

Bible

AND SIGNS OF THE TIMES

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

VOLUME 6.

Melbourne, Victoria, January 1, 1891.

NUMBER 1.

Bible Echo and Signs of the Times.

ISSUED SEMI-MONTHLY

for the

AUSTRALIAN BRANCH

of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

THE NEW YEAR.

"The living, the living, he shall praise Thee." Isa. 38:19
SOME count their life a burden hard to bear,
And, shrinking from the thought of length of days,
Refuse, when dawns another year, to praise
The Lord of life for his preserving care.
Let it be far from us their sin to share;
For in his guiding hand are all our ways,
And through each fleeting year his hand displays
A love beyond all measure or compare.
Let it be ours to praise him for the past,
Upon his arm confidently to lean
Amid the changes of life's changeful scene;
And then, where'er our lot be meanwhile cast,
Where'er his will may call our feet to roam,
Give thanks together in our Father's home.

—W. S., in London Christian.

General Articles.

PAUL AT ROME.

MRS. E. G. WHITE.

ACCORDING to Roman law, the trial of Paul could not take place until his accusers should be present in person to state their charges against him. They had not yet come from Palestine, nor was it known at Rome whether they had even started on the long journey. Therefore the trial might be postponed indefinitely. Little regard was shown for the rights of those supposed to have violated the law. It was often the case that an accused person was kept in prison a long time by the delay of the prosecutors to prefer their charges; or his trial might be deferred by the caprice of those in power. A corrupt judge could hold a prisoner in custody for years, as did Felix in the case of Paul, to gratify popular prejudice, or in hope of securing a bribe. These judges were, however, amenable to a higher tribunal, and this in some measure served as a restraint upon them. But the emperor was subject to no such restraint. His authority was virtually unlimited, and he often permitted caprice, malice, or even indolence, to hinder or prevent the administration of justice.

The Jews of Jerusalem were in no haste to present their accusations against Paul. They had been repeatedly thwarted in their designs, and had no desire to risk another defeat. Lysias, Felix, Festus, and Agrippa had all declared their belief in his innocence. His enemies could hope for success only in seeking by intrigue to influence the emperor in their favor. Delay would further their object, as it would afford them time to perfect their plans.

In the providence of God, all this delay resulted in the furtherance of the gospel. Paul was not condemned to a life of inactivity. He was allowed free intercourse with his friends, and was permitted to dwell in a commodious house, where he daily presented the truth to those who flocked to listen to his words. Thus for two years he continued, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." And his labors were not confined to the preaching of the gospel. The "care of all the churches" still rested upon him. He deeply felt the danger that threatened those for whom he had labored so earnestly, and he sought as far as possible to supply by written communications the place of his personal instruction. He also sent out authorized delegates to labor among the churches he had raised up, and also in fields which he had not visited. These messengers rendered him faithful service, and being in communication with them, he was informed concerning the condition and dangers of the churches, and was enabled to exercise a constant supervision over them.

Thus while apparently cut off from active labor, Paul exerted a wider and more lasting influence than he could have exerted had he been free to travel among the churches as in former years. As a prisoner of the Lord, he had a firmer hold upon the affections of his brethren in the faith, and his words commanded even greater attention and respect than when he was personally with them. When they first learned that their beloved teacher had been made a prisoner, they mourned and would not be comforted. Not until he was removed from them, did they realize how heavy were the burdens which he had borne in their behalf. Heretofore they had largely excused themselves from responsibility and burden-bearing because they lacked his wisdom, tact, and indomitable energy; and now, left in their inexperience to learn the lessons they had shunned, and feeling that they were never more to be benefited by the apostle's labors, they prized the warning, counsel, and instruction which he sent them as they had never before prized his teachings. And as they learned of his courage, faith, and meekness in his long imprisonment, they also were stimulated to greater fidelity and zeal in the cause of Christ.

Among the assistants of Paul in his labors were many of his former companions and fellow-workers. Luke, "the beloved physician," who had attended him in the journey to Jerusalem, through the two years' imprisonment at Cæsarea, and upon his last perilous voyage, was with him still. Timothy also ministered to his comfort. Tychicus was his mail-bearer, taking his messages to the different churches which they had visited together. Demas and Mark also were with him.

Mark had once been refused by Paul as unworthy to accompany him, because, when his help was much needed, he had left the apostle and returned to his home. He saw that, as Paul's companion, his life must be one of constant toil, anxiety, and self-

denial; and he desired an easier path. This led the apostle to feel that he could not be trusted, and that decision caused the unhappy dissension between Paul and Barnabas.

Mark had since learned the lesson which all must learn, that God's claims are above every other. He saw that there is no release in the Christian warfare. He had obtained a closer and more perfect view of his Pattern, and had seen upon his hands the scars of his conflict to save the lost and perishing. He was willing to follow his Master's example of earnestness and self-sacrifice, that he might win souls to Jesus and the blessedness of heaven. And now, while sharing the lot of Paul the prisoner, Mark understood, better than ever before, that it is infinite gain to win Christ at whatever cost, and infinite loss to win the world and lose the soul for whose redemption the blood of Christ was shed. Mark was now a useful and beloved helper of the apostle, and he continued faithful even unto the end. In writing from Rome just prior to his martyrdom, Paul bade Timothy, "Take Mark, and bring him with thee; for he is profitable to me for the ministry."

Demas was now a faithful helper of the apostle. A few years afterward, however, in the same letter to Timothy which commends Mark's fidelity, Paul writes, "Demas hath forsaken me, having loved this present world." For worldly gain, Demas bartered every higher and nobler consideration. How short-sighted, how unwise the exchange! Those who possess only worldly wealth or honor are poor indeed, however much they may proudly call their own. Those who choose to suffer for Christ's sake, will win eternal riches; they will be heirs of God, and joint-heirs with his Son. They may not have on earth a place to lay their heads; but in heaven the Saviour whom they love is preparing mansions for them. Many, in their pride and ignorance, forget that lowly things are mighty. In order to be happy, we must learn self-denial at the foot of the cross. We want no earthly hope so firmly rooted that we cannot transplant it to paradise.

Paul was not alone in the trials which he endured from the love of ease and desire for worldly gain in his professed brethren. His experience is still shared by the faithful servants of Christ. Many, even of those who profess to believe the solemn truths for this time, feel but little moral responsibility. When they see that the path of duty is beset with perplexities and trials, they choose a way for themselves, where there is less effort needed; where there are fewer risks to run, fewer dangers to meet. By selfishly shunning responsibilities, they increase the burdens of the faithful workers, and at the same time separate themselves from God, and forfeit the reward they might have won. All who will work earnestly and disinterestedly, in his love and fear, God will make co-laborers with himself. Christ has hired them at the price of his own blood, the pledge of an eternal weight of glory, and he requires efforts that shall in some degree correspond with the price paid and the infinite reward offered.

HOW WE GET THE BIBLE.

R. HARE.

SKEPTICAL imagination has always been ready to suggest a numerous variety of plans whereby the Bible *might* have been produced, and handed down, from a few years in the past, to our day. But the plans that *might* have been employed in the production of a book differ greatly from the way in which the Bible has been given to this generation. In the ages past, thousands of mighty volumes have been produced; some of them the offspring of exalted genius, others the result of patient and enduring toil; but many of the thousands have gone into oblivion, and disappeared from the walks of men. The Bible still lives; and, be its origin what it may, there is an argument in the fact that the most determined efforts to suppress its teaching and to stamp it out of existence have alike proved ineffectual. Translated into more than three hundred languages, and scattered wherever the races of men dwell, it holds a place that no other book has ever held or can ever hold in the history and hearts of humanity. How, then, did we get this Bible?

Go with me to England, and let us step back ten years in her history. The setting sun is lighting up the Jerusalem Chamber in Westminster Abbey. Seated in that hall is a distinguished company—representatives of English scholarship. Ellicot, Alford, Stanley, Lightfoot, and Dr. Eadie of Scotland are there. Ten years have been spent in the critical examination of the scrolls and dusty volumes ranged round that hall. Some of the volumes here bear on their pages the dust of fifteen centuries; gathered from different lands, and speaking in different tongues, they are called to bear witness for truth. Who are these distinguished scholars, and what is their work? This is the Revision Committee, engaged in revising the Bible. Their task is completed, and we have the Revised Bible to-day.

We step back again more than 250 years. It is January 1604, and King James is seated with his council in Hampdon Court Palace. The discussion turns on the defects of the two current translations of Scripture—the Genevan and the Bishop's Bible. The work of revision is undertaken, and fifty-four of the most eminent scholars in his kingdom are assigned the task. The work is at last completed, and the Authorized Version is given to the world.

Once again we step back; and in 1524 we find a brave-hearted exile at work in Hamburg translating the Bible. The following year the sheets of his English New Testament were in the hands of the printer. Suspicion settled on him, however, and he had to fly with what proof sheets he could snatch from the printer's office. Tyndale fled to Worms, and soon after six thousand copies of the New Testament were ready for distribution. Tyndale's Version was the first that for many centuries had been taken from the Greek manuscripts. In 1536 the great translator was burned at the stake. The light broke over England; but Willian Tyndale was not.

Back once more; and in 1378 we stand in the great hall of Blackfriars' Monastery, London. That great hall is crowded. The tribunal is called, and John Wycliffe, a pale, stern old man, stands before his judges. What is the crime for which he stands condemned? "He had denounced pardons, indulgences, and masses for the soul as part of a system of gigantic fraud; and, worst of all, he had translated the Scriptures into the English tongue." True, his copyist must spend ten months over one Bible; but the light given out was already dispelling the darkness of Romish error and superstition.

Back another step, and we reach 735 A.D. Here we find the venerable Baeda, the monk of Yarrow, and the most famous scholar of his day in Western Europe. The sun is setting, and its last rays fall slanting through the windows of his cell. With labored breath, Baeda dictates to his scribe the clos-

ing words of his translation of John's Gospel. "It is finished, master," cried the youth, as the last word was written. "Ah, it is finished," echoed the dying saint, and his life was finished too.

Back once more, and we reach the days of Jerome, in the fourth century. Toward the end of this century, many errors had crept into the old Latin versions. One of the most eminent scholars of that age was requested by the Bishop of Rome to undertake the work of revision. Jerome's translation, known as the Latin Vulgate, was completed in 385. The Old Testament he translated direct from the Hebrew. The Vulgate was regarded by many of his day as heretical, and subversive of all faith in the Scriptures. Jerome insisted that no amount of sentiment could stand as a plea for a faulty Bible, and that the most venerable translations must give way when found to disagree with the original text. This great "Revised Bible" of the ancient Western Church has borne its testimony down through all the centuries.

Another step, and we are in the Council of Nice—325 A.D. This council marks an important epoch in the history of both the church and the world. After a contest of over three hundred years, paganism has made peace with Christianity, and Constantine has given to the church its "great sword." Three hundred and eighteen bishops, of all nations, from Spain to Persia, are gathered here. Among other questions discussed is that of the canonical books of Scripture. The list is carefully re-examined, and again published to the world.

One step more, and we stand by Origen in his prison dungeon at Tyre. He was born in Egypt, 185 A.D., and from his earliest youth was a devoted student of Scripture. His learning made him a celebrated teacher in Alexandria; but persecution compelled him, in 231, to seek another home. Years were then spent in travelling through the East, collecting different manuscripts and versions of the sacred writings. Some of his numerous works have become celebrated. The greatest of these was the "Hexapla," a Bible containing several different translations in six parallel columns on the page. Over this work he spent twenty-eight years. He is the first writer that gives a complete catalogue of the books which are recognized as inspired. Jerome speaks of him as "a man of immortal genius;" and though many of his ideas and interpretations were mystical and unscriptural, yet the testimony borne by his work is unquestioned evidence of the existence of the Bible in this early age. He died in 254, a few years after his torture in prison, so the work and life of the apostles would have been as familiar to him and the people of his day as the records of 1888 are to the people of 1890.

A last step leads us to the side of Justin Martyr. He is writing his "Apologies," and his pen traces the words: "For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for it?" He also quotes from Acts and the Epistles, and states that the book of Revelation was written by John. In his first "Apology" he tells us that the memoirs of the apostles and the writings of the prophets were read and expounded in the Christian assemblies for public worship. Justin was born in Palestine several years before the close of the first century, and thus a considerable time before the seer of Patmos had closed his work.

Here we stand in the apostolic days. Back over the hill-tops of history we have wandered; and, as travellers weary with their journey, we stoop to drink, not from the polluted streams of superstition and romance, but from the clear, deep wells of truth—the divine teaching of the Man of Nazareth. Our hearts need not sink at the skeptical scoff that would make our Bible the romance of a day. It is a book that lives. Seventeen hundred manuscript copies are found in the world's libraries to-day. Many of

them have slept through the ages past; but after their rest of fifteen centuries, they rise to bear witness to the changeless truth of God.

RESULTS OF HIGHER CRITICISM.

OLD Deacon Jones had been brought up from his youth to accept the Bible as the undoubted Word of God. He had no more question as to the authenticity of the Scriptures than of his own existence. He was therefore very much surprised, on the second Sunday after the coming of the new pastor, to hear him declare the first few chapters of the Bible were a myth; that the author did not intend to give a literal account of the creation, but wrote this fanciful record simply to counteract the polytheistic tendencies of his times and lead the people to accept the doctrine of one God.

When the deacon came home, he said to his wife, "Mary, bring me the scissors."

"What do you want of the scissors?"

"Why, our new pastor says that these first chapters of Genesis are a myth. Now, I don't want any myths in my Bible, and I am going to cut them out."

"Well, but I wouldn't spoil your old Bible that we've read so often together, and that we love so much."

"Oh, it won't spoil it. We want the truth. The new pastor knows better than we, for he is a scholar."

They were cut out.

Not long after, the deacon called for the scissors again. This time the whole Pentateuch had to be removed. When the wife remonstrated, he said, "Why, the pastor says that 'the best scholarship' declares that Moses did not write these books, that they were pamphlets collected from various sources; some of them borrowed from the Assyrians or Egyptians; and some statements made in them show that they were written centuries after Moses died."

They were cut out.

Again the scissors were called for. This time the last half of the book of Isaiah was removed, because the pastor had said that "while he would not say that he fully believed they were not written by Isaiah the son of Amoz, yet the higher criticism of the schools had declared that some unknown author or some unknown Isaiah had added the last twenty-five or thirty chapters."

A few Sundays followed, and then the good deacon was surprised to hear that there were grave doubts among scholars concerning the book of John, that precious Gospel so full of the teachings of the blessed Master, and from which he had gained so much comfort and instruction in the time of trouble.

Then the books of Ruth, Esther, Ecclesiastes, Song of Solomon, were cut out. The story of Jonah was made to appear so ridiculously strange that the deacon imbibed something of the spirit of the pastor, and slashed through it in no easy manner.

Almost every Sunday there was a reference made by the pastor to some interpolation, and the deacon "didn't want any interlopers in his Bible."

They were all cut out, just as the scholarly pastor said.

Thus it went on to the end of the second year. One day the deacon said, "Come, Mary, let's go up and make our pastor a call. We haven't been to see him very lately."

"Are you going to take your Bible with you?"

"Oh, yes; I want him to see how the 'higher criticism' or 'the best scholarship' has improved it."

They called, and were seen, and the person noticed the peculiar-looking book in the hands of the deacon.

"What have you there, deacon?" he asked curiously.

"My Bible."

"It is a queer-looking Bible; what have you been doing to it?"

"Well now, pastor, I'll tell you. Every time you doubted any passage of Scripture or said it was an interpolation, I have cut it out. All the books of doubtful authenticity are gone. The stories borrowed from heathen nations, the myths, everything that you implied was questionable, I have removed according to your teaching. But thank God, my dear pastor, the covers of the good old book are still left. All the rest is about gone, and I want to thank you so much for leaving me the covers."—*Watchman*.

"NOT UNDER THE LAW, BUT UNDER GRACE."

S. MCCULLAGH.

THE whole argument of the apostle Paul to the Romans in connection with the above text is defining the position of the law of God on the one side, and justification by faith on the other. He magnifies the holy character of the ten commandments, shows their office, and the part they act in the plan of salvation. Then, lest any should boast of their self-righteousness, he shows that all have broken the commandments, and in consequence have become unrighteous, and placed *under the curse of the law*, which is death—the second death. "The wages of sin is death." Now, can they justify themselves? The commandments cannot justify them, because they have broken them. To keep them in the future will not atone for past transgressions. They are wholly dependent upon the grace of Christ, and must become repentant, and receive justification by faith in Christ. Before they make any attempt to keep the commandments in the future, they must receive justification for their past offenses. Since Christ's righteousness is obtained (and without it they never could become righteous) in order to place them upon a sure foundation, they are no longer under the *condemnation* of the law, but under grace. Now, here comes the point which must not be smoothed over,—forgiven their transgression of the law of God, and having become partakers of the righteousness of Christ, can they again transgress any of the ten commandments and be blameless? Does justification by faith give liberty to break one of the least of the commandments of God? If it does, we might better not receive justification! Let the apostle's telling argument answer the "no-law" advocates: "*Know ye not, brethren, how that the law hath dominion over a man as long as he liveth?*" Rom. 7:1. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

The Roman brethren were converted, and were partakers of Christ's righteousness; but the law of God still required their obedience. The law of God still stands like a great mirror, into which we look to see our defects of character. Hence those who have been pardoned for its violation must now conform their lives to its holy standard by faith in Christ.

A person "beholding his natural face in a glass," and discovering his hair to be pointing north, south, east, and west, does not abolish the glass to remove the difficulty! Just so with the law of God; to abolish it in theory or practice will not remove the stains of sin. Paul tells how every truly converted heart will feel towards the ten commandments, and it is in the most wonderful sympathy with David and all the Bible writers: "The law is holy, and the commandment holy, and just, and good." "I delight in the law of God." "I myself serve the law of God." Rom. 7:12, 22, 25.

IMPORTANCE OF SCRIPTURE STUDY. NO. 4.

D. LACEY.

THE careful reader will not have failed to notice the introductory character of this series of articles; and indeed he will find them partaking largely of this nature; the object being not so much to dwell upon the study of any specially selected Scripture subject, as of Scripture in general and as a whole with a view to demonstrating from the Scriptures themselves the great need of such study. To this end we now invite the reader to the armory of God's Word itself, as the one, the only, source, to which all must go for that two-edged sword, the Sword of the Spirit, God's own Word, with which to cut to pieces the shallow sophistry and traditions of men, and to lay bare and naked before our eyes those eternal truths bearing upon our duty as Christian men and women in relation to this study of Scripture.

We have at the very outset, as recorded in John's Gospel, already seen the searching of Scripture enjoined by Christ himself. The reference given showed to whom this injunction was made, to none other than the Jews, who, let it not be overlooked, boasted of their possession, and were proud of their knowledge of, God's Word and law; who indeed we know were as a people and nation the depositary of the Holy Scriptures. If, then, they needed to search the Scriptures, and we have seen clearly that they did, we shall do well to take earnest heed ourselves to this injunction. Stronger evidence in support of this necessity can hardly be adduced than that supplied by the words of Christ when addressing the great tempter. He said, in language as simple as it is dignified and truly inspired: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We have snatched this gem, this wondrous pearl of Scripture, from a connection which serves to illustrate a most precious truth, and at the same time affords a lesson not without great profit to us. All will know it is from the account of Christ's temptation by the devil; and do we not see and know from the record given in Matthew's Gospel how that arch-deceiver knew Scripture and could quote it, and that correctly? But he made a false application, the text not pointing to Christ himself, and therefore it was inapposite and perverted; as might be expected, remembering who the speaker was. The devil was, in addressing the Saviour, quoting from the 91st psalm, when Christ uttered the words already given. We notice this, because of the obvious and necessary caution it conveys to all students of Scripture to be ever on their guard, as of all the dangers attending the study of God's Word, certainly not the least, if not careful, is that one of applying scripture, even when itself rightly understood, to purposes and meanings wholly foreign from that designed. Hence the all-important and ever-present necessity of "*very carefully comparing scripture with scripture.*" For we may be fully assured where, to our finite understanding it does not harmonize, and where there is seeming discrepancy, one of two or more things is at once obvious; viz., we are on the wrong track, it may be tearing it from its connection, not duly weighing the force, bearing, and purport of its meaning, thus, in a word, strangling it; or we are dishonestly using Scripture to suit a preconceived idea, theory, or prejudice; or, finally, we are involved in some mystery susceptible of explanation, the key to which may indeed be lacking, and one which does not really and truly concern our own eternal interests, and hence which falls within the category of those things that are, doubtless for some wise reason, hidden from us.

That there are such hidden things is patent from Scripture itself. Does any one doubt this, let him turn to Deut. 29:29. There, in language admitting of no ambiguity, it is emphatically declared, that to

the Lord our God belong the secret things; "but those things which are revealed belong unto us and to our children forever." In the teeth of this declaration, our counsel would be, Go not to the Bible to seek out these mysterious, these hidden things, which no created being can ever fully understand, lest our poor finite minds, however highly trained and cultivated, failing to grasp and comprehend them, should lead us hopelessly and recklessly to turn from it and refuse to inquire into and accept those that are revealed, and that so plainly too that "the wayfaring man, though a fool [that is, simple] shall not err" in trying to understand them. To trouble and mystify ourselves is worse than foolish; it is culpable. What is mystery is clearly not for us; and we may rest assured not *now* necessary to that knowledge which is essential to man's salvation, or an all-loving, all-wise God would have made it plain. *But tremble we may, lest in folly and unwise we allow these, to us seeming mysteries of God's Word, to involve us in unbelief, in wicked doubts of other and plainer truths all essential to our knowledge of God and the great plan of man's salvation;* and thus to become stumbling-blocks along the plain line of that revealed Word so clearly and distinctly marked out that none who honestly wish to know and obey the truth need err therein.

We would earnestly, affectionately, entreat the reader to think what Scripture really is, and to carefully consider whose is the voice that speaks to us through its sacred writings; and then in view thereof we would, with the deepest emotion of which we are capable, urge the solemn question, thrust indeed upon us, *Have we ever really, seriously, thoughtfully, dwelt upon the terrible consequences to ourselves of being captious and doubting where we ought implicitly to have believed?* Whether we have or have not fully realized this, one thing is certain, and which we know from the highest authority, that our doubting is no small guilt; that it is an exceedingly sinful thing. We would do well to try our utmost to realize, if we never did before, that as doubters only, no matter how morally good, how gentle, courteous, amiable, and loving our nature, our doubting is a gross, a palpable insult, to the divine Author of Scripture, making him indeed a liar; hence in spite of all these commendable virtues, we shall find ourselves classed amongst such associates as will cause us to tremble at the bare thought of our position, and the truly appalling doom awaiting them and us.

Do not think this is overdrawn. Does the reader still doubt? Then read as for life the following burning words, and would to God they might be branded on the tablet of every reader's mind and heart! They are words those who doubt should never forget, lest the echo of them should yet fall on their maddened ears at the Judgment day, when what may now be deemed a fiction, may then burst upon the doubter like a thunder-bolt, and prove, at that great and dreadful day, the most awful, most appalling fact and reality. These are the solemn words of inspiration: "*But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.*" What an awful picture is here drawn by the hand of inspiration!

The words attributed to Byron, himself reputed a skeptic, and said to have been written by him on the fly leaf of a Bible, are strikingly opposite and worthy of notice as declaring a salutary truth, and the more telling perhaps from the fact of the skepticism with which, rightly or wrongly, he was credited. We quote from memory, as follows:

"Within this awful volume lies the mystery of mysteries; Oh! happiest he of human race, to whom our God hath given grace

"To read, to mark, to learn, to pray; But better he had ne'er been born, who reads to doubt, or reads to scorn."

But can any one honestly believe that in a matter

of such tremendous import, Christ would mock us with advice to search the unsearchable? Could he mock who gave his life's blood to save?—No, never! How could we live by every "word of God," if that Word, in all that concerns our supreme interests, were not, as it is, plain to our understanding when clear of all the cobwebs, mystifying teachings, and traditions of a perverted, corrupted theology? David, surely inspired when he declares in Ps. 119: 130: "The entrance of thy words giveth light; it giveth understanding unto the simple," gave expression to a great truth. Equally assuring is the language of Paul to Timothy, "Every Scripture inspired of God is also profitable for teaching, for reproof, for instruction in righteousness [*i. e.*, right doing]; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 8: 16, 17. It should be noted that Paul does not say New Testament Scripture merely, but "every," or, as given in the old version, "all Scripture." Paul, like his great Master, was not directly referring to those Scriptures in particular, but rather to the Old Testament.

Paul, we are assured, knew perfectly well what he was saying; and the majority of our readers will probably regard Paul's dictum before all the dicta of all the churches and all the Fathers that ever existed; then, abandoning all doubt, let ours be the wisdom faithfully to look into Scripture itself, for the light and guidance so much needed; and above all things, in so doing, to pray, as all need to, for the aid of God's Spirit—(faithfully promised, be it never forgotten, to those who earnestly, honestly ask)—to direct our minds and hearts into a more perfect knowledge and understanding of his most Holy Word, that we may be completely furnished unto every good work; remembering that we cannot work righteousness if we are not thoroughly instructed in that right-doing which is righteousness. Thus to be thoroughly instructed, we must be as thoroughly versed in Scripture, which is just the lamp unto our feet and the light unto our path that we, in these last days, so much need.

THE DEBAISEMENT OF WOMEN.

To complete the ecstasy of those who believe in the degradation of human labor, need I say that at Stockholm the debasement of woman is perhaps more thorough and complete than in any city of Northern Europe? She, here, practically supplants the beasts of burden. And I am not altogether unfamiliar with woman's work in Europe. I have seen her round the pit mouth, at the forge, and barefooted in the brickyards of "merry England," filling blast furnaces and tending coke ovens in "sunny France." I have daily watched her bearing the heat and burden of the day in the fields of the "Fatherland," and in Austria-Hungary doing the work of man and beast on the farm and in the mine.

I have seen women emerge from the coal-pits of "busy Belgium," where little girls and young women graduate underground as hewers of coal and drawers of carts; for it is no uncommon thing in Europe to hitch women and dogs together, that manufacturing may be done cheaply.

Aged, bent, and sunburned, I have seen women, with rope over shoulders, toiling on the banks of canals and dykes in picturesque Holland. Having witnessed all this, I was yet surprised to find in a city so beautiful, and seemingly so rich and prosperous as Stockholm, women still more debased.

In Stockholm she is almost exclusively employed as hod-carrier and bricklayer's assistant. She carries bricks, mixes mortar, and, in short, does all the heavy work about the building. At the dinner-hour you see groups of women sitting on the piles of wood and stones eating their frugal repast. They wear a short gown, coming a trifle below the knee, with

home-knitted woolen stockings and wooden shoes. Over the head a handkerchief is tightly tied. Those engaged in mixing mortar and tending plasterers wear aprons.

They are paid for a day of hard work of this toil, lasting twelve hours, the magnificent sum of one kroner (equivalent to 1s. 1d.).

Women sweep the streets, haul the rubbish, drag hand-carts up the hills and over the cobblestones, unload bricks at the quays, attend to parks, do the gardening, and row the numerous ferries which abound in Stockholm. The entire dairy business of the city is in their hands, and here they take the place of horses and dogs, carrying on their shoulders the heavy cans of milk from door to door.—*Christian at Work.*

WHICH SHALL IT BE?

A WASTED life, how sad to know
That one has nothing here to show
For all the time that God hath given
To fit him for the joys of heaven.
While others bind their ripened sheaves,
He gathers only withered leaves.

A useful life—how bright and calm;
How like some sweet and joyous psalm;
How tranquilly descends the sun
On one whose life-work is well done!
Man's works remain; his good deeds stay;
They linger here, nor pass away.

Two ways there are; beyond the tomb,
One ends in light and one in gloom.
Waste not thy powers on pleasures vain,
But strive some purpose to attain.
Use every talent God has given,
To make you meet and fit for heaven.

—Selected.

MEMORIALS.

H. P. HOLSER.

ONE of the oldest of living customs is the erecting of monuments to commemorate great events, or to mark the place of noted occurrences. The most interesting remains of ancient nations are the memorials which they erected. The Pharaohs of Egypt constructed pyramids to perpetuate their memory, while others erected towers, temples, and triumphal arches to keep their names in the minds of future generations. To-day, the chief cities of the leading nations are beautified by monuments of art to keep fresh in mind prominent men and events.

Like many other good customs, this one has a Bible origin. The Word of God describes many beautiful and fitting memorials. The twelve stones from Jordan set up at the command of God served to remind the young Israelites of the noted miracle wrought for their fathers. The Passover ever kept fresh in their memory their deliverance from Egyptian bondage. In like manner, Christians have memorials to perpetuate the great events of the gospel. The Lord's supper calls to mind in a striking manner the sufferings and death of Christ, while the ordinance of baptism beautifully illustrates his burial and triumphant resurrection.

The manner of observing these memorials was such as to bring to mind most vividly the events which they were designed to commemorate. To celebrate the Passover, the experiences of the last night in Egypt were repeated. A lamb was slain, and the people ate it during the night, having sandals on their feet, and staves in hand, as though ready for a journey. How vividly this must have brought the experiences of the fatal night for the Egyptians to their minds. Nothing could have better served to make this great event real throughout the generations of Israel.

In like manner, the memorial of the Lord's death bears a striking resemblance to the event itself.

The broken bread helps us to feel the pain suffered by our Redeemer as his body was bruised for us; in the wine we see the blood that flowed for our redemption; both together forcibly call to mind the suffering our sins have cost.

These memorials were to be celebrated until the event commemorated was no longer to be kept in mind. As soon as Christ, the great Deliverer and true paschal Lamb, came, and was slain, the old Passover institution ceased; and in its place another was instituted which would more fittingly set forth the sufferings and death of the Saviour. Again, the memorials of bread and wine were to be celebrated to "show the Lord's death till he come." 1 Cor. 11: 26. When he comes, the work of salvation will be completed, and, the reason for the memorials no longer existing, the institution will cease.

Memorials are of two kinds, institutions to be observed at stated, recurring dates, and monuments of various kinds. The former are by far the more enduring. Monuments of the most imperishable substances are worn away by the centuries, while those memorials which consist of national observances are as fresh to-day as many centuries ago.

The oldest and one of the most important memorials of the Bible was erected in Eden. The first chapter of Genesis records the great work of creation. The psalmist informs us that these wonderful works were made not to be forgotten. Foreseeing man's proneness to idolatry, the Lord erects a great monument at the gates of paradise which should serve to keep fresh in the minds of men the true Creator and his wonderful works. This institution was the Sabbath. It is expressed in the fourth commandment, which begins with "*Remember.*" What should men remember? The command tells us: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This reveals very plainly the object of the Sabbath institution. The greatest work of the Lord in which we are distinctly concerned is that which brought into existence the world and ourselves. How fitting that the event which gave birth to the world and a new order of beings should be celebrated by a great memorial institution. Most memorials of the Bible occur but once a year; but to commemorate creation, the Lord ordained that the Sabbath be observed fifty-two times per year, which shows the comparative importance of this institution. Had this, the first Bible memorial, always been observed, idolatry would have been impossible.

Some think that the Sabbath was given to provide physical rest; but the command reveals no such reason. The Lord does not say, "Remember the Sabbath to keep it holy, because by working six days thou wilt become tired and need physical rest." This reason is an entirely modern invention. The Lord makes no reference to our needs of any kind as the reason for this institution. The sole reason which he gives is *because in six days he made all things, and rested the seventh.* By following his example, we constantly keep him and his great work in mind. Physical rest is one of the many blessings which result from obeying this command; but it is far from being the reason why the Sabbath was given.

As in other memorials, there is a striking resemblance between the manner of observing it and the event commemorated. The Lord worked six days; we do likewise: after these days of labor, the Lord rested one day; the command requires the same of us. Thus every week in life, we do in miniature what the Lord did in the first week of time. How fitting, therefore, is this great memorial!

(Concluded in next number.)

CHINA AWAKENING.

WHEN Europe stormed at the gates of the Chinese Empire and demanded their opening, China, physically weak, could not successfully resist; but she fought with the weapons of deceit, and achieved some remarkable successes by the able exercise of diplomatic lying. These did not save her, it is true, but they lightened her fall. China's progress will be even more remarkable in internal manufacturing development than in industrial and mercantile triumphs over people in other countries. The United States Minister to China has recently reported as follows to the State Department at Washington: "I have the honor to inclose an Imperial decree, commenting on the late proposal of the Viceroy of Canton to develop the iron industry in Tokuang. In order to foster this important industry, he has abolished inland duties on iron and the prohibition against its export. He proposes to investigate by commission the subject of abolishing the heavy duty now levied on furnaces. Such a plan put into force for three years could not involve a large diminution of the revenue, but would greatly benefit the iron-producers by doing away with illegal fees. He proposes also to create a joint-stock company to work the foundries with foreign machinery. It would seem that the mind of this distinguished man, Chiang Chi Yung, had undergone a change. He now, while still seeking to retain for his own people the material benefits of industrial enterprise, favors the extensive use of foreign methods in building railroads and in establishing electric lights and foundries. I do not doubt that the next process in his mental development will lead him to the only correct conclusion; that is to say, that foreign talent, honesty, and will power are indispensable to the successful introduction of improvements."

A concession for a railroad, to run from Pekin to Chin-Kiang, on the Yang-tse-Kiang, 600 miles south of Pekin, has also been granted. The development of the mineral and manufacturing resources of China to anything like the degree which both have attained in such a State as Pennsylvania, would relieve the soil from the burden of having to sustain fully one-half, and probably two-thirds, of the total population of that fearfully over-populated empire. No internal development, however, will fully relieve the continuous pressure of over-population; and therefore outside of China, beyond all question, the Chinese must find room for themselves; China is no longer shut; China is open; and China's only grievance may be that the world, in its turn, may build an anti-Chinese legal wall against the entrance of her innumerable industrial armies. The world does not know much about China yet; it will soon, however, make more of her acquaintance. She has been hidden in the night of exclusion, oriental sleep, and mental stagnation; she is emerging into the daylight of progress, and towards an activity such as the modern world has never seen. China has been ignorantly despised; but China is worthy of all respect. She is quickly throwing off the clogs to her progress, and is rapidly coming up with the open world in the race of life, with advantages in her favor that cannot well be surpassed. The man who can run for a few minutes in a short race, and make very fast time, is not the equal of him who can run all day. The Chinese are all-day runners, and those who compete with them will need to rise early and sit up late. China has untiring industrial ability, unsurpassed staying powers, and a degree of patience which no other nation can pretend to equal. Friend and enemy of China alike should know these facts. Few do know them.—*New York Forum.*

Timely Topics.

THE IRISH QUESTION.

THIS question has been thrust into greater prominence than before by the course of Mr. Parnell, and the efforts which are made to cause him to relinquish his leadership of the party. Upon the decision of the divorce suit, in which he was made co-respondent, being made public, many of the most influential and respectable adherents to that cause insisted upon his withdrawing from the leadership. This he absolutely refused to do. Mr. Gladstone, Justin McCarthy, O'Brien, and Dillon are among those who protest against Parnell's standing at the head of a cause for which they are laboring.

The consequence is a serious rupture, and in some cases actual violence has occurred, in which Parnell has participated. At Castle-Corner, a bag of lime, supposed to be, was thrown in Parnell's face. He made considerable capital over it, and went about with his eyes bandaged for some days. It is now declared that the substance was flour, and that the injury to his eyes was only a pretense to secure sympathy. Meanwhile the elections are drawing near, which it is supposed will largely decide how the contest is to turn. The strife is bitter, and the whole energy of the party is now concentrated upon the internal troubles. This gives the Government party a little breathing spell, which they undoubtedly enjoy.

A SELFISH POLICY OVERDONE.

SELFISHNESS is the very essence of human nature; and it must be confessed by its friends, as it is declared by its neighbors, that the United States Government is decidedly and practically human. It possesses to a remarkable degree the resources of wealth and prosperity. Its products are sought by all nations, and it is dependent upon no other part of the world for any of the necessities of life, and for but few of its luxuries. It is the declared policy of the Republican party, the dominant branch of the political part of the country, to exclude what other nations have to sell and to force upon other markets the products of American soil and industry.

For this purpose, duty tariffs have been imposed and increased, until in the last Congress was adopted the famous McKinley Bill, the provisions of which placed such a tax upon foreign productions as raised a loud protest from all the European countries, whose teeming thousands have looked to America for a market for their wares, and for their bread. Of course, if they cannot sell their manufactures, it is hard to buy bread. But bread must come. And the American policy effectually closes the avenues of livelihood to thousands and millions of the poorer classes, while it serves to enrich the manufacturers of that country.

But such measures are reacting in their effect upon the American people; and recent elections are showing that the politicians who have inflicted so unrighteous a measure upon civilization do not stand well with the people at large. The Republican party has lost its prestige in the lower house of Congress; and the power will pass into the hands of the Democratic party, who are committed to a much milder policy of protection.

VICTORIAN PROTECTION.

SPEAKING about protection, we are living under a wonderfully protecting set of laws. For instance, Tasmanian apples, South Australian grapes, New South Wales eggs, etc., must buy their way to the Victorian consumer, and the said consumer must pay the bill or go without, which latter thing he generally does. We are quite thoroughly protected from the inroads of these commodities, and, as a consequence, have to chew tough and tuberculous beef or, worse mutton. Grand thing, this being protected(?)

PLATE sin with gold, and the strong lance of justice hurtless breaks; arm it in rags, a pygmy's straw doth pierce it.—*Shakespeare.*

Another feature of our admirable system. We print and mail our papers, and must pay the intolerable tax of one half-penny for every single paper sent out to the colonies, Victoria or the rest. No matter whether the paper be of the mammoth size of the *Leader* or other bulky weekly, or whether it be our little *Youth's Instructor*, which weighs an ounce, it is a half-penny all the same. Now, in order to protect the New South Wales publishers and crush our own, the Victorian postal department receives, transports, distributes, and delivers the periodicals of our neighboring colony *free of charge*. The postage we pay goes to pay for the free distribution of the Sydney publishers' work.

And this thing goes on and on, and our authorities appear to be, and confess themselves to be, unable to cope with the problem. Protection with a vengeance! We would be glad indeed to be protected from such an outrageous arrangement. We have patiently and impatiently waited for some relief to be given. We have fondly hoped that the utter folly of such a procedure would suitably impress itself upon our protectors; but it don't impress "worth a cent."

THE EARTH AND THE CURSE.

VAST sections of this country are now being devastated by the locusts, which have appeared in infinite swarms in northern Victoria and New South Wales. The pests make a clean sweep of every green thing, and, like Egypt's frogs, have gone up into the very bed-chambers and kneading-troughs of the people. The air is darkened by their numerous flight, and the prospect is rendered gloomy for those depending upon the products of the soil. Cattle and sheep are left without pasture, and the fowls are about the only class of creatures that stand any chance for a living while the locusts last. It would seem that, amid all the emergencies to which the work of the husbandman is exposed, his work is fast becoming precarious and unprofitable. There is scarcely a production of the soil that does not have to run the gauntlet of a long list of destroyers which may at any moment jeopardize its coming to maturity. These are so numerous that we can hardly enumerate them.

Not only the farmer, gardener, and stockmen are affected by the outlook, but their interests are identified with those of the rest of the world. The earth is "waxing old like a garment," and is being gradually devoured by the curse which sin has brought upon it. We do not look for an amendment of this state of things until creation itself is redeemed. In the meantime, we recommend to all the adoption of those words of the prophet which speak of the last days, and say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

THE POPE AND THE BRAZILIAN REPUBLIC.

IN a visit to Rome, the Archbishop of Bahia settled with the Holy See the line of conduct to be followed with Brazil. The Holy See is ready to accept all the reforms proposed by the Provisional Government, including civil marriage and the separation of the church and state, on condition that the religious associations shall not be suppressed, and that for a certain number of years the state will continue the subventions for the minor clergy. After this period, the regular separation of the state and church will follow, and their relations will be regulated on the same basis as in the United States. Should the Archbishop of Bahia obtain the acceptance of these conditions, the Holy See will recognize the Brazilian Republic, and the Archbishop will probably gain the Cardinal's hat.—*Daily News.*

The Home Circle.**HIS FACE**

IN olden times, when miracles were wrought,
A pious monk, whose only care or thought
Was of God's glory, lived and strove to win
The suffering world from sorrow, pain, and sin.
A pure and blameless life the good man led ;
He clothed the naked, and the hungry fed ;
He nursed the sick, and loosed the bondman's chain,
And suffering never sought his aid in vain.
His faith was great ; and yet he oft was moved
By strong desire to know his life approved ;
To get from Heaven some miracle or sign,
Some sanction of his life by Love divine.
And thus he prayed : "Lord, if I go astray,
Do thou direct me in the heavenly way !"
"And if my life's acceptable to thee,
Do show, dear Lord, thy loving face to me."
But days went by, and summers went and came,
His life unchanged, his daily prayer the same,
But all in vain ; for to his yearning cry
All Heaven seemed deaf. The Lord made no reply.
At last, with age grown gray, with suffering bent,
His earthly substance gone, his strength all spent,
Upon a mossy bank, with weary sigh,
He breathed a prayer, and laid him down to die.
Then what a change came o'er his wondering soul !
His pain departed, and around him stole
A heavenly radiance, and before him stood,
Not the dear Lord, only an angel good.
And in a voice so sweet that it awoke
Strange thrills of rapture in the monk, he spoke :
"To do God's will, my son, thou'rt nobly striven ;
And to thy prayer an answer now is given.
"Affix thy thoughts on Christ, gaze on my face.
And soon thou'l see the dear Lord take my place."
The monk complied ; but at that instant came
A wounded traveller, bleeding, bruised, and lame,
With tattered garments, and with feet unshod,
Who cried, "I need thy help !" and sank upon the sod.
At the faint cry, the monk half turned his head,
But paused an instant as the angel said,
"What ! for this beggar wouldst thou turn from me,
And from the dear Lord, who would honor thee ?"
A passing struggle ; then the monk replied,
"E'en for this beggar the dear Lord hath died.
"Since he hath done so much, can I do less
Than comfort this poor man in his distress ?
"I surely cannot leave this man to die."
So saying, he arose, and, with a sigh,
Unto the stranger's side he tottering sped,
Bound up his wounds, pillow'd the aching head
Upon his cassock, bathed the bleeding feet.
And soothed the suffering soul with solace sweet.
While thus he labored, to the monk there came
A sense of joy and peace, as if a flame
Of love breathed on him from heaven's open door,
Thrilling his soul with bliss unknown before.
Wondering, the monk beheld the stranger rise.
What glorious transformation met his eyes !
The tattered garments shone a robe of light !
Around the face an aureole gleaming bright !
Each shrunken limb rounded by perfect line,
The haggard features changed to lineaments divine !
The monk his Saviour knew, and bowed in prayer ;
And then a sweet voice sounded through the air,
"Who can, to do my work, his dearest-wish resign,
He, and he only, sees this face of mine."
A dreamer's legend, say you ? It may be.
And yet the lessons taught in Galilee
Of love to God and man, can ne'er grow old ;
And he who learns them well need not be told
That sacrifice of self to do God's will
Will win sweet glimpses of the Lord's face still.

—Independent.

WOMEN OF THE BIBLE.—VI.**Rebekah's Sin.**

A. M.

For twenty long years the faith of Rebekah and Isaac was tried concerning the promises made to them through their posterity ; but when Isaac was threescore years old, Rebekah bare him two sons, Esau and Jacob. These children had been the subjects of many prayers and divine predictions before they were born. The boys grew ; Esau became a "cunning hunter, a man of the field," and Jacob a plain man tending flocks and herds. Isaac loved Esau because he ate of his venison ; but Rebekah loved Jacob. One day Esau returned from the field hungry and faint, and for a mess of pottage sold his birthright to Jacob, saying, "Behold, I am at the point to die, and what profit shall this birthright do to me ?" "Then Jacob gave Esau bread and pottage of lentils, and he did eat and drink, and rose up and went his way. Thus Esau despised his birthright." A sin in any case, but pre-eminently so where such blessings were annexed as in the covenant made with Abraham and Isaac. Gen. 12:3 ; 26:4. Well does the apostle speak of him as a "*profane person*" (Heb. 12:16, 17), and bid us take warning of this common, but fatal danger of gratifying the sensual appetite at the expense of spiritual blessing. If we *accustom* ourselves to *deny* ourselves, we break the force of most temptations.

Many years passed. Isaac was a hundred and thirty-five years old, and his eyes were dim, so that he could not see ; and he said to Esau, "Behold now, I am old, I know not the day of my death ; now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison ; and make me savory meat, such as I love, and bring it to me, that I may eat ; that my soul may bless thee before I die.

"And Rebekah heard when Isaac spake to Esau his son. . . . And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savory meat, that I may eat and bless thee before the Lord before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats ; and I will make them savory meat for thy father, such as he loveth ; and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver ; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son ; only obey my voice, and go fetch me them.

"And he went, and fetched, and brought them to his mother ; and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son ; and she put the skins of the kids of the goats upon his hands and upon the smooth of his neck. . . . And he came unto his father, and said, My father ; and he said, Here am I ; who art thou, my son ? And Jacob said unto his father, I am Esau thy firstborn ; I have done according as thou badest me ; arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son ? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father ; and he felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau. . . . And he said, Art thou my very son Esau ? And he said, I

am. . . . And his father Isaac said unto him, Come near now, and kiss me, my son." And Isaac blessed him.

As soon as Isaac had made an end of blessing Jacob, when he had scarce gone out of his father's presence, Esau his brother came in. He soon discovered the deception Jacob had used to obtain the blessing, and in the heat of his anger threatened to take his brother's life. Then Rebekah, to screen Jacob from Esau's hatred, proposed to him that he should flee to Haran, to the house of her brother Laban, and there remain until Esau's anger should abate. He went ; and his fond yet erring mother never saw her loved son again.

No excuse can be made for the sin of Rebekah and Jacob in obtaining the blessing as they did ; but to learn the lesson it is intended to teach, we must remember the divine revelation that had been made to Isaac and Rebekah before these two sons were born, that they should be the fathers of two nations—of two sorts of people ; and that "the elder should serve the younger." Gen. 25:22, 23. Rebekah seems always to have had this before her mind, while Isaac, either not understanding, or not duly considering the divine oracle concerning his two sons, resolved to entail all the honor and power that were in the promise upon Esau, his eldest son. *Natural affection and the common method of settlements*, seem to have swayed his mind.

Rebekah saw that Isaac was going to act wrong, and hastily took matters into her own hands. Ah ! it was just there where her faith failed. Had she instead sought the help of the Lord, he would have seen to it that the blessing should come to Jacob. She sinned against the Lord, and dishonored his faithfulness by supposing he needed such means to effect his purpose and fulfill his promise. Thus many are acting under the idea of being *useful* in the cause of Christ, adopting crooked measures as if the *end would justify the means*. The answer to all such devices is that which God addressed to Abraham, "I am the Almighty God ; walk before me, and be thou perfect." Let those who undervalue their spiritual birthright, and sell it for a morsel of meat, learn that it is just with God to deny them the favors of which they were careless.

The impartiality of the inspired record of this domestic trial has given us a living picture that should be very carefully examined. There are many features of instruction that cannot be touched in this brief study ; but we are assured they were written "for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit ; but the upright shall have good things in possession." Prov. 28:10.

THE HEAD OF THE CROAKER FAMILY.

"There was an old man who lived all alone,
And he was a man of sorrow ;
For if the weather was fair to-day,
He was sure it would rain to-morrow."

DOUBTLESS numberless individuals accredited with average intelligence, and possessing a decent regard for creditable literature, have passed by this tiny gem with a light smile, and scarcely the shadow of reflection. Only the experienced few can understand the profound and solemn meaning which it contains.

There is but one ray of light through the entire cloud of gloom which it presents. We read with throbbing heart and glad countenance that this old man "lived all alone." Oh, timely piece of information ! Dreary pictures, mournful dreams of lives that were wearied, homes that were saddened, bright spots in the world that were darkened, need not haunt us ; and the entire suggested train of thought

might be quietly laid aside, were we not reminded of one such person as this little old man who, alas! as we can never forget, did not "live all alone."

Our little old gentleman is a manufacturer—a steady, reliable producer—of unadulterated, indestructible gloom, and he has brothers and sisters and cousins and great great aunts all over the world, each making a specialty of this same line of business. The market is never so overstocked but that their wares come constantly pouring in; their victims are never so weary-hearted but that they can be made a little more uncomfortable. In short, their prosperity is so remarkable that no one has ever been known to assert in their presence that there was anything better adapted to make the world utterly unfit for the habitation of man, and existence an unutterable burden, and life "but a desert drear," than one of these solemnly-dignified, righteously-foreboding, and intensely-conscientious croakers.

They have a way of shriveling up one's courage, and under their inspection cheerfulness is about as substantial as a snowflake under a July sun. They can crowd the sickness and sighing and sorrow of years into as many little minutes, and press young lives between the iron hands of ceaseless condemnation and awful humility.

Of all that beautiful sunlight in a life—the careless joyousness which delights, the brave cheerfulness which strengthens—they have no understanding, no appreciation. They seldom see the silver lining to a cloud, they never fail to see the cloud. There are no dreams in their lives; they are full of hard, dry facts.

Drinking in the soft, quiet beauty of a perfect autumn day, exclaiming about its loveliness, a voice of solemn accent breaks upon the ear, "It means rain to-morrow." Then you know one of the Croaker family is at hand. He is not living in the sunshine of to-day, he is speculating on the storm of to-morrow.

Hundreds of tired, discouraged men and women have found there were too many tears in the world. Is there any quotation in poetry or out of it to the effect that there are too many smiles? I like that hopefulness which lives in the sunlight upon the very verge of the shadow. Do you think the darkness is heavier because the day was so long and bright? gloomier than if the day had been gloomy too? Perhaps; but which leaves the brighter memory?

Now and then we find cheerful people, full of kindly sympathy for all, who feel the loss of this happy faculty, carrying sunshine into dark little corners that nothing else could brighten; and we cannot but love them and wish that the world held many more.

There are grander, deeper qualities than cheerfulness, qualities better adapted for building up a name, for winning hearts, for the development of character. Cheerfulness can never form the foundation, nor is it simply one of the adornments of a life; but it is something that beautifies and strengthens, entering into all occupations, from the most delicately refined to the homely little cares of every day. It is to a splendid character what a sunny smile is to a pair of really beautiful eyes.

Though we may not, even with our most earnest efforts, possess it in its most attractive form, we can so appreciate it as a faculty, so encourage it in others and cultivate it in ourselves, that no stranger, meeting us, may have a painful suspicion that one of our grandfathers must have been that same prophetic old man.—*Elizabeth Pease.*

MORALITY apart from religion is but another name for decency in sin. It is just that negative species of virtue which consists in not doing what is scandalously depraved and wicked. But there is no heart of holy principle in it, any more than there is in grosser sins.—*Horace Bushnell.*

Useful and Curious.

DURATION OF LIFE.—The inferior animals, which live, in general, regular and temperate lives, have generally their prescribed term of years. The horse lives twenty-five years, the ox fifteen or twenty, the lion about twenty, the dog ten or twelve, the rabbit eight, the guinea-pig six or seven years. These numbers all bear a similar proportion to the time the animal takes to grow its full size. But man, of all the animals, is the one that seldom comes up to his average. He ought to live one hundred years, according to his physiological law, for five times twenty are one hundred; but, instead of that he scarcely reaches, on the average, four times his growing period; the cat exceeds its period of growth six times, the rabbit eight times. The reason is obvious: man is not only the most irregular and the most intemperate, but the most laborious and hard worked of all the animals.—*English Mechanic.*

A COCKATOO'S SENSE OF HUMOR.—One of the *Spectator's* natural-history correspondents has discovered that cockatoos have a sense of humor. Here is this correspondent's story: "A very tame sulphur-crested white cockatoo happened one day to be on his perch near a lawn-tennis ground. The day was damp, and the ground slippery. In the course of the game several falls occurred. Each tumble gave rise to much laughter and merriment amongst both players and onlookers, which seemed to attract the special attention of the bird. When the 'set' was finished, and the performers were talking together on one side of the court, 'Cocky' quietly descended from his stand, walked on to the lawn-tennis ground, rolled over and over two or three times on the grass, and then, picking himself up, laughed long and loud in exact imitation of the players."

THE SURGEON AND THE MICROBE.

THE recent marvels in surgical operations are as startling as they are beneficent. Surgical operations, let us say, were formerly attended with great suffering and imminent peril to human life, for the reason that the unseen and unknown but mischief-making invisible living organisms, known as "microbes," present in the atmosphere, on the surgeon's hands and instruments, on the lint and bandages, in the water and sponge used for cleansing a wound, and elsewhere, would get access to the interior of that part of the body exposed by the knife, and, multiplying therein by the million, would soon cause inflammation with offensive discharges of pus, or fever, or erysipelas, or abscesses, or blood poisoning, often ending in death.

With the discovery of the destructive "microbes," and the further discovery that they could be killed by antiseptics, such as mercury chlorides applied to the surgeon's hands, instruments, bandages, etc., as well as to the surfaces of the body bordering the cuts made by the operating knife, the danger and the pain of amputations have been reduced almost to nothing. Valkmann, for example, reports 220 amputations with a mortality of but two and a half per cent. Von Brun reports forty-seven major amputations without the loss of a single life; Billroth now saves nine-tenths of his cases that used to be fatal, while Dennis in New York gives the remarkable record "of 446 compound fractures of all grades, from the most severe down, of which 385 belonged to the class of severe fractures, being less than one-half of one per cent." Before the introduction of these antiseptic processes, less than twenty years ago, out of 400 surgical operations from 104 to 272 would have ended in death, whereas now only two prove fatal.

Nor is this all. Operations are now performed

with ease and safety that formerly were deemed simply impossible. During the American war, the mortality of wounds in the stomach was 99 per cent. Out of 650 cases of intestinal wounds, 586 died. "Surgeons did not dare," as Dr. Keen says, "to open the abdomen, either to search for the ball, to close a fatal perforation of the bowels, or to check hemorrhage." But out of nineteen cases given by Morton of stab wounds with hemorrhage and protrusion of the bowels, twelve recovered; and in 110 cases of gun-shot wounds of the intestines in which the abdomen was opened, thirty-six lives were saved. Indeed, we are told that Mr. Tait "has just completed a second series of 1000 cases in which he opened the abdomen for the removal of tumors, for abscesses, for exploration, etc. In his first 1000 cases, only 92 patients died [9.2 per cent.], and in the second 1000 only 53 died [5.3 per cent.]". To these may be added the still more astonishing instances where the surgeon, provided with his marvellous antiseptic precautions, actually cuts open the skull and removes from the brain, tumors or blood-clots or a lodged pistol ball or the sources of abscesses. Many cases of epilepsy, of inveterate and fearful headache, and even of insanity, have been successfully treated by trephining the skull and removing diseased portions of the brain.—*Christian at Work.*

WANTED, A GOD.

A TOUCHING exposition of unadulterated heathenism—we use the word in its Christian sense—is displayed in the petition of the Jaini sect of Gwalior to the Viceroy. They request his Excellency's assistance, by pressure brought to bear upon the Gwalior Durbar by the Governor-General's Agent in Central India, to convert their "imimage," known as Ruth Biman, into a pucca god. At present it is only an "imimage," and, to quote the petition, "cannot be considered a god unless it is taken with procession into the streets and accompanied by several imimages which come from other stations, and these imimages take the new imimage to the temple." The public procession alone confers divinity, it appears; for "until the procession is performed, a new imimage is not considered a god according to our religion." The Jaini petitioners appear to have suffered from Brahmin hostility; their temple has been broken into and their image broken. They are, therefore, in their own eyes without a god, and cannot, until the new image is deified by orthodox rites, perform the ceremony of marriage. Hence, for the last four years, because the Gwalior Durbar refuses to sanction the performance of the proper processional rites, the girls in the sect have been growing up unmarried. In British India, where followers of every creed are protected in the performance of their religious rites by the State, such a request would be as unnecessary as the reason for making it. Interfering, however, with religious matters in Native States is, probably, not a job for which the Government of India has much liking.—*Civil and Military Gazette.*

A TERRACED MOUNTAIN.

IT is located about fifty miles southwest of Magdalena, Mexico. The mountain is circular in form, about three-quarters of a mile in diameter, and terraced from base to peak. The height of the terrace is from ten to twelve feet, and in many places is built of solid masonry. At many other places it is cut out of the solid rock. The roadway is from fifteen to twenty feet in width, starting at the base of the mountain and coiling itself spiral-like to the peak, which is not less than 1200 feet higher than the base. The cost of the construction and cutting out of the solid rock of this terraced road must have been enormous, and the remarkable feature of this wonder is the state of its preservation.—*Selected.*

Bible Echo and Signs of the Times.

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

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Editor; *Assistant.*
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Melbourne, Australia, January 1, 1891.

THE BIBLE ECHO.

THE BIBLE ECHO has now finished the first five years of its career. It was started at a time when its friends were few—a stranger in a strange land. But to-day it is a welcome visitor to many hundreds of homes throughout the colonies, and reaches in its mission nearly every land where our language is spoken. We are gratified, too, to receive from our readers who are personally strangers, kind words of encouragement and appreciation. A letter just to hand says, in renewing a subscription for the BIBLE ECHO, "I am greatly strengthened in my knowledge of God's Word by the paper, and sincerely trust you may prosper in heralding the good tidings to the ends of the earth."

Thousands of others would appreciate the same blessings, and we desire to convey them to as many as possible. To the grace of God and the sympathy of our friends we owe what we have done. To them we look for still greater results; and we pledge our best efforts to make the paper worthy of the highest esteem.

EIGHTEEN HUNDRED NINETY-ONE.

THE time has come for saying our adieu to 1890, and for welcoming another period in our brief generation. Thetime we have spent seems as brief as "yesterday when it is past." The future contains, for many of us, our hopes and aspirations. We have not yet accomplished what we desire to do, nor attained that point of success which satisfies our ambition. There are very few people that ever come to the place represented by the man in the parable who sat down, satisfied with his acquirements, to take his ease, eat, drink, and be merry. Even near the close of life, there is with most men a consciousness of having come short of the goal, of not having filled the full measure of life's possibilities, and a desire for still further opportunity for retrieving the past.

These observations are equally true of those who have before them good or evil; and we live in hopes that the flaws and failures of the past may in some measure be amended by the future. But the future is sure to bring with it work and responsibilities as well as opportunities. We shall have something to do besides trying to mend the past. In fact, we have but little to do with the past when once we have repented of our wrongs and taken warning by the things we have suffered.

Our work is always before us; and in that direction we should ever look. Soon life with its chances and changes will be in the past; but whatever future we may have, must decide the measure of our faithfulness. First, we should have a proper idea of our responsibilities, a sense of what we want and ought to do. Then, earnestness and diligence should be brought to our work. Let us resolve that 1891, if we live to see its course, shall bear the record of faithfulness. We have every reason to believe that the years of human probation are but few. Soon the righteous King shall come to reign, and to take account

of his servants. Happy will it be for us if we can present our work well done. There is not a day nor an hour too many to secure this. Improve, then, the coming year. Begin with its earliest moment, and fill it full of earnest work for the Master.

WHAT IS TRUTH?

TRUTH, as an abstract principle, is the opposite of error. The one essential element of truth is that every feature of that which lays claim to the title must be in harmony with every other existing fact. That is, each truth in existence is, and necessarily must be, consistent with every other truth. This law of consistency is not limited to species or classes of truths, but prevails over all classes, so that every scientific fact must harmonize with every religious truth as far as these bear any relation to each other; and throughout the whole realm of theories or conclusions, no two things that are worthy of credence can by any means be brought into conflict one with the other. The soundness of this conclusion cannot be questioned, for right always accords with right. Wrong only can produce discord. Error only deserves a doubtful recognition. Hence where strife and division are, there must be error and wrong.

The lines of truth lie parallel, they never cross. Besides, all truths emanate from one source. God is as truly the author of those laws which govern nature as he is of the ten commandments. He who speaks through the sublimity of creation's work, and through the wonderful arrangement displayed by the infinite hand, speaks to us through the written Word, by prophets, saints, apostles, and by his Son. And certainly there will be no inharmony in the words spoken by him,—no clash between the great truths established within the range of his dominion. This conclusion also being self-evident, then it cannot be that that which is worthy of acceptance in religious matters is contradictory to any true scientific or natural theory. Hence we may dismiss the charge that religious faith is untrustworthy because it is often found at variance with the deductions of science. If we entertain only that which is established beyond doubt, we shall possess a rational and harmonious conception of that which is truth from any standpoint. But we should exercise care in choosing, and not cast away the truth for plausible hypotheses. "What is the chaff to the wheat?"

The golden value of truth should lead us to seek for it as for hidden treasures. Error may please us, but it blesses none. It leads only to loss and disappointment. Truth will abide; its path is an upward one, and leads to God and heaven. We need not cling to error, no matter how long we may have cherished it in ignorance. We should welcome the truth most heartily, no matter how strangely it may compare with our former opinions. We shall be judged by the truth in the last day, and error will not stand as a substitute. We should love the truth for its own sake, and discard error for its pernicious fruits. It is vain for us to reject the truth, for our actions cannot affect it. Our relations to it do not change a single feature of that which is true. Some people close their eyes to those things which do not harmonize with their creeds, fondly imagining that their unbelief will convert error into truth and prevent the truth from rising to condemn them. But we would do well to realize that all will be held responsible for what they might have known, and to know the truth is better than riches or honor.

If we seek for an answer to the question, What is truth? concretely applied, the best answer for conciseness and faithfulness is found in the words of the Saviour himself: "Thy Word is truth." What God has said is true, whether it be precept, promise, prophecy, or history. While the regions of physical truths come measurably within the range of human discovery, spiritual truths and moral principles do not. For a correct knowledge of these things, we depend upon a direct revelation from their Author; and such a work the Bible claims to be.

If it be so, its utterances, so far as they express the Divine mind, or so far as they express principles or facts, must possess all the force and importance which pertains to Divinity itself. God's honor is attached to that Word in the fullest sense. Theories and conclusions which render void the sacred Scriptures cannot be true. But in deciding the questions which are continually arising between various theories and our understanding of the Bible, we are exposed to the not small danger of having misinterpreted the Bible, and thus being led to reject truth through having prejudiced and false notions of what the Bible teaches.

But the truly humble disciple of Christ has no occasion for stumbling. It is the office of the Holy Spirit to "lead into all truth." Jesus has said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." There is, however, much in this day and age of the world that professes to be humility and godliness, that is unmixed egotism or self-righteousness. Such a spirit often rejects and stultifies the Word when that Word reproves their course.

But it is certain that if God has given us a moral guide and standard, it will only be such to those who fully trust in it and submit their lives to its control. While the Bible is subject to the censorship of the mind, it can have no power to direct the mind or mould the character. The truth must be learned, believed, and obeyed. The things which belong to faith must be received by faith. And faith that rests upon God's Word must be as tenacious as knowledge gained by actual contact with the senses. Giving predominance to natural evidences to the discredit of the witness of faith, nourishes infidelity. On the other hand, to reject the testimony of the natural world, and close the eyes to the material evidences of truth, conduces to fanaticism. Truth can only be complete when we have recognized all its teachings, rejecting the discordant elements which clash against God's plain Word.

**THE INTRODUCTION OF CHRISTIANITY
INTO JAPAN IN THE NINETEENTH
CENTURY.**

S. N. H.

So great had been the bitterness in the hearts of the ruling powers of Japan in the early part of the seventeenth century, that the Government fully believed that persecution had fully extirpated Christianity from the country. So thoroughly was "Jashiu mon" (corrupt sect) supposed to be eradicated before the century closed, that its existence was historical, remembered only as an unsightly scar on the tablets of the national records. No vestige was supposed to be left of it, no knowledge of its tenets was held save by a few scholars in Yeddo, trained experts, who were kept as a sort of spiritual bloodhounds, to scent out the adherents of the accursed creed.

Nor did this hatred cease with that generation.

The very name Christian was so interwoven with the idea of evil incarnate, that during the two hundred years it was not safe for any one to mention it with any degree of favor. As late as 1829, seven persons, six men and an old woman, were crucified at Osaka on suspicion of being Christians and communicating with foreigners. It was thus that Japan excluded all communication with the outer world for over two centuries, until the treaty of Commodore Perry in 1853. This opened to the Japanese a new world, and marked an era far different from their commercial relations with the Portuguese and the Dutch, already mentioned. Protestant Christianity followed in its wake, bringing such blessings that the exclusive empire formed peaceable treaties, and thus opened its ports to at least seventeen other nations within fourteen years.

There was no class of people that took a greater interest in this treaty than those whose hearts were burning with missionary zeal. Was it not an historical fact that Roman missionaries three centuries ago had here met with remarkable success? Had not the Japanese showed a zeal for the faith they then embraced, and a perseverance in it which has since been a source of surprise as well as an object of admiration? But if a corrupted Christianity had produced such marvellous results, what might now be hoped from the introduction of the gospel in its purity?

In 1854, the American Board of Foreign Missions requested one of their missionaries who was then laboring in China to visit Japan, which he did. He landed at Nagasaki; but no definite arrangements were carried into effect till 1859. A few missionaries had made transient visits from China to Nagasaki and Kanagawa, and found opportunity to teach elementary English to a limited number of students. Rev. J. Liggins and C. M. Williams were the first sent by regular appointment. Mr. Liggins arrived on May 2 at Nagasaki, and was joined by his former colleague, Mr. Williams, toward the close of the following month. This was before the actual opening of the four ports. In the following October, the 18th, J. C. Hepburn, M.D., LL.D., and wife, of the Presbyterian Church in the United States, arrived at Kanagawa. It is to the courtesy of the last-named gentleman that we are largely indebted, by the loan of books and personal conversation, for the facts concerning the work in the introduction of the gospel of Protestant Christianity into Japan. He is now advanced in years and feeble in health, but has lived through many changes, and times when men were cut down in the streets, and has had a great experience in the work in Japan. He has furnished the only Japanese and English dictionary, of over 40,000 words, was one of the committee that translated the New Testament, and he opened the first dispensary, where he treated 12,000 patients yearly. He has been a leading man in the literary work.

Mrs. Hepburn began the school work among the Japanese women in 1867. Previous to this time, comparatively nothing had been done in that line as a distinct missionary work. It was Mr. Carrothers, of the Presbyterian mission, that began such an institute in Tokio, in 1867. Both of these institutions have grown to large dimensions.

In 1867 was issued by far the most important literary production, a Japanese-English and English-Japanese Dictionary, by Mr. J. C. Hepburn. The first edition was soon exhausted, and an edition was issued in 1872, which is now in the hands of every Japanese student. In 1867 he published the first religious tract, which was followed by more, prepared by him and others.

These few pioneers of the missionary work in Japan were men of education and piety, as their untiring labors and its fruits testify. They laid on Jesus Christ as the chief corner-stone a broad foundation for the missionary work, that in a short time went forth with power. Others soon arrived, and joined them, and other societies also improved the opportunity, and sent men and women of piety and zeal.

During these early times, much animosity was manifested towards foreigners and Christianity, which became prevalent throughout the land. The sound went forth far and near. To show the true sentiment of the native population, we will quote a few expressions from letters written at that time by missionaries, and addressed to the committee: "The missionaries soon found that they were regarded with suspicion, and closely watched. And all intercourse with them was conducted under strict surveillance." "No teacher could be obtained at Kanagawa until March, 1860, and then only a spy in the employment of the Government. A proposal to translate the Scriptures caused his frightened withdrawal." There was much spying on one another, and in some cases servants would enter the employ of some European missionary, with the avowed purpose of at a proper time assassinating him. On one occasion this fate threatened Mr. Hepburn; but his kindness and holy life converted the Japanese, and he afterwards became a worthy laborer.

The history of those times is full of incidents showing God's providence over his work in a most remarkable manner. It would require altogether too much space to enter into particulars. It was those who had a real love for souls, who, by their invariable kindness and generosity, and by keeping entirely aloof from political interests in their labors, won the hearts of the Japanese. The law enacted against Christians in the close of the sixteenth century had not been repealed, and the bitterness in the hearts of certain of the leading officials burned as ever against them; but the attitude of the missionaries was such that hatred and persecuting laws became null and void. The Protestant missionaries as a body gained the confidence and respect of the people. Their minds became more liberalized, their prejudices began slowly to be removed, and their excessive timidity in time gave way to a desire to associate with the foreigners. Among certain classes, even a spirit of inquiry was awakened. Many thousands of Chinese Bibles together with other literature were circulated, and the sale of these works proved a very suitable employment for beginners, as it could be carried forward without a perfect knowledge of the language.

The study of the language was then a labor of exploration and discovery, unassisted by the many guides and helps the student of to-day finds himself supplied with. And yet it seems that those men who first took up the work were especially assisted by the Spirit of God, from the brief period of time in which they would master the language.

In concluding this article, we would add that up to 1864, but one convert had been baptized, at a cost of £12,000 to the American Board. The work began very slowly. This was owing to the prejudice and bitterness of the people on account of their experience in former times with the Roman Catholic Church. Eight years more elapsed, and there were but ten Japanese Christians, and £35,000 had been expended. This brings us to an important era in the history of Christianity in Japan, of which we will make mention in the next article.

SOME BIBLE HILL-TOPS.

THE CALLING OF ABRAHAM.

E. J. B.

ABOUT two thousand years had passed away after the creation, and four hundred after the flood, when God called Abraham. Here the stream of history suddenly widens. With all that is left unsaid in the first chapters of Genesis, they afford a bird's-eye view of the world at this time, and of the influences that were moulding its destinies. The building of the tower of Babel and the dispersion of the human family were in the past. The patriarchal form of government, which made the head of the family both priest and ruler, had not disappeared. The unbounded influence and authority of the father were inherited by his eldest son; and in this way the family, with its servants, became a clan, and in time a nation, with its chief, or king. These petty kinglets abounded. The foundations of most, if not all, of the mighty empires of antiquity had been laid. Nimrod had completed his career of conquest and of rebellion against God; Egypt was already a great nation; and from Gen. 14, we learn that the king of Elam, from beyond the Tigris, ruled over an empire that included subject kings in Syria.

Nations were growing up; but they were worldly, ambitious, wicked. With the increase of numbers and the formation of political institutions, the sons of Noah showed that they were no better morally than the antediluvians had been. Shem died; and with his death the last of the long-lived patriarchs passed away. From the genealogies given in Genesis, chapters 5, 10, and 11, it is seen that Methuselah was contemporary with Adam for almost two and a half centuries, and with Shem nearly one century, while Shem's death occurred only twenty-five years before that of Abraham. Hence the knowledge of the true God, together with the account of the creation, and the precious record of communications received from heavenly visitants, could be transmitted complete and in their simple beauty to the great patriarch.

The ancient men whose lives had covered more centuries than men now live decades, were no more. They could no longer stand as bulwarks against the encroachments of evil, as the mountains hem in the shifting sands of the desert. And now Abraham is called to go out from Ur of the Chaldees to an unknown promised land. Slowly he journeys onward, pausing perhaps at Damascus, and residing for a time at Haran. At length he reaches the land of Canaan, and halts in the picturesque valley of Shechem, over which Gerizim and Ebal stand guard. Here an altar is erected, and worship ascends to the God of heaven. Here, too, God appears to Abraham, and makes a more definite revelation of his purpose. For a hundred years Abraham dwelt in the land, removing from place to place with his flocks and herds and numerous household. How numerous that household was over which Abraham presided, as an Arab sheik over his tribe, may be inferred from the fact that he had three hundred and eighteen trained soldiers, born in his house. Gen. 14:14.

At various times God revealed himself to Abraham, renewing his promises, and giving additional particulars. These promises were twofold, embracing both temporal and spiritual blessings. Abraham was to be a father of nations, and his seed were to possess the land wherein he then dwelt. These promises, though neither small nor lightly regarded, were subordinate to, and necessary to the accomplishment of, those of a spiritual nature. God honored Abraham, but it

was not for his personal exaltation ; it was rather that through him divine blessings should flow to the world. "In thee shall all families of the earth be blessed," was the word of God to Abraham. These words pointed to Christ, through whom all that was lost in the fall shall be restored. This includes the heirship of the earth (Rom. 4 : 13), not as it is now, but freed from the curse of sin, and inhabited by Abraham's spiritual seed. Gal. 3 : 29.

Two great objects were attained in the calling of Abraham : 1. The knowledge and worship of the true God were preserved in the earth. Through Abraham and his posterity, God revealed himself to the world. He made known his character, his power, his will (law), and the plan of redemption with its wonderful mingling of infinite mercy with infinite justice. All these we have in his inspired Word. A glance at the heathen nations shows what the world would have been without that Word. How degraded, sensual, and cruel ; how dark the night of hopeless despair over them. And yet these nations are all descended from Noah, who was a righteous man, and once had the knowledge of the true God. Distorted traditions of the creation and the flood, with the knowledge of the Sabbath, found among many of them, attest their common origin. Among all, even the most degraded, there is a recognition of the fact that man is fallen, and must propitiate a power higher than himself. Paul tells us why they strayed so widely. It was because "they did not like to retain God in their knowledge," and he "gave them over to a reprobate mind." Rom. 1 : 28. No doubt there were other righteous men in the world when Abraham was called ; but there had been ample evidence of the depths of degradation to which man descended in the fall, and it was not hard to predict where the strong tendency of the human heart sinward would land the race.

2. The way was prepared for the coming of the Messiah. When Christ came, it was not to a nation that was ignorant, degraded, and idolatrous, but to one that worshipped the true God, to one that had for centuries been educated in the right way, and had walked in it, though stumblingly. Besides their higher standard of morality, the Jews expected Christ. His coming was their national hope. Their prophetic Scriptures pointed him out so definitely that it was easy to identify Jesus of Nazareth as the promised Messiah. And if the Jews themselves would not accept the evidence thus given, it has been to the world the blessing that God designed.

Divine wisdom is very apparent in all the circumstances attending the calling of Abraham. And the words of God : "I will bless thee, and make thy name great ; and thou shalt be a blessing," have been abundantly verified.

A TRIP THROUGH NEW ZEALAND.

S. N. H.

I REACHED the New Zealand coast, Nov. 14, after a rough passage. I was glad to leave the "old stranded wreck, and pull for the shore," as soon as the ship touched the wharf. I went at once to Invercargill. Quite a number of the other passengers went with me ; for not a few of them felt that they had had enough of the sea for once. It really seemed good to have a bed that did not rock, and under which there was no screw that sounded and shook like a rumbling earthquake. Invercargill is a quiet, strange old town usually ; but it is unusually so at the present. The young people have gone off, and many of the old people who had life enough to get out of the way of the taxes, so that the place is about as quiet as anything can be. Some of the people

said that the only thing that ever roused up Invercargill was a fire. They would all turn out, and then they would wonder where so many people had come from. The buildings are fine, the streets wide, the banks numerous, hotels in abundance, the shops plenty, and cabs on every corner,—everything waiting for business, but no signs of improvement. The people say the town is expiring, and apparently a few more groans and feeble struggles, and all will be over. No land boom to revive the ebbing flow, no least signs of reviving life. We obtained a first-class excursion ticket for twenty-five shillings, just five shillings less than the fare one way. That is an odd way of securing travel. It seemed to me it was like the old lady's garden on the hill-side when the Methodists prayed for rain in the time of a drought. It came in torrents, and washed the garden all out, and she said it was just like the Methodists ; they always overdid everything they undertook. So the New Zealanders give an excursion ticket five shillings cheaper than the fare one way.

It is a fine country through which the train runs. Here the "plowman overtakes the reaper ;" they are harvesting and sowing at the same time in the fresh-plowed fields. We passed pastures containing thousands of sheep and lambs. The sheep are all ready for the shearers, and some have been shorn. Now and then we go through the low marshy country, where grow the ti-tree and New Zealand flax. Here and there are heavy timber-lands, and now and then groves which have been set out in the rear of some cottage homestead, with a painted barn, and wire fences or evergreen hedge. Houses are built in a variety of styles and sizes, finished and painted according to the tastes of country people rather than for some wealthy nabob. Country villages with their neat meeting-houses and country school-houses are dotted all over the country, and there are interspersed saw-mills, tanneries, and such like manufactures ; most of them are built of wood. Then, in the distance, is the range of mountains, which lends enchantment to the scene. Now and then what appears to be "Halliday's patent" windmill is seen in the distance, around which horses and cattle gather about mid-day to quench their thirst ; and occasionally there is a steam threshing machine beside some wheat straw stack in the prairie country through which we pass. Wagon roads course their way across the country, following up some ravine to a cottage picturesquely nestled among the trees, or sheltered in some quiet cove, and from thence over the hills in the distance.

Taking the country together, we have the old New England hills and the prairies of the West, and also the paper-mills and the Hadley Falls on the Chicopee River, on what is here called "Mataura," running for miles along the railway. As we approach Dunedin, the range of mountains closes in upon us, and the plains disappear. Then we have the rolling prairie lands ; and as we come within about twenty-five miles of Dunedin, the country becomes more mountainous, but the soil generally appears good. It is more or less divided up for pasturage and tillage, except the timber-land. The entire distance to Dunedin is one hundred and twenty-nine miles. The entrance into Dunedin is romantic in the extreme. The place is situated at the head of a bay, winding its way some eight or ten miles between the mountains into a narrow opening, so that the city is situated on the hills and in the valley, up the ravines and in the gullies. The train has to get through this net-work of hills in order to reach the city. As it approaches them, it winds itself, serpent fashion, around the hills into the ravines and gullies, and finally it dashes through a tunnel

and finds itself in the open settlement, which is simply one of the suburbs. The twisting and turning of the narrow-gauge line reminds one of the Irishman's sign : "All manner of twisting and turning done here." In this suburb it stops a few moments, and, after dashing through one or two tunnels, we find ourselves at the central station. This is Dunedin.

We stopped over night, and in the morning left at eleven for Christchurch, one hundred and thirty-nine miles distant. The scenery on this side of Dunedin is far more novel and romantic than on the other. Here the railway tries to wind its way on the sea shore and at the same time to climb the hills. To do this where harbors, bays, and inlets are as numerous as on the New Zealand coast is a marvel of marvels. Even a snake, if he was of much length, would want an extra joint or two in his back, and he would be in danger of losing his tail in some sudden whirl on a mountain or rocky cliff. The engine seems to pride itself on presenting first one whole side to view and then the other ; then it dashes its little iron head behind some cliff, or rushes into a little hole in the mountain side, or nearly faces the train, as though it would say, "Here I am." But the proud little fellow takes the train to the summit, and beyond through hill and dale well dotted with country towns and scattered farm-houses,—wide fields, and timber-lands, and occasionally a little patch testifying to the second curse of God pronounced because of the sin of Cain, that the earth should not bring forth to him when cultivated. This was because Cain slew his brother. "And wherefore slew he him ? because his own works were evil, and his brother's righteous." We go back into the country, with the mountains rising between us and the sea ; but from time to time we run into some bay or out on some promontory and take a sudden view of the hoary deep, and congratulate ourselves that the surging billows, tossing their white caps, do not in the least affect us. The sky is clear, and the sea changes its foaming billows to a placid calm, smiling like a summer's day ; but we know it too well, and its treacherous arts, to trust to its appearances.

There are a number of cities on the road to Christchurch. I suppose Dunedin has about forty or fifty thousand inhabitants ; Invercargill, nine thousand ; Timaru, six thousand ; Otago, thirty thousand ; Christchurch, thirty thousand.

Within about fifty miles of Christchurch, excepting for a short distance, we pass through some of the finest country that I have seen outside of the prairie lands of the United States ; but the great drawback is that it is owned by some of the rich land nabobs. It is said that two hundred and fifty men own seven and a half million acres of land in New Zealand. This prevents immigration, and has been one cause, in the last few years, of emigration. But the people are alive. I have not seen any place, unless it is Melbourne, where the people are more enterprising.

Finding that a boat left Thursday to cross Cook's Strait to Wellington, about two hundred miles from Littleton, the harbor, I made arrangements to take passage. On the boat I found a man with an ECHO sticking out of his pocket, and upon entering into conversation with him, he said he was expecting a man on the next boat that was going to Wellington. I asked him his name. He said it was Haskell, that he had been in Japan, China, etc. I asked him if he should know him if he saw him. He said, "No." After we had talked awhile, I simply told him, "I am he." Then we shook hands and had a very sociable time the rest of the way. This was Bro. Cleal, who had been working in Christchurch.

Bible Student.**BIBLE - READING.****THE RIGHTEOUSNESS OF THE LAW.**

S. N. H.

THE commandments of God are God's righteousness; if they had ever been observed, they would have been man's righteousness; therefore they never could be abolished. And he who had ever kept them would be at peace, because there would be no separation from God. But all having sinned, it became necessary for some being in whose life and character the righteous principles of the law were perfectly exemplified to pay for mankind the penalty of transgression of that law. Then he could impute it to him who believed. But the sinner would also have the law of God as a test for his life and character; for the righteousness imputed must be the perfection of the principles contained in the law.

1. What is righteousness?

"All thy commandments are righteousness." Ps. 119:172.

2. What would be our righteousness?

"It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

3. Can God's righteousness ever be abolished?

"My salvation shall be forever, and my righteousness shall not be abolished." Isa. 51:6.

4. Who is it that knows righteousness?

"The people in whose heart is my law." Verse 7.

5. What is the work of righteousness?

"The work of righteousness shall be peace." Isa. 32:17.

6. What is the effect of righteousness?

"The effect of righteousness, quietness and assurance forever." Ibid.

7. How can men be established before God?

"In righteousness shalt thou be established." Isa. 54:14.

8. If men had always kept the commandments, how would it have been with them?

"O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

9. All having sinned, what is the condition of our righteousness?

"We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

10. Of whom, then, must we receive our righteousness?

"This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17.

11. What only can be truly said by all?

"In the Lord have I righteousness and strength." Isa. 45:24.

12. In whom shall all the seed of Israel be justified?

"In the Lord shall all the seed of Israel be justified, and shall glory." Verse 25.

13. In what manner must all receive their righteousness?

"By faith of Jesus Christ unto all and upon all them that believe, for there is no difference; for all have sinned and come short of the glory of God." Rom. 3:22, 23.

14. In what sense can Christ be our righteousness?

"Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

15. How must we believe?

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Verse 10.

16. What will witness that we have saying faith in Christ?

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21.

17. Then in what sense is Christ's righteousness imputed to us?

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God." Verse 25.

18. What does this declare for us before God?

"His [Christ's] righteousness; that he might be just, and the justifier of him which believeth in Jesus." Verse 26.

19. "Where is boasting, then?"

"It is excluded. By what law? of works? Nay; but by the law of faith." Rom. 3:27.

20. "Do we then make void the law through faith?"

"God forbid; yea, we establish the law." Verse 31.

21. What, then, is the condition of those who have great zeal, but speak of their own righteousness?

"They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3.

22. What does Christ impart to those who accept him as their righteousness?

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

23. For what purpose, then, did God send his own Son to die, the just for the unjust?

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

NOTE.—It will be noticed that while there is nothing in man himself that has any merit, or can of itself recommend him to God, the righteousness of the law of God in his character becomes a test as to whether he has saving faith in Christ or not. Christ's imputed righteousness is the only thing that is acceptable in the sight of God. For all mankind have sinned and come short of his glory; and to bring up what we have done as being worthy in God's sight detracts so much from the honor and glory due to Christ.

SABBATH-SCHOOL LESSONS.**Lesson 3.—January 17, 1891.****GIDEON'S VICTORY.****1. Relate briefly the circumstances of Gideon's call to deliver Israel.**

2. How did he assemble the people to fight against Midian? Judges 6:34, 35.

3. When the Israelites had gathered for battle, what did the Lord say to Gideon? Judges 7:1, 2.

4. Why did the Lord not want so many people to go to the battle? Verse 2.

5. What proclamation was Gideon directed to make? Verse 3.

6. Why were the fearful ones directed to return? Deut. 20:2, 3, 8.

7. What important lesson may we learn from this? *Ans.* That although it was God that fought their battles, he could do nothing with faint-hearted, discouraged men. See Joshua 1:5-7, 9.

8. When Gideon made the required proclamation, how many people returned, and how many remained? Judges 7:3.

9. What did the Lord say of those that remained? Verse 4.

10. What further division of the army was Gideon directed to make? Verses 4, 5.

11. How many men were retained to fight against Midian? Verses 6-8.

12. What did God design by this to impress upon the minds of the people? 2 Chron. 14:11.

13. How was Gideon assured that the enemy was already virtually defeated? Judges 7:9-15.

14. What preparation did he then make for battle? Verse 16.

15. What order did he give to his little army? Verses 17, 18.

16. Describe the result. Verses 19, 23.

17. By what was this victory gained? Heb. 11:32-34.

18. For what purpose was this victory recorded? Rom. 15:4.

19. May we have the same confidence that Gideon had? Ps. 27:1-3; 3:6.

20. By what are we to gain victories? 1 John 5:4, last part.

21. What is the strength which faith gives us that we may overcome? Eph. 6:10.

NOTE.

Faith is superior to reason, but not contrary to it. The most reasonable thing in the world is that man should have faith. The case of Gideon's victory shows how much more reasonable faith is than reason itself. Reason would have taken that 32,000 men and massed them in one solid phalanx and hurled them on the foe. But only men of desperate courage could win in that way against fearful odds, and a large part of Gideon's army were cowards. Even if the 10,000 who were not cowards, or who were ashamed to acknowledge themselves to be such, had been able to conquer the Midianites, it would have been at a great sacrifice of human life. But now see how it worked with God's plan. When, in obedience to Gideon's directions, his men broke the vessels that concealed their torches, there stood each man sharply outlined against the darkness, apparently the leader of a division; so that to the Midianites it would seem that they were being attacked by 300 bands of armed warriors. A panic seized them, and the victory was won without Israel's losing a man. It is easy to see the reasonableness of faith when the event is past. Then it is sight. We are permitted to see these things in order that we may learn to exercise faith when the prospect offers no hope to human eyes.

Lesson 4.—January 24, 1891.**NEGLECT OF DUTY.**

1. What curse was pronounced in the midst of the inspired song sung by Deborah and Barak after the Lord had delivered Israel through them? Judges 5:23.

2. When the people fail to do the work of the Lord, where does the loss fall? Esther 4:14.

3. Can a person commit a sin by doing nothing? James 4:17.

4. Where does one stand who is not positively on the side of Christ? Matt. 12:30.

5. To what did Christ once liken the kingdom of heaven? Matt. 25:14.

6. What did he say has been given to every man? Mark 13:34.

7. To what degree has each one received? Matt. 25:15.

8. How are the servants represented as using that which was intrusted to them? Verses 16-18.

9. When the Lord returned to reckon with the servants, what was said to those who had worked and gained? Verses 19-23.

10. What report was brought by the man with one talent? Verses 24, 25.

11. How did the master address him? Verse 26.

12. What ought the servant to have done? Verse 27.

13. Since the servant owed interest to his lord, and returned only the principal, of what was he guilty?

14. What sentence was pronounced upon the wicked and slothful servant? Verses 28-30.

15. How can it be said that from him that hath not shall be taken away that which he hath? Luke 8:18; Matt. 25:29. See note.

16. What words of commendation did Jesus speak of a poor woman who had done a simple act? Mark 14:8, 9.

17. On what basis is service acceptable to God? 2 Cor. 8:12.

18. What does Jesus call every one to do? Matt. 11:29.

19. When is it best to begin to bear the yoke? Lam. 3:27.

NOTE.

"From him that hath not shall be taken away even that which he hath." That is, that which he has had intrusted to him, and which he only seems to have. A man may cut quite a figure on borrowed capital; he may spend money lavishly, and get the reputation of being "a good fellow," but when the time of reckoning comes, and the lender calls for his money, and it is found that he has not a penny besides that which he borrowed, all that he has is taken away. He didn't really own anything; he only seemed to. Now God says to us, "What hast thou that thou didst not receive?" 1 Cor. 4:7. All the talents, whether of money, influence, or intellect, with which we may be endowed, and for which people often give us credit, and of which there is such a tendency to boast, are only given us in trust. If we make no proper use of them, then in the day of reckoning it will be seen that we didn't really have anything, but only seemed to.

From the field.

FINAL SUCCESS.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."

LET those scoff who will about it, for their scoffing is but sound;

Let who will pretend to doubt it, still our cause is gaining ground.

Just so sure as early plowing turns the furrow for the yield, Just so sure as broadcast sowing brings a harvest to the field;

Just so sure all true endeavor, in despite of adverse fate, Used in any line whatever, brings its answer soon or late. Do not think your star is waning, weary workers, never fear; For your cause is gaining, gaining, surely gaining year by year.

—Selected.

THE SAILING OF THE "PITCAIRN."

THE following account of the sailing of the missionary ship recently built by Seventh-day Adventists will be read with interest by many who have assisted in its construction. It is from the *Signs of the Times*:

"Monday, October 20, 1890, will be one of the memorable days in the history of the cause of present truth on the Pacific Coast; for on that day, in the afternoon, sailed our missionary ship, the *Pitcairn*. The evening before, a memorial service was held in the church at Oakland. After singing, 'Father, we come to thee,' the seventh chapter of John and the last three verses of the twenty-eighth chapter of Matthew were read for a lesson. Then followed a season of earnest prayer, in which the blessing of God was invoked upon the missionary ship, upon those who had donated to the enterprise, and especially upon the ones who go forth in this ship on its mission of peace and love. The Lord came very near in that season of prayer, and hearts were melted in tenderness before him. The season of prayer was followed by remarks from the missionaries, Brethren Gates, Reed, Tay, and others. All who belonged to the ship and were present bore testimony to the goodness of God and the clear indications of his providence in connecting them with that work. All were of good courage and strong in faith that God, who had begun this work, would finish it. Appropriate hymns were sung in connection with the service, closing with 'Ye Christian heralds, go, proclaim.' It was a blessed meeting, for the Spirit of the Great Missionary was present. Many lingered after the meeting closed, loth to say good-by.

"October 20 dawned in a heavy fog at Oakland; but it was one of those foggy mornings which are always a sure promise of a good day, calm and clear, balmy and beautiful. Many gathered at the wharf to see the ship off on her mission of love. At about 2:30 P.M. she weighed anchor, and a little later she was taken by a tug and towed out to the Golden Gate. By the time darkness came, she was well away from 'home and native land,' bound on her mission to the islands of the sea. May God's blessing go with her, and with all over whom her sails are spread! 'The sea is His, and he made it,' and he will care for those who commit themselves to its constant change in his service. No vessel was ever more favored than has been the *Pitcairn* from the time her keel was laid. We speak of missionaries and crew, but the crew are all missionaries. May the prayers of God's people follow them, and may their loved ones whom they have left behind be also remembered at the throne of grace. Outside of hours for labor on shipboard, regular classes will be held, so that the voyage will prove a school to the sailors, with competent instructors, and a Beth El to all. As these brethren and sisters go forth, they (and we) can say, in the words of the poet:

"We know not where His islands lift
Their fronded palms in air;
We only know we cannot drift
Beyond his love and care."

THE NEED OF MEDICAL MISSIONARIES.

A MEETING was held in Toronto, not long since, to bid farewell to Dr. Hardie and wife, who were about departing for Corea to establish a medical mission. At that gathering Dr. Hardie gave his reasons for entering upon the work of medical missions, in the following words:

"Many people have told me that I am not called to go out as a medical missionary to the heathen; but I tell them that the fact that I can do more work for my Saviour out in Corea, is enough for me.

"In the United States we have about one medical man for every 850 inhabitants, and in heathen lands about one medical missionary to 4,000,000 inhabitants.

"In India there is one medical missionary for every three and a half millions.

"In China one for every four and a half millions.

"In Japan, one for every two and a half millions, and in Africa one for every 6,000,000.

"A friend writing to me from a foreign mission station, tells me that *one medical missionary* can do more good than *ten men who are not medical missionaries*.

"How shall we who call ourselves Christians, meet the Lord Jesus when he comes, seeing that it is nearly 1900 years since he died on the cross to save sinners, and yet the majority of the world's inhabitants have never heard of his name? We are responsible, and we cannot shift this responsibility onto the shoulders of others."

These are good reasons, tersely stated. Some graduates in "higher education" have said that to give themselves to mission work after so many years of constant toil to obtain an education, was but to throw away all their past efforts. This has been said with the thought that to do missionary work, one does not need a liberal education, and a strong, keen intellect. But such have widely missed the mark. Heathenism is not wholly a system of ignorance. True, it is ignorance of the gospel; but in the sciences some of the Brahmins of India excel many in Christian lands who are said to be well advanced in the knowledge of science and the arts. The reasoning powers of the heathen are very acute, and in many cases their heathenism is largely the result of a wrong education.

How fitting, then, that those who have succeeded in gaining a good education, especially in medicine and surgery, give the energies of their lives in that direction where they will accomplish the most good! There are young men and women graduating from our schools every year, some of whom have no positive plans for future work. Why may not these fit themselves for foreign work?

There is one institute in New York wholly devoted to educating men and women for the work of medical missions. At our good Sanitarium, also, in Battle Creek, there is at present a large class of students, most of whom have given in their names as those desirous of going as missionaries to foreign lands. May the day soon dawn when our people shall take larger and more comprehensive views of missionary labor than their past efforts indicate they have hitherto held.

J. O. C.

THE BIBLE IN SOUTH AMERICA.

THE American Bible Society reports that Bible distribution was fifty per cent. larger last year in South America than in any former year. The number of Bibles, New Testaments, or parts disposed of by sale or gift (mainly the former) was 51,862. That this large increase was not the result of mere spasmodic effort, is evident from the fact that during the past ten years 264,542 copies have been circulated, of which 90,484 belong to the first half of the decade, and 174,058 to the last half. These figures

are exclusive of the work of the Valparaiso (Chili) Bible Society, which sold during the year 4,563 copies, and during its existence of twenty-eight years has distributed 54,417 copies in the Republic of Chili.—*Missionary Review*.

A FIVE-DAYS' CAMP-MEETING IN A CATHOLIC VILLAGE IN SWITZERLAND.

SINCE the meeting in the latter part of August, we have heard nothing but good reports from the Catholic community where it was held.

Just at the edge of the village stands a crucifix, which we pass on the road from Basel to the camp. It consists of a plain white cross, with an image of Christ about half life size. Below, printed in plain German, are the following words: "Whoever prays before this cross five Ave Marias and five Pater-nosters, will be granted forty days' indulgence." At first we questioned the advisability of holding a Seventh-day Adventist camp-meeting in such a place. If one's religious duties for forty days could be disposed of in ten minutes, could we hope that the trying truths of our message would receive a welcome? However, this being the only place that had granted us permission to hold our meeting, no choice was left us. Now we can testify that we never had a more orderly meeting, or hearers that appreciated the services more. Not a single watchman was required, and a number gave us money to help defray expenses.

The only approach to disturbance during the meeting was in a beer-garden, where a radical Catholic began a tirade against us; but the proprietor stopped him at once, told him that the Adventists had not yet been caught in the act of hay-stealing, as he had been, and cast him out. This shows the sentiment that prevailed towards us, even in a Catholic saloon. The priest had forbidden his flock the privilege of going to the meeting; but curiosity seemed to have more power than the priest over many.

Bro. Gomis, the pioneer of our work in Algeria, was present, and remains for a time in Switzerland, to become better acquainted with our people and work. Being a Spaniard, he has an ardent desire to preach the truth in his native land. Some Spanish publications are now in preparation. Since the camp-meeting, our workers have been active among the churches in Switzerland, at Geneva, Frankfort, Barmen, Bremen, Hamburg, and Sleswick-Holstein. Our active forces now consist of seven ministers, five Bible-workers, and eighteen colporteurs, some of whom do Bible work. Several more are about to join them. We have reason to be encouraged in our work; there is an interest to hear the truth. Our greatest want is more consecrated workers to join the few now in the field. H. P. HOLSER.

A TRIP TO RUSSIA.

WHILE the train bears me from St. Petersburg to Moscow, I will try to improve the weary hours, not shortened by the Russian conversation going on around me, by giving the reader some of my experience thus far. Not without hesitation I entered upon this journey; but after due consideration I moved out in the fear of the Lord, leaving the consequences in the hands of Him who doeth all things well.

During my short stay in Berlin, I made definite arrangements to have a few of our tracts translated into Polish, Bohemian, and Hungarian, as a trial and a start. We need publications in these languages for these countries, and for the thousands of emigrants who pass annually through Hamburg for America. They often ask for something in their tongue. From here a night's ride on the fast train

brought me to Königsberg, the chief city of Eastern Prussia, having a population of about 150,000. The three provinces along the Baltic Sea, Pomerania, Western and Eastern Prussia, have not been entered by any of our laborers, though they are mostly Protestant.

I visited the leading Baptist minister. He was an elderly gentleman, and in course of the conversation told me that the Baptists had two chapels in the city, six hundred members, and as many more in the neighborhood : they seem respected. He had been also, in earlier years, in Russia, especially in the Baltic provinces among the Lettes. He stated that for two years no Baptist minister had been allowed to enter Russia, if he was known to be such. Just lately one of their leading ministers in Western Russia was given notice to leave within thirty minutes, and only after considerable begging was he allowed to return for a short time to his family, to arrange some most important business.

In answer to a direct question, I stated in the course of our interesting conversation that I was going to continue my journey that night. He seemed surprised that I, as a Christian, should travel on Sunday, so I stated to him Luther's position on the fourth commandment, on Colossians 2, and Romans 14. But he decidedly declared that Luther did err, and these passages had no reference whatever to the Sabbath. Then I told him that Luther said, if the commandment was binding, the day also was binding. In answer, he tried to convince me of the change and the holiness of Sunday. I reviewed his positions by leading Lutheran authorities ; his final answer was that he himself believed Sunday to be the Sabbath, and that these all erred. But, said he, if you think Sunday is not a holy day, do you keep Sabbath ? I could no longer evade ; but when he learned that I was a Sabbath-keeper, he at once changed, and said he would not argue this question. I felt grateful that he had made admissions which would prove to any honest mind the correctness of our position. I am sure he would never have made them, had he known who I was.

Sunday morning I reached the Russian border ; for a moment a peculiar feeling came over me, but the Lord's arm reaches also to Russia. After a long examination of passports and baggage, we took the train. How apparent the change ! Multitudes of officers and officials, wooden houses, and often straw roofs, and great forests.

A ride of twenty-five hours brought us to St. Petersburg, the capital of the empire. The temperature had entirely changed ; we had passed from early autumn into winter weather. Already along the road the snow covered the ground, and soon after reaching St. Petersburg we had a regular Western blizzard, on the sixth of October ! As soon as possible I inquired after the American legation ; but before I succeeded in finding it, it had been closed.

St. Petersburg seems indeed a fine city. I never saw wider streets, especially the main street, the Newski Perspective, which is nearly three miles long, and has indeed magnificent buildings. This morning I waited upon the Secretary of the American legation, who had written me a very courteous letter. I had a very interesting and assuring conversation with him. I felt well paid for the trip here, though the sudden change of temperature has given me a severe cold. One-eighth of the population of St. Petersburg, or some 100,000 persons, are Germans, and from what I have been told a great deal of the business is in their hands. At three I took the mail train for Moscow, where I expect to arrive to-morrow morning, and if the steamboat connections on the Volga are good, I hope to be with Brn. Klein and Laubhan by Thursday night.

I hope to have the prayers of God's people.

L. R. CONRAD.

News Summary.

A Canadian judge is to be appointed to a vacancy in the Queen's Privy Council.

In Yokohama, with a population of 70,000, the number of electors is under 300.

Those fire-eating revolutionists, the Clan-na-Gael, have resolved to support Mr. Parnell.

It is said that Mr. Gladstone received £100 for a recent article on " Subjects of the Day."

By a fall of earth on the 23rd ult., four men were entombed in a mine at Huntley, New Zealand.

The Berlin Fire Department has lately received an engine "constructed entirely of papier maché."

Montana, U. S. A., claims to have the largest and finest jasper quarries in the world, recently discovered.

The Salvation Army's week of self-denial in Australia has yielded over £5500, to be used for the heathen in Africa.

There is great distress among the poor in the East End of London, 90,000 of whom are at present unemployed.

There is a strike among the railway men of Scotland, who demand that the working day shall be reduced to ten hours.

There is, Mr. Michael Davitt says, over £30,000,000 of money in Ireland at this moment in banks and otherwise.

Another son has been added to the Imperial family of Germany.

In Russia there are 494,228,620 acres of forest; in Austria-Hungary, 46,952,000 acres; and in Sweden, 42,010,000 acres.

A railway tunnel under New York Bay from Staten Island to Brooklyn has been projected. It will cost about £1,200,000.

The French Government, it is stated, proposes to despatch a scientific expedition to Central Asia at the beginning of the year.

Sir Morell Mackenzie, the eminent London physician, has used Dr. Koch's lymph in the case of consumptive patients with good results.

By a gunpowder explosion in Taiping, China, three hundred persons are reported to have been killed, and a thousand houses demolished.

It is said that the Queen's Proctor will oppose the rule *nisi* in the O'Shea divorce case being made absolute, on the ground of collusion.

Locusts are doing great damage in various parts of this colony. A short time ago, a Sandhurst train was delayed by them several hours.

Mr. Charles Chewings estimates that if 50,000 square miles of the Central Australian basin were planted with date trees, the annual return would be £512,000,000.

The art of making matches has been so perfected that 10,000,000 of the tiny sticks can be cut into shape, all ready for dipping, by one machine in a single day.

Sir A. M'Gregor, the administrator of New Guinea, has enacted that any one found giving intoxicating liquors to a native shall be liable to a penalty of £20.

The oldest ruins in the world are probably the rock-cut temples of Ipsambut, or Abon Saiboul, in Nubia, on the left bank of the Nile. They are over 4000 years old.

A dwelling house near Taree, N. S. W., was burned on the 18th ult. through the explosion of a kerosene lamp. Two children, a boy and a girl, were burned to death.

A telegram of the 19th ult. states that a passenger train was precipitated into the river while crossing a bridge at Quebec, Canada, and forty persons were drowned.

Bishop Taylor has planted thirty-five mission stations in heathen Africa. He believes that, with proper aid, he can yet "plant and develop to a self-supporting basis a thousand stations in Africa;" and "no station shall be the ultimatum of its own existence, but a centre of evangelizing light."

France has the lowest birth rate of any European country; but her exceptionally favorable death rate places her in the middle ranks as regards increase of population.

The exciting election in Kilkenny has resulted in the defeat of the Parnellite candidate. Both parties accept this as a test of the feeling in Ireland with reference to the O'Shea scandal.

In several towns in New South Wales, attempts have been made at bank robbery by the burglars personating detectives or other police officers. A Pyrmont they succeeded in getting off with £100.

Subscriptions are coming in freely in aid of General Booth's colonization scheme. The pledges already amount to £80,000; and when they reach £100,000, the General proposes to begin operations.

The negotiations with reference to the Behring's Sea fishery dispute seem to have proved ineffectual, and fears are entertained of a rupture between the British and United States Governments.

Statements just made public by Mr. Bonny of the Emin Pasha relief expedition, confirm the allegations against Mr. Jamieson relative to the cannibal stories, and charge Major Barttelot with great violence and cruelty.

Emin Pasha, it is said, is engaged in forming, in territory declared neutral by the recent agreement between England and Germany, a state which is to be under the protection of the German East African Company. He has refused to obey an order to abandon his project.

An epidemic of crime has been sweeping over Melbourne for the past few weeks ; but the activity of the light-fingered gentry who live by preying on society has been promptly met by the police; a score of arrests have been made, and, it is hoped, their operations effectually checked.

Nearly everybody in France smokes. It is reckoned that each head of the French population consumes two pounds weight of tobacco per annum.* During the past seventy-six years, the State has profited by the sale of tobacco to the extent of an average of something over £5,000,000 per annum.

An engineer of Manchester, England, is introducing a novelty in paper, viz., paper file-handles and tool-handles, which are said to be practically indestructible and much cheaper than wood or malleable iron hafts. Placed under a steam hammer, although they can be flattened, they cannot be split or cracked.

The house of a laborer residing at Epping, a small settlement in this colony, burned on the morning of the 19th ult. One child perished in the flames, and the mother and three other children narrowly escaped death. One of them, the eldest boy, has since died of injuries received while trying to rescue the others.

Recently three hundred of the inhabitants of Warsaw resolved to leave the Czar's dominions, and settle in Brazil. When they reached the frontier, they confronted a Russian guard with fixed bayonets, but were not convinced that they had no right to cross until three of the party had been shot, and thirty-nine others wounded.

Mr. Johnston, who killed his wife and four children in Ballarat a short time ago, and then attempted suicide, has so far recovered that it has been thought safe to remove him from the Ballarat Hospital to the hospital at the gaol, where he has been placed on a charge of wilful murder. It is said that he claims to be entirely ignorant of the crime.

The reactionary feeling against foreigners is on the increase in Japan, mainly owing to the insolent behavior of French, German, and, too often, English residents to the natives. The Japs are very sensitive, and an American minister lately wounded the national feeling very much by speaking of them as "our little brown friends across the water."

Two plumbers, while repairing a Sydney restaurant a few days ago, came upon a bag of counterfeit coins and a part of a counterfeiter's plant. A second parcel proved to be a human skull with the lower jaw missing, in a small paper bag. While the workmen were gone to notify the police, the skull was removed by a man representing himself as a detective.

Health and Temperance.

THE EMBRYO FUTURE.

Lo! on each seed within its slender rind,
Life's golden threads in endless circles wind;
Grain within grain successive harvests dwell,
And boundless forests slumber in a shell.

—Dr. Darwin.

HYGIENE OF DIGESTION.

PROBABLY no part of the vital economy is subjected to so much abuse as the digestive organs. The majority of people eat and drink what their fancy or tastes call for, not once taking into account any possible injury which may result to the stomach from what is put into it. The stomach is treated like a garbage box, and then is expected to do its duty, or rather to dispose of the indigestible messes imposed upon it, promptly and uncomplainingly. If it lags a little in weariness from overwork, instead of being allowed to rest like any other organ of the body when tired, it is whipped up and goaded on by stimulants in the shape of spices, mustard, pepper, and other condiments, and often even with wine, beer, ale, brandy, and other artificial means of getting out of an organ more work than it is able to do. One of the most common of all dietetic errors is—

Hasty Eating.—The evils resulting from hasty eating may be enumerated as follows:—

1. From deficient mastication, the food is not properly divided, so that the digestive juices cannot gain access to its various elements.

2. By being retained in the mouth too short a time, an insufficient amount of saliva is mingled with it, so that salivary digestion cannot be properly performed. As the saliva is also a stimulus to the secretion of gastric juice, stomach digestion must necessarily be imperfect.

3. Again, the food, entering the stomach in a coarse, unmasticated state, may act as a mechanical irritant to the delicate lining of the stomach, and thus occasion congestion and gastric catarrh, one of the most common disorders of the stomach, and one which is often very obstinate in its nature.

Drinking at Meals.—In addition to the evils which it occasions directly, hasty eating induces an individual to drink largely of hot or cold liquids to wash the food into the stomach. Thus, two evils are associated. Liquid of any kind, in large quantity, is prejudicial to digestion, because it delays the action of the gastric juice, weakens its digestive qualities, and overtaxes the absorbents. In case the fluid is hot, if in considerable quantity, it relaxes and weakens the stomach. If it is cold, it checks digestion by cooling the contents of the stomach down to a degree at which digestion cannot proceed.

Few people are aware how serious a disturbance even a small quantity of cold water, iced cream, or other cold substance, will create when taken into a stomach where food is undergoing digestion. This process cannot be carried on at a temperature less than that of the body, or about 100 degrees. Dr. Beaumont observed that when Alexis St. Martin drank a glass of water at the usual temperature of freshly drawn well-water, the temperature of the food undergoing digestion fell immediately to 70 degrees, and did not regain the proper temperature until after the lapse of more than half an hour.

Of course the eating of very cold food must have a similar effect, making digestion very tardy and slow. If any drink at all is taken, it should be a few minutes before eating, time being allowed for absorption before digestion begins, or an hour or two afterward. If the meal is mostly composed of dry foods, a few sips of warm or moderately hot water will be beneficial rather than otherwise; taken at the

beginning of the meal or at its close. The habit of drinking during the meal should be discontinued wholly, and especially by those whose digestive powers are weak. If the diet is of proper quality, and the food is well masticated, there will be little inclination to eat too much. When the food is rendered fiery and irritating with spices and stimulating condiments, it is no wonder that there is an imperious demand for water or liquid of some kind to allay the irritation.

Eating too Frequently.—One of the most pernicious customs of modern society is that of frequent meals. Healthy digestion requires at least five hours for its completion, and one hour for rest before another meal is taken. This makes six hours necessary for the disposal of each meal.

Again, if a meal is taken before the preceding meal has been digested and has left the stomach, the portion remaining, from its long exposure to the influence of warmth and moisture, which especially favor fermentation, is likely to undergo that change in spite of the preserving influence of the gastric juice, and thus the whole mass of food will be rendered less fit for the nutrition of the body, and the stomach will be liable to suffer injury from the acids developed.—*J. H. Kellogg, M. D., in Home Handbook of Hygiene and Medicine.*

MICROSCOPIC LABORERS, AND HOW THEY SERVE US.

Of all the brilliant scientific discoveries which the nineteenth century has witnessed, there is perhaps none which possesses more general interest and fascination than the marvellous revelations concerning those low forms of life, which, although invisible to the naked eye, infest all our surroundings and have such an extraordinary potentiality for good or evil; appearing sometimes as our friends and faithful servants, doing the work which they are bidden without a murmur, whilst at other times they oppose us as implacable foes and defy our power and ingenuity.

It is only during the last few decades of this age that we have become accurately acquainted with the nature and works of these minute living forms, which we now generally designate as *micro-organisms*, *microbes*, *germs*, or *bacteria*. For much of this knowledge, and more especially for the ground-work of it, we are indebted to the indefatigable energy and masterly genius of Louis Pasteur, whose name is so familiar in every corner of the globe where civilization has made itself felt. Through the labors of Pasteur, and a long list of zealous investigators by whom he has been followed, a large amount of the most interesting and important information has been collected concerning this unseen living world of micro-organisms. Thus we are not only able to discover their presence and examine their form under the beautiful microscopes which we now have at our command, but we can actually determine the numbers in which they are present at any moment in the air we breathe or in the water we drink. We can also isolate the individual and submit it and its progeny to examination, and so determine the special phenomena to which any particular species is capable of giving rise.

Amongst the vast array of chemical changes, or chemical reactions, as we generally call them, which constitute the great science of chemistry, there is probably none which is so well known to the general public, and certainly none which enjoys a more ancient reputation and history, than the conversion of sugar into alcohol. There is hardly any race of men so primitive that they have not discovered the method of effecting this change; for to whatever part of the world we turn our attention, we find that in some shape or other a fermented liquid, or in other words an alcoholic liquid, is the favorite beverage of man. But although the production of

this substance has been known from the most remote times; the nature of this change from sugar to alcohol is still one of the obscurest in the whole of chemical science, is still one that the ingenuity and resource of man has been unable to imitate. Now it was the discovery that this important transformation is in every case due to the presence of certain minute forms of life, about one three-thousandths of an inch in diameter, that first caused much attention to be devoted to these micro-organisms, of which we now hear so much. It was found some fifty years ago by Cagniard Latour and Schwann that the mysterious substance known to brewers as *yeast*, or *barm*, was really composed of a vast number of minute oval particles endowed with the powers of growth and multiplication, and therefore undoubtedly living. This substance, which was vulgarly known as *yeast*, having attracted the attention of scientific men, was in course of time rechristened and received the more imposing, though less generally intelligible, title of *Saccharomyces Cerevisiae*. Comparatively little further progress was made in our knowledge of these minute forms of life until the alcoholic fermentation was submitted to the most exhaustive investigation by Pasteur, who spent many of the best years of his life in the study of these minute oval particles of yeast. Pasteur found that these yeast organisms were endowed with the power of decomposing sugar in a perfectly definite manner, and that the products were not only alcohol and carbonic acid, but also smaller proportions of glycerine and succinic acid. But Pasteur further showed that there was not only one kind of yeast, but a number of different races of yeast, differing as much from each other as the different races of men; all of them endowed with this particular power of elaborating alcohol from sugar; but whilst some were especially fitted to do their work at a higher temperature, under a tropical sun so to speak, others were specially adapted to labor in a colder climate, and others again under other specific conditions.

One of the most remarkable facts which modern science has brought to light is that many diseases are caused by living organisms. Since the discovery in 1852, that the disease variously known as anthrax, wool-sorter's disease, or splenic fever, is produced by the presence in the blood of the affected man or animal of a particular micro-organism called the *Bacillus anthracis*, year by year one disease after another has been conclusively demonstrated to be the result of similar causes. Thus at the present we have indisputable evidence that in addition to anthrax, erysipelas, tuberculosis (of which one of the commonest forms is pulmonary consumption), chicken cholera, glanders, and swine fever, are brought about by the presence of micro-organisms; whilst in the case of many other diseases the proof is all but complete. Now the question naturally arises, how the presence of these minute living organisms in the system of an animal causes such serious disturbance to health. That the disturbance is the result of the mere mechanical action of these micro-organisms appeared from the first to be inadmissible, more especially as the number of the organisms present is sometimes comparatively small and quite insufficient to account for the extent of the lesion. On the other hand, it was early suggested that the real cause of the mischief to the system was in all probability due to some chemical substance produced by the microbes, possessing strongly poisonous properties. Numerous facts have been found to support this theory, and in recent years attempts have been made to isolate these microbial poisons, and although we are not yet in possession of the actual poisons causing any of the typical zymotic diseases, still a number of intensely toxic substances produced by micro-organisms have been separated and obtained in a state of purity.—*Professor Percy F. Frankland, in the English Illustrated Magazine.*

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Bible Echo and Signs of the Times.

Melbourne, Australia. January 1, 1891.

CONTENTS OF THIS NUMBER.**POETRY.**

The New Year ...	1
Which shall It Be ?	4
His Face	6
Final Success	12
The Embryo Future	14

GENERAL ARTICLES.

Paul at Rome	1
How We Get the Bible	2
Results of Higher Criticism	2
"Not under the Law, but under Grace"	3
Importance of Scripture Study.—No 4	3
Debasement of Women	4
Memorials	4
China Awakening	5

TIMELY TOPICS.

The Irish Question	5
A Selfish Policy Overdone	5
Victorian Protection	5
The Earth and the Curse	5
The Pope and the Brazilian Republic	5

THE HOME CIRCLE.

Rebekah's Sin	6
The Head of the Croaker Family	6

USEFUL AND CURIOUS.

Duration of Life	7
A' Cockatoo's Sense of Humor	7
The Surgeon and the Microbe	7
Wanted, a God	7
A Terraced Mountain	7

EDITORIAL.

The BIBLE ECHO	8
Eighteen Hundred Ninety-one	8
What is Truth	8
The Introduction of Christianity into Japan in the Nineteenth Century	8
Some Bible Hill-tops	9
A Trip through New Zealand	10

BIBLE STUDENT.

The Righteousness of the Law	11
Sabbath-school Lessons	11

FROM THE FIELD.

The Sailing of the <i>Pitcairn</i>	12
The Need of Medical Missionaries	12
The Bible in South America	12
A Five-days' Camp-meeting in a Catholic Village in Switzerland	12
A Trip to Russia	12

NEWS SUMMARY**HEALTH AND TEMPERANCE.**

Hygiene of Digestion	14
Microscopic Laborers, and how They Serve Us	14

PUBLISHERS' DEPARTMENT

	15
--	----

EDITORIAL NOTES

	16
--	----

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

WE extend to all our readers a cordial wish for a happy and prosperous New Year. Godliness and contentment, mingled in equal quantities, furnish a grand recipe for happiness and prosperity. "A contented mind is a continual feast," it is truly said; and "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

BROTHER S. McCULLAGH and family were passengers for New Zealand by the steamer *Waihora*, which left Melbourne the 23rd of December. They go to connect with the work in the New Zealand Conference. It is with much regret that we lose their companionship here in Australia, and we hope and pray that God may bless and prosper them on their way, and lead them to fruitful fields of usefulness in the Master's work. We hope to hear from Brother McCullagh often through the ECHO.

WE are glad to welcome Bro. J. H. Stockton on his return from a trip of several months to West Australia. The principal object of his mission was the introduction of some high-class subscription books, in which he was very successful; and he brings back favorable reports of the land and people of our distant sister colony.

OUR readers will have noticed the untimely omission of J. O. Corliss' articles on Church and State, which appeared in the ECHO some time since, and which were of a most interesting and valuable nature. We regret to state that Brother Corliss' health is such as to prevent his fulfilling his design in reference to the papers. We hope that through the blessing of God he may soon recover his strength and resume his pen.

AN HONORABLE ACTION.

A SEVENTH-DAY ADVENTIST minister lately went, an entire stranger, into one of our colonial towns to conduct a series of meetings. He hardly had his tent pitched, when it was discovered that the village was placarded with a paper professing to give an account of the history and teachings of the people whom the minister represented, in no very flattering manner. We saw a copy of the paper, and it was manifestly dictated by a mistaken spirit, and written by one who little understood his subject, or who willingly misrepresented it. It was a reprint from a paper called *Truth and Progress*, and some of our readers may have read the same.

The result of posting the papers was that many were deterred from attending the meetings, and but little progress could be made. The paper even descended to personal allusions to the minister. After a time, a gentleman became interested in the services at the tent, and confessed the power of the good Spirit on his heart. He became satisfied that the paper was not a fair representation of our work, and the truth of it was presented to the local minister who had circulated them.

This latter gentleman saw his mistake, and at once wrote a public letter expressing regret at what had been done, and undoing it as far as possible. This was an honest and honorable action. But how few there are who are willing thus to make reparation for the wrongs of that sort they have done. A vast amount of prejudice will rest upon a very small foundation, and generally when the foundation is taken away, the prejudice still remains. We commend the course of this minister to many others.

WHEN the cases of all come in review before God, the question, What did they profess? will not be asked, but, What have they done? Have they been doers of the word? Have they lived for themselves, or have they been exercised in works of benevolence, in deeds of kindness and love, preferring others before themselves, and denying themselves that they might bless others? If the record shows that this has been their life, that their characters have been marked with tenderness, self-denial, and benevolence, they will receive the blessed assurance and benediction from Christ, "Well done;" "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Many times our efforts for others may be disregarded and apparently lost. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of his care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." How often is Christ disappointed in those who profess to be his children? He has given them unmistakable evidence of his love. He became poor, that through his poverty we might be made rich. He died for us, that we might not perish, but have eternal life. What if Christ had refused to bear our iniquity because he was rejected by many, and because so few appreciated his love and the infinite blessings he came to bring them? We are in this world to do work for the Master, and not to study our own inclination and pleasure, to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire? Our work is to toil in the vineyard of the Lord not merely for ourselves, but for the good of others. Our influence is a blessing or a curse to others.

—Mrs. E. G. White.

A CATALOGUE of our publications will be sent to any address, free of charge.

THERE is a vast difference between sin and crime. Civil law never has and never can suppress sin. It can repress transgression of itself, but that transgression is crime, not sin. Crime, however, may be sin, but civil law even then does not touch the sin. Sin lies in the motive, not in the overt act; it is a transgression of moral law, not human. Civil law forbids crime, not sin. It takes cognizance of overt acts, but cannot touch the motive. It may repress the *crime* of murder; but the murderer still hates his fellow, and in cherishing the hatred is still guilty of the sin of murder. Civil law may prevent adultery; but the lust remains in spite of all civil law to the contrary, and the cherished desire constitutes the sin. Matt. 5:27, 28. There are times when crime is a virtue, as was the case with the three Hebrews mentioned in Daniel 3. Crime is transgression of civil law; sin is transgression of moral law.—*Signs of the Times*.

SPEAKING of the interpretation of the Scriptures, the learned Rosenmüller once said: "All ingenuous and unprejudiced persons will grant me this position, that there is no method of removing difficulties more secure than that of an accurate interpretation derived from the words of the texts themselves, and from their true and legitimate meaning, and depending upon no hypothesis." He who states an hypothesis and then proceeds to interpret Scripture to support that hypothesis, is in great danger of becoming confirmed in serious errors. Let Scripture be given its true interpretation first, and then formulate opinions and doctrines accordingly.—*Selected*.

WE have received from the publishers, Review and Herald, Battle Creek, Mich., Bible Readings for the Home Circle in the Danish, Holland, and Swedish languages. They are very neat and presentable volumes, and designed to shed much light upon the Holy Scriptures. The books contain over 600 pages, and are profusely and beautifully illustrated. Price 12s. 6d., cloth binding, gilt.

Two new monthly publications, one in Swedish and one in the Danish language, have reached us from the office of publication in Chicago, Illinois. We learn that their mission is to indicate present duties and place present issues before the people of those tongues. The name of J. G. Matteson appears as a principal writer, which is abundant assurance of the excellence of the papers.

"SAVONAROLA, the Florentine Martyr," is the title of a very attractive little volume from the pen of Mrs. Emma H. Adams, and issued by the Pacific Press of Oakland, California. It contains 160 pages of very interesting matter. The subject of the book was one of the forerunners or co-adjutors of Martin Luther, being born thirty years before the great Reformer. Leaving a comfortable home and affectionate friends, he chose the life of a Dominican monk; was led to protest against the terrible abuses of religion in his time; became a famous preacher, and finally sealed his work with his blood.

The book is one of much interest, and well written. We will obtain it for those who wish it at 2s. 6d., postpaid, three months being required to fill the order.

SABBATH COMMENCES.—Melbourne, Jan. 3, 7:24; Jan. 10, 7:24; Jan. 17, 7:22.

Hobart, Jan. 3, 7:40; Jan. 10, 7:39; Jan. 17, 7:36.

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