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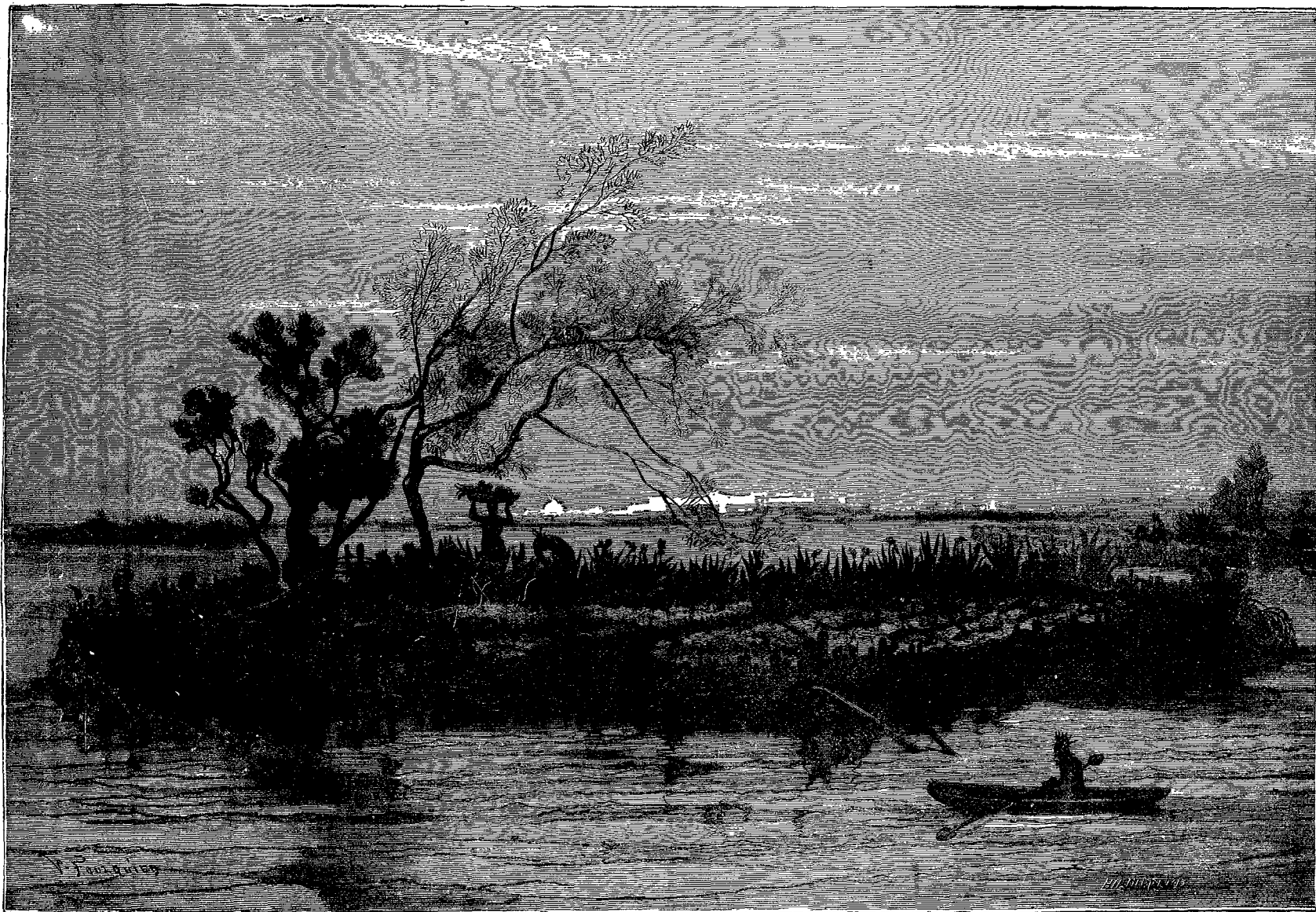
FLOATING FLOWER GARDENS OF MEXICO.

MANY travellers assert that the beautiful floating flower gardens which Humboldt says

travels in Mexico, did not overestimate the novel and serene beauty of these floating flower fields. They are unique. Conceive, if you can, a silver sheet of water, woven and threaded all over with red and yellow, white and green; a great 'crazy quilt' of silver and gold and all the hues of heaven that bend above us in the rainbow.

"These little floating islands of flowers are tended entirely by Indians, the last of the Aztecs, perhaps. These gardens lie from two to ten miles to the northeast of Mexico City.

"Some of the many lakes in and about the city—many in dry weather, but one in time of great rain storms—are as fresh as others are salt. And some are as cold as others are hot. The one that lies clear up under the everlasting snows of Popocatepetl is fresh water, and where the flower gardens flourish best, the water is very warm, almost hot. And yet in some parts of this lake the water is quite cold. In truth, this system of lakes, the many kinds of them, and the many contradictions, is confusing, and almost incomprehensible. It is pretty clear,



he found in the lakes around the city of Mexico, are represented only by the really pretty floating vegetable gardens. These latter, Joaquin Miller says, abound on the edge of the warm, shallow waters not far from the walls of the city, and interspersed among them are a few flowers on platforms or small rafts. But Mr. Miller found his way to the veritable floating flower gardens of the Aztecs, which are much more remote from the city, and he says:—

"Humboldt, in the account of his early

The distance depends a great deal on the way however, that this whole vast valley of many the wind blows. If the wind is from the west, then they drift up toward the northeast of the broad, warm waters, until they are banked up under the almost overhanging snows of Popocatepetl.

"A broad canal, built by the Aztecs, so long before the Spanish conquest by Cortez that they have no tradition of the time when it was not, reaches from the southern gate of the city to the floating gardens.

hundred miles in circumference—the very richest and most fruitful valley to be found on the face of all the earth, perhaps—was once a crater of fire and flood and brimstone. For on the mountain all about, in the cuts and passes and excavations for the many railroads, you see the same kind of scoria and ashes, and lava and little, light, white balls of pumice stone, which you see in the excavations of Pompeii and Herculaneum near Vesuvius."

"THEY OPENED THEIR TREASURES."

FANNIE BOLTON.

THE wise men of the East with gold and gem
Honored the new-born King in Bethlehem.
With gold for incense sweet, they gave to Him
Gold, myrrh, and frankincense in Bethlehem.

They op'd their treasures old, and counted them
Not rich enough in gold and treasured gem
To offer to the Babe, the lowly One
Heaven's Majesty and King, God's only Son.

And shall we closely hoard our treasures here,
Forgetful of the Lord, whom they held dear?
And for our friends make quest for gold and gem,
And yet neglect the Guest of Bethlehem?

As wise men of the East gave gold and gem,
So let us, great and least, do like to them,
And love shall make them sweet as spikenard.
When Mary at his feet adored her Lord.

For the little will He bless that love has given,
And the treasure will increase in the bank of heaven,
And streams of light shall flow through us to men
From Him who loved us so in Bethlehem.

General Articles.

WHAT SHALL WE RENDER UNTO THE LORD?

MRS. E. G. WHITE.

THE Lord Jesus Christ came to our world as a helpless babe. He was born in Bethlehem, and the angel announced to the shepherds as they watched over their flocks by night, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."

The Redeemer of the world might have come attended by ten thousand times ten thousand and thousands of thousands of angels; but instead of this He clothed his divinity with humanity, made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of sinful flesh. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. For it became Him for whom are all things, and by whom all things consist, in bringing many sons and daughters unto glory, to make the Captain of their salvation perfect through suffering. For both He that sanctifieth and they who are sanctified are all one, for which cause He is not ashamed to call them brethren.

Jesus, the world's Redeemer, submitted to humiliation that we might have hope. For our sake He became poor, that through his merits we might be entitled to imperishable riches. Shall not the story of Christ's self-denial and self-sacrifice for our sakes, lead us to pour contempt on all our pride and selfishness? The Son of God could make nothing of the human family, save as He submitted to humiliation, and through suffering came in contact with suffering humanity. It was through unutterable woe that Jesus came to reach lost man where he is plunged in sin and degradation. Let us contemplate the life, nature, and purpose of the King of glory. Let us look upon the Majesty of heaven as He shrouded his glory in the form of a child, and was cradled in a manger. But though He was so lowly born, so humbly circumstanced, angels bowed in adora-

tion before the Babe of Bethlehem, without forfeiting their place in the courts of God or marring their allegiance to the Deity.

The Babe of Bethlehem, though the King of glory, was not entrusted to wealthy parents. His was a lowly lot. When presented in the temple, his parents could not offer anything but the offering of the poor,—a pair of turtle doves or young pigeons. This offering was made in behalf of the child Jesus; yet when Simeon took Him in his arms, the Holy Spirit fell upon him, and he knew the Lord's Anointed, and he blessed God, and said, "Lord, now lettest Thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

His divinity veiled in humanity, Jesus grew up as a child, and it is written of Him that "the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." At twelve years of age He accompanied his parents to Jerusalem to attend the feast, and, forgetful of their charge, they returned, not missing the child Jesus, who had tarried in the city. "But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him." After three days of sorrowful searching, they found Jesus in the temple, sitting among the doctors both hearing and asking them questions. "And all that heard Him were astonished at his understanding and answers. And when they saw Him, they were amazed; and his mother said unto Him, Son, why hast Thou thus dealt with us? Behold, thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about my Father's business? . . . And He went down with them, and came to Nazareth, and was subject unto them. . . . And Jesus increased in wisdom and stature, and in favor with God and man."

The story of the birth and childhood of Jesus never loses its fragrance and interest, and it should be often repeated to the children and youth. Jesus was ever in sympathy with all phases of the life of childhood and youth. When the mothers brought their children that Jesus might place his hands upon their heads and bless them, the disciples looked with disfavor upon the tired mothers and their little ones, and sternly forbade them to come to Jesus to trouble Him with so unimportant a matter; but Jesus did not look upon them with disapprobation. His compassionate voice was heard saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." He took the children in his arms, and blessed them, and spoke words of encouragement and sympathy to the mothers, and both mothers and children returned to their homes strengthened and blessed by the divine love of the Master. They loved Jesus, and often repeated to others the story of their visit. They told how the disciples had forbidden them, but how the Lord had had compassion upon them.

The story of Jesus blessing the children should encourage all mothers to seek the Lord, and bring their little ones to Him. He is as verily a personal Saviour to-day as He was in the days when He walked a man among men. He is as verily the helper of mothers to-day as He was when He gathered the children to his breast in Judea. He identifies

his interest with that of suffering humanity, and the children of our hearths are as much the purchase of his blood to-day as were the children of long ago. The Lord will give to the praying mother the wisdom and grace she needs to instruct and interest her little ones in the precious old story of the babe born in Bethlehem, who is indeed the hope of the world.

Jesus is our Saviour, our Redeemer, our wisdom, our sanctification, our righteousness. Let mothers make it their first interest to teach their children of the great love wherewith God has loved us, that led Him to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. It is the first duty of parents to make the precious truths of salvation very plain and simple and attractive to their children. They should ever seek for the best way in which to lead their children to trust in Jesus as their personal Saviour, to love Him, to deny self for his sake, and to do good to those around them in his name. The first precept from their earliest years should be, Give your heart to Jesus; live to please Him. Do not live simply to amuse and gratify yourself; but live to honor Jesus, who has loved you, and given Himself for you. Were parents in earnest in thus educating their little ones, there would be a great company of children in the army of the Lord. They would then make sacrifices for Jesus' sake, and desire to give, not only their little gifts of love, but their whole hearts to Jesus.

We should bring gifts to Jesus, as did the wise men when they found the Lord of glory. They had been studying the prophecies, and they knew that the time was fulfilled, and that Jesus had come to be the Saviour of men. Guided by a star, they journeyed to Jerusalem, and all along the way they were inquiring, "Where is He that is born King of the Jews? For we have seen his star in the east, and are come to worship Him." "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh."

The wise men have left us an example of what we should do. Jesus should be the object of our adoration, the recipient of our gifts. It is not man, but our Redeemer, that should be honored. To Him we should offer our praise and gifts and treasures; but instead of this, the world sets its treasures flowing in the channel of self-gratification, and to the honor of men. Christmas gifts are bestowed on our children, on our friends and relatives, and few think of what they can do to show their love and gratitude to God for his great love and compassion upon them.

In celebrating Christmas, fathers, mothers, children, and friends are diverted from the great object to which the custom is attributed. They give their whole attention to the bestowal of gifts upon one another, and their minds are turned away from the contemplation of the Source of all their blessings both spiritual and temporal. In their attention to gifts and honors bestowed upon themselves or their friends, Jesus is unhonored and forgotten. Parents should seek to teach their children to honor Jesus. They should be instructed how He came to the world to bring light, to shine amid the moral darkness of the world. They should be impressed with the fact that "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

We are dependent upon Christ for both spiritual and temporal blessings, we should especially remember the world's Redeemer, on those days in which others forget Him in pleasing one another, in festivity and careless mirth. We should show special honor to Him in whom our hope of eternal life is centred. Through all the year parents should be educating their children as to how they may honor Jesus in their gifts. They should instruct them that Christ came to the world to save perishing sinners, and that instead of spending money for needless ornaments, for candies and *knick-knacks* to gratify the taste, they should deny themselves for Christ's sake, that they may offer to Him an expression of their love. The theme of Christ's amazing love can be so presented to your children that the little ones will be lost in wonder and love, and their hearts will be melted at the story of Calvary. Tell the children and youth that Jesus died to save them, that He wants them to give to Him their young lives that they may be his obedient children, and be saved from ruin.

Christ will be pleased to see that the children and the youth, whom He loves, also love Him, and He will accept their gifts and offerings to be used in his cause. From the denial of self in children and youth, many little streams may flow into the treasury of the Lord, and missionaries may be sent out through their gifts to bring light to the heathen, who bow down to gods of wood and stone. Home missionaries also may be assisted, and there are poor who are suffering and needy, who may be blessed with the gifts of the children. Christ identifies his interest with that of his children. He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Brethren and sisters, what are you going to bring to Jesus as an offering of love? What will you render unto the Lord for all his benefits? Will you show forth the praises of Him who has called you out of darkness into his marvellous light, or will you devote your time and money to self and to pleasure seeking, as though self were the great object of attraction? O, may the coming Christmas be the best one you have ever enjoyed, because you have brought gifts to Jesus, and given yourselves and your all without reservation to Him who has given all for you.

WHO CHANGED THE SABBATH?

S. MCCULLAGH.

KNOWING that God-fearing people have been so truly and conscientiously devoted to the observance of Sunday, believing it to be God's chosen and hallowed Sabbath, we cannot but sympathize with them in their disappointment when the Sunday is proved to be an error and an innovation. Fletcher, in his "Checks to Antinomianism," well said, "I have long dreaded the alternative of displeasing my friends or wounding my conscience; but I must yield to the latter, and appeal to the candor of the former." This is a correct position. Duty must be taken up irrespective of personal feelings. Those who desire to serve God according to the truth will be only too glad to let feelings go to the wind when God speaks duty, even though that duty should necessitate a radical change in their cherished practices.

Tens of thousands of Christian people within the latter half of this century have ceased to believe Sunday to be the Sabbath, and, according to the fourth commandment, they observe the seventh day. The Scriptures are silent respect-

ing the sacredness of the first day of the week. The Bible shows that the only weekly Sabbath sanctified by God and observed by his people from the days of Adam to the close of the New Testament times, was the seventh day of the ten commandments.

We are glad to note that ministers of other leading denominations are beginning to speak out upon this point, admitting the truthfulness of this position. Upon learning that the Sunday has no standing in the Word of God, the question is naturally raised, "*Who changed the Sabbath?*" In answering the query, we take pleasure in letting the Rev. C. C. Brown, Baptist minister of Timaru, New Zealand, respond: "Let those who demand a strict observance of the Sabbath remember that the *seventh* day is the *only* Sabbath day commanded, and *God has never repealed that command*. If you would keep the Sabbath, keep it; but Sunday is not the Sabbath. Who authorized the change from the seventh to the first day? The answer, to bear weight, must be in words of Scripture. The answer is not forthcoming; for *only twice* in the New Testament after Christ's resurrection is the first day of the week mentioned, *i.e.*, Acts 20:7; 1 Cor. 16:2. But, singularly enough, no less than nine times is the Sabbath mentioned."

"What, then, is the origin of the Christian Sunday? . . . In A.D. 321, the pope and clergy were strong enough to influence the half-heathen, half-Christian Roman Emperor, Constantine, who, at their bidding, made a law commanding cessation of work once a week in all cities and towns of the Roman Empire. And the Roman Church selected the first day of the week." "That the Christian Sunday has its origin in a decree of a Roman emperor, and is not of divine command, may be distressing and distasteful to some. But it is a simple fact that cannot be disproved—a statement the correctness of which cannot successfully be challenged. Sunday is not the Sabbath day, and the observance of Sunday is no more binding upon the church and the world than are Good Friday and Christmas day."—*The Bible Standard*, May, 1892.

The papacy, in order to establish its claim to absolute power over and above the Scriptures, the only mouth-piece of Heaven upon earth, has changed the Sabbath of the Lord to establish a day of its own appointment. This the authorities of the Roman Catholic Church freely admit. Father Enright has recently written the following: "I have repeatedly offered £200 to any one who can prove from the *Bible* alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, Remember that thou keep holy the Sabbath day. The Catholic Church says, No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week. And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church." This sentiment has been confirmed by leading cardinals, archbishops, and bishops.

Let no one suppose that this Sabbath of the Lord Jesus Christ (Mark 2:28; Rev. 1:10) has been cast down to the ground quickly and without a struggle. On the contrary, it took centuries to suppress the Sabbath and make the first day universal.

Although the true Sabbath has been cast down, it has not been destroyed; and the Word of God shows that it will live in the hearts of his people, to be restored before Jesus comes.

THE GOSPEL IN HEATHEN LANDS.

POLYNESIA.

A. G. DANIELLS.

By a glance at a map of the world, it will be observed that the central and southern portion of the Pacific Ocean is dotted with a great number of small islands. To this part of the world has been given the name Polynesia, a word which means "many islands." These islands are generally associated together in clusters. The following are the principal groups: Marquesas, Society, Hervey, Friendly or Tonga, Samoan, Fiji, and New Hebrides.

These islands have been discovered by different navigators and missionaries during the last two centuries. And when discovered, they were nearly all inhabited by savage, superstitious, and degraded people. To fight, to shed the blood and eat the flesh of their fellows, was the chief concern of their lives. He who could display the greatest number of skulls was honored while living and deified after death. They had no written language, knew nothing of the arts and sciences of civilized nations, had no pleasant homes, but few sacred social ties, had never heard of the gospel, and were altogether debased.

The island of Tahiti, was discovered and taken possession of in the name of King George III. of England in the year 1767 by Captain Wallis of H.M.S. *Dolphin*. The descriptions given by the discoverers of the islands, of their beauty, their natural productions, and the excellent climate, directed the eyes of Europeans to this part of the world. And the accounts of the dark, degraded, lost condition of the inhabitants of the islands aroused the sympathy of the Christian churches of Europe. The directors of the London Missionary Society resolved to help these people if such a thing were possible. They called for missionaries, for those who loved the cause of God and perishing souls enough to take their lives in their hands and go amongst the inhabitants of these islands. The response was truly encouraging. A ship, the *Duff*, was fitted out for the voyage, and in the year 1796 sailed for Tahiti with a band of twenty-nine workers. They reached their destination in safety the following year. They decided to form three mission stations, one at Tahiti, another in the Marquesas Group, and the third at Tongatabu in the Friendly Islands.

In all these places they met with great difficulties. The two last named were entirely abandoned, and the mission at Tahiti was well-nigh deserted in time. But two or three of the men remained at Tahiti, and worked with great courage and zeal, yet without any apparent results. After sixteen years of incessant toil, they were, in consequence of war, driven from the island. They had not witnessed a single conversion, nor had they detected the manifestation of any real interest in the gospel.

One would naturally suppose at this point their faith would have left them, and their hopes have sunk beneath the sea over which they sailed. Not so. As soon as the carnal war of the natives had ceased, they returned to continue their spiritual warfare against the powers of darkness. Arriving at Tahiti, these faithful men were astonished beyond measure to find that during their absence many of the natives had embraced the gospel. Speaking of how this truly interesting and wonderful result came about, John Williams says:—

"Two native servants formerly in the families of the missionaries had received, unknown to

the latter, some favorable impressions, and had united together for prayer. To these many other persons had attached themselves; so that on the return of the missionaries to Tahiti at the close of the war, they found a great number of *pure Atua*, or 'praying people,' and they had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced."

In this event as well as in so many others is manifested the infinite power of God. "How unsearchable are his judgments, and his ways past finding out." Mr. Williams speaks of this as God's set time to favor Zion in Polynesia, and says, "God was pleased to commence the work of conversion there in such a manner as to secure all the glory to Himself."

About this time the directors had lost hope in the mission, and talked of letting it drop. But this was a serious matter in the minds of a few, and they pleaded for its continuance and at the same time gave freely towards its support. A season of special prayer was appointed, "and letters of encouragement were written to the missionaries; and while the vessel which carried these letters was on her passage to Tahiti, another ship was conveying to England not only the news of the entire overthrow of idolatry, but also the rejected idols of the people. Thus was fulfilled the gracious promise, 'Before they call, I will answer; and while they are yet speaking, I will hear.'"

What amazing changes the gospel can work in the hearts of men. It is declared to be "the power of God unto salvation to everyone that believeth." God has the power to create. He has created worlds from nothing. He manifests that same power through the gospel, and creates new hearts in men. He takes men who are all sin, and makes them all righteous; not by imputation alone, but by nature in very deed. It has often been said that the savages of the South Sea Islands had no word in their language to express gratitude, for the simple reason that they did not possess that virtue. From this some have argued that it was useless to preach the gospel to them. But such a conclusion ignores the fact that the gospel is the power of God to plant gratitude where it does not exist.

That it has done this may be demonstrated by any number of incidents. Since the wonderful change at Tahiti referred to above, the whole of the Society Group has been Christianized. Indeed, the work was carried forward with great rapidity. In every island there are churches, schools, preachers, and teachers. Idolatry is unknown except in history. The work is wholly self-supporting, and for many years the natives have sent large sums to the London Missionary Society to assist in carrying the gospel to heathen countries. From the very first of their Christian experience, the natives have been forward to carry the light to others who were in darkness. Hundreds have been martyred by savages while proclaiming the gospel to them. John Williams relates an incident that shows how effectually the gospel had planted gratitude in the hearts of the converts in the Society Islands. They were anxious to do something to repay the London Society for their sacrifices, so they made a ship load of cocoanut oil and sent it to England. This donation brought the home society £1,800.

And so the work went on. One island after another received the missionaries and their new religion. They renounced their idolatry, cannibalism, and savage customs. It would of

course be too much to say that *all* became Christians at heart. That, unfortunately, is not the case even within the church in Christian lands. Sin still exists in those islands called Christian. Many of their present evil practices they have copied from Europeans. There is no question but that the wicked course of the latter has been a great curse to the unsophisticated natives since they embraced the gospel.

A great work must still be done for the people inhabiting the islands. And it can be done. We believe that the hand of God was in the work from the first, that it was by the power of his Spirit that such desirable changes were wrought. And we believe that even now if true Christian men would go amongst them with the pure doctrines of the Word, with good lives and with unwavering faith in God, a great work could be accomplished. Have not we as a people a duty resting upon us in this matter? Shall we not put forth as earnest efforts to warn and prepare them for the great [day of God as



SOUL-TEMPLE AND PALM TREE IN THE SOUTH SEAS.

the early missionaries did to bring them into the light of the gospel? And may we not look for encouraging results? Let us ponder well the question, What are the present claims of Polynesia upon us?

MORAL STATES OF HORSES AND MEN.

In the above title the *ictus* is on men. Horses are there for illustrative value. The colt is innocent certainly. It is frisky with gay bounds. Heels that may be vicious later are only exclamation points of ecstasy now—good for nothing as yet, but prophetically worth perhaps £40,000, as was one whose home I lately visited.

In a few years the sole question is, How obedient can this horse become to a higher will, and how large a part of great plans? His plans are both little and perishable, and only embrace what grass he can eat to-day and what water he needs for the hour. But if he can carry a man a score of miles, he may help to make a bargain involving thousands of pounds, or the future relief of his kind by helping to make a railroad that shall carry a thousand men at a time, or save a life in peril, or even help win a battle for a nation of millions.

Hence comes the question of perfect submission to the higher will of man. For this end he is sometimes shackled, thrown, bitted most bloodily, ridden full tilt against a haystack or wall, till all the mighty force of his own will goes out only as directed by the higher will. How he answers! At the word go he starts at once. He does not choose his own direction, or gait, or speed. See him fly, he knows not whither or wherefore! He tries to clear any fence or ditch you ride him at; he leaves all judgment of its possibility to his rider. He puts in his best endeavors till his eyes glare, till his nostrils are pits of blood, till he drops dead when still at full gallop. The heart of the driver nearly breaks with that of the horse, the mind and the instrument are so nearly one. Certainly that horse is consecrated, submissive, devoted to the best possible ends.

Of course, this is good for him as well as the man. He is cared for tenderly, more so than most men. He has a man or two for his servants and ministering spirits. He is immensely happier than he could be wild on the prairie. He has companionship that is divine to him. Go to the stable, he salutes you; stand in the stall, he kisses you; lead him out, he can hardly stand still; spring on his back, nobody's physical ecstasy can be greater. More—he loves you, you love him. He works into high plans, even as high as the salvation of a world when he carries an itinerant on his circuit.

The illustrative value is indicated. How different it might have been had he been a persistent asserter of his own will. Likely the will would have been broken, but with it the spirit, and he reduced to daily contention with evil men, put to carts he could not break, fed so poorly that he could not rebel, and associated in the meanest tasks with men without natural affection even for horses. Such a life of rebellion is comfortless, purposeless, ending in a death hardly regrettable.

For men there seem to be four general moral states. Every accountable being is in one of them; many have been in all. The first is innocence resulting from ignorance. The child howls for its mother, makes the father walk the floor all night, incurs great expense for nurses and paregoric, steals another child's playthings, is greedy as a pig, pugnacious as a dog, strikes its mother, but does not in all this commit sin. It does not know any better. This is innocence.

Later the child finds out that there is law—of gravitation by tumbles and bumps; of peril by burnt fingers; of parents by metes and bounds; of schoolmaster, of the social and civil state; he comes to a new Mt. Sinai every day. If he defies these laws, takes the punishments that come from infraction, endures the lowering of his social scale and the general discount on his whole life, then he is depraved. His moral state is that of a sinner, a wilful breaker of law, a sower to the flesh, a reaper of corruption.

But if, as he comes to know these laws, he gradually bends his will to the obedience of them, if he really compels the law in his members that is opposed to the law recognized by the mind to serve this higher law of the spirit, he is in a state of virtue. He daily faces his regular battle, and wins. He takes to himself the whole armor of God, leaves no unguarded place, and is uniformly victorious. He never feels that he does it in his own strength; he knows that he does not. He gladly sees that it is God working in him to will and to do of his

good pleasure, and is immeasurably thankful for help and victory.

But no one thinks that this is the highest state of man. Though the victory is sublime, and the strength acquired divine, it is not the best thing. There remaineth a *rest* for the people of God. This perpetual warfare has not reached the peace that passeth all understanding.

This fourth state comes when man's whole desire, impulse, and nature are in harmony with all God's ends and laws. The fight is over. He no sooner sees God's law than his whole being approves it that it is perfect, and there is no revulsion from it in all his being. This is holiness. The Christian not only accepts God's wish and law, but has no struggle about it; no semi-rebellion from it. He is at peace. If his goods are spoiled by enemies and persecutors, he takes it joyfully; if men say all manner of evil against him falsely because of Christ, he rejoices and is exceeding glad. If he is counted as sheep for the slaughter, or even killed all the day long, he looks up for his crown of glory. He is no longer his own; having been bought with a price, he writes himself down a slave of the Lord Jesus Christ, and the slave of his fellow-men for Jesus' sake. Is this too high an ideal? No ideal can be too high. Nothing less can give a life of rest and peace.

How can it be attained? The state of virtue is no small fight. Paul did not so represent it, either for himself or others. Of himself he says: "I keep my body under, lest I become a cast-away." . . . It is simply giving up our will; not to stop resisting merely, but to begin gladly doing the will. God does the rest. Some of the laziest, most useless people I ever knew thought themselves holy. Perhaps they did not resist what God did to them, but they did nothing for Him that I could see. When I as their pastor tried to interpret the will of God to them in matters of benevolence, more work and less speech, they would not let God's cause ride them to the utmost of their ability. I may have been wrong and they right in the interpretation of the divine will; but it did seem to me that when God was anxious enough to have certain work done to come Himself to do it, He would be glad to accept any obedient faculties and will to help.

He whose plans are infinite and has strength correspondent may set us to run through a troop or leap over a wall, but He always proportions the strength to the task. Paul said, "I can do all things through Him who strengtheneth me." We may have the measureless joy of victory, if we will let God plan largely and help mightily.—*Bishop Henry W. Warren, D.D.*

THERE are professed Christians to-day spending their lives on the mountain top, singing beautiful hymns about the glories of the Lord, and thinking how peaceful and beautiful it all is; yet the Lord is not on the mountain top. If they will but look down, they will see Him among the poor, the wretched, and the outcast.

THE SECOND COMING OF CHRIST.

SOME people say that Christ's second coming means death; but the Word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; He has conquered death, hell, and the grave, and we know not how soon He may come to set us free from death, and destroy our last enemy for us; so the proper state for a believer in Christ is waiting and watching for our Lord's return.

In the last chapter of John there is a text that SEEMS TO SETTLE THIS MATTER.

Peter asks the question about John, "Lord, what shall this man do? Jesus said unto him, If I will that he tarry *till I come*, what is that to thee? Follow thou Me. Then went this

In the closing verses of the fourth chapter of 1 Thess., Paul says: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

There was a time when I used to mourn that I should not be alive in the millennium; but now

I EXPECT TO BE IN THE MILLENNIUM.

Dean Alford says—almost everybody bows to him in the matter of interpretation—that he must insist that this coming of Christ to take his church to Himself in the clouds, is not the same event as his coming to judge the world at the last day. The deliverance of the church is one thing, judgment is another.

Now, I can't find any place in the Bible where it tells me to wait for signs of the coming of the millennium, as the return of the Jews and such like; but it tells me to look for the coming of the Lord; to watch for it; to be ready at midnight to meet Him, like those five wise virgins.

Some of you may shake your heads and say, "Oh, well, that is too deep for the most of us; such things ought not to be said before these young converts; only the very wisest characters, such as the ministers and the professors in the theological seminaries can understand them." But, my friends, you find that Paul wrote about these things to those young converts among the Thessalonians, and he tells them to comfort one another with these words. Here in the first chapter of 1 Thessalonians, Paul says: "Ye turned to God from idols to serve the living and

true God, and to wait for his Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." To wait for his Son; that is the true attitude of every child of God. If he is doing that, he is ready for the duties of life, ready for God's work; aye, that makes him feel that he is just ready to begin to work for God. Then over in the next chapter (1 Thess. 2:19), he says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming?" And again, in the third chapter, at the thirteenth verse: "To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." He has something to say about this same thing in every chapter; indeed, I have thought this epistle to the Thessalonians might be called the gospel of Christ's coming again.—*D. L. Moody.*



IN THE SOUTH SEA ISLANDS; A BANANA TREE.

saying abroad among the brethren that that disciple *should not die*." They did not think that the coming of the Lord meant death; there was a great difference between these two things in their minds. Christ is the Prince of Life; there is no death where He is; death flees at his coming; dead bodies sprang to life when He touched them or spoke to them. His coming is not death; He is the resurrection and the life; when He sets up his kingdom, there is to be no death, but life forevermore.

There is another mistake, as you will find if you read your Bibles carefully. Some people think that at the coming of Christ everything is to be all done up in a few minutes; but I do not so understand it. The first thing He is to do is to take his church out of the world. . . . We may judge, says one, what a glorious place it will be from the length of time He is in preparing it, and when the place is ready, He will come and take the church to Himself.

The Home Circle.

CHRISTMAS IN AUSTRALIA.

M. P.

THE summer sun is shining
In the clear, blue sky above,
As we with joy are singing
The old sweet song of love.

How He came, the Lord from heaven,
As a feeble, helpless child;
How He lay in Bethlehem's cradle,
Watched o'er by his mother mild.

And the angels' song still echoes
In our thankful hearts to-day,
As in yore of our early childhood,
In the home-land far away.

Ah! the same is the old sweet story,
Told in winter's dreary tide,
Or as now in the bright mid-summer—
May its peace in our hearts abide.

For He is our King and Saviour,
Who came as a little child,
And who lay in Bethlehem's cradle,
Watched o'er by his mother mild.

Let us give Him our heart's true homage,
Let us yield Him our thanks and love,
Who to be our mighty Redeemer
Came down from heaven above.

Worthing, England.

WOMEN OF THE BIBLE.—XXXI.

Abigail.—I Sam. 25.

A. M.

WHEN David was in the wilderness of Paran for fear of Saul, there lived a "man in Maon whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel. The name of the man was Nabal, and the name of his wife Abigail, and she was a woman of *good understanding* and of a *beautiful countenance*; but the man was *churlish*, and *evil in his doings*." And David sent ten young men saying, "Get you up to Carmel, and go to Nabal, and greet him in my name; and thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers; now thy shepherds which were with us, we hurt them not, neither was there aught missing unto them all the while they were in Carmel. Ask thy young men, and they will show thee. Wherefore let the young men find favor in thine eyes; for we come in a good day. Give, I pray thee, whatsoever cometh to thine hand unto thy servants and to thy son David. . . . And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? There be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?" So David's young men returned, and told him all those sayings. And David said to his men, "Gird ye on every man his sword;" And David girded on his sword; and there went up after David four hundred men.

"But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master and he railed on them. But the men . . . were a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for evil is determined against our master and against all his household." Then Abigail prepared a present for

David. And she said unto her servants, "Go on before me; behold, I come after you. But she told not her husband Nabal."

And as she "came down by the covert of the hill," "behold David and his men came down against her; and she met them." And Abigail lighted off the ass, and fell at David's feet, and said, "Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. Let not, my lord, I pray thee, regard this man of Belial, even Nabal; for as his name is, so is he; Nabal [fool] is his name, and folly is with him. . . . And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. I pray thee, forgive, the trespass of thine handmaid; for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall He sling out, as out of the middle of a sling. And it shall come to pass when the Lord shall have done to my lord according to all the good that He hath spoken concerning thee, and shall have appointed thee ruler over Israel, that this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; but when the Lord shall have dealt well with my lord, then remember thine handmaid."

"And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with my own hand."

"And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was *very drunken*; wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died."

The Lord foresaw there would be many Nabal's in succeeding generations, and has graciously designed this action of Abigail to be preserved for comfort and instruction to all who will receive it. Abigail is introduced as a woman of "*good understanding and of a beautiful countenance*." The first, an understanding heart, is God's gift. Prov. 2:6. We must pray for it as Solomon did. That is the best knowledge which will be serviceable to us in doing our duty; which will enable us to discern between good and bad, right and wrong, truth and falsehood, so as not to be imposed upon by false colors in judging others' actions or our own. If we yield our will to God that He may mould it to his righteous will, we shall be constrained to good and right ways, and restrained from the selfish tendency of the natural heart. *Love, mercy and justice* will characterize all our actions.

It is these virtues that mark Abigail as an example. Her demeanor was submissive and yielding. She put herself in the place of a penitent and petitioner. She could not excuse her husband's conduct, and the circumstances of the case did not allow her to conceal his iniquities; but wisely and nobly she reminded David that Nabal's lost and depraved condition was a reason for his merciful consideration; and as the thought of mercy lighted up her soul, she directed David's mind to the mercy of God, who was watching over him against the cruel

hand of Saul, and the greater mercy of God in redeeming his life from eternal death: "The soul of my lord shall be bound in the bundle of life with the Lord thy God." Yes, Abigail, thy heart was taught of God; thy understanding *was good*; therefore thy words were accepted, thy husband and household preserved, and David restrained from shedding blood. "The wise woman buildeth her house, but the foolish plucketh it down." Abigail had learned that God was the defender of the oppressed. She endured this bondage with Nabal as a refining process, and it wrought in her the fruits of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. The Lord watched over her, and when the work was completed, released her by the death of her husband, who had proved himself rightly named—he chose folly as his portion.

We may not all be beautiful in the general acceptation of that word; but who has not been more charmed with plain features where goodness sheds its hallowed, peaceful light, than the most perfect features lacking the radiance of a pure and loving nature? Then it follows that a woman of good understanding may possess a beauty of countenance that fades not with youth, but increases with declining years.

Could we remember what the Bible teaches, that all the varied circumstances of our life are designed of God to be for our good and not against us—those who love God—how much easier it would be to bear the trials of life, what fretting and anxious care might we be spared, what victories might be won. Then let us strive to learn more what this meaneth, "*Believe on the Lord Jesus, and thou shalt be saved*."

"My faith looks up to Thee,
Thou Lamb of Calvary;
Saviour divine.
Now hear me while I pray;
Take all my guilt away;
Oh, let me from this day
Be wholly thine."

WHEAT AND CHAFF.

WE went, last autumn, to spend the day at father's. The farm is ten miles from town, and John and I are such busy people that we don't often get out; but on the fifteenth anniversary of our wedding we took all the children out on the early train and made a day of it. The young folks were in high glee at finding father gathering his winter apples, and the boys brought chairs for mother and me down to the orchard, that we might sit there all day and share the fun.

I am always richer after a visit to mother. I don't mean the Bellflower apples, and the fragrant hops, and the chickens for Sunday's dinner; though all these, and more of the same sort, result from the visit. But mother is one of the Solomons in all matters of practical womanly duty, and never fails to illumine my dark places.

"Why, Jessie, how your children grow," said the dear old lady, laying down her knitting to watch their romps under the "rambo" tree. "How old is Margaret?"

"Fourteen, mother, and Janet thirteen; almost before I get out to Cloverdale again, they will be young ladies grown."

"Well," said mother, "you needn't look so tombstone; there is nothing on earth sweeter than grown daughters, except, indeed, baby daughters."

"Ah, mother," said I, with an air of wider experience, "you don't know what it is to bring up girls in a city. The temptations to worldli-

ness are so great. Margaret and Janet are both members of the church; but so are most of the young ladies in our circle of acquaintance, and yet their worldly and irreligious conduct is a pain and a stumbling-block to all old-fashioned Christians. They dance 'the German,' mother, go to the theatre, and some of them play cards with young men. Already my girls are beginning to think it hard that they cannot go to dancing-school. I cannot tell you how pressing is my anxiety about them. It steals away my enjoyment of their sweet girlhood."

I waited eagerly for mother to speak; but only the click of her needles, the falling of apples, and the children's gay voices broke the silence.

"Can't you help me?" I asked.

"No, Jessie," said my mother, "you cannot shift these responsibilities; you and John must bear them together. But I may allow myself to make a suggestion. If you fill a bushel measure perfectly full of wheat, how much chaff can get in?"

"Grandma, Grandpa says please come and show him which trees you want kept for apple-butter."

Mother was gone some time, and when she came back we talked of other things; but my mind was full of her wheat and chaff conundrum.

"Certainly, my dear," John said, when I told him what mother said to me; "but you mustn't think that wise saying is going to smooth all your paths. In the first place, you've got to decide, and sometimes in ten seconds, which is the wheat and which is the chaff. Then the devil serves up chaff in tempting form to these young folks, and it sometimes happens that they choose the chaff in spite of you. However," he added earnestly, "do not be discouraged; your dear old mother is right; that is the line to fight it out on. And, Jessie, don't give yourself anything to do that can interfere with your filling up the measure with wheat. If you go into it with them, you can make sewing-societies, and Sabbath-schools, and home and foreign missions, and the lesser interests of French classes, and crocheting, and crewels so inviting, that they will not hanker after the 'German.'"

I have been trying this plan, and yesterday Janet came to consult me about a birthday present she was getting ready for Margaret; it was a dainty silk scroll to hang over her writing table, the ferns and wild flowers illuminating what Janet said, with the color deepening on her lovely cheeks, was their favorite verse:—

"God make my life a little song
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.
God make my life a little staff
Whereon the weak may rest:
That so what health and strength I have
May serve my neighbor best."

—*Christian Weekly.*

God tests and proves our love by the little occurrences of life. It is these that make up the sum of life's happiness, and it is their neglect that adds to our wretchedness. The two great principles, "love to God" and "love to man," are the embodiment of all that constitutes man's happiness, either in this world or the one to come; and if we expect to enjoy heavenly society in the earth made new, we must be governed by heavenly principles here. Every act of our lives affects others for good or evil; hence the necessity of being actuated by the proper motives.

Useful and Curious.

TONS OF LOCUSTS.

WITHIN the last two or three years Algeria has been sorely plagued with locusts, and the French Government has been compelled to take active measures against the pest. In 1891 the country was divided into sections and subsections, each in charge of a civil or a military officer, and power was given these chiefs to impress native labor when needed.

In February the campaign was opened by an energetic collection of the eggs of the locusts. The eggs are laid in the ground, about two inches below the surface, and are easily found by means of the holes made by the female in laying them. In the provinces or "Kaidats" of Susa, Djemel, and Mehedia, over sixty thousand kilogramis—about one hundred and twenty-five thousand pounds—of eggs were thus collected, and other provinces harvested as many. They were destroyed by burning.

In spite of this enormous destruction of eggs, hordes of locusts appeared at the usual hatching season, and the next move against them began. This was the destruction of the great marching columns into which the young locusts form themselves six or seven days after hatching. Their speed at first is about sixty yards an hour, and the crawling stage lasts from forty-five to fifty days. When first hatched, they are somewhat sluggish, and many were crushed while thus inactive.

The destruction of a marching column was effected by the use of the screen system, long known and used in Cyprus for the same purpose. A screen of cloth is erected across the line of march, with openings about five yards wide at regular intervals.

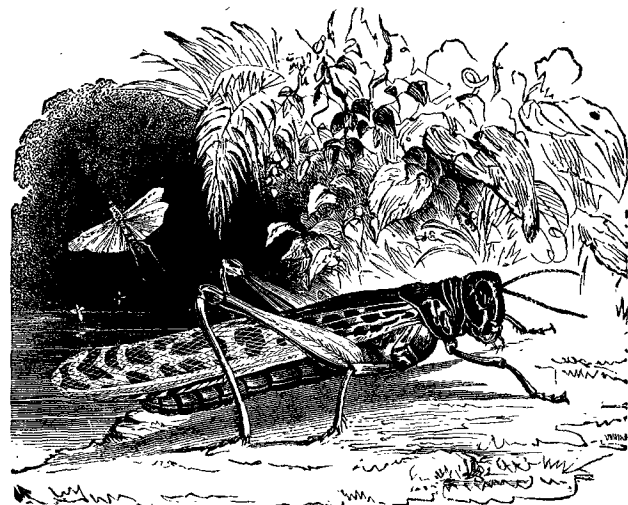
These openings are spanned by ditches, into which the locusts fall as they pass through the openings in the screen, while projecting strips of zinc prevent them from ascending the sides of the ditch and escaping. The locusts caught in these traps are either burned or killed with asphyxiating liquids, such as diluted oil of creosote or carbonic acid.

In the Zaghouan and Fahs districts twenty-five miles of screens were erected, and it is estimated that six hundred cubic metres of locusts were destroyed in these traps. It was noticed that the migrating swarms of young locusts were usually officered by older ones, and this is thought to account for the unerring accuracy with which a column would make for a suitable vineyard or other feeding-ground. It was found necessary, in erecting the screens, to make no great noise or bustle, or the approaching army would take the alarm and change its direction.

Operations on such a scale are, of course, possible only where labor is cheap. In this instance the natives employed, when put to work on the farms of their own district, were supplied by the Kaid, or governor, with rations of bread and oil. The results obtained were considered satisfactory, but little damage having been done to vineyards or other crops. It is certain, however, that without the intelligent supervision of the French army officers, success would not have been attained, and they in turn were dependent upon the previous study of the insect's habits by entomologists for the data upon which to plan an intelligent campaign.—*Youth's Companion.*

AT THE BOTTOM OF THE SEA.

THE depth of the sea presents an interesting problem. If the surface of the sea were lowered 6,000 feet (1,000 fathoms), the width of the Atlantic and Pacific opposite the United States and South America would not be materially lessened, but a continent larger than Africa would appear about the South Pole, while North America would be connected with the British Isles and Europe through Greenland and Iceland, and with Asia in the region of Behring's Strait by broad plains inclosing a land-locked Arctic ocean about as large as the Mediterranean Sea. If the sea were lowered two and a half miles, Asia, Australia, South America, and Africa would be connected, with a greatly enlarged Antarctic continent, thus separating the basins of the Atlantic, Pacific, and Indian Oceans, while the Pacific would be separated into a large northern and a smaller southern basin. Even thus reduced, the sea would still cover more than half the earth's surface. If the sea were lowered another mile, however, the oceans as such would disappear



and be represented by a great sea in the northern Pacific, a smaller one in the southern Atlantic, and several small pools between the Americas and Africa. The sea is comparatively shallow between Newfoundland and Ireland, and the bottom is called "the telegraphic plateau," because several telegraphic cables are laid upon it. Most of the Mediterranean is over a mile deep; but if its surface were lowered only eight hundred feet, it would be separated from the Atlantic at the Strait of Gibraltar, and divided into two seas by a land connection between Sicily and the African coast of Tunis. The Atlantic, we are told, if drained, would be a vast, gently undulating plain, with a swell or plateau in the middle, running parallel with our coast. Another plateau connects this central one with the northeast coast of South America.

The Atlantic is thus divided into three great basins no longer "unfathomed depths." The tops of these sea plateaus are two miles below a sailing ship, and the deepest places of the basins almost five miles. These plateaus are whitened for thousands of miles by a tiny creamy species of shell lying as thickly on their sides as frost crystals on a snow bank. The deepest parts are red in color, strewn with volcanoes and meteoric particles and the deeply encrusted bones of whales, sharks, and other sea monsters. Through the black and silent water of these abysses, in which the only light is afforded by phosphorescent animals, vegetable life is nearly absent, while animal life is scanty and is confined to a comparatively few strange species, which may have been common near the surface in former geological ages, but are now seldom, if ever, seen in the upper currents.—*Goldthwaite's Geographical Magazine.*

The Bible Echo.

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

GEO. C. TENNEY, Editor;
MISS E. J. BURNHAM, Assistant.
S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, December 15, 1892.

NOTES OF TRAVEL.

COLOMBO AND THE CINGALESE.

It was with a good measure of relief that, on the morning of Oct. 26, we found ourselves off the south coast of the island of Ceylon; for we had been a full fortnight aboard ship, and our "native element," land, was good to behold. The vessel had been carried by wind and current some distance out of its course, and we coasted along nearly all day to reach Colombo, which we did after night-fall. We will therefore wait till morning to begin our tour of observation after a horrid night's entertainment of unloading cargo and loading coal, accompanied by the loud clamor of the native coolies, attended by a stifling atmosphere.

Morning comes, and we look about us. First, the harbor is formed and protected by a breakwater extending for one mile into the sea. It was built at an expense of over £700,000, and is said to be the greatest of its kind in the world. Facing the harbor are some very creditable buildings, such as the P. and O. offices, the Oriental Hotel, and some of the Government offices. The city lies on flat ground with a background of hills in the distance. From the contemplation of the grand and beautiful the mind is quickly drawn to the swarms of natives now coming on board. They are in different styles and stages of dress, having anywhere from little clothing to none, except the least rag possible to answer their weak consciences for modesty.

They come to barter and beg; and such persistency at first amuses the stranger, but soon surfeits him. Some of our passengers lost patience, as the luckless beggars found to their sorrow. After some delay in transferring to the *Chusan* for Calcutta, I went ashore alone. What we had met with on the boat was but a few drops before the plentiful shower. As I walked up the street, I might have been taken for a person of distinction, I was attended by such a crowd. Several old friends(?) who remembered me well since I was last there, came forward to renew their acquaintance. Nothing short of completely ignoring their presence would satisfy any of them, while a few required to be told to "be off" in no uncertain tones.

Colombo contains 128,000 people of mixed Asiatic origin, principally Tamils from Southern India, and some Malays and Arabians, besides the Cingalese themselves. In the European and official quarters, the streets are wide, level, and beautiful. Some of the residences are very attractive. In the native quarters the streets are narrow and tortuous though tolerably clean, and everywhere the grateful foliage of the cocoa-palm, banana, cinnamon, mango, and many other luxuriant

trees prevail with grateful shade. As the poet said in his familiar hymn,—

"Every prospect pleases,
And only man is vile."

An extensive lake lies within the city, formed by surface water from the mountains. The most celebrated park is called the Cinnamon Garden, an almost paradisiacal spot, in the midst of which the museum is located. Everybody visits the Buddhist temple, which is one of a very few to be found in an Indian tour, unless Burmah be visited. Buddhism was born in the heart of India, but retains no foothold there except in Ceylon and British Burmah. The principal object in this temple is in the inner apartment, and consists of a recumbent figure of Buddha over twenty feet long, covered with gilt and enclosed with a glass case. Outside of this apartment is a court about twenty feet wide adorned with sitting Buddhas, sculptures of various designs, and frescoes representing phases of history. Before each idol is a shrine, where devotees burn cocoa-nut oil and make their offerings. About the only worshippers I saw there were beggars, whose importunities passed far into the region of impudence.

Several Hindoo temples and Mohammedan mosques were seen, but I had no time to examine them; and as more notable ones are before us, I did not particularly care to do so. The religion of the people is varied. Of the 2,800,000 inhabitants of the island, 1,700,000 are said to be Buddhists, 600,000 Hindoos, 200,000 Mohammedans, and 270,000 Christians. Of the latter the Roman Catholics claim 220,000. The Church of England, Wesleyans, Presbyterians, and Baptists are represented in the Protestant ranks, which number 60,000 in all.

We are told that mercenary motives were largely used by the Catholics, and that the modifications from Buddhism required of "converts" were but slight.

A visit to the fruit and vegetable market was of peculiar interest, though this is not the best of the season. It was gratifying to notice a few familiar specimens, and very entertaining to see many new and strange varieties. The flowers were deep-hued and brilliant; but the pleasure was much marred by the continual pressing to buy. Tobacco has here a rival in the betel leaf, which old and young chew habitually. It fairly rivals our weed for filth, though the color of the stain is less disagreeable. But it is a pitiable sight to see the lips and teeth of young girls, and old ones too, stained and obstructed by this disgusting practice. Surely the tobacco chewer ought to come and see how the betel chewer looks, and return a wiser and cleaner man. In these markets the oranges, limes, and lemons are of a dark green color when ripe—at least all we saw were so.

The means of locomotion about the city are by jin-riki-sha, a man-pony cart, a novel but convenient way. These human ponies are fleet, and easily controlled when it is possible to make them understand where you wish to go. Then there is the bullock-cart, a light carriage drawn by the little cattle of India, driven either singly or in double teams. They skip along fleetly.

There are the familiar methods of horse carriage and going afoot. One is continually met by strange sights in the crowded streets of the native quarters, but most attractive is the luxuriant growth of foliage which we cannot describe. Here we see the banyan tree, the India-rubber, the magnolia, and many others. Honolulu is very similarly situated for latitude, and presents much the same appearance.

When the time came to depart, we were quite willing to be off, though perhaps the main points of interest were left unvisited. Here we parted from our fellow-passengers, some proceeding to England, others to Bombay. On board the *Chusan* we find not the same comforts we had on the Australian boat. The ship is quite full of those making for India on the return of cool weather. Among the passengers are quite a large number of missionary workers. We are nearing Madras, where I mail this long letter.

TO-DAY, IF YE WILL HEAR HIS VOICE.

ONE of the most gracious provisions of infinite love is found in those influences which draw men toward God. They are numerous and varied, and are all calculated to move upon the heart in the most effectual way. Wisdom and goodness are magnified in the plan by which the way of life is opened and salvation placed within the reach of mankind. They reach still further in the assistance that is given to the seeker and the earnest overcomer. He is not left alone in the unequal struggle; but at every step is encouraged, helped, strengthened, from a boundless store of divine fulness, all of which is at his command.

But wisdom and compassion do not stop with these manifestations of interest in our welfare; they go to the utmost limit. Not only is the rich feast of love prepared, the way made plain, and assistance afforded to all who wish to come, but many divine messages of invitation, warning, and admonition are constantly going forth, bidding all men to come. Our indifference to our highest interest, and the coldness with which we are wont to treat the solicitude of Heaven in our behalf, is a sight to fill the angels with amazement. It is a touching appeal that the LORD makes to our gratitude and appreciation, when He exclaims through the prophet, with evident disappointment and grief, "What more could I have done for my vineyard that I have not done?" And this sad and well-grounded complaint applies to us as well as to Israel of old. One of the most pathetic pictures ever presented to the human mind is that drawn by our Saviour Himself, when He represents the cold-hearted apathy of the latter-day church, by exclaiming, "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and will sup with him, and he with Me."

Such tender compassion is not human, it is more, it is heavenly. When we have provided relief for the suffering, and placed it within their reach and made them welcome, we think our duty is done, and leave them the discretion to accept or decline the proffered bounty. But not so with our HEAVENLY FATHER. With a full knowledge

of the value of eternal life and of the glory of his own presence, and his heart filled with love for his creatures, He is most exceedingly anxious that we should come to enjoy what his love has provided. It was not from a sense of duty that He gave his Son to die for us, but from pure love and pity. This being so, God will not leave undone anything that mercy and love can do to save all who can be reached.

This gracious provision of HEAVEN should receive from us the appreciation of considerate and grateful hearts. We are entirely dependent upon it for every good impulse. It is the "goodness of God that leads thee to repentance." JESUS said, "No man can come to Me, except the FATHER which hath sent Me draw him." This work is done in many ways. It is particularly the work of the Holy Spirit to speak to men's hearts. The heart is often prepared to listen, as was the heart of Elijah, by the tempest, the earthquake, and the fire; but GOD is not in these, except that the trials and tempests of life soften our hearts, teach us our feebleness, and prepare us to listen to the "still small voice" in which the will of God is always expressed. Afflictions and humiliations may be sent of GOD; but far more frequently they arise from other causes, which are incident to mortality and sin; often we bring them upon ourselves. It is a grave mistake to attribute our suffering and terror to the will and design of our HEAVENLY FATHER; but his grace disposes of every trial to the good of those whom He would teach his will. In connection with each trial there comes, if we will but hear it, the voice of God in soft accents of truth and peace.

The crises and emergencies through which we pass will not benefit us one particle unless we learn the lessons of faith and righteousness which accompany them. Satan was the author of Job's calamities, but the LORD spoke to his heart when at last he learned his own weakness. Had he looked only at his sorrows, he would have missed the greatest blessing of his life. So with us. Our Saviour would bring us near to his side; our hearts are hard and unimpressible, and too often they are hardened by the very things that should soften them, and thus we always fail to hear the voice of love. "To-day, if ye will hear his voice, harden not your hearts."

THE JAPANESE LANGUAGE.

S. N. H.

ANOTHER evidence of the antiquity of the Japanese people is the purity and the peculiarity of the language. It is rarely understood by the people of other nations. Says one writer, "If it be examined, it will be found to be so far free from mixtures with those of their neighbors as to give no room to conjecture an original descent from them." Notwithstanding this, the Japanese have adopted a large number of Chinese words, which have naturally followed Chinese civilization into the archipelago. Even at the present day it has recourse to Chinese for terms to indicate all such new things and ideas as "telegram," "velocipede," "photography," "democracy," "limited liability,"

etc., etc., much as we ourselves have recourse to Latin and Greek. The language, however, is said to be "soft and sweet." It is usually written with forty-seven characters, each representing a syllable, though the number of syllabic sounds is increased to one hundred and forty-four by the use of three additional signs. They set these characters in a row, one below another, beginning at the right hand; for which they give the reason that writing ought to be a true representation of men's thoughts, and that men naturally stand erect." Mr. Golownin, who was in the constant habit of hearing it for two years, says there are "middle sounds between *l* and *r*, *h* and *f*, *te* and *de*, *be* and *fe*, etc.," which would be very difficult for a European ever to learn to pronounce. It was in the early part of the eighth century that syllabic sounds were said to be introduced into Japan. They were introduced by "Buddhist missionary monks through China from India, from whence they brought the Sanskrit language into Africa, which last contains the same number of letters as there are in the Japanese syllabary, and found completely adapted to the idiom of the country."

It is evident also that the Japanese are an independent race from the Chinese. There is nothing in their general character, their personal appearance, language, and customs, that is so in harmony as to be identified as belonging to the same people. And this is more strange when we consider that Japanese civilization, arts, and sciences were originally brought from China.

Another evidence of the great antiquity of this people lies in the fact that a greater degree of intelligence formerly characterized them than characterizes the present race. This is true of China and of nearly all of the nations of the earth. Castles formerly existed seven stories in height, with their domains about two and a half miles in circumference. Speaking of the massive structure of these buildings, Wm. Gray Dixon, in "The Land of the Morning," says, "Some of the blocks of granite which composed the walls and bastions, measure twenty to forty-two feet in length, by fifteen to twenty in width, and six or eight in thickness. How these were ever put in position is a mystery, even supposing, as has been done, that they were quarried on the spot." The Japanese of to-day are apt, energetic, and with kind treatment are very tractable.

Of their origin Mr. Kampfer says: "It is most probable that the Japanese are descended from one of the parties that left Babel after the confusion of languages, which travelled northeast along the shores of the Caspian and Aral seas, following up some of the rivers which there discharged themselves, hereby getting into a large and fruitful country, extending itself far east, and well adapted for leisurely and easily pursuing their journey. Moving on insensibly east, they probably in time discovered Lake Baikal, from which runs a river of the same name, along which they probably travelled till they came to the Amoor, about one hundred and sixty miles, which would, in about three hundred and thirty miles east-south-east, bring them to the east coast of Asia, and the peninsula of Corea, and from thence

by boats from island to island, about one hundred miles, till they came to Kiusin, and ultimately to the south parts of Nippon." "From the purity of their language they could not have made any considerable stay in any one country, or with any one people then existing, as in such a case they must have adopted some words of the language of that nation into their own. They would take this route because it was provided with the necessities of life in the rivers and lakes, whose banks provided them with good pasturage, and waters with fish and sweet water; and because the islands of Japan, from their remoteness, fruitfulness, and pleasant situation, would answer all the expectations of a first colony."

"Whatever may have been their original course and time of arrival in the island, it appears to be in a high degree probable that the Japanese, at a very remote period, peopled at least a part of the American Continent. The nearness of the mainland of northeast Asia to northwest America, with the nearly connected chains of the Japan, Kurile, and Aleutian Isles intermediate, point to the new world as having received its original population from the old in that direction. In modern times, also, adverse winds have frequently driven Japanese junks from the coasts of Japan across the Pacific to Mexico and California, and a recent writer says that the natives of Vancouver's and Queen Charlotte's isles are exactly like the Japanese in features." This is corroborated by stone dwellings found in Arizona, Mexico, and the southwestern portion of the United States. These are some of the many evidences which may be brought to show that the Biblical historical account of the original inhabitants of Japan is correct.

CHRISTIAN MISSIONS AND CHRISTMAS OFFERINGS.

A. G. DANIELLS.

WE trust that all our readers noticed Bro. White's article in the last ECHO respecting foreign missions and Christmas offerings. In the article referred to it was shown, (1) That the plan of making Christmas offerings to foreign missions is not new, but that devout men in various churches have tried it with excellent results; (2) That our own people in Europe and America have observed the custom for the last seven years, with the result that this contribution has each year amounted to more than one-third of the total annual receipts of the Mission Board; (3) That the islands of the Southern Pacific constitute a most interesting and promising field for missionary effort; (4) That Sydney is a natural centre from which to operate; (5) That the work already done by our missionaries on the *Pitcairn* shows that a great and good work is possible; (6) That a special responsibility rests upon the Australian Conference to fill these opening providences of God; and (7) That the Conference Committee have decided to ask our people in this country to make an offering during the week of prayer to the foreign missionary work in Oceanica.

Since our recent appointment of the week of prayer, we have received many expressions of gratitude from our people in different

parts of the Conference. It seems that it is just what all long for, and I believe that the majority will be glad to have the offering referred to above, made a part of the programme.

It has been very gratifying to see the interest all have felt in the Polynesian mission from its very beginning. Many earnest prayers have been offered in behalf of the *Pitcairn* and its missionaries and crew. These prayers have been answered. As announced in the last ECHO, the vessel has reached San Francisco in excellent condition. During her long voyage among the islands, along dangerous reefs and in the stormy season of the year, all went well.

But that is not all. The labors of the missionaries have been signally blessed of God. In fact, the Spirit of God has attended our efforts from the first to plant the truth in these islands. It was a glorious day for the dwellers on the Pitcairn Island when Bro. Tay carried to them the light of present truth. What changes it has made in their lives; with what joy it has filled their hearts. Life has been made new, and the world appears in a different light. They feel that they have become debtors to the islands of the sea, and are doing all they can to discharge their indebtedness.

At almost every place the *Pitcairn* called, the workers found fruitful soil in which to drop the seeds of truth. At Tahiti a native minister accepted the truth while the brethren were there. On their return a year later, he was found faithful and had led over thirty others into the light. At Raiatea another minister and several families have embraced the truth. They are calling for help. Nearly a score of people on Norfolk Island are observing the Sabbath. Interesting letters are received from Samoa and Fiji, which show that the people are aroused over these solemn truths. Please read again Bro. Read's report in the ECHO of Dec. 1.

These instances teach us important lessons. They are accomplished facts. They show how God is working in the scattered islands of the sea, to prepare the honest in heart for the great day of the LORD, that is so near. And if God is thus at work, does He not call for the co-operation of his people in this country? Have not the inhabitants of these islands some claims upon us? Should we not have some hand in the work that has been so successfully started by our brethren in America?

These islands are our neighbors; we have direct communication with many of them. From Sydney, steamers and sailing vessels visit scores of them. We not only have mail communication, by which we can send ECHOS and small tracts, but the officers of these vessels are glad to carry parcels of books and reading matter, and place them in the hands of the people. Our ship missionary in Sydney has made up many parcels of books and papers, and sent them to those who read English. These people are to a great extent cut off from the busy world. They get but little fresh reading matter, and receive our literature with gladness. We have the names of scores of people who would be glad to read the BIBLE ECHO and other matter. Is it not our duty as a people to see that they are supplied?

To do this important work was one of the objects for which the ship mission was opened in Sydney, at the beginning of the present year. This step was approved by the Mission Board in America; and they donated what they could to assist the enterprise. We have met with many encouraging incidents in the ship mission work. We have had free access to all steamers and vessels that call at that port. This has not only enabled us to send parcels of reading matter to the islands, but it has opened the way to do a good work for the passengers and crews of the various ships. Files of the BIBLE ECHO have been placed on the tables of English, French, German, and Scandinavian vessels. Many hundreds of ECHOS and pages of books have thus been placed in the hands of seamen. Besides this, Bro. Pallant has had the privilege of expounding the truth orally on many ships. On one ship he had an audience each time of from twenty-five to fifty.

Although we have had much to learn in this line of work, yet we feel that this, our first year, has been a blessing to many who cannot from their position in life get the truth in any other way. So far the Sydney church has done nobly to help this enterprise. They presented the mission with a new boat that cost them £20. Without this, we could have done but little. When the ship missionary has asked for reading matter, they have given their papers and books until they have but few left. And still the calls are coming in.

We now feel that this matter should be placed before all our churches, and that all should be asked to make an offering during the week of prayer for the mission work in Oceanica. We must do far more for these islands during the coming year than we have this one. We must visit ships, supply them with papers, send reading matter to the islands, and correspond with the readers. Our missionary ship, the *Pitcairn*, will soon return from America, and will no doubt come to Australia. She will bring still more work with her.

Brethren, think of these things. Pray for this work. In closing let me ask each one to read carefully the article in this paper from Mrs. E. G. White, entitled "What Shall We Render unto the LORD?" Read it and begin at once to plan to present a Christmas offering to God for his work.

"Furthermore then we beseech you, brethren, and exhort you by the LORD JESUS, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." 1 Thess. 4:1.

CHALDEA.

E. J. B.

THE first kingdom of southwestern Asia in point of time arose in the land of Shinar, the southern portion of Mesopotamia. It was founded by Nimrod, the son of Cush. "He began to be a mighty one in the earth; . . . and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." Gen. 10:8-10. It is the generally received opinion that Nimrod was the mover in the ambitious project mentioned in Gen. 11, where it is

stated that the people, who were not then "scattered abroad upon the face of the whole earth," undertook to build a city and a tower, and to make them a name. It seems from their action that universal dominion was, thus early in the history of Noah's sons, the dream of this "mighty hunter before the LORD;" but it was a dream never to be realized. The LORD came down and confounded their speech, "and they left off to build the city."

The character of the proposed empire is indicated in what Dr. Clarke says of Nimrod, its founder. "The Syriac," he says, calls Nimrod "a warlike giant. The word *tsayid*, which we render *hunter*, signifies *prey*, and is applied in the Scriptures to the hunting of men by persecution, oppression, and tyranny." The thought is further suggested that he was a "rebel before the LORD," and a leader in idolatrous worship. But "the fame of Nimrod has always been rife in the country of his domination," says George Rawlinson, M.A. "Even at the present day his name lives in the mouth of the people inhabiting Chaldea and the adjacent regions, whose memory of ancient heroes is almost confined to three,—Nimrod, Solomon, and Alexander." Mr. Rawlinson also identifies Nimrod with one of the hero-gods of the Babylonians.

Chaldea, the pioneer of civilization in Asia, as Egypt was in Africa, was, like Egypt, of Hamitic origin. But the dynasty of Nimrod did not continue long. It was "overthrown by Kudur-Nakhunta, king of Elam, a not very remote ancestor of Chedor-laomer, king of Elam, who ruled in the time of Abraham, raided Palestine, and captured Lot." See Gen. 14. Mr. Rawlinson calls Chedor-laomer "the fore-runner and prototype of all those great Oriental conquerors who from time to time have built up vast empires in Asia out of heterogeneous materials." "At a time," he says, "when the kings of Egypt had never ventured beyond their borders, unless it were for a foray in Ethiopia, and when in Asia no monarch had held dominion over more than a few petty tribes and a few hundred miles of territory, he conceived the magnificent notion of binding into one the manifold nations inhabiting the vast tract which lies between the Zagros mountain-range and the Mediterranean. Lord by inheritance, as we may presume, of Elam and Chaldea, or Babylonia, he was not content with these ample tracts, but, coveting more, proceeded boldly on a career of conquest up the Euphrates Valley and through Syria, into Palestine. Successful here, he governed for twelve years dominions extending nearly a thousand miles from east to west, and from north to south probably not much short of five hundred."—*First Great Monarchy*, chap. viii.

After the conquest of Kudur-Nakhunta, the dominant class in this ancient kingdom on the Euphrates were descendants of Shem; but no change was made in the language, customs, or religion of the empire until after its conquest by Assyria, about 1300 B.C. Then Sematizing influences began to be apparent, and the Cushite character of the nation was soon lost.

As has been already intimated, the Chal-

deans were the path-finders of Asiatic civilization. They had a knowledge of architecture, pottery, and of the manufacture of textile fabrics, articles for domestic use, and implements of war, and the ornamental arts were not neglected. Much of their work was rude, it is true; but they originated models. The Chaldeans were also a literary people, and the sciences of arithmetic, geometry, and astronomy flourished among them, though the latter science was largely mixed with astrology. The Assyrians borrowed much of their knowledge of the industrial and ornamental arts, with their science and literature, from their neighbors on the southern plain. Thence Babylonian civilization spread westward, and, passing from Phœnicia and Asia Minor, even reached and stimulated the "clever Greeks." On this point we have the testimony of Philip Smith, B.A., in the chapter of his "Ancient History" devoted to the "Art and Civilization of Babylonia and Assyria," and the Encyclopædia Britannica, art. "Babylon."

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 14.—Dec. 31, 1892.

SAUL OF TARSUS CONVERTED.—ACTS 9:1-20.

GOLDEN TEXT: "Except a man be born again, he cannot see the kingdom of God." John 3:3.

1. Who is mentioned as a leader in the martyrdom of Stephen? Acts 7:58; 8:1.
2. What did he from that time do to the church? Acts 8:3; Gal. 1:13.
3. What was his feeling, and how did he manifest it? Acts 26:11.
4. What motive prompted him to such a course? Acts 26:9.
5. How prominent was he in the Jewish nation? Gal. 1:14.
6. What support did he have in his work of persecution in distant cities? Acts 9:1, 2.
7. What took place as he came near Damascus? Verse 3.
8. What time of day was it? Acts 26:13.
9. What followed the appearance of the bright light? Acts 9:4; 26:14. See note 1.
10. What was the reply to Saul's question as to who was speaking to him? Acts 9:5.
11. For what purpose did the Lord say He had appeared to him? Acts 26:16-18.
12. Where was he sent to find out what he should do? Acts 9:6; 22:10.
13. How intelligible was the conversation to Saul's associates? Acts 9:7; 22:9.
14. How had the light affected Saul? Acts 9:8; 22:11.
15. How did he spend the three days following his entrance into Damascus? Acts 9:9.
16. Whom did the Lord send to him? Verses 10-12.
17. What did the Lord say to Ananias, to remove his doubts? Verses 13-16. See note 2.
18. What did Ananias say to Saul? Verse 17; 22:12-16.
19. What did Saul immediately do? Acts 9:18-20.
20. How successful was his preaching? Verses 21, 22.

NOTES.

1. "It is hard for thee to kick against the pricks." These words of Jesus throw light on Saul's career, if they do not reveal the secret of his zealous persecution. They show that he was fighting against conviction. He was conscientious. Acts 24:16. He was zealous for God, although not according to

knowledge. He regarded the new sect as dangerous to the cause of God; and, not knowing the liberty of the gospel, he supposed that force might be used in the matters of religion. But he had heard Stephen's discourse, and a conviction that these persecuted ones might be right would persistently thrust itself upon him. This conviction he regarded as a sinful thought, and, shocked that he could for a moment harbor such a thought, he would redouble his efforts against the church. So at last Christ Himself appeared to him, to show him that this conviction was not from Satan, but from Him; and Saul at once yielded. This should be a lesson to us to be careful how we accuse those who oppose the truth, of being dishonest. They may, like Paul, be kicking against the pricks. If we say that these have heard the truth, we must remember that Saul had also, and that it had been preached with a power more than human. It would be difficult for any man to be more bitter against the truth than Saul was; yet he was sincere, and afterwards preached the faith which he once destroyed. This record is given to emphasize the lesson that the Saviour has given us, that we should in every case withhold judgment.

2. "I will show him how great things he must suffer for my name's sake." Saul was called to suffering; so are all that will live godly in Christ Jesus. 2 Tim. 3:12; Phil. 1:29; 1 Thess. 3:3. The secret of Paul's steadfastness was that he recognized this calling from the first. He never encountered anything unexpected. The men who apostatize when persecution arises are the ones who have calculated on having an easy time. They are the men for whom the way has been cleared, so that they could embrace the truth without any difficulty. They are like the soldiers who enlist thinking that army life is all dress parade, and who very naturally run when they see fighting. But the true soldier enlists with the understanding that he may receive wounds. So the men who enter the cause of God expecting tribulation, will not be moved by it. But while God calls men to suffering, He at the same time makes known to them his own joy, so that they can say that this "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. See also Rom. 8:18.

Lesson 1.—January 7, 1893.

DORCAS RAISED TO LIFE.—ACTS 9:32-43.

GOLDEN TEXT: "This woman was full of good works and almsdeeds which she did." Acts 9:36.

1. Where was Peter when we last heard of him? Acts 8:14, 25.
2. To what place did he finally come? Acts 9:32.
3. What afflicted person did he find there? Verse 33.
4. What did Peter say to him? and what was the result? Verse 34.
5. What was the effect of this miracle? Verse 35.
6. What pious woman lived at Joppa? Verse 36.
7. Upon her death, what did the disciples do? Verses 37, 38.
8. What did Peter find on his arrival at Joppa? Verse 39.
9. What did he do? Verse 40, first part.
10. What was the result? Verses 40, 41.
11. How were many affected toward the word? Verse 42.
12. To what miracle of Jesus' was this one similar? Luke 8:49-56.
13. What signs did Jesus say should go with believers? Mark 16:17, 18.
14. How great works did He say should be done by those who believe on Him? John 14:12-14.
15. Is this promise limited to believers in any particular age?

NOTE.

Jesus said, "These signs shall follow them that believe," naming several. And again, "Verily, verily, I say unto you, He that believeth on Me, the

works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." What greater works can be done, it is impossible to say; but we have the word of Christ that they shall be done. Those who ask, "Why don't we see some miracles, if they are to be in the church till the end of time?" do not realize that in every age the gifts of the Spirit have been manifested in the church, although often to a limited extent. But if it is asked why miracles are not so common now as in the first century, we can only reply by pointing to the conditions. When the same devotion, unselfishness, faith, and zeal are seen among believers, then the same power may be expected to be seen in the church.

THIS GENERATION SHALL NOT PASS.

THE disciples of Christ were greatly attached to their Master when He was on earth. Their hearts were filled with grief when they fully understood that He must leave them. To comfort and cheer them He told them of his intention to come back again. At this they earnestly inquired what sign would be given to show when his coming was near. In his reply the Saviour went into the matter fully. He opened up the future history of the church, and traced their way through centuries of wars, famines, and persecutions. But He stated plainly that these calamities were not signs of the end, and that they must not be taken as such. He then told them that after these tribulations the sun should be darkened, the moon should not give her light, and the stars should fall from heaven. Matt. 24:29. These He said would be signs of his coming. See Luke 21:25. To make it plain and forcible, He directed attention to the fig-tree, saying, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that He [margin] is near even at the doors." Matt. 24:32, 33. Who is to know that Christ is near?—Ye, when ye shall see all these signs. Nothing can be plainer. His coming would not be near to those who lived before the signs occurred. But those who live *after* all the signs occur, are to *know* that his coming is near, even at the door. But He makes it still more definite: "Verily, I say unto you, this generation shall not pass, till all be fulfilled." What generation? The one spoken of in the preceding verse—the one living when all the signs had been given. That is the generation that is not to pass away. How natural, how consistent, that Christ should come to the same people whom He warns of his coming. How strange, how useless it would be to warn one generation of an event, and delay that event until those who were warned had passed away. That is not the Lord's way.

By the term "signs of the times" is signified those prominent events, incidents, and developments in the physical, social, and political worlds, which, compared with prophecy, indicate what stage has been reached in the history of the world. Each age of the world has had its special signs—signs that were applicable alone to that age. The history of mankind shows that in all ages there have been some who understood the signs of the times, and profited thereby, while those who have failed to comprehend them have suffered in consequence. That it is a duty incumbent upon man to study and try to discern the signs of the times, is evident from the denunciation given in Matt. 16:3 upon those who do not. As the world is constantly nearing the close of its time-journey, it is reasonable to suppose that the signs will be of correspondingly greater interest; hence there exists to-day greater reason for studying them than ever before.

From the Field.

SOME MORE CONVENIENT TIME.

T. WHITTLE.

WHEN life with its glimpses and gleams,
Like a passing moment's ray,
With its idle conjectures and dreams,
Like a mirage has vanished away;

When the children of light shall exchange
Mortality's chrysalis state
For the wings of the morning, and range
The wide regions beyond heaven's gate;

When the veil which the future has worn
Upon its inscrutable face
From its long-concealed features is torn,
And its outlines men silently trace;

In the depths of that last intense hush,
When the thunders of conscience shall roll,
When guilt like a mountain shall crush
Thee with woe, O impenitent soul!

Then clear and distinct, as the light
Of Heaven accusingly falls,
The scenes of the past to thy sight
Will be pictured on memory's walls.

No plausible flatterer near
To whisper, to cozen, to gloze,
As life's faithful records appear,
And their unrighteous secrets disclose.

They will tell of the long, wasted life,
That was passed in the service of sin,
Of profitless turmoil and strife
Some valueless bauble to win;

How issues of solemn import
On some vain triviality turned,
How some, for a moment of sport,
Eternal felicity spurned.

In that hour of agony dumb,
When probation forever has passed,
When Remorse, with her furies, shall come,
Leaping out from the terrible past.

Then keenest of those she lets loose,
Thy torture to mock and refine,
The pang of that oft-made excuse,
"Some more convenient time,"

Will rankle, both cruel and deep,
In thy vitals, O perishing soul!
And that heaven was bartered so cheap
Will point the sharp tooth of each ghoul.

Then, sinner, beware! that dark day
When Mercy will take her last flight,
Draws near on its judgment-bound way,
Unrelieved by a glimmer of light;

But Mercy still pleads, and within
Heaven's beautiful, unsullied gate,
For him who repents of his sin
Forgiveness and happiness wait.

AN UNTOUCHED FIELD.

AS CHRISTIANS, we are laborers in the Master's vineyard. Each has a place in the great field. The field is the world, and the world means the people; hence, wherever the people are found, there is our field. Where is the largest number of people, we have the greatest field. From this standpoint, Europe claims a good share of our attention. Her population approaches three hundred million. About sixty per cent. of Europe is Catholic.

What has thus far been done toward the spread of the truth in Europe has been almost wholly among Protestants; in fact, our whole work, in all parts of the world, has been among this class. All our experience having been in this line, it is but natural that our work should extend in this direction. Comparatively speaking, we are working among the smallest division of earth's population. About four-fifths of the world are heathen, one-fifth being nominally Christian, and but one-third of these are Protestant. Hence, the class to which our efforts have been devoted compose less than one-fifteenth of the world. Surely, we cannot

always confine our labors to these; for the gospel must go to *all* peoples. A time must come, therefore, when attention will be given to the remaining fourteen-fifteenths.

Has not this time come already? Has not the Lord called us to go to them as well as to Protestants? All will answer, Yes! Then why has our work not been among Catholics and heathen, as well as among Protestants? One reason doubtless is, that it has been easier to work among the latter. And this reason reveals an important fact,—that we have looked at the work, and engaged in it, with reference to its being hard or easy, which is too much from a human standpoint. The gospel worker should look at his work from the standpoint of faith; then the question of hard and easy does not weigh in his conclusions. When a man walks and works by faith, it is the Lord working through him, and is anything too hard for the Lord?

When we reach the point where the Lord works through us, no obstacle will be great enough to hinder. Whether we labor among Protestants, Catholics, or heathen, the Lord is able to give the victory. We have the gospel to carry to them. The gospel is the power of God. In the days of the apostles, its power was sufficient to reach the heathen. Its power is just as great to-day, and according to the Scriptures, is to be manifested to a great extent in the last days. There is, therefore, no reason for leaving the Catholic field untouched. The greatest portion of this field, and also the most hopeful part of it, is in Europe; we believe that this field should be entered, and we long for the time to come when some will so fully yield themselves to God that He can send them to this field.

H. P. HOLSER.

FROM THE BAY ISLANDS, NEAR HONDURAS.

WE held a short series of meetings on one of two little cays that are connected by a bridge, so they can pass from one to the other very easily. These cays are the principal centre, located midway, on the south side, out about one-fourth of a mile from the island, which itself is about twelve miles long. There are but few who live on the island, on account of the sand flies, which are very annoying. The people have their plantations on the island, and go there to work in the day time, but come home at night, in order to get away from the flies.

On these two cays there are about one hundred people, usually. On the cay next to the island there is a little church, in which we held our meetings, and had a very good interest. As the people like to go to meeting, we had a very profitable time for three weeks. I delivered about ten sermons a week, and the people seemed very attentive.

Fifteen have taken their stand for the truth, chiefly heads of families, and there are about fifteen children that can be counted on for a Sabbath-school, which we expect to go back and organize in a few weeks, as soon as we can get our supplies.

While we were there, brother Joseph Booden took us in a little boat around to the east end of the island, to a place that they call "Northeast Bite." These bites are little bays, shaped like an indenture made in a piece of pie after some one has taken a good big bite out of it. Well, we had a profitable trip to this little settlement. We had meeting in a private house, and had an audience of thirty. We took a large supply of books with us, and sold them at a good rate, one family buying about £8 ros. worth. We told

them it might not be our happy lot to come to see them often, but that we could leave them books by which they could instruct themselves. They seemed eager to get them, and it did us good to see them buy the truth.

We returned the next day, after an awful experience on the water. Our little boat sometimes would almost plunge under the water; the only place where we could be safe or dry was on top of the cabin. We realized that the promise was true that the angels were given charge over us to keep us, so we did not fear. We at last reached home in safety, and were soon refreshed by a good dinner. We have had many such experiences as this, but this will give an idea of life in the Bay Islands, where we cannot travel in the comfortable railway trains, or over wagon roads with fast horses and covered carriages, and all the other comforts that no one can fully appreciate till he has had the experience of getting along without.

F. J. HUTCHINS.

THE WORK IN TAHITI.

In a private letter dated Oct. 18, Bro. A. J. Read gives the following particulars respecting the work in Tahiti:—

"We laid the matter of holding Sabbath meetings before the General Council of the colony; and, as we had hoped and prayed, the majority of that body took a position in favor of religious liberty. . . . We feel to rejoice greatly that through the interposition of God we have this respite in which to labor for Him. The brethren here, white as well as native, need a great deal of instruction on the first principles of Christianity as well as on matters of doctrine. They seem eager to learn, however, and we are doing for them the best we can. The progress of the work is all that we could expect.

"We are keeping up the study of the language. Since our last writing a young Government interpreter has become somewhat interested, and is helping us to translate some tracts from the French to the Tahitian language. There are now five persons who are doing this work in their spare time. One of our principal aims now will be to get our literature into the native language; but how to meet the expense is somewhat of a problem. It is a serious question in my mind as to whether a literature among native peoples, like those in these islands, India, Africa, etc., can ever be put on a paying basis. It seems probable that for the present at least, such literature, unless it be bound books, will have to be prepared and distributed as a missionary enterprise.

"The native brethren are talking of building a church, and intend to begin early in the new year. If they carry out their plans, we shall advise them to make it a neat native structure, composed of woods from the cocoa-nut, bread fruit, and bamboo, lashed with native cinet, and finished with a thatched roof. Such a structure is in keeping with the native people and their customs, and for this climate is more comfortable and appropriate than a poor attempt at a European building.

"I expect soon to make a few trips to some of the villages of the interior; but such trips are painful reminders of the fact that we have no reading matter to leave with the people except the few little leaflets which we have printed on the cyclostyle. Our work in this line embraces a small law chart which we have made for some of our brethren at their request, showing how the commandments read in the Bible, how they were regarded in the olden time, and how they should be regarded now, and a small calendar

showing the days of the week, concerning which much confusion exists in the minds of the Tahitians.

"The French interpreter of whom I have spoken, felt especially interested to translate the tract 'Which Day, and Why?' His brother is translating 'One Hundred Bible Facts.' But we are putting our strongest efforts at present on the Bible-readings on the life of Christ, by Bro. Haskell. We think that this kind of reading matter, more practical than doctrinal, is what we want to get before the people at present. Just now I am somewhat hindered in this branch of the work by trouble with my eyes; but we are pushing it as rapidly as possible.

"We hope to be remembered at the throne of grace; for we feel that the work here needs union of prayer as well as union of effort."

News Summary.

NOTES.

THE death has just been announced of Jay Gould, the American millionaire. This individual, during his fifty-six years of existence, succeeded in amassing a fortune of over £20,000,000. How many homes have been wrecked and human lives sacrificed through the insatiable greed of the railway king none can tell. After studying the account of his life and death can anyone covet his experience?

THE proposition of Mr. de Rothschild that the nations unite to purchase £5,000,000 worth of silver per annum at 3s. 7d. per oz., and that the United States Government continue to purchase and coin 4,500,000 oz. of silver monthly, has been strongly opposed by the American delegate at the Monetary Conference. Mr. Bland states that the scheme would affect the American present silver coinage to the extent of £80,000,000, and the necessary recoinage would cost the Government £20,000,000. The proposal has been defeated by one vote.

THE churches are extensively advertising their intention to hold numerous cake fairs, bazaars, and garden parties during the Christmas festival. Prizes for candle-guessing and fancy cookery are offered, and moonlight concerts and dancing competitions are earnestly urged as counter attractions. Has the gospel been bereft of its beauty? Have the hearts of Christians grown so cold that they cannot be touched by the old, old story of the world's Redeemer? The work of the Lord must be supported by heart-offerings; only under such circumstances can we expect the divine blessing to attend our efforts to extend the Master's Kingdom.

IN Germany the influence of a State Church does not prevent the rise and progress of other religions. The official results of the census for 1890 regarding the different creeds in Germany are now published. There are in the country 31,026,810 Protestants, 17,647,921 Roman and Greek Catholics, 1,455,800 other Christians of various sects, 567,884 Jews, 13,815 members of other confessions and persons whose creed is unknown. Of the different Christian sects there are 6,716 Moravians, 22,365 Menonites, 29,074 Baptists, 5,249 adherents of the English and Scottish Churches, 10,144 Methodists and Quakers, 27,751 Apostolics, 5,714 German Catholics, 14,347 Independents, and 20,180 of various other sects.—*Christian Commonwealth, London.*

ITEMS.

France is in a stir politically.

The war cloud is hanging over Germany.

The farmers in New South Wales anticipate a splendid harvest this year.

There is an agitation on foot in Canada for the independence of the Dominion.

Phylloxera has broken out in a vineyard at Seven Hills, New South Wales. The district is under quarantine.

Two hundred and forty tons of butter were shipped to London per the *Oceana*, on the 3rd inst.

Great distress prevails among the participants in the late Homestead strike at Pittsburg, U. S. A.

The London *Speaker* says, that Sir Henry Parkes is the greatest political force for good in Australia.

Several sharp shocks of earthquake have occurred at Gisborne, New Zealand during the present month.

The British Government has decided to occupy Uganda, after the retirement of the East African Company.

Two thousand bales of Australian wool have been destroyed by an extensive fire at Shadwell Docks, London.

Chicago has made rapid strides in her preparations for the World's Fair. The opening is to take place 1st May next.

Australia this year will cut wool worth £28,000,000 from 125 millions of sheep, and will reap a harvest worth £7,000,000.

It is announced that the marriage of Prince George of Wales, with the Princess May is to take place in February.

A teller in the National Bank, Port Melbourne, has embezzled £2,300. Turf gambling was the cause of his downfall.

A number of the rioters in connection with the cholera epidemic in Russia, have been sentenced to exile for life in Siberia.

The number of visitors to the Public Library, Museum, and Picture Gallery during the month of November was 54,591.

The lives of an American millionaire and eight associates were lost recently through the capsizing of a yacht near New York.

John and Sarah Makin, of baby-farming celebrity, have been committed for trial on a charge of manslaughter in the Sydney courts.

The second largest diamond in the world is now undergoing the cutting process at Antwerp. Its weight is at present 474 carats.

The death is announced, at the age of sixty-seven, of Cardinal Lavigerie, Archbishop of Algiers, the great opponent of slavery in Africa.

The Railway Commissioners have under consideration the advisability or otherwise of running a weekly excursion train to Healesville.

A Brisbane firm, Renard Manson and Co., has suffered to the extent of £1200, through an attempt to defraud the customs of Queensland.

Strenuous efforts are being exerted to effect a satisfactory settlement between the Messrs. Chaffey Bros. and the Mildura settlers, Victoria.

Recent developments seem to indicate that direct railway communication with the northern suburbs through Fitzroy is not very far in the future.

The proposal to construct a canal through Nicaragua, uniting the Pacific ocean with the Atlantic, is receiving hearty approval commercially.

There is every prospect that Australia will, in the near future, be brought into direct communication with Canada, both by cable and a special line of steamers.

It is announced that the Baptists' Union of Great Britain and Ireland intends to establish a fund for missions to the amount of £100,000 for a centenary memorial.

The number of passengers carried by the Melbourne Tramway Company during November was over three million and a quarter, and the receipts were nearly £38,000.

Eight trucks filled with cattle were recently derailed and thrown down an embankment near Springwood, N. S. W. A large number of the animals were crushed to death.

The Government will profit to the extent of about £16,800 from the estate of the late Mr. Peter McCracken of Northcote. The deceased gentleman's property is valued at £336,382.

During the last few days the public mind has been much agitated over the discovery of a pair of human legs and arms, in different localities. It is seriously apprehended that some individual has been guilty of foul play. Should this prove true, it is to be hoped that the course of justice will not long be delayed.

A company of Russian soldiers has been sentenced to long terms of imprisonment for deserting. The men said they would have welcomed death as preferable to their service in the army.

Steamship owners are offering special Christmas inducements to holiday-makers and tourists. A return ticket to Sydney may be obtained for £2, and saloon return to New Zealand for £4 15s.

It is reported that all the human remains in the old London churchyards are to be exhumed by order of the sanitary officers of that city. If this is done, the corpses will be reburied in Surrey.

Railway communication has now been established between the French shore of the English Channel and Gibraltar. This important British fortress can now be reached in sixty hours from London.

While examining mussels obtained for bait in the Geelong Bay, Victoria, on the 3rd instant, two fishermen were surprised to find one containing over 200 pearls. They were sold for a considerable price to a local jeweller.

Sir G. White, V.S.C., K.C.B., has been appointed commander of the British forces in India. Sir George, by many conspicuous acts of bravery, has risen to this eminence from a humble position in the army ranks.

The legal profession has of late been reaping a rich harvest from disputed will cases, and newspapers teem with disclosures of family secrets. It is strange that things so sacred should be ruthlessly sacrificed to greed.

South Australian medical men declare that the danger of using human lymph for vaccination is infinitesimal. They urge the restoration of the Bill to its original condition whereby either calf or human lymph can be used.

An application for a colonial wine license has been refused by the Licensing Court, on the ground that the premises to be used were within two hundred yards of the church of England Grammar School, St. Kilda. This is a forward step.

A bill has been introduced before Parliament for the purpose of legalizing lotteries when they are conducted for the benefit of any church or friendly society. It seems too bad that the race course cannot even follow the example of the Church of God.

The Railway Commissioners have been effecting some excellent improvements in some of the carriages on country lines. Corridors have been constructed from end to end, and lavatory accommodation has been provided for both ladies and gentlemen.

The question as to the best means of utilizing the Mallee country of Victoria has occupied considerable time in Parliament this session. Excellent schemes have been proposed; but it is evident that this desirable work cannot be accomplished without an enormous outlay.

The London *Financial Times* comments unfavorably on the behavior of Melbourne men under the present financial difficulties. It says, "Instead of setting steadfastly to work to retrieve the position they occupied in the past, they lie helplessly wallowing and shrieking in the mud."

Temperance people in Marseilles are disturbed about the growth of the liquor traffic there. Since 1865 the consumption of spirituous drinks has increased from about 400,000 gallons to 1,320,000 gallons, for a present population of 403,749, making three and three-fourths gallons per head. In some streets there are three or four liquor stores next door to each other.

In *Our Day* for August, the Rev. Dr. A. P. Happer, writing on the "Ravages of the British Opium Trade in Asia," says that as the result of forty years' residence and observation in China, he thinks that forty millions is a moderate estimate of the number of Chinese opium smokers. In 1844 few smoked. Now the opium couch is seen in nearly every well furnished house.

Sweden is the most Protestant country in Europe; for out of a population of 4,774,409 only 810 are Roman Catholics, or 16 out of every 100,000. Next to it in this respect is Norway, which is under the same sovereign and has only 502 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adhere to the Lutheran Church.

Health & Temperance.

DISINFECTION.

As AIR contamination is often the result of causes which cannot be remedied by ventilation alone, disinfection becomes necessary as an auxiliary, though no amount of disinfection can take the place of an abundant supply of fresh air. Substances liable to produce contamination by undergoing putrefactive decomposition, should be removed to so great a distance from human habitations as to obviate all possibility of danger. In case this cannot be readily done, and often when it can be done, in order to prevent contamination during transit, the dangerous substance should be rendered innocuous by the use of disinfectants. Disinfectants are of two classes: those which simply destroy the offensive odors of putrescent substances, or *deodorants*, and those which not only destroy the odors, but the substances themselves, or check or prevent putrescent changes. The most of these are known as *antiseptics*. We will call attention to some of the best and most easily used disinfectants, and the conditions to which they are especially adapted.

Dry Earth.—This is one of the best of all disinfectants for solid and semi-solid matters. It is a most excellent agent for deodorizing excreta. It operates by absorbing fluids and foul gases. It must be very dry, and the finer the better. Sand is not good. Earth, if wet, is worthless. Dry powdered clay is best. Coal ashes act mainly on the same principle and are good. Dust from the road is a very good material. It should be gathered and preserved in boxes under cover, in readiness for use in wet weather. Dry earth must be used very freely to be effective.

Lime.—Freshly burned lime is another very efficient disinfectant for some purposes. It is useful chiefly as an absorbent. In damp rooms having a musty odor and mouldy walls, place several large, shallow vessels with a liberal supply of fresh lime broken into pieces the size of a walnut.

Pulverized Charcoal.—This is excellent to absorb and destroy foul gases. It must be applied freely, and often renewed. Should be broken into small pieces. It is so cheap that it ought to be used very extensively. When cistern or well water acquires a foul, sour, or sulphurous smell, it is very impure, and should not be used without filtering through charcoal. Very frequently the evil can be corrected by putting down into the well or cistern a large sack containing a bushel or two of powdered charcoal.

Chloride of Lime.—Excellent to destroy putrid substances, foul gases, and disease germs. Its efficiency is due to the chlorine gas which escapes from it when moistened.

Into a gallon of water, put a pound of fresh chloride of lime. (Be sure it is fresh. It is about worthless when old.) Stir well. Filter, or turn off after settling. Use freely. This is an excellent preparation for cleansing clothing that has been soiled by the discharges of patients. For this purpose, use one quart of the solution described to half a pailful of water. It is also very useful for cleansing the hands of nurses who may be employed in cases of loathsome or infectious disease. After preparation, the solution must be used at once or kept tightly stoppered.

Copperas.—Also known as sulphate of iron. For disinfecting drains, sewers, cesspools, privies, and vessels containing the discharges of the sick. It must be used liberally, and is,

fortunately, very cheap. To use, dissolve in water in proportion of one pound to the gallon of hot water. Add for each gallon two ounces of commercial carbolic acid. Pour into sink-drains a pint every day. One or two quarts daily will keep a water-closet in a wholesome condition if the trap does not leak. This solution is excellent for disinfecting stables and places where horses or other animals stand.

Ozone.—This most active disinfecting agent may be easily produced in two ways, as follows: 1. It may be produced gradually by means of fragments of phosphorous partially covered with water in a saucer, or by wetting a bunch of phosphorous matches and suspending in the room. The ends of the matches must be kept moist by frequent wetting. 2. By mixing with a solution of one part of permanganate of potash in ten of water an equal measure of sulphuric acid. This is an admirable disinfectant for use in the sick-room, as it is very powerful and has not a very disagreeable smell in quantities in which it is useful. Either method of producing it may be employed.

Ozone is nature's great disinfectant. It is produced by various natural agents, such as electrical discharges, the gums of certain forest trees, the perfumes of flowers, and a great number of other means which are in constant activity, keeping good the supply which is exhausted by the destruction of the noxious vapors, germs, and various other agents destructive to human life which teem the air. It is to be hoped that ere long some means will be devised by which it can be cheaply manufactured in great quantities, when it may be made the means of doing an incalculable amount of good; as, for instance, in destroying the poisonous emanations from swamps, marshes, and other sources of atmospheric poisons.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

PERSPIRATION.

NATURE has expended much labor on the perspiratory system—has constructed for each of us many miles of tubing and millions of secreting glands, each furnished with its tiny blood-vessel regulated by its microscopic nerve.

Not only does this system perform an essential service in keeping the bodily temperature down to the normal point of safety, ninety-eight degrees Fahrenheit, by the evaporation of the perspired fluid, but it is also an organ of elimination, like the kidneys and the lungs.

An adult excretes a full pound of sweat daily, and this may be increased to three or four pounds. From this fact may be understood both the danger of suddenly checking the outflow of the poisonous material, and the advantage, when one has taken cold, of the Russian bath. The quantity and character of the fluid render a frequent change of clothing a matter of no small importance.—*Youth's Companion.*

THE GREAT OBSTACLE IN AFRICA.

THE Mohammedan slave traders held a conference, not long since, to devise measures for suppressing the rum traffic, because, forsooth, it was so rapidly diminishing the number of their victims. But whence comes this deluge of liquor which is creating such havoc among the poor Africans—this Amazon of fire-water which is sweeping so many millions of human beings into eternity? Alas! that the truth must be told. It has its fountain-head in so-called Christian lands. It is Boston rum, English gin, Scotch whisky, and German beverages of various kinds, which are inflicting such

terrible wrongs on our dark-skinned brethren.

During the year ending June 30, 1890, 275,000,000 gallons of rum were sent from Massachusetts to five African ports, most of this being shipped from decorous Boston! Two German companies annually export 200,000 tons of ardent spirits to the Dark Continent. The Scotch exporters, incited by Satan himself, one must think, have invented a gay cotton handkerchief as an advertisement of their nefarious traffic. In the centre of these brilliantly colored handkerchiefs, bottles are pictured, each bearing a label, "Best Scotch Whisky," or something similar, and these are scattered broadcast among the ignorant natives to entice them to buy.

Travellers and others who are familiar with the condition of Central Africa, are of one mind in declaring that the rum curse is more terrible in its results than the traffic in slaves has ever been. Who can fail to indorse the words of Rev. Dr. Storrs, when he says that every dollar gained in the Congo liquor business, ought to burn the palm of the man who gains it, like fire from the infernal regions?—*New York Observer.*

VITAL STATISTICS OF TOTAL ABSTAINERS.

It is interesting to learn that the annual report of the United Kingdom Temperance and General Provident Institution for 1891 confirms the experience of the previous twenty-five years. In the temperance section the expected deaths were 321, and the actual deaths 240, or 70.8 per cent; in the general section the expected deaths were 386, and the actual deaths 425, or 110.1 per cent. The total deaths in the twenty-six years in the temperance section were 3,663, that is 70.7 per cent. of the 5,177 expected deaths; in the general section they amounted to 7,034, or 97.5 per cent. of the 7,277 expected deaths. For these figures we are indebted to Dr. J. J. Ridge, Honorary Secretary of the British Medical Temperance Association.—*British Medical Journal.*

CHEERFULNESS AND DIGESTION.

THE saying "Laugh and grow fat" is more than a mere apothegm; it is based upon a profound moral and physiological truth—the close connection between a cheerful mind and a sound body.

Ask the physiologist, and he will assure you that there is between the nerves of the stomach and the brain a connection easy to trace, but impossible to explain. Let but a savory odor reach the nostrils, and all at once, along the whole digestive tract, there will be distilled, in a way which no one yet fully understands, the juices of digestion. Cut these nerves, and instantly the processes of nature's laboratory cease. Ask the moralist, and he will answer that only in the most perfect physical health can we obtain the highest moral condition. Christianity, the perfect moral system, inculcates cheerfulness. It is a Christian duty to care for the spiritual and moral health; it is no less a duty to care for the physical health. Each affects the other, and without moral well-being, physical health is impossible.

Cheerfulness, then, is natural. It is an absence of disease; it is moral health. Melancholy is disease; and not only that, but from the fact that it is an affection of the nervous mechanism, it breeds disease in other parts of the body.—*Selected.*

Publishers' Department.

NEW BOOKS.

The following have just been received:—

ANGELS.

THE Echo Publishing Company has just issued a new and revised edition of the popular little work, "Angels: Their Nature and Ministry." As portions of this book have lately appeared in the columns of the ECHO, we need not enter at length into the merits of the work. All who have been interested in the subject will want to possess the complete work. It is uniform in style and price with "Christ and his Righteousness."

The work opens with a statement of the importance of a correct understanding of the truth regarding the ministration of the angels, and then proceeds to show that they are not the spirits of the dead, but are members of the heavenly family. It proves that they are real beings, and treats of their number, their exalted character and surpassing glory, and their work in the gospel, which includes their ministry to the children of God, the execution of the judgments of God upon the wicked, and the gathering of the saints at the coming of Christ.

Part Two considers the Origin and Destiny of Satan, under the following headings: The Devil a Real Being—Origin of Satan—Why Suffered to Exist—Satan a Wanderer—He gains Possession of the Earth—Satan Bound—The Judgment of the Wicked—The Destruction of Satan—Redemption of the Earth. Ingrain Paper Covers, 128 pages. 1s.

REFERENCE BOOKS.

FOR THE TEACHER, THE STUDENT, AND THE HOME.

Cruden's Complete Concordance to the Old and New Testaments, with a complete table of proper names with their meanings in the original languages. A concordance of the Apocrypha; and a compendium of the Holy Bible; with a memoir of Alexander Cruden, by William Youngman. Printed from new plates, on good paper. Strongly bound in cloth, 720 pp. ... 3 6
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The Life and Epistles of St. Paul.—By Conybeare and Howson. Among the many modern Lives of St. Paul, the one written by W. J. Conybeare, M.A., and J. S. Howson, D.D., continues to maintain its position, as the one most interesting, reliable, and comprehensive. Longmans, Green and Co. have done a valuable service to the public in bringing out this work in their "Silver Library," at so low a price. Commencing with the political condition of the world in the time of Christ and the apostles, it gives a striking picture of the Jewish people in their relation to other nations. It then follows the life of the great apostle, giving descriptions of the places and people where he visited. All of Paul's epistles are given, with comments. The work is invaluable to those studying the Acts of the Apostles. New edition, crown, 8vo, 850 pp. Cloth, silver stamp ... 3 6
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JUVENILE PUBLICATIONS.

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The Bible Echo.

Melbourne, Victoria, December 15, 1892.

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IMPORTANT ANNOUNCEMENTS.

With the present number, Vol. 7 of the Echo closes. The paper has received many indications of public favor in the past, and the publishers are still actively planning for the benefit of its readers.

The editor, G. C. Tenney, is now on an extended tour in Europe and America, which includes brief calls in southern Asia and northern Africa. Besides articles of a general character he will, in his "Notes of Travel," give an account of the many interesting places he visits on his way.

The excellent articles by Mrs. E. G. White will be continued. Her stirring words on all subjects pertaining to religion in the affairs of daily life, warm from a heart imbued with love to God and man, will meet a response in every Christian heart.

A series of illustrated articles by H. P. Holser, of Basle, Switzerland, has been secured. These articles are descriptive of places in both Asia and Europe that the writer has himself visited.

Articles from the contributing editor, Elder S. N. Haskell will, we trust, continue to appear throughout our next volume.

It is designed that each number shall contain articles on Bible subjects of practical interest, embracing the coming of the Lord, the Sabbath, Christ in the Old Testament, etc. No pains will be spared to fill the departments with matter of the most interesting and varied character.

We are pleased to announce that we have been enabled to reduce the terms of subscription to the following figures: Yearly subscriptions 6s. 6d.; half-yearly 3s. 6d.; quarterly 1s. 9d.; post paid. Clubs of five or more copies will be supplied for 5s. per annum. We confidently trust that our friends will second our efforts to place the Echo within reach of all, and that this reduction will have the effect of materially increasing our circulation during 1893.

AUSTRALIAN CONFERENCE OF SEVENTH-DAY ADVENTISTS.

THE fifth session of the Australian S. D. A. Conference is hereby appointed to be held in North Fitzroy, Melbourne, Jan. 6-15, 1893.

CONFERENCE COMMITTEE.

THE next session of the Seventh-day Adventist General Conference is appointed to be held in Battle Creek, Michigan, U. S. A., commencing on February 17, 1893, and continuing about three weeks. It will be preceded by a Biblical Institute commencing January 27, in connection with which meetings will be held to consult on matters to be brought before the Conference. As the sessions of the General Conference are now held biennially instead of annually as formerly, and as new fields are entered and new interests spring up, the interest and importance attaching to these meetings increase. Australian interests will be represented at this session by Elder G. C. Tenney and Bro. Alfred Carter.

A SERIES of meetings has been held at Hull, England by Bro. Francis Hope, with the result that a church of twenty-three has been organized. The interest in the Sabbath truth is spreading in other parts of England also.

A LIFE in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to his strength, your ignorance to his wisdom, your frailty to his enduring might. So you are not to look to yourself, not to let the mind dwell on self, but look to Christ. Let the mind dwell upon his love, upon the beauty, the perfection, of his character. Christ in his self-denial, Christ in his humiliation, Christ in his purity and holiness, Christ in his matchless love, —this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into his likeness.

Jesus says, "Abide in Me." These words convey the idea of rest, stability, confidence. Again He invites, "Come unto Me . . . and I will give you rest." The words of the psalmist express the same thought, "Rest in the Lord, and wait patiently for Him." And Isaiah gives the assurance, "In quietness and confidence shall be your strength." This rest is not found in inactivity; for in the Saviour's invitation the promise of rest is united with the call to labor: "Take my yoke upon you. . . . and ye shall find rest." The heart that rests most fully upon Christ will be most earnest and active in labor for Him.—Mrs. E. G. White.

ECHO PUBLISHING COMPANY LIMITED.

NOTICE.

THE tenth ordinary general meeting of the shareholders of the above company will be held at the registered office, 14 and 16 Best Street, North Fitzroy, on Tuesday, January 10, at 10:30 A. M.

BUSINESS.

Presentation of Reports and Balance-Sheets; Election of Directors for 1893; New Business.

W. H. B. MILLER, Secretary.

AUSTRALIAN TRACT SOCIETY.

THE next annual session of the Australian Tract Society will be held in connection with the Australian Conference at North Fitzroy, Melbourne, Jan. 6-15, 1893.

A. G. DANIELLS, President.

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

THE next annual session of the above association for the election of officers and transaction of other business will be held in connection with the Australian Conference, Jan. 6-15, 1893.

W. L. H. BAKER, President.

THE Canadian Government has just issued a Census Bulletin in regard to the religions of that country. The leading denominations are, Roman Catholics, 1,990,465; Methodists, 847,469; Presbyterians, 755,199; Church of England, 644,106; Baptists, 303,749; Lutherans, 63,979; Congregationalists, 28,155. The Salvation Army is for the first time given a place in the census returns, with an enrollment of 13,949. The most significant fact, however, is that the number of pagans in the dominion is now more than five times as large as it was ten years ago.—Present Truth.

THE WORLD'S ILLITERATE.

INDIA would seem to be practically uneducated. The total number of scholars in schools and colleges of all sorts is only 3,250,000, or one and one-half per cent, of the entire population. These are mainly confined to the cities and towns, and out of 250,000,000 in all India, less than 11,000,000 can read and write. A census of the illiterates in the various countries of the world recently published in the *Statistische Monatschrift* places the three Slavic States of Roumania, Servia, and Russia at the head of the list, with about eighty per cent. of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with sixty-three per cent., followed by Italy with forty-eight per cent., France and Belgium having about fifteen per cent. The illiterates in Hungary number forty-three per cent.; in Austria thirty-nine per cent.; and in Ireland, twenty-one per cent. In England we find thirteen per cent., Holland ten per cent., United States (white population), eight per cent., and Scotland seven per cent., unable to read and write. When we come to the purely Teutonic States, we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German empire it is one per cent.; in Sweden, Denmark, Bavaria, Baden, and Wurtemberg there is practically no one who cannot read and write.—Christian at Work.

THE HOPE OF THE CHURCH.

THE hope of the people of God in all ages has been the second coming of our Lord Jesus Christ. The event is just as essential in the great scheme of human redemption as in the first advent. Jesus comforted his disciples when He went away with the thought that He was coming again to receive them unto Himself. John 14:3. Even after this we find in the apostle's teachings the great event most prominently brought before us. Again and again is it presented as the comfort, the consolation, the goal of all the Christian's hopes. It is in fact called "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And there is reason for all this, for it is the time that the people of God will be rewarded. Says our Lord, "For the Son of man shall come in the glory of his Father with his angels; and then He shall reward every man according to his works." Matt. 16:27. That coming is not at death; for Christ comes to conquer and despoil death of his captives. Death is "the last enemy" that shall be destroyed. Christ comes to give life to his people forevermore. For that coming the prophets longed. The old Idumean patriarch cheered himself by its glorious consolation. Job 19:25, 26. David looked to that event as the time when he should be satisfied. Enoch prophesied of Christ's coming. The good of all ages have loved it, and have been cheered by it. And the last words of Christ to his church are, "Surely I come quickly."—Signs of the Times.

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