handkerchief in the ladies' dressing-room, and when she could do so without attracting attention, she slipped out of the parlor, and went upstairs.

All the upper rooms and halls were deserted. The door of the room with the closed shutters was shut, while all the other doors on that floor were open wide, a fact that increased Mrs. Pryam's curiosity.

"There can't be any harm in just peeping into the room," she argued, "and I would really like to know what there is in it."

She turned the knob, the door was not locked, and as it partly opened Mrs. Pryam heard some one coming hurriedly up the stairs. There was no time to escape from the narrow passage in which she found herself, and, fearing detection, she stepped quickly into the room, and closed the door softly behind her. A moment later, to her unspeakable dismay, she heard the door of the room locked by some one on the outside.

What was she to do? How could she escape? She stood still in the darkness, asking herself these questions. She dared not cry out, and bring shame and disgrace on herself by confessing to what lengths her curiosity had led her. She began groping her way around the room with outstretched hands until she touched a mantel, and the next moment her hand rested on a box of matches.

She struck a match and held it between her thumb and finger; and as the little flame for one brief instant lighted up the room, Mrs.



they moved in, and I couldn't help thinking it a little strange. When the Percys lived there, Mrs. Percy used that room for a little sitting-room of her own, and I've heard her say that she thought it was the pleasantest room in the house. I should think the Marcys would need it, large as their family is. It looks so odd to see the shutters of that room always closed and the others always open—even to the attic shutters. They've never been open since the Marcys took the house. Isn't it strange?"

Mrs. Pryam had found so many natural things "strange" that she could not arouse her neighbor's interest in the very remarkable circumstance that a certain window was not used as she thought it ought to be.

But as the weeks passed, there was opportunity for Mrs. Pryam's wonder to grow; for the blinds of that window were still always closed.

"I've seen little streaks of light streaming through at night sometimes," Mrs. Pryam said, one day, to her husband.

Pryam gave utterance to an ear-piercing scream, "Help! Help! Let me out! Murder!"

Some one was about to sing in the parlor below, and there was the usual hush of expectation, which was broken by Mrs. Pryam's screams.

Mr. Marcy ran quickly upstairs, followed by many of his guests. He unlocked the door, on which Mrs. Pryam was beating with her clenched fists. She staggered from the room with a pallid face, and fell into her husband's arms, crying out, "O James, take me away from this horrible house! There's been murder done in that room!"

Mr. Marcy and his guests stared in amazement for a moment; then the host, with a half-suppressed smile, stepped into the room, lighted the gas, and touching an articulated skeleton hanging from a hook in the wall near the mantel, he said,

"Perhaps this is what frightened you, Mrs. Pryam."

On shelves around the room were jars filled with liquids of various sorts, and with specimens of snakes, toads, lizards, and other animals preserved in alcohol, while on tables and stands were the instruments one often sees in chemical laboratories. A strong odor of chemicals pervaded the room. Half a dozen skulls were on the mantel, and great owls and eagles, dead years before, looked down from the top of cases filled with queer-looking instruments.

Turning to his surprised guests, Mr. Marcy said, "Some of you may know that for many years I was a practising physician, and I have always been greatly interested in natural history and in scientific pursuits of various kinds. I have for a number of weeks been making some interesting chemical experiments in my little laboratory, which has been kept dark all the time for that purpose, or I might have had it open before for the amusement of my friends who care to see the specimens I have here.

"It occurred to me a few moments ago that I had neglected to lock the door of this room, and I thought I ought to do so to save some of the ladies from opening the door by mistake, and receiving just such a shock as Mrs. Pryam has had, so I ran upstairs and locked the door, not knowing that I had been too late in taking this precaution, and I must beg Mrs. Pryam's pardon for my carelessness in leaving the door unlocked."

Although Mr. Marcy made this explanation in a bland and smiling manner, there was a quiet sarcasm in his words which he could not conceal, and which was not lost upon his hearers. Mrs. Pryam made matters worse for herself by saying, half hysterically,

"I—I—just wanted to see what was in the room. That was all. I've so often wondered—"

Her deeply chagrined husband led her from the hall, and in a few moments they were on their homeward way.

The lesson proved to be a wholesome one for Mrs. Pryam, and when, a few months later, she and her husband moved to another town, she left much of her curiosity behind her, and wisely concluded to give her attention wholly to her own affairs.—*Youth's Companion*.

CHILDREN have a perception of the real heart and purposes of their parents. There is no veil which they will not soon penetrate. It is easy to speak and pray, but they know whether this is a matter of profession or heart. Often when sons and daughters turn away from Christ and his church, parents need only to think of their own lack of sincerity and consistency as the cause.

Useful and Curious.

COAL GAS.

It is just a hundred years since William Murdoch discovered that coal gas might be used as an illuminant. In his Cornish home he heated coal in an iron kettle, and applied a light to the end of an iron tube coming from the kettle. How many people to-day have ever heard the name of this William Murdoch? Watts, with his kettle, discovered the use of steam, which has effected the greatest peaceful revolution the world has ever seen. Murdoch, with his kettle, also made a wonderful discovery, the value of which it is impossible to over-estimate. Electricity, as an illuminant, is now fast replacing its elder brother, but it is quite young. For sixty years and more gas has been a familiar friend, and its civilizing influence has been enormous. Feeble as its flame is compared with the brilliant arc light, those few among us who remember the old wooden posts with their sickly oil lamps that did duty in our streets, and served only to make darkness visible, can testify to the gratitude we ought to feel to the Cornishman.

FACTS ABOUT FUNGI.

THE important part which fungi are intended to play in the economy of nature, chiefly as scavengers, is indicated by the plentiful provision made for their reproduction. So widely distributed are the germs of these plants, that every breath of air you take probably contains several kinds. They are everywhere in the atmosphere, ready to develop themselves whenever the peculiar conditions adapted to each species are offered. This accounts for the prevalence of those troublesome forms of vegetation which are called "mould," "mildew," etc. Fruit preserves are very apt to afford a propagating ground for mould, and likewise any pair of shoes which you may leave unworn for any length of time. There is a cheese, much prized by epicures, which derives its flavor from the quantity of fungus vegetation it contains. It is prepared simply by breaking up the curd and exposing it for a day or two, in small lumps laid upon a cloth, to the sun and air. There it receives the spores of the fungi, which vegetate in it and spread its growth through the mass while it is yet soft. A single fungus plant has been known to attain a weight of 34 lbs. in six weeks. The power of expansion which fungi possess is wonderful. Great toadstools will sometimes lift heavy paving stones out of their beds, and, adds the writer, it was once necessary to repave the whole of a certain town in England in consequence of such a disturbance.—*Globe*.

CHINA'S EMPEROR.

THE Emperor of China, who has been in some degree the object of recent riotous demonstrations in that country, is the representative upon the throne of the Tartar conquerors of China. The conquest of the country was made more than two hundred and fifty years ago, and the Tartar conquerors have in that period become thoroughly assimilated with the Chinese; but the emperors are still really, as well as nominally, of the Tartar blood. Their wives are chosen from among the daughters of the Manchoo Tartar nobility, and the strain of blood is thus kept measurably pure.

The present Emperor of China is named Kuang-Sü. He is twenty years old, having

been born August 15, 1871. His person is treated with the utmost respect. No self-respecting Chinaman ever speaks flippantly of the person of the sovereign. Outwardly at least he is regarded as the vicegerent of heaven, and the earthly interpreter of divine decrees.

In official documents he is sometimes styled merely the "most august Emperor," but his formal and official title is the "Son of Heaven." The common people, even though there are signs that they are beginning to turn against the Tartar rule, often are found to regard the Emperor as an incarnation of divinity.

For this reason he is called "the Lord of the ten thousand years," and is saluted by those who appear before him, with the words, "O Emperor, live forever!"

The Chinese Emperor is the source of all authority and honor in the empire, the head of religion, the nominal author of the laws, and the dispenser of all pardons.

All the empire is his property; and yet he must not venture to govern as a cruel despot. He is himself subject to what may be called the immemorial constitution of the empire. He is powerless to destroy the ancient customs and institutions of the realm. Some of these customs have almost a republican character. The Emperor is himself a subject of these ancient regulations. The crown is inherited in the male line, but the Emperor may choose his successor from among his children or his near relatives. Sometimes it is not known during the life of the Emperor, or until his last moments, who his successor will be. Naturally all his male relatives are rendered, by this uncertainty, very anxious to serve him.

The life of the Emperor of China is supposed to be arranged upon this routine: He rises, winter and summer, at three o'clock in the morning. He takes a very light collation, or lunch, and goes to pray in one of the imperial temples. Afterward he reads the reports of his high functionaries.

At seven he breakfasts, and then receives, in a sort of levee, his ministers and the mandarins who may be called the heads of the departments of the Government.

At eleven o'clock he visits the women's apartment, or takes a walk in the gardens. He dines at three o'clock in the afternoon, and then retires to his cabinet, or private room, where he often writes steadily until bedtime, which is always the hour of the setting of the sun.

The Empress is, after the Emperor, the most important person of the court. She is called the "mother of the State." In recent times a custom has grown up under which there are often two Empresses of equal rank, each one occupying a wing of the palace. They are called, according to the portion of the palace which they occupy, the Western Empress and the Eastern Empress respectively.

The life of the Emperor of China is one of the most monotonous which it is possible for a man to live. He is practically a prisoner in his palace, and is denied the wholesome recreations and pleasures which are open to the poorest. The few journeys which he takes are for the sake of visiting the tombs of his ancestors, where he is supposed to spend hours in solemn meditation. Sometimes, indeed, the Emperor of China has gone hunting; but on these occasions his enormous suite must go with him, and all the formalities and reserve of the court must be adhered to. Hunting, under such circumstances, is likely to be so much a vexation and a weariness that it is not surprising that few Chinese emperors ever seek relaxation in the chase.—*Selected*.

The Bible Echo.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, August 15, 1892.

THE SON OF GOD, THE SAVIOUR OF MEN.

INFIDELITY mocks at the incarnation of CHRIST, the SON of GOD, in the person of JESUS of Nazareth. It cannot believe, it can only ridicule. Having no eyes to see nor ears to hear the things of GOD, it is not surprising that blind unbelief should reject and scoff at this the most stupendous truth of revelation. But it is not only unbelief that fails to grasp this truth, the whole world stands in awe of the infinite mystery therein contained, of whose depths the most perfect faith only grasps those features essential to our necessities. Not only so, the Word of revelation itself falters before this sublime subject, so utterly incomprehensible to finite minds. No doubt the great difficulty with inspiration is in the human mind; our slowness of heart and feebleness of faith is the greatest impediment to the divine purposes in regard to us. Our SAVIOUR while here upon earth longed with earnest desire to unfold to his disciples the treasures of heavenly truth; but their hearts were gross, their ears heavy, their eyes were blinded, and it was with difficulty that they could comprehend even the elements of saving truth. They were confused and confounded with what they saw and heard with their natural senses, and failed to comprehend spiritual things, until the Spirit of GOD came to their assistance in mighty power.

Then they in turn experienced the same obstacles in trying to teach others. They must feed with milk those who long before ought to have taken meat. As Paul approached the subject of the incarnation, he could only write: "Without controversy *great is the mystery* of Godliness; GOD was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." At all times the learned apostle approaches the precincts of this sacred truth with deepest reverence. It was to him the "mystery which hath been hid from ages and from generations." Col. 1:26, 27.

Ignorance, unbelief, or carnal pride tread under foot the SON of GOD revealed as the SON of man, or walk presumptuously, heedlessly, past the glorious beauty of this manifestation of divine mercy; but intelligent, humble faith ever regards it with holy fear and with an inexpressible reverence.

When the Babe of Bethlehem was born, there was a vacant place in heaven. At the FATHER's right hand, seated upon the throne of the universe, "from the days of eternity" sat GOD's only begotten SON. He was the SON of his love, his companion in counsel, his equal in power, filling heaven and untold worlds with his glory, adored by legions of heavenly beings. The place filled

by this infinite ONE was vacant, when the angels sang the song of peace on earth, goodwill to men. Where is this mighty PRINCE of heaven? Look for Him in the manger at Bethlehem, for there was no room for Him at the inn!

We may believe there was in all heaven at this hour the silence of inexpressible wonder. Peter well says this plan of salvation is something which "the angels desire to look into." As they followed with watchful anxiety the daily career of their LORD and KING, with what sorrow and solicitude must they have seen his humiliation and sufferings. How gladly they came on errands of ministration. How tenderly they bore to his ears the message of the FATHER's love and of their own loyalty. At last the cup was full, and on Calvary's cross their Captain and Maker hangs in agony; a little later, He lies low in death.

But on the third day, a new song arises of glory to GOD. He is risen! Then heaven rejoices. Soon the vacant place is filled, and a bright gem is added to the crown of glory which encircles the Saviour's brow. A world has been redeemed. The great enemy of peace and righteousness has been met and conquered upon his own ground. The way of salvation for man stands wide open, and there is a fountain where he may wash and be clean.

The simple fact which human faith is required to grasp is that JESUS is a sufficient Saviour. We are not required to measure his love, nor to comprehend the depth of his compassion. We cannot know the cost at which our redemption was purchased, nor understand how divinity was veiled in humanity; these things will be the study of immortal minds through an eternity to come. But we may know that GOD loves us, because He sent his SON to die for us. We may know that CHRIST is able to save us, because He is the SON of GOD. We may know that He sympathizes with us, because He has experienced all our circumstances of trial and weakness. We may believe his words because of his love and power and sympathy. And having learned these things, we may catch glimpses of the infinite truth which identifies the SON of GOD as the Redeemer of men.

THE WORK BEFORE US.

S. N. H.

THE messages of Rev. 14:6-12 comprise the everlasting gospel that is to ripen off the harvest of the earth. Those messages will touch wherever there is any harvest to be gathered from this world. The field is the world, and the harvest is the end of the world; and if these messages are to ripen the harvest, they must result in the perfecting of a people to stand during the troublous times that are before us. It will be a developing process for two classes of people. While on the one hand the saints will be perfected, on the other those who oppose the truth will also reach perfection in their line by going to the extreme of apostasy. To the righteous it is a savor of life unto life; but unto the other class it is a savor of death unto death. The Word of GOD, so simple, so close, so searching in its nature, will not

admit of any double mindedness on the part of its adherents, any communion with the world, or any alliance with sin.

When Elijah met Ahab, he was asked, "Art thou he that troubleth Israel?" "No," said Elijah, "it is you and your father's house, in that ye have forsaken the commandments of the LORD, and followed Baalim." There is no uncertain sound borne by those who receive into their hearts the LORD JESUS CHRIST, and proclaim to the world the everlasting gospel in its perfection. This work is to take the foremost place in one of the greatest controversies, one of the widest scenes of agitation, that this world has ever seen. The long issue between light and darkness, and the great controversy of six thousand years between truth and error, is to reach its climax in this closing work. It will not be merely an agitation; but it will bring every man to a final decision whether he will follow the LORD JEHOVAH, or turn against Him, and follow the man of sin. It is not a work for one nation, but it is to reach all the nations of the earth.

Every nation, city, village, and neighborhood will be brought to the test, and the truth so brought to bear on men that their principles will be tried. As a people, we should work as we have never worked before. It is the providence of GOD that is drawing his people into the very vortex of the great whirlpool of events, with which this world's history is to close. The half-hearted and indifferent will never endure the ordeal. It will require the faithfulness of prophets, the life and soul of the apostles, and the consecrated spirit of the martyrs. Nothing less than this will ever carry us through.

In Matt. 24:14 the SAVIOUR says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This gospel in all its fulness will be brought out in the closing work. Concerning the extent of the work, John in Rev. 18:1 says that the earth was lighted with the glory of the angel. We ought every one of us to conclude that we are enlisted as soldiers and laborers in the work, and the limit of our field is the world itself. If we look around us for openings, there is no portion of the world but there are open doors for the truth of GOD to find its way to earth's remotest bounds. If we look to the political world, all Europe is trembling to-day on the verge of war. Everything indicates a speedy dissolution, and one general war that will involve the nations of the earth, when the slain of the LORD will be from one end of the earth even to the other end of the earth, and they shall not be lamented, neither gathered nor buried.

If we are inclined to ask how the work of GOD can be accomplished, that is not a question that should trouble us in the least. We have ONE who is mighty to help us. We cannot blame the twelve spies for reporting that the cities of the Canaanites had walls which reached up to heaven, and that there were giants in the land, in whose sight they were as grasshoppers; but wherein they failed, was in that they forgot that the GOD of heaven was even higher than the

walls, and that although the giants were mighty, the arm of JEHOVAH was stronger than all their enemies, and that He was pledged for their help. We might well despair if there was not a God in heaven, who has instructed us concerning the triumph that there is in the truth, and who has pledged Himself to help those that will work with Him. We are to be co-workers with God. God can give to every laborer and to every warrior of the cross, sinews of steel and a tongue of fire. In God is our help. To Him alone we look, to the victory beyond; and exclaim that in his name, and by his help, we are well able to go up and possess the goodly land.

THE GREAT IMAGE OF DANIEL II.

GOD'S HOUR-GLASS.

THIS mighty image, which was formed in and deeply impressed upon the mind of the proud Babylonian monarch, has served an important purpose to all succeeding history, as well as serving to reveal to Nebuchadnezzar a knowledge of the true God, and of Daniel his faithful servant. It stands like a giant beacon to all ages, witnessing to all people the infallible wisdom of God, who knows the end from the beginning, and who holds in his hands the history and final destiny of all nations. Not only does it bear testimony to the divine inspiration of the Scriptures, it serves also another high purpose as a great hour-glass, measuring the period of probationary time.

Nebuchadnezzar saw in a dream a great image. The head was of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, the feet and toes of iron mixed with miry clay. See Dan. 2:31-35. When the image, whose brightness was excellent, and whose form was terrible, was completed, the prophet said to Nebuchadnezzar, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." The image was crumbled to powder and blown away, and the stone "became a great mountain, and filled the whole earth."

These four divisions of the image represent four great kingdoms, that have in turn exercised universal dominion over those portions of the earth known to the history of their times. At the time of Daniel and Nebuchadnezzar, the hour-glass set up by divine wisdom and foreknowledge was full. There was the head of gold. Daniel said to king Nebuchadnezzar: "Thou art this head of gold." Under the vigorous and wise leadership of this ambitious monarch, Babylon had outstripped all its competitors. No kingdom of that time could stand before it. Its capital city, Babylon, was located on the Euphrates River. By inspiration it is called "the glory of kingdoms, the beauty of the Chaldees' excellency." This title it eminently deserved. The descriptions of its grandeur which have come down to us, are almost incredible; but we must remember that it was the capital of a kingdom which sacred prophecy designates by a *head of gold*. And according to the same authority, our own times are, as compared to those, but the feet of iron and clay. It is hard for us to realize

this. We are inclined to reverse this image, and place it upon its golden head, with its toes and feet of clay extending back into Daniel's time; but not so has God placed it.

The Babylonians built such massive walls and fortifications about their city as to render it impregnable to the enemy. After the death of Nebuchadnezzar, they degenerated under the influence of vice and voluptuousness, and in 538 B.C., fell into the hands of the Medes and Persians under



Cyrus, who captured the city by stratagem. Daniel, interpreting the dream, said: "After thee shall arise another kingdom inferior to thee." Now the head of gold becomes an empty monument of the past, while the sands of time are sinking through the breast of silver. Medo-Persia continued in universal power from the capture of Babylon to the fall of Darius, before the victorious Alexander of Grecia in 331 B.C. "Another third kingdom of brass, which shall bear rule over all the earth," are the few brief words into which the history of the Grecian kingdom established by Alexander the Great is condensed. We must leave it as quickly.

The Roman kingdom is next brought out,

symbolized by the legs of iron. Rome was planted before the days of Babylonian supremacy; but for several centuries its strength was nourished by conquests having no world-wide significance. Under the leadership of such men as Julius Cæsar, Pompey, Mark Antony, and Octavius, it rapidly came to the fore front of all nations. It broke in pieces and bruised the whole world. The reign of Cæsar Augustus, at the time of the Christian era, marked the summit of Rome's greatness. Her decline and dismemberment occupies the principal place in the history of the next five centuries. Rome became, as indicated in the prophecy, partly strong and partly brittle. The fragments lost their cohesion and the Roman kingdom was resolved into states and governments which preserved the outlines of the ancient mistress of the world, but maintained distinct national lives. Rome was, prior to 483 A.D., divided into ten parts. Since then their number has not always been the same, their boundaries have been modified; but the brief epitome of prophetic history expresses their story exactly: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. . . . And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." This language gives the most concise comment upon European history for the past thirteen centuries that can be found.

Now we should inquire, Where are we? The measure of time allotted to earthly governments has nearly expired. The great image stands before us in empty outline. It serves to establish the undoubted veracity of the prophetic word; it should also admonish us that the sands of probationary time have almost run out; for "in the days of these kings," the kingdoms which once composed the Roman Empire, "shall the God of heaven set up a kingdom."

This does not refer to the work of the gospel instituted by CHRIST and his apostles, as many fondly imagine; for at that time the kingdom represented by the legs of iron had only just been reached, and the feet, which were smitten by the stone, were not formed for centuries after that. And after the image had been fully represented to Nebuchadnezzar, it was said to him, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet;" indicating that a period of time will then transpire before the destruction of human governments, and the establishment of the everlasting kingdom by the God of heaven.

This is yet future, but not far. As in all other prophecies, CHRIST is here the central figure. He will come to take to Himself his power and to reign. That will be a glad day for his own people, those who as pilgrims and strangers have trodden earth's weary journey; those who have borne heavy crosses for the truth's sake, and have followed JESUS through evil and good report. It will be a glorious day for truth and righteousness. May we all be ready to hail it with joy.

ORIGIN AND DESTINY OF SATAN.

THE DESTRUCTION OF SATAN.

WILL Satan be destroyed? This question may seem strange to some; for we are aware that there are some who regard the eternity of Satan as well settled as the eternity of God. In the opinion of some, the devil and his angels will never cease to exist, but live to all eternity in hell, blaspheming God and tormenting the lost. But is this reasonable? Is it Scriptural? For God to perpetuate the existence of the devil and all the wicked, would not benefit them; they are lost beyond recovery, and their punishment is not reformatory. Could a God of love and mercy take delight in such a scene of woe and suffering? Is it necessary to keep such an example eternally in view of the saints and angels to keep them in subjection? Shall such a foul blot eternally remain to mar the beauty and happiness of God's fair universe?—No; such a thought is as abhorrent to reason as it is opposed to the Bible. Truth and righteousness are alone enduring and eternal. Sin and sinners are both abnormal developments, at war with the Creator and Governor of the universe, and, in the very nature of things, must come to an end. God once had a clean universe, and He will have it again.

The Bible teaches that both wicked men and demons will be destroyed, and cease to pollute God's kingdom and government. Speaking of the humiliation of Christ, Heb. 2:14 says, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Then, as surely as He died, so surely will He destroy the devil, for the object of his death will be accomplished. We have seen that the covering cherub of Eze. 28 is the devil. God says of him: "I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

Here we see that Satan is to be brought to ashes upon the earth, and that he will then cease to exist, for he never shall be any more. He is the king of rebels. For him God will prepare the lake of fire. All who follow his ways will with him be cast into it. To the wicked the Lord will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. Upon the same subject the prophet says: "For Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Isa. 30:33.

The Lord says by his prophet: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. Jesus said to his disciples, "I am the vine, ye are the branches." John 15:5. The followers of Christ are branches of the Heavenly Vine, because they bear heavenly fruit by strength drawn from Him. In Rev. 14:18 an angel cries to

the reaper on the white cloud, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." As Christ is the Heavenly Vine, of which the Father is the husbandman, so Satan is the vine of the earth; his followers bear fruit that is "earthly, sensual, devilish." They are confederated in clusters of all kinds; but they do not gather with Christ. Root and branch will be destroyed together. Said Jesus, "Every plant which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Not a vestige of them shall be left to mar the creation of God.

In harmony with this, the book of Revelation speaks of a time when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The Word of the Lord says: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. When the earth is made new, the righteous will have it for an everlasting possession. But they will have a reign of a thousand years in the city of God in heaven. The wicked have their recompense in the earth; for it is here and here only that they suffer their punishment. In this sense they are recompensed in the earth "much more" than the righteous. Peter says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. This present earth is reserved unto fire; for "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10.

This shows that not yet the devil and the wicked are suffering in the fire unto which they are appointed. Jesus says that their departure into fire is after He comes in his glory. Matt. 25:31-41. Peter says that this earth will melt with fervent heat in the day of perdition of ungodly men.

And so the book of Revelation. When Satan gathers the hosts of the wicked about the camp of the saints and the beloved city, fire comes down from God out of heaven and devours them. This is after the thousand years, after the resurrection of the wicked dead. This is the fire that melts the earth, and burns up everything that pertains to sin and the curse. This is the fire of *gehenna*; for the melted earth will be the lake of fire in which Satan and his angels, and all his followers, will be destroyed, when all that do wickedly shall be burned up and left neither root nor branch.

Here the controversy between righteousness and iniquity is ended. Now what has Satan gained by his rebellion?—Nothing but the miserable satisfaction of having done evil for a season. He has lost all the joys of heaven, the pleasure there is in doing right, and the consciousness of being pure and innocent, and the happiness of being the friend of God. But above all he has lost eternal life. Had he remained obedient to God, he would have lived to all eternity without pain, or sickness, or the fear of death. But now he has to die—to sink into the darkness of everlasting oblivion. Oh, what an awful thought it must be to him, who once occupied such an exalted position in heaven! Can we suppose that the devil has been happy for the last six thousand years, in the woe and misery that he has produced in the world?—No; it is impossible. And what shall be said of those of

Adam's race who have been his willing dupes and followers? They have been warned, they have been entreated, by the terrors of death, by the joys of eternal life, by the preciousness of the blood of Jesus shed for them, to turn and live; but against all they have turned away to ruin. Now they appreciate the question of the Saviour, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (or life)? When this is lost, all is lost. To them is reserved the blackness of darkness forever. Jude 13.—*J. H. Waggoner.*

Bible Student.

TO THE EDITOR,—

How many deaths do the wicked die who die before Christ comes? In John 5:28, 29, it is said that all that are in the graves shall come forth, they that have done good and they that have done evil. It seems to me that the wicked who are dead when Christ comes will die three deaths.

Will you also please to explain Luke 14:33.

A SEARCHER FOR TRUTH.

THE wicked will die two deaths. The first or natural death all men are subject to without regard to character. We inherit mortality through our parents in an unbroken line from Adam. From this death all will be made alive, the evil and the good. 1 Cor. 15:22. The good have their resurrection unto eternal life; but the wicked are raised unto condemnation. John. 5:29. The righteous then put on immortality. 1 Cor. 15:51-54. After one thousand years the wicked have their resurrection. Rev. 20:5-9. But they come forth to meet the "second death." This is inflicted upon them as a judgment from God, whose love they have slighted and abused. This is the end of them; there is no further life for them, and consequently not another dying. The Scriptures plainly call this the "second" death, so we conclude there will be two deaths for the wicked.

Luke 14:33 reads: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The sentiment expressed in this verse is one oft repeated in the Bible to the effect that we should hold every other thing except God and his will in secondary regard. The greatest of all commandments is that which requires us to love the Lord our God with all the heart, mind, and soul. To do this requires that we shall leave many things that we naturally hold most dear. It does not require that we shall literally desert everything that is not purely religious. But we may so relate ourselves to the business and duties of life that the glory of God, the service of Christ, shall be the one thing uppermost in mind; and we need not leave anything that does not separate us from Him in order to fulfil the injunction given in the text. On the contrary, the faithful use of our privileges, and the earnest discharge of our various duties, bind us to Christ.

A FRIEND desires us to give the authority for saying in the explanation of "the number of the beast" of Rev. 13:18, as found in Thoughts on the Revelation, that in olden times the letters *v* and *u* were identical, and hence that in the word "Vicarious," found on the pope's mitre, the letter *u* has the numerical signification of five, the same as *v*. In the first place, we might refer the inquirer to old coins or to ancient inscriptions found in Roman sculpture. Or if these are not accessible, to Webster's Dictionary on the letter *u*, where it is plainly declared the two letters "were formerly confounded in writing and printing, the discrimination between them being of comparatively recent date." The

Encyclopedia Britannica says, "At Rome the single form *v* denoted both the vowel *u* and also the consonant *w*." Chambers's says, "In the Latin, the vowel *u* and the consonant *v* were both denoted by the same character, *v*, of which *u* is only a later modification." In fact, there is no other testimony than this to be found. It is as evident as it is that a century ago *f* stood for both *f* and *s*.

INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 8.—August 20, 1892.

DANIEL AND HIS COMPANIONS.—DAN. 1:8-21.

GOLDEN TEXT: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

1. Because of the folly of Hezekiah, what prediction did the Lord make concerning that king's seed? Isa. 39:5-7.
2. Who among these did Nebuchadnezzar choose for the purpose of giving them an education in the affairs of state? Dan. 1:3, 4.
3. What daily provision was made for their physical needs? Verse 5, first part.
4. For how long were they to be thus taught and nourished? Same verse, last part.
5. What ones who afterward became noted were among these youths of Israel? Verse 6.
6. What change did Ashpenaz make in the names of these young men? Verse 7. Note 2.
7. What course did Daniel and his companions take with reference to the food furnished from the royal table? Verse 8. Note 3.
8. By what were they tempted?
9. How had God already begun to work for Daniel? Dan. 1:9; see Gen. 39:21-23.
10. What reply did the prince of the eunuchs make? Dan. 1:10.
11. How fairly did Daniel present the matter? Verses 11-13. Note 4.
12. What did God move Melzar (the steward) to decide? Verse 14.
13. What was the result of the trial? Verses 15, 16.
14. How did God regard the integrity and faith of these young men? Verse 17, first part.
15. What special favors did He show Daniel? Same verse, last part.
16. What did the king find in comparing them with the others who had taken this three year's course of training? Verses 18, 19.
17. What position did he give them because of this? Verse 19, last clause. They were made officers and advisers of responsibility. See Gen. 41:46.
18. How did the king find them as compared with all the wise and great men of his kingdom? Dan. 1:20.
19. What is said of Daniel's continuance? Verse 21. Note 5.

NOTES.

1. The time covered by this lesson was 606 to 603 B.C. Jeremiah (25:1) says that it was in the fourth year of Jehoiakim; Daniel says (1:1), in the third year of the same king. It is supposed that Jeremiah followed the Jewish mode of reckoning, counting a part of an unfinished year the whole year, even though that part consisted of only a few months. Jehoiakim reigned two full years and parts of two other years, counted as years by Jeremiah. Daniel followed the Assyrian mode, which began the reign of any king from the next new year after his accession to the throne. For instance, if a new king's reign should begin in August, the old king's reign would be continued in the chronological accounts till the new year came, and then the reign of the new king would begin. Thus both Jeremiah and Daniel are correct. The place of our lesson was Babylon, a great city, then in the height of its power, 500 miles east of Jerusalem, in the valley of the Euphrates.

2. Evidently the king designed, by this sumptuous fare, the great pains taken with them, and the flattering names given to them, to win them from their own religion to that of Babylon. As their own names brought to their mind the God of Israel, so the names given them connected them with heathen gods. Daniel meant "God is my judge," or "God's judge;" Hananiah, "whom Jehovah graciously gave;" Mishael, "who is what God is;" Azariah, "whom Jehovah aids." Their names given by Nebuchadnezzar were Belshazzar, "favored by Bel;" Shadrach, "command of Aku

(the moon-god); Meshach, Peloubet says, "Perhaps connected with Mas, a protecting genius or demigod;" Abed-nego, "servant of Nebo."

3. The food furnished Daniel might have been objectionable to him for several reasons: (1) It might have been contrary to the law of God (Lev. 17); (2) it might not have been properly cleansed from blood (Lev. 17:10); (3) it might have been offered to idols; (4) it might have been rich and unhealthful. Prov. 23:1-3. The wine was doubtless intoxicating, and he remembered the words of the Lord through his royal progenitor. Prov. 23:29-32.

4. Pulse: "Grain, vegetables, herbs, opposed to flesh and more delicate food."—*Gesenius*. "Esculent seeds of leguminous plants, such as beans, peas, lentils."—*Century Dictionary*. The Hebrew word means "seeds."

5. He lived longer than this, but this date is mentioned as the time when God's people were delivered. There are few Old Testament characters more worthy of study and imitation than Daniel, "greatly beloved" of God. The secret of his life is shown in his faithfulness and integrity in what many would call a small thing, the mere matter of diet. God, however, vindicated his course and left us his example. Daniel knew that sacrifice or compromise of principle was not a small matter; he could not afford it; neither can any Christian.

"Dare to be a Daniel, dare to stand alone,
Dare to have a purpose firm, dare to make it known."

Lesson 9.—August 27, 1892.

NEBUCHADNEZZAR'S DREAM.—DAN. 2:31-49.

GOLDEN TEXT: "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13.

1. By what means did God trouble the mind of Nebuchadnezzar when he was established in his kingdom? Dan. 2:1.
2. What success did he have in learning by his wise men the dream and its interpretation? Verses 10-12.
3. When the news came to Daniel, what did he do? Verses 14-16.
4. Of whom did Daniel seek counsel? and what was the result? Verses 17-19; 1:17, last clause.
5. To whom did Daniel give all the glory? Dan. 2:20-23.
6. For what purpose was the dream given? Verses 28-30.
7. Relate the dream. Verses 31-35.
8. What did Daniel interpret the head of gold to mean? Verses 36-38.
9. What was represented by the breast and arms of silver? Verse 39, first part; 5:30, 31; 8:20.
10. What is represented by the belly and thighs of brass? Dan. 2:39, last part; 8:21.
11. What did he say of the fourth kingdom? Dan. 2:40; see 7:7.
12. Of what kingdom have we next a record in the Word of God? Luke 2:1. Cæsar was an emperor of Rome.
13. What prediction of this power did God give nearly a thousand years before Daniel's time? Deut. 28:49, 50.
14. What was indicated by the mixture of iron and clay? Dan. 2:41, first part.
15. What would be the characteristics of the kingdom? Verses 41, 42.
16. What effort would these divisions make to unite or amalgamate? Verse 43.
17. What did the prophet declare would occur in the last days of this divided kingdom, as represented by the "stone cut out without hands"? Verse 44.
18. How will that kingdom be set up? and how long will it endure? Verse 44; Ps. 2:8, 9; Luke 1:32, 33.
19. What did the prophet of God say of the dream and its interpretation? Dan. 2:45.
20. What did Daniel's revelation bring him and his companions? Verses 46, 48, 49.
21. But to whom, as the Revealer of secrets, did the great monarch give the glory after all? Verse 47.
22. What great truths may we learn from this lesson? Golden text; Isa. 46:9, 10; Rom. 15:4.

A CORRESPONDENT SPEAKS.

TO THE EDITOR OF THE BIBLE ECHO:—

RE a paragraph in the Bible Student in issue of July 15, upon Luke 16:19-31, describing both the present and the future state of the rich man and Lazarus; also Luke 23:42, 43. I desire to submit for your consideration the following impressions, which I received after much prayerful consideration and study of the Holy Scriptures regarding the passages above alluded to.

"Lord remember me when Thou comest into thy kingdom" is the petition of the thief on the cross, to which in verse 43 our Lord and Saviour Jesus Christ gives the gracious assurance, "Verily I say unto thee to-day shalt thou be with Me in Paradise." It is this latter portion, "To-day shalt thou be with Me in Paradise," that appears inexplicable to most Christians, when taken in conjunction with the sleeping of the dead till Christ's second coming.

The idea that I have is this: that as the thief on the cross died, he would rest in the grave, dead, or asleep, thus being entirely unconscious of any existence of time between his death and resurrection, and so both these events, though hundreds or thousands of years apart, will at his resurrection appear to him as occurring in one day. The same will apply to *all* who die, irrespective of the length of time that intervenes between death and resurrection.

By way of illustration, I may mention that after total unconsciousness the time thus passed will be a blank to that person, as many who, like myself, have experienced it, can testify. In my case total unconsciousness lasted several days. But one thing is very certain, that the length of time thus passed makes no difference, at the end it will be as though it had not been; therefore the beginning and the end of unconsciousness will appear to be in one day, and so will death and resurrection appear in like manner.

Now, the case of the rich man and the beggar Lazarus, which is recorded in Luke 16, is generally taken as a proof that the soul enters into heaven or hell at death. The verses 22 and 23 are especially cited in proof of that supposition. However, it seems to me that Jesus spoke this parable not to be understood in the present, but in the prospective; and he seems to have spoken it not to fix the time of souls entering into rest or punishment, but rather to show the folly of making this world's goods our hope, trust, and enjoyment, to the exclusion of the true riches in God. Also the Saviour admonishes *all* "rather to seek the kingdom of God," and, if so doing, assures us that "all these things shall be added unto us." Luke 12:31.

In chapter 16:31 our Saviour also assures us that whosoever will not hear (or believe) Moses and the prophets, would not be persuaded though one rose from the dead, which last saying every unbeliever since Christ's resurrection proves.

ANDREW BECK

[We do not feel inclined to criticise our correspondent's opinion in reference to the parable of Luke 16, but we can hardly coincide with his explanation of Luke 23:43. We believe that the whole difficulty of this text lies in the misplacement of the comma, and that it should read, "Verily, I say unto you to-day, thou shalt be with me in Paradise;" with this reading, everything is harmonious. It coincides with the request of the thief, and it coincides with the facts in the case. It also harmonizes with other portions of the Sacred Scriptures. There are many similar passages where "to-day," or "this day," is used to give emphasis to a statement, see Zech. 9:12; Deut. 8:19 and 15:15, and other places which we might cite.—ED.]

From the Field.

THE OPIUM TRAFFIC.

AMONG the many kinds of missionary work that were discussed at the annual meetings in London during the month of May was the subject of the British opium traffic in India and China,—a subject about which a great deal of feeling has been raised all over the country. The President, Sir Joseph W. Pease, Bart., M. P., presided at the annual meeting, held at Exeter Hall. In his opening address, he said that, having attended hundreds of anti-opium meetings throughout the kingdom, he was pleased to bear witness to the fact that public opinion had been awakened on this question, and that in the end they would achieve a splendid victory. The time had come when the mists of misrepresentation must be cleared away from the opium traffic, as it affects the teeming millions of India. The Christian electors of Great Britain must be awakened to the fact that this is a life or death question for India. For the sake of revenue, a greater than the black plague has been let loose upon a vast population, and one which is threatening the welfare of half the human race, whom it should be the mission of Great Britain not to destroy but to save.

The president also referred to the unpopularity of the question in the eyes of the Government and of the opposition which it meets, and compared it to the records of the antislavery movement a century ago, when that movement was confronted with the most awful mendacity concerning the happiness and the joys of the down-trodden negro on the West India plantations. "I am a great believer in prayer," he said, "and I believe in action as showing the sincerity of our prayers. Petitions have been flowing

in from various organizations to Parliament against the destruction of human happiness and life by the opium vice, which is so terrible, and its continued extension so appalling to contemplate, that immediate measures should be taken to stay this desolating scourge, prohibit the growth and manufacture of opium, and give the same protection to the people of India against opium consumption as is afforded the people of Great Britain under the Pharmacy Act of 1868, by which it is unlawful for opium to be sold except by duly qualified chemists and druggists for medicinal purposes, and then only under a label inscribed with the word 'poison.'"

Speaking of the financial aspect of the question, the president said that it mattered not what a thing cost, if it was the right thing to do. We cannot refrain from urging our Government, and pleading with our God, to deliver us from this dark stigma with regard to our dealing with the people of China and India; and while sending the gospel to these people, we will not be parties to their destruction for the sake of money.

Among other speakers were representatives from China and India, who were on the platform in their native official costumes. One of

these, Mr. Cheok Hong Cheong, Superintendent of the Church Missions to the Chinese at Melbourne, Victoria, spoke with much earnestness and enthusiasm. We will only mention a few of the leading topics of his theme: The opium traffic was degrading to both the seller and the consumer; the national conscience of the Government of Great Britain; the advance this subject has made in the public mind; no morality in the traffic, only revenue. He gave a number of cases from his own experience of terrible suffering caused by the drug.

The Indian representative, a man of fine physique, spoke with great eloquence. He said that the opium question not only affected India, but all China, Malaisia, the Islands of Malacca, Java, and Sumatra, and Upper and Lower Burniah. The shutting up of nine hundred opium-smoking dens in India does not touch the question of one million acres of the best land in India dedicated by the British Indian Government to the production of a drug which is chiefly used to minister to debauchery. On what

this ruinous drug alongside of intoxicating liquors, and who can estimate the sorrow and blight upon the human soul?

FLORENCE J. MORRISON.

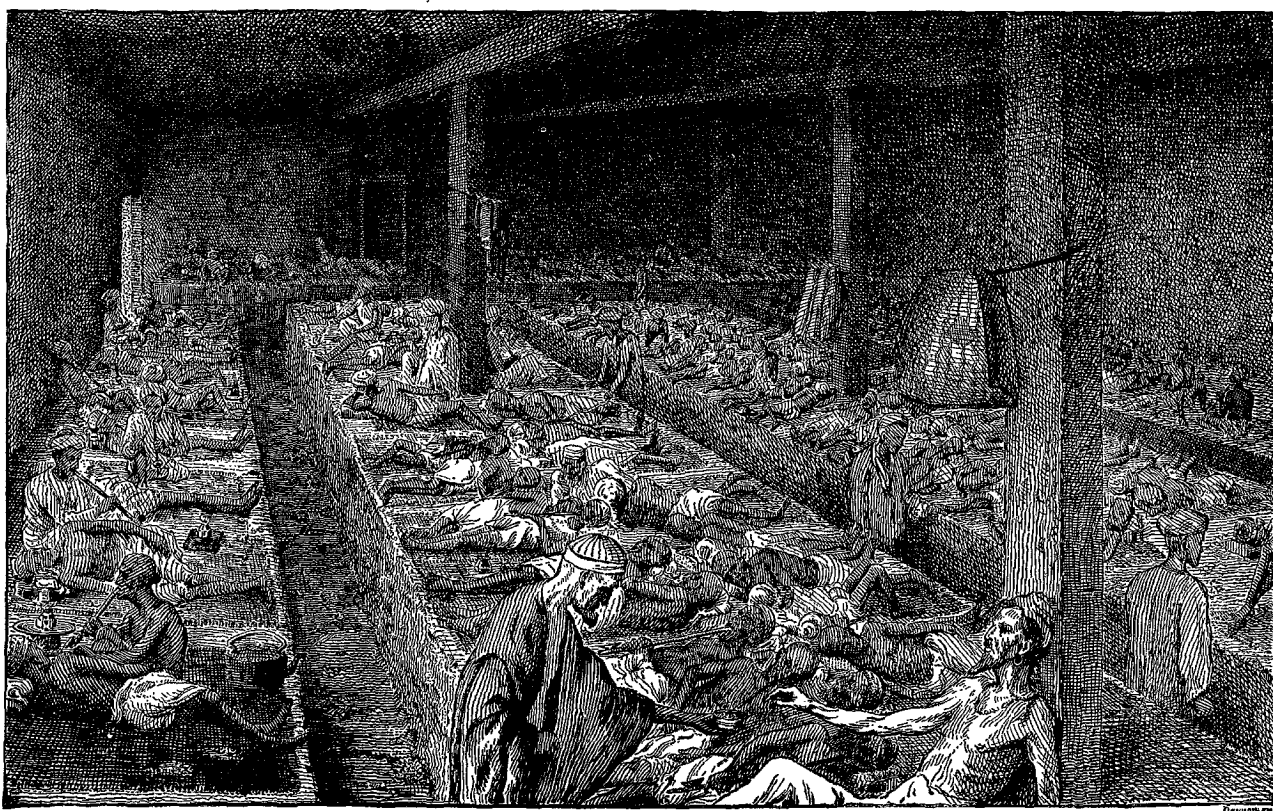
London, June, 1892.

AUCKLAND AND PARRAMATTA.

WE closed our meetings in Auckland, New Zealand, after having assisted the church in the election of officers. Several meetings of counsel were held with these, at which important matters relating to the interest of the church were considered.

The blessing of God attended the work at Auckland, and we most earnestly hope and pray that the results may be permanent, and that there may be a steady growth in grace and of the knowledge of the truth as it is in Jesus.

We left Auckland July 6, and after five days of the roughest sea voyaging we have had in the eight weeks we have been on the water, we reached Sydney harbor at daylight, Tuesday,



AN OPIUM DEN.

possible ground of justice can ten thousand shops in India be licensed to sell opium as if it were an article of food, whilst it is only sold in Great Britain under the mark of "poison"? According to official statements, one million cultivators are exposed to the temptation not only to use it themselves, but to sell it illicitly to others. The opium habit is a vice, which, once yielded to, destroys the moral power, and holds its own throughout a man's life.

The accompanying cut is a sketch taken on the spot of a Government licensed opium den in the Chor Bazaar, Bombay, India. "It is the most accurate picture of an opium den yet produced. I know that den; but it is really worse than the picture," says a missionary who has visited many such dens. He further says, "I have seen the opium smokers lying on dirty mats and across each other in a semi-conscious state. It is impossible to represent in a picture the horribleness of the opium dens."

This poison is not only destroying the 280,000,000 inhabitants of India and affecting about sixty-five per cent. of China, but is doing its deadly work in Europe and America under the medical name of morphine, a drug which is manufactured out of the poppy and is milder in its effects than opium. Place

July 12; and finding an appointment for the evening, took the train for Parramatta, where Brn. Steed and Hare have been holding tent-meetings, and spoke at night on "The Power of the Gospel." We remained at Parramatta and Sydney until July 25, assisting in the tent-meetings all we were able in so short a time. There was a good interest in the meetings, the attendance averaging from two hundred to three hundred.

Quite a good number were observing the Sabbath, and expressed a desire for church organization. In harmony with this, a church of twenty-one members was organized. Others who were not able to be present at these meetings will unite with them soon. We endeavored to lift the standard high, and those uniting with the church all expressed their wish to have it so, and their willingness to maintain it. Some of the men who had formerly used tobacco abandoned it because of its unlikeness to the pattern of Christ. Conformity to the world in dress was on the same grounds renounced by some who had hitherto been most devoted to it.

We were much rejoiced to learn of the number of conversions, during the tent-meetings, of persons who had long been held by Satan, and of others being reclaimed who had once known

the Lord, and had been backslidden for many years. It was also gratifying to see so large a number of strong men embracing the truth, and to see whole families—father, mother, and children—entering the service of God together.

The two ministers, Brn. Steed and Hare, were elected to the office of elders of this church, and from the other membership a leader, two deacons, and a clerk were chosen, so that the church enters its work well officered. The Sabbath-school numbers about seventy members, and is also well organized.

The need of a church building had been felt, and donations to the amount of £75 had already been tendered. At a meeting conducted by Eld. Daniells, this sum was increased by the addition of over £90; so that with promises from others not present, there is a good prospect of raising a sufficient amount to enable them to purchase a suitable lot and erect a neat, plain building. Until the erection of the church, the meetings will be held in the Masonic Hall, a commodious room on the ground floor, which will accommodate about four hundred persons, and which is obtained upon reasonable terms. Brn. Steed and Hare remain for a time yet, and we hope by God's blessing to see this company grow into a large, strong church.

G. B. STARR.

News Summary.

NOTES.

A MID-SUMMER heat wave of exceptional severity passed over the eastern part of the United States in the latter part of July. In New York the thermometer stood at from 98 degrees to 107 degrees in the shade. Ninety deaths from sunstroke have been recorded there, and fifty in Chicago. In Virginia the extreme heat terminated in a cloud burst. The rain fell in torrents, working great destruction to lives and property, though it is not known how many persons perished in connection with the storm. Besides the numerous fatalities, the hot weather has caused an unusual amount of sickness, and the hospitals are reported full.

THE cholera plague in Russia has assumed terrible proportions. It is estimated that in July there were fully 50,000 deaths. Baku, an important seaport on the Caspian, and Astrachan, at the mouth of the Volga, have been desolated, and their commerce with the interior of Russia and with the Asiatic seaports of the Caspian entirely suspended. Very drastic precautionary measures have been insisted upon by the authorities; but they are resisted by the people with great bitterness and determination, even to the point of rioting. In Astrachan two chemists have been killed by the mob; and in Tashkend, where the soldiery were called out, nearly a hundred of the troops were killed, and the Deputy-Governor was stoned and trampled upon.

THE strike of the iron workers in Pittsburg, Pennsylvania, which was opened and conducted with such violence, already shows signs of weakening, and some of the miners are returning to work. Another strike is reported from America in connection with the building trades in New York, which has put fifteen thousand men out of employment. The labor war at Broken Hill, N. S. W., has been carried on with greater moderation and method than has characterized the recent strikes in America. It is not so much an outburst of angry feeling as a fixed determination to win. This strike has usually been conducted with prudence, though Mr. Sleath, the secretary of the A. M. A., has had a knock-down fight with a bank manager, who, he alleges, refused to cash a cheque for the union. How potential for evil strikes are, is intimated by the testimony of Mr. Jager, an officer of the Northeastern Railway Co., before the British Labor Commission, that the company had sustained a loss of £500,000 through the recent strikes of colliers and shipbuilders at Durham and on the Tyne.

THE Chaffey brothers, in their irrigation settlement at Mildura, have taken a noble stand in favor of temperance. Saloons are rigidly excluded, and no doubt this is one reason why such phenomenal success has attended them both in Victoria and South Australia. Only a few days ago a Mildura chemist was brought before the Supreme Court for selling "medicine" that smelled too strong of the "critter;" and though he was dismissed with costs, he was warned that he had "sailed uncommonly close to the wind," and it was advisable to be more careful for the future. A few days later this announcement comes as a surprise: "Among the irrigation exhibits which Messrs. Chaffey Bros.' agents are showing at Dublin are some wines manufactured at and from grapes grown in their irrigation settlements on the Murray, at Mildura and Renmark." Wine isn't whisky, certainly; but it is hardly a temperance drink.

NO DOUBT the great financial depression from which the colonies have been suffering so long, has stimulated that class of persons who live by their wits at the public expense to unwonted activity, and has led others not of the "profession" to try their hand at winning unearned gold. The case of Taylor and Clarke, who have just received heavy sentences for defalcation, is fresh in mind. The Albert Park burglary, where the sum of £243 was stolen from the railway station, is another case in point, as is that of the "operator on leave" who swindled the postmistress at Traralgon out of £40. The affair in the streets of Melbourne, where unarmed constables were fired upon by armed burglars, whom they surprised at their midnight calling, but whom they failed to arrest, emphasizes the need of suitable weapons in dealing with such desperate characters. It takes something more tangible than the majesty of the law to command their respect. A later burglary is the raid on Mayne, Nickless and Co's, with the loss of £130 cash. A host of minor cases have been reported. Altogether, they are sad, as showing how the pressure of need or avarice is gaining the mastery over moral principle.

ITEMS.

The British Parliament opened on the 4th inst.

The German Imperial Budget shows a surplus of £200,000.

Italy receives an annual income of about £10,000,000 from invalids and guests.

The Edison electric works at Schenectady, New York, have been burned down.

A bill for the tripartite division of the colony is before the Queensland Legislature.

Women doctors are to be admitted to the privileges of membership in the British Medical Association.

In the elections in Manitoba, a province of British America, the principle of prohibition is gaining ground.

Four of the conspirators recently tried for the murder of the Bulgarian Minister of Finance, have been executed.

Preparations are making for the celebration of the jubilee of Pope Leo XIII. It is expected that over 50,000 pilgrims will visit Rome on the occasion.

Mr. James Munro, Agent-General for Victoria, is in trouble over a call for £37,515 due on shares held by him in the Real Estate Bank, recently in liquidation.

The Russian Government is arranging with Herr Krupp, the well-known German gun manufacturer, for the establishment of a branch of his business in Russia.

The Roman Catholics have 115 parish churches in New York City, with 300 priests and 300 brothers, and 2,000 religious women constantly at work among the people.

The output of gold in Victoria for the half year ending June 30, is stated at 299,741 oz., a gratifying increase of 18,315 oz. over the output for the corresponding period of 1891.

A terrible earthquake shock has occurred in Mexico, which has nearly destroyed the town of San Cristobal. It is said that 15,000 persons have been rendered homeless, and many killed.

In East Mexico a band of organized robbers recently made an attack upon a town. The military were called out, but the brigands were not beaten off until four of their number had been killed.

The Gilbert Islands, a group of fifteen small islands crossed by the equator, have been annexed to the British Empire, as has also the country around Lake Tanganyika in Central Africa.

It is said that the United States Government are planning to establish a station on Johnston Islands, to the west of Hawaii, for the cable which it is proposed to lay between America and Australia.

Terrible cruelties have been brought to light in Ireland in connection with the practice of baby farming. One woman had killed three infants by holding them head downwards in boiling water.

A proposition has been made to increase the distance that the River St Lawrence is navigable by gunboats, by deepening the river, and cutting several canals to avoid rapids. The cost is estimated at £2,250,000.

The Russian authorities in Warsaw claim to have discovered a widespread revolutionary movement. About three hundred printers have been arrested, charged with printing and disseminating rebellious literature.

Prince Bismarck has been for some time on a speech-making tour in Germany, and he has created no small sensation by advocating the abolition of absolutism, and the substitution of real representative control by the people.

Affairs in Morocco are again reported in a critical state. The rebels are said to have gained a decisive victory over the Government troops, and to be marching toward the capital, to the consternation of both natives and foreigners.

Several Anarchists lately tried in Paris for stealing dynamite, have been sentenced to twenty-five years' penal servitude. The fraternity are now agitating to avenge the death of Ravachol by murdering the jury that condemned him.

There is no missionary in Afghanistan, with her 6,000,000 people. Annam, with 5,000,000, has only Roman Catholic missionaries. India has one missionary to 275,000 people; Persia, 100,000 to 300,000; Thibet, 1,000,000 to 2,000,000.

A scheme is on foot again for bridging the Straits of Dover, connecting England and France. It is estimated that the work could be completed in seven years, and would cost £32,000,000. The viaduct would consist of seventy-two spans.

Mr. Louis Brennan, an Australian, the inventor of the Brennan torpedo, has invented a contrivance for directing the torpedo with precision from a movable base, such as a man-of-war or a floating battery, a feat hitherto considered impossible.

Later news from the island of Sanguir in the Celebes Sea is to the effect that the island was not destroyed by the volcanic eruption in June; but a large part of it was desolated. The loss of life has not been ascertained, but was very great.

It is stated that Spurgeon died comparatively a poor man. Fortunes came to him during his lifetime, for one or another of the causes in which he was interested, but every pound thus received, as well as a very large share of his personal income, was expended for others.

The serious illness of M. De Giers, the Russian Minister for Foreign Affairs, has led to discussion as to his successor in office. General Ignatieff, the choice of the Pan-Slavists, is an uncompromising enemy of Nihilism, and a strong advocate of the extension of Russian influence in the Balkan peninsula. It is not difficult to conjecture what kind of a policy he would pursue.

The French Government have issued a circular to the Cardinals composing the Sacred College, urging them to consider the claims of Cardinal Rampolla to the papal succession, in opposition to a candidate favored by the Powers which form the Triple Alliance. The fact that partisans are already in the field with their candidates, bespeaks a lively contest at the next election for a pope.

Health & Temperance.

EVIL EFFECTS OF TEA AND COFFEE.

1. *They Waste Vital Force.*—By the experiments of Dr. Smith, M. Gazeau, and many others, it is shown that the consumption of the body is greater under the influence of tea or coffee than at other times, since the amount of carbonic acid eliminated is greater than natural, the amount of carbonic acid sent out from the lungs being the best known measure of the rate of waste of the body. The amount of extra waste thus occasioned is shown by Dr. Smith's experiments to be from one-fourth to one-tenth that of the whole waste of the body, whence Dr. Smith very consistently remarks that it is especially adapted to "those who usually eat too much." This is a tacit confession that at the least the use of tea is an expensive and wasteful habit.

The fact that the activity of the kidneys is increased, brings to light another means by which force is wasted, while, as is confessed, no return is made for the expenditure.

That the use of tea and coffee is a common cause of dyspepsia is an observation made by all experienced physicians. At the last meeting of the British Medical Association, an eminent physician from Australia testified that dyspepsia from the use of tea and coffee is very common in that country. We have seen, personally, many scores of cases of which the use of these fascinating beverages was one of the chief causes.

3. *The Use of Tea and Coffee Affect Injuri-ously the Nervous System.*—This statement would seem to be satisfactorily established by its well-known temporary effects. It is well known that whatever excites vital action above the normal standard, without supplying an extra amount of force to support the extra expenditure, invariably produces, as a secondary result, depression of vital action below the normal standard, or what is known as a reaction. That this is one of the secondary effects of the use of strong tea, is well known. Tea may be used so weak that the reaction is not noticed, but no doubt it is still felt in some degree by the organic system, if not by the nerves of animal life. This continued alternation of excitement and reaction must certainly result in injury to the nervous system, increasing the liability to nervous diseases of a functional character, such as neuralgia (neurasthenia), hysteria, etc.

The eminent Dr. Bock, of Leipsic, writes as follows respecting the influence of tea and coffee on character:—

"The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. Chocolate is neutral in its psychic effects, and is really the most harmless of our fashionable drinks. The snappish, petulant humor of the Chinese can certainly be ascribed to their immoderate fondness for tea."

Tea-Drinkers' Disorder.—It is now conceded that the use of tea may, and often does, produce a morbid condition which has been appropriately termed tea-drinkers' disorder.

Dr. J. W. Morton of New York City, a physician of eminence, was led, by observing the symptoms of a case which occurred in his

practice, to believe that tea is far from being the harmless agent by many supposed. He at once began an investigation of the subject, and directed his attention to a large class of persons to be found in most large cities, known as "tea-tasters." From his paper on the subject, which appeared in the *Journal of Mental and Nervous Diseases*, for October, 1879, we quote as follows:

"At first glance, to witness the operation of tasting, it would hardly seem possible that the very small amount of tea, weighing about fifteen grains, used at any time, could result in harm. About two ounces of well-boiled water are turned on to this, and the infusion is allowed to 'draw,' perhaps fifteen minutes. Of this infusion the taster takes but a few spoonfuls into his mouth, and often spits it out again; he also at intervals inhales the steam. But the harm comes, of course, from the constant repetition of these acts.

"The cases which I propose to relate exhibit the extreme physiological action of an infusion of tea. They are cases of acknowledged excess; and in this lies their interest, for by familiarity with the symptoms of excess, we shall be able to thread our way back to those of moderation, and to point out, it may be, that what many perhaps consider moderation is, in reality, abuse, and that certain symptoms put down as 'nervousness,' 'nervous irritability,' and 'nervous exhaustion,' as well as the more clearly defined ailments of dyspepsia, hypochondria, and hyperemia, may sometimes be attributed to the misuse of a common domestic beverage."

The following is an account of one of the cases observed:—

"The immediate effects upon him are as follows: In about ten minutes the face becomes flushed, the whole body feels warm or heated, and a sort of intellectual intoxication comes on, much the same in character, it would seem, as that which occurs in the rarefied air of a mountain. He feels elated, exhilarated, troubles and cares vanish, everything seems bright and cheerful, his body feels light and elastic, his mind clear, his ideas abundant, vivid, and flowing fluently into words. He has found from experience that the workings of his intellect are really more clear and vigorous than at any other time. This is not a delusion on his part; for at this time he can 'talk a man over,' and make a more advantageous bargain than at others.

"At the end of two hours a reaction has become fully established, the flushed, warm feeling has passed off, the hands and feet are cold, a nervous tremor comes on, accompanied with great mental depression. And he is now so excitable that every noise startles him; he is in a state of complete unrest and mental exhaustion; he has no courage to do anything; he can neither walk nor sit down, owing to his mental condition, and he settles into a complete gloom. His body in the meanwhile does not feel weary. Copious and frequent urination is always present, as also certain dyspeptic symptoms, such as eructations of wind, sour taste, and others. These immediate effects follow a single afternoon's tea-tasting."

"The chronic effects are few and decided. Headache is frequent, principally frontal and vertical; a ringing and buzzing in the ears is very constant; black spots often flit before the eyes, and he sees flashes of light. Vertigo also is very persistently present; he cannot look up at a clock on a steeple without staggering. Insomnia exists to a considerable extent; he seldom has a good night's sleep, and he dreams much, but his dreams are of a pleasant character; he sometimes sees visions when not

sleeping. Dyspepsia is more troublesome than any of the foregoing three symptoms.

"His mental condition is peculiar. He lives in a state of dread that some accident may occur to him; in the omnibus, he fears a collision; crossing the street, fears that he will be crushed by passing teams; walking on the sidewalks, fears that a sign may fall, or watches the eaves of the houses, thinking that a brick may fall down and kill him; under the apprehension that every dog he meets is going to bite the calves of his legs, he carries an umbrella in all weathers as a defense against such an attack. He often dreads entering his office for fear of being told that some business friend has failed; and in short, he lives in a state of constant foreboding of some impending evil. At times his left leg drags and feels numb, and he is conscious of an unsteady gait. He has also often a twitching of the muscles of the face and eyelids."—*J. H. Kellogg, M.D., in Home-Hand Book of Hygiene and Medicine.*

IS CHEESE DIGESTIBLE?

Is cheese digestible? Dr. Kleuze has recently answered this question by a most uncompromising negative. Various kinds of cheeses were artificially digested with gastric juice, and under the most favorable circumstances they took very nearly twice as long as the ordinary foods contained in a mixed dietary. The reason for this is probably the fact that, although cheese for the most part consists of casein, a highly digestible substance, it is so intimately mixed with various kinds of fats, which are not acted upon by gastric juice, that the gastric juice is separated, as it were, from the digestible casein by an indigestible envelop of fat. Therefore, if large pieces of cheese are swallowed, they can neither be digested by the stomach, nor are they passed on to the intestines, there to be digested by the intestinal juices, but they remain in the stomach and irritate it to such an extent that the symptoms of indigestion supervene.—*Hospital.*

DR. B. W. RICHARDSON ON TEA.

THE symptoms which indicate the injurious action of this article of food are sufficiently characteristic. They are intensely severe headaches, constipation of the bowels, with what is usually considered to be deficiency of bilious secretion, flatulency, an unsteadiness and feebleness of muscular power, and, not infrequently, a lowness of spirits amounting to hypochondriacal despondency. In children under the influence of tea this lowness of spirits is often very severe, so severe that the occurrence of the simplest natural phenomena, as the approach of darkness, the cast of a large shadow, or the spreading over the sky of dark clouds, is sufficient to create dismay and fear.

In poverty-stricken districts, amongst the women who take tea at every meal, this extremely nervous, semi-hysterical condition from the action of tea is all but universal. In London and other fashionable centres in which the custom of tea-drinking in the afternoon has been revived, these same nervous symptoms have been developed in the richer classes of society, who, unfortunately, too often seek to counteract the mischief by resorting to alcoholic stimulants.

The flatulency induced by tea taken late in the evening has the effect of interfering with the processes of sleep; it prevents or disturbs sleep by dreams and muscular startings, and is a common cause of that peculiarly painful symptom known as nightmare.

Publishers' Department.

PUBLIC SERVICES.

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 St.	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill	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.

COMMENCEMENT OF SABBATH.

ADELAIDE: Sept. 9, 5.44; Sept. 16, 5.49.
HOBART: Sept. 9, 5.43; Sept. 16, 5.31.
MELBOURNE: Sept. 9, 5.45; Sept. 16, 5.51.
NEW ZEALAND: Sept. 9, 5.42; Sept. 16, 5.49.
SYDNEY: Sept. 9, 5.46; Sept. 16, 5.50.

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New Zealand.—Tract Society, Bank's Terrace, Wellington.
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AND

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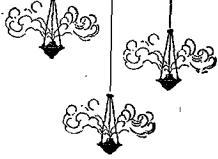
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The Bible Echo.

Melbourne, Victoria, August 15, 1892.

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PUBLISHERS' DEPARTMENT

EDITORIAL NOTES

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

We hope that all our readers will enjoy the appearance of our new paper. It is said that the human body, through a series of gradual changes, wears out and is replaced once in seven years. This has been true of the BIBLE ECHO. Our paper is now almost seven years old, and it appears with new sinews and tissues and a brand new complexion. We hope that our friends will so far appreciate the effort which is thus made to render the paper attractive and readable, that they will feel like showing it to every one they meet, and secure just as many subscriptions for it as possible. We are glad to say that our efforts to improve the paper have met with a favorable response thus far, and we desire in every respect to make it equal to the best. To this end we shall spare no pains or expense.

Just as we went to press last issue, Bro. G. B. Starr arrived with a report of his labors in Parramatta. We regretted to have to leave it out till the next time; but it will doubtless be acceptable and read with interest, even though it be a little late.

It is a matter for regret that Mr. Jos. Symes is soon to have another opportunity to ventilate his dreadful sentiments of loathsome blasphemy, and scurrilous abuse of that best of all names, before a respectable audience. Debating with such men presents but little opportunity for doing good; but the devil is on one hand to sow seeds of evil and to confirm his children in their rebellion against Heaven. Christians do not require a confirmation of their faith under such circumstances; but the enemy is pleased with such an opportunity to flaunt his revilings to the world.

With this number we open a new series of articles from the pen of A. G. Daniells, upon The Gospel in Heathen Lands, which will give accounts of the work of various Christian heroes who have been pioneers in the work of carrying the gospel to heathen countries. The articles will be illustrated, and we bespeak for them a careful and attentive reading.

By the steamer *Monowai*, which sailed from Sydney Aug. 8th, Mrs. J. I. Tay returns to her home in Oakland, California. It will be remembered by most of our readers that her husband was a member of the missionary ship *Pitcairn's* company, and that he died in Fiji last January of illness following an attack of influenza.

THE humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good; but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward. They do not feel or know that they are doing anything great. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of life to come.—Mrs. E. G. White.

THE SCHOOL.

WE are glad to be able to announce that preparations for the opening of the term of school, already noticed in our columns, are progressing favorably. For several days those having the matter in hand have been actively engaged in obtaining furniture and fittings for the school-room and home. They have been fairly successful in this, and the buildings are now being fitted up preparatory to receiving the school family. It is announced that students may present themselves for admission August 22 and 23; they will be classified on these days, and regular school work will open on Wednesday, Aug. 24. A large attendance for the present term has at no time been anticipated by the promoters of the school, on account of the very brief notice which has been given; but at present we are able to state that our expectations are likely to be exceeded rather than disappointed. Good courage prevails in reference to the enterprise, and its success seems to be already assured. Any who still contemplate coming, and have not yet communicated with the committee in the matter, should do so at once. Letters may be addressed either to this Office or to A. G. Daniells, of this address.

THREE more of our young people have decided to devote their lives to the work of the medical missionary, and for this purpose have gone to Battle Creek, U. S. A., to engage in study and practice under the tuition of Dr. J. H. Kellogg, in the Sanitarium, where a most excellent opportunity is presented for obtaining a knowledge and experience of this philanthropic work. Those who have just gone are Miss Flora Grattidge, lately of Hobart, Arthur Brandstater of Tasmania, and George Shannan of Hobart. The latter has been for about three years connected with this Office, where he has won the confidence and esteem of his associates and employers, who will greatly miss him. Miss Grattidge accompanies Mrs. Tay via San Francisco, while the young men are going via Europe. We wish them all a pleasant and happy voyage, and great success in their future work.

WITHIN the past few days the Echo Publishing Co. have issued editions of the pamphlets *Christ and His Righteousness*, and *Truth Found, or Nature and Obligation of the True Sabbath*.

We are ready to print editions of *Social Purity and Talks to Girls*, which will be ready for the market in a few days. Progress is being made with the new book, *Steps to Christ*, which we hope to complete in a short time.

SAILING OF THE PITCAIRN.

THE S. D. A. missionary schooner *Pitcairn* sailed from Auckland harbor, Monday noon, June 20, direct for Pitcairn Island, where she expected to remain about a fortnight, and then sail to Tahiti, leaving Bro. Read and wife, and proceeding thence direct to San Francisco. The passenger list on leaving Auckland numbered about thirty persons, including the names of Elders Gates and wife, Read and wife, W. D. Curtis, wife and family, R. McCoy, former magistrate of Pitcairn Island, and his sister, and Mrs. Marsh, widow of Captain Marsh, deceased, master of the vessel, and her two children, who return to America. Some five or six persons from New Zealand were also among the number. These go to connect with our institutions in America, the majority to pursue the training course for nurses.

The vessel is in command of Capt. Christianson, former mate. A new mate of good reputation as a sailor was secured at Auckland. It is expected that Elder Gates and wife will leave the vessel at Pitcairn Island, to remain one year and conduct a school, with a view to fitting persons on that island to labor as missionaries in other fields, and that Bro. McCoy will accompany the vessel to America.

Bro. Gates' health was very poor at the time of sailing, and had been for some time. A number of the passengers and crew were suffering from influenza; but they were all improving at the time of sailing. The weather for some weeks previous to the departure of the vessel had been very stormy on the coast, and the winds contrary to their course; but the day of sailing was a beautiful one, the winds being directly behind them. The vessel left the harbor with all sails spread; and for four or five days the wind continued strong in the same direction, blowing them rapidly to their destination.

We learn by the last American mail that several families are waiting ready to return with the vessel to settle in the islands of the Pacific as resident missionaries while engaged in business. Thus we may look with real interest for the return of the *Pitcairn* and her future work.

G. B. STARR.

WE have received some very courteous acknowledgments from our readers, expressing appreciation of our article in the July 15 number, letting light into the Wilford Hall secret (?) Other papers know enough about the matter to cause them to protest against this barefaced imposition upon the public; but it would deprive them of a fat and paying advertisement. There is talk of the matter going into the courts, through a disagreement between rival agents. If it should, hygienic secrets (?) will be cheaper than one pound apiece.

We consider the thing a barefaced imposition upon a suffering public, and do not hesitate to tell our readers, that the whole secret consists in taking every day a large enema of warm water, from one to three quarts, with a common syringe. This has the effect to wash out the colon; but to adopt the habit will inflict weakness upon the bowels and often subject the patient to worse trouble than he had before.

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