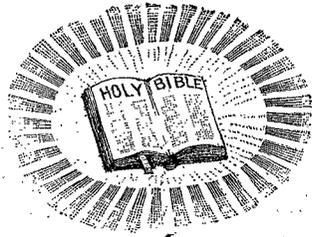


Bible Echo

AND

SIGNS OF THE TIMES



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

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THE LAST DAY.

THE Lord will come! the earth shall quake,
The hills their fixed estate forsake,
And, withering, from the vault of night,
The stars withdraw their feeble light.

The Lord will come! but not the same
As once in lowly form he came,—
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead.

The Lord will come! a dreadful form,
With wreath of flame, and robe of storm;
On cherub wings, and wings of wind,
Anointed Judge of human-kind!

Can this be he who went to stray
A pilgrim on the world's highway,
By power oppressed, and mocked by pride—
O God! is this the Crucified?

While sinners to the rocks complain,
And seek the mountain cleft in vain,
The saints, victorious o'er the tomb,
Shall sing for joy, "The Lord is come!"

—Heber.

General Articles.

PAUL PLEADS FOR ONESIMUS, THE FUGITIVE.

MRS. E. G. WHITE.

AMONG the disciples who ministered to Paul at Rome was Onesimus, a fugitive slave from the city of Colosse. He belonged to a Christian named Philemon, a member of the Colossian church. But he had robbed his master and fled to Rome. Here this pagan slave, profligate and unprincipled, was reached by the truths of the gospel. He had previously seen and heard Paul, and now, in the providence of God, he met him again in Rome. In the kindness of his heart, the apostle sought to relieve the poverty and distress of the wretched fugitive, and then endeavored to shed the light of truth into his darkened mind. Onesimus listened attentively to the words of life which he had once despised, and was converted to the faith of Christ. He now confessed his sin against his master, and gratefully accepted the counsel of the apostle.

He had endeared himself to Paul by his piety, meekness, and sincerity, no less than by his tender care for the apostle's comfort and his zeal to promote the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he would gladly have kept him at Rome. But he would not do this without the

full consent of Philemon. He therefore decided that Onesimus should at once return to his master, and promised to hold himself responsible for the sum of which Philemon had been robbed. Being about to despatch Tychicus with letters to various churches of Asia Minor, he sent Onesimus in his company and under his care. It was a severe test for this servant thus to deliver himself up to the master he had wronged; but he had been truly converted, and, painful as it was, he did not shrink from his duty.

Paul made Onesimus the bearer of a letter to Philemon, in which, with great delicacy and kindness, he pleaded the cause of the repentant slave, and intimated his own wishes concerning him. The letter began with an affectionate greeting to Philemon as a friend and fellow-laborer:—

"Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." The apostle sought gently to remind Philemon that every good purpose and trait of character which he possessed must be accredited to the grace of Christ; for this alone caused him to differ from the perverse and sinful. The same grace could make the debased criminal a child of God and a useful laborer in the gospel.

Though Paul might with authority have urged upon Philemon his duty as a Christian, yet because of his love for him he would not command, but chose rather the language of entreaty: "As Paul the aged, and now also a prisoner of Jesus Christ, I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but is now profitable to thee and to me."

He requests Philemon to receive him as his own child. He says that it was his desire to retain Onesimus, that he might act the same part in ministering to him in his bonds as Philemon would have done. But he did not desire his services unless Philemon should voluntarily set him free; for it might be in the providence of God that Onesimus had left his master for a season in so improper a manner, that, being converted, he might on his return be forgiven and received with such affection that he would choose to dwell with him ever after, "not now as a servant, but above a servant, a brother beloved."

The apostle added: "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides."

Paul voluntarily proposes to assume the debt of another; he will make reparation for a crime committed by another, that the guilty one may be spared the disgrace of punishment, and may again enjoy the privileges which he has forfeited. The

apostle well knew the severity which masters exercised towards their slaves, and that Philemon was much incensed at the conduct of his servant. He therefore approached him in a manner to arouse his deepest and tenderest feelings as a Christian. The conversion of Onesimus has made him a brother in the faith, and any punishment inflicted on this new convert from pagan darkness would be regarded by Paul as though inflicted on himself.

How fitting an illustration of the love of Christ toward the repenting sinner! As the servant who had defrauded his master had nothing with which to make restitution, so the sinner who has robbed God of years of service has no means of cancelling the debt; Jesus interposes between the sinner and the just wrath of God, and says, I have paid the debt. Let the sinner be spared the punishment of his guilt. I suffered in his stead.

After offering to assume the debt of Onesimus, Paul gently reminded Philemon how greatly he himself was indebted to the apostle; he owed to him his own self in a special sense, since God had made Paul the instrument of his conversion. He then, in a most tender, earnest appeal, besought Philemon that as he had by his liberalities refreshed the saints, so he would refresh the spirit of the apostle by granting him this cause of rejoicing. "Having confidence in thy obedience," he added, "I wrote unto thee, knowing that thou wilt also do more than I say."

This epistle is of great value as a practical illustration of the influence of the gospel upon the relation of master and servant. Slave-holding was an established institution throughout the Roman Empire, and both masters and slaves were found in most of the churches for which Paul labored. In the cities, where slaves many times outnumbered the free population, laws of the most terrible severity were considered necessary to keep them in subjection. A wealthy Roman owned hundreds of slaves, of every rank, of every nation, and of every accomplishment. The master had full control of the souls and bodies of these helpless beings. He could inflict upon them any suffering he chose; but if one of them in retaliation or self-defense ventured to raise a hand against his owner, the whole family of the offender would be inhumanly sacrificed, however innocent they might be. Even the slightest mistake, accident, or carelessness was punished without mercy.

Some masters, more humane than others, were more indulgent toward their servants; but the vast majority of the wealthy and noble gave themselves up without restraint to the indulgence of lust, passion, and appetite, and they made their slaves the wretched victims of caprice and tyranny. The tendency of the whole system was hopelessly degrading.

It was not the apostle's work to violently overturn the established order of society. Had he attempted this, he would have prevented the success of the gospel. But he taught principles that struck at the very foundation of slavery, and that, carried

into effect, would surely undermine the whole system. "Where the Spirit of the Lord is, there is liberty." The religion of Christ has a transforming power upon the receiver. The converted slave became a member of the body of Christ, and as such was to be loved and treated as a brother, a fellow-heir with his master of the blessings of God and the privileges of the gospel. In the same spirit were servants to perform their duties; "not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." Christianity makes a strong bond of union between master and slave, king and subject, the gospel minister and the most degraded sinner who has found in Christ relief from his burden of crime. They have been washed in the same blood, quickened by the same Spirit; they are made one in Christ Jesus.

AN ANCIENT TOWN OF NORTHERN SYRIA.

HAMATH is a quaint old city. If one could fancy Pompeii restored and repopulated with the men and women whose mouldering bones are now being dug up from its ruins, it would not present a greater contrast to the modern cities of the west than Hamath. For thirty centuries or more, life has been at a standstill there. Everything is patriarchal—costume, manners, salutations, occupations. The venerable elders, who, with turbaned heads, flowing beards, and flowing robes, sit daily in the gates, might pass for the elders of the children of Heth who bargained with Abraham in the gates of Kirjath-arba; and the Arab sheiks, who ever and anon pass in and out, armed with sword and spear, are no unworthy representatives of the fiery Ishmael. There is no town in the world in which primeval life can be seen in such purity as in Hamath. The people glory in it. No greater insult could be offered to them than to contrast Hamath with the cities of the infidel.

The site of Hamath is picturesque. It stands in the deep glen of the Orontes, whose broad rapid stream divides it through the centre. The banks are lined with poplars, and the queer houses rise like terraces along the steep slopes. Four bridges span the stream, and connect the two quarters of the city. The remains of antiquity are nearly all gone; the citadel is a vast mound of rubbish; the mosques are falling to ruin; and the private houses, though in a few cases splendidly decorated within, are shapeless piles of mud and timber.

But the great curiosities of Hamath are its Persian wheels, numbers of which are ranged along the river side, turned by the current, and raise water to supply the mosques, houses, and gardens. Like everything else, they are old and crazy; and as they turn lazily round, they creak, and groan, now in deep bass, now in shrill treble, and now in horrid concert of jarring sounds. In the still summer evening when the shadows fall upon the river banks, hiding the rippling water and the laboring wheels, and when silence reigns over the streets and houses of the old city, these strange sounds swell up from the gathering gloom, and echo through the valley, as if the spirits of evil had broken from their prison-house and were filling the air with shriek and wail.

Hamath takes rank among the oldest cities of the world, having been founded by the youngest son of Canaan, some four thousand years ago (Gen. 10:18). It was already the capital of a kingdom at the Exodus. During the warlike rule of David, it was forced to yield allegiance to Israel (2 Sam. 8:9); but at a later period Hamath had attained to such power that Amos distinguished it by the name "great" (6:2); and the Assyrian monarch spoke of its conquest as among the most celebrated of his achievements (2 Kings 18:34). When the kingdom of the Seleucidæ was established in northern Syria, the name Hamath was changed to Epiphania,

in honor of Antiochus Epiphanes; but on the overthrow of Greek power, the Greek name disappeared, and we have to this day the old Hebrew appellation retained in its Arabic form *Hamah*.

Hamath has still thirty thousand inhabitants. It has for many centuries been the residence of a remnant of the old Mohammedan aristocracy—a race now distinguished for poverty, pride, and fanaticism. They are the determined enemies of all change alike in religion, literature, art, and social life. The age of Mohammed is their golden age; and the literature of the Koran the only literature worthy of the name. Wherever one meets with or sees them strutting through the dingy streets, sitting in the gates, or at their devotions in the mosque, he is immediately reminded of the Pharisee's prayer, "God, I thank thee that I am not as other men are."

I once met a distinguished member of this proud race at the house of a learned and liberal Moslem friend in Damascus. The conversation turned on the progress of art and science in Western Europe. Railways, steam-engines, printing-presses, the electric telegraph, and many other triumphs of modern discovery, were spoken of. He listened with perfect calmness and indifference; and as he haughtily stroked his beard, he now and again muttered a few words, among which I could detect the not very complimentary *kâferîn* ("infidels"). A beautiful copy of the Koran, a gem of the Leipzig press, was put into his hand. He opened it. "It is printed," he exclaimed, throwing it from him and wiping his fingers as if the very touch was pollution.

I drew his attention to the comparative state of England and the East, both in ancient and modern times. I showed him that there must be something wrong in the latter—some grievous defect in its government and in its faith—when such a fatal check was put upon the advance of art and civilization. His reply was singularly characteristic of the state of feeling among all orthodox Mohammedans. It explains also, as I believe, the true source of Turkish misrule. "The Franks," said he, "possess the wisdom and the power of *janns* (evil spirits); but Allah has reserved for us alone the true religion. *Lillâh el-mejd*, glory be to God!"—*J. L. Porter*.

MEMORIALS.—(Concluded.)

H. P. HOLSER.

A VERY important question with reference to the Sabbath memorial is, Should we regard it to-day? Is it still in force? Christendom is here divided, many asserting that at the time of Christ this institution came to an end. Other Bible memorials continued or will continue till the reason for their institution no longer exists. Has the object for which the Sabbath was instituted been completely fulfilled, and is there no more need of it? Is there no longer need of keeping the true God and his wonderful works of creation in the minds of men? Many think that we have reached an age where this institution is no longer needed to keep men from idolatry. But this is not the case. Even professed Christians, yea, ministers of the gospel, are now rejecting the account of the great work which the Sabbath was designed to keep fresh in the mind. With such, modern science has taken the place of the Bible account of creation, and to them the Sabbath is truly no longer needed to serve as a memorial of that event. But how is it with the Christian who accepts the whole of God's Word? Does he not find the Sabbath institution even more necessary than in former ages, when science, falsely so-called, did not take the unnatural freak of furnishing an improved account of creation?

There are as strong reasons for the Sabbath institution to-day as at any period in the world's history. In the first ages of the world, it was the great barrier against idolatry, always keeping in mind the true God; to-day, it is the great barrier

against infidelity, which is in some respects worse than idolatry, for it recognizes no God. Speaking of the enduring nature of the Sabbath, the psalmist compares it with the name of the Lord: "Thy name, O Lord, endureth forever, and thy memorial, O Lord, throughout all generations." Ps. 135:13. While in a state of sin, the world needs such a great barrier to keep in mind the true God and his great works. And when redeemed, the ransomed will delight to contemplate that work which gave being to them and to this beautiful system of worlds with their multiform expression of divine wisdom. Accordingly, we read in Isa. 66:23: "From one Sabbath to another shall all flesh come to worship before me, saith the Lord." Thus it appears that when all other institutions of the gospel have ceased, the Sabbath will still exist, and will be observed on the new earth. This great memorial was erected before the fall of man, and hence before the need of the gospel; and after the gospel work is completed, it will still stand as an eternal monument to the great power of Jehovah. Satan, seeing the force of this institution, has shown wisdom in his work of perverting it; but how sad that the professed children of God should accept and argue these perversions.

Those who claim that the Sabbath was done away or changed at the first advent of Christ show that they do not understand the nature of the institution. It is no essential part of the plan of salvation, it existed before the gospel, and would have existed in Eden throughout all eternity, had man not fallen. After man fell, the gospel was introduced to bring him back to paradise. When this work is completed, and paradise is restored, the Sabbath will exist as it did before the fall. How short-sighted, then, for Christians to declare that the Sabbath was done away by the first coming of the Saviour. The Sabbath is really the only institution which man had before the fall, and which he will retain throughout eternity. The Bible reveals two institutions ordained in Eden,—the Sabbath and marriage. In the next world they neither marry nor are given in marriage; but all will come to worship before the Lord every Sabbath. The Sabbath was before the gospel; it will be after the gospel, and it was not affected by any change of phase in the gospel work.

Those that claim that the Sabbath was done away by the first coming of Christ, usually institute Sunday in its place, but claim to observe the day for another reason, and that is to commemorate the resurrection of Christ. But how much fitness is there in this institution? What resemblance is there between resting from work and the resurrection of the Saviour?—Not the least. The day of his resurrection was a day of excitement and stir, and when the Lord instituted a memorial of an event, the people were instructed to live over again, as nearly as possible, the chief acts in the events to be commemorated. The institution of Sunday-rest as a memorial of the resurrection is but an awkward blunder, a very common result when man attempts to improve the plan of God.

The Lord has given a beautiful memorial of the Saviour's resurrection in the ordinance of baptism. Let us see if there is any resemblance between it and what is commemorated: 1. The Lord was covered from sight in the tomb; 2. He was laid away in death; 3. He was raised to life and view by the angel. In Bible baptism, 1. The candidate is likewise buried out of sight beneath the water; 2. This step is taken to signify his death to sin; 3. He is raised from his temporary grave to the view of his friends. Thus in the leading steps the ordinance of baptism most strikingly represents the burial and resurrection of Christ. How different from Sunday as a memorial of this event.

There is here a strange confusion of Bible institutions on the part of Christians. First, they reject the great Sabbath memorial, and erect in its place a day which the Lord has never chosen for any purpose,

or commanded to be observed in any manner. Second, this day is observed to furnish the physical rest which the Sabbath secures, and at the same time to commemorate the resurrection of Christ instead of the creation. Third, the true Bible memorial of the resurrection is perverted, so that its real object is lost sight of, and Sunday is imposed in its place. Thus by the erection of the Sunday institution, man has utterly perverted the true, most beautiful, and expressive Bible memorials, the Sabbath and baptism, and has in their places an institution which has no fitness. How much a little human tinkering injures the beauty and harmony of the divine plan.

The Lord's institutions are just right. All are full of meaning and have a prominent part in the plan of salvation. What man will presume to revise these institutions, deliberately setting aside some of the prominent ones, and imposing in their places his own, with no more than human authority to support them? Let those that love the Bible and are satisfied with the plan of salvation as the Lord gave it, forsake these man-made institutions, and return to the Word of the Lord.

THE PATH OF DUTY MAY BRING TRIALS.

S. MCCULLAGH.

COMPROMISE forms no part of God's plan in his dealings with the children of men respecting his commandments. Men reason that God is not particular regarding a small point or violation, especially when circumstances have placed them in a position where such a violation is regarded as nothing in the sight of the world. The testimony of Heaven is very decided upon this matter. To the Jews it was said, "Ye shall not *add* unto the word which I command you, neither shall ye *diminish* aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2. To the Christians it is said by the loving Redeemer, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

Now, the way of duty will often bring trials; at any rate such has been the experience of God's children in all ages. Of this a striking example is recorded for our admonition in the book of Ezra. During the Babylonian captivity, the Hebrews had married wives, whom they loved and cherished, without any regard to nationality. Families had increased, and many homes were made cheerful and bright by the sweet and happy faces of the little ones. But now the word comes from the Lord, Separate yourselves from those wives and children, and disband your homes. *What?* Those affectionate wives and loving children to be separated from their husbands and fathers forever? For what reason?—Because they had transgressed the seventh commandment, and no compromise could be effected. No forgiveness could be obtained until the wrong was put away. The line was drawn, leaving just two positions; one to put away their wives and children and obey God and be saved; the other, to continue in the old course, disobey God, and be lost from the life to come. To walk in the path of duty involved a great sacrifice; but *the trial must be met, the cross must be lifted*, in order to receive forgiveness and a blessing. God's unchangeable law had been violated. "And now, O our God, what shall we say after this? for we have forsaken thy commandments." Ezra 9:10.

Confession with weeping was not sufficient. *The sin must be discontinued.* Ezra says, "I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our

iniquities are increased over our head, and our trespass is grown up unto the heavens." "The people wept very sore." "And Ezra the priest stood up, and said, . . . Make confession unto the Lord God, . . . and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered, and said with a loud voice, As thou hast said, so must we do." Ezra, chapters 9, 10.

This was true repentance and godly sorrow. The Lord is no less particular to-day. The fourth commandment is just as sacred now as the seventh was in the days of Ezra. Is it a small matter to violate the Sabbath of the fourth commandment, and offer in its place the day which was dedicated to the sun, as its name, Sun-day, indicates? God's people had no power to dedicate their heathen wives to the Lord; neither have the people of God power now to dedicate Sunday, and make it a holy day in place of the "Sabbath of the Lord thy God."

Christians have been misled in this matter for generations, thinking it to be well. But error can never be made truth. Repentance is called for on account of its violation. To most, the violation of the seventh day has been a sin of ignorance, and when it comes to our knowledge, it must be repented of. (See Lev. 4:27, 28.)

"Established custom," "peculiarity," "Judaism," "a day doesn't matter," "worldly loss," "sacrifice," and every other objection must go, when obedience is called for. God does not lead us into a snare; but when we obey the call to duty, he is our helper and preserver.

The great message now sounding in every nation under heaven, is calling for obedience to *all* the commandments of God. Rev. 14:12. "The seventh day is the Sabbath of the Lord thy God." "If the Lord be God, follow him."

THE DISCOVERY AND SETTLEMENT OF SOUTH AFRICA.

CHAS. L. BOYD.

"SOUTH AFRICA" may be said to embrace the territory lying between 22 deg. and 34 deg. 49 min. south latitude, the former being the northern boundary of Transvaal, and the latter the southern limits of the African continent, which is Cape Agulhas.

It is supposed that some knowledge of South Africa was gained by Phoenecian navigators about six hundred years before Christ; but perhaps there is nothing reliable on that point.

In 1486, six years before the discovery of America by Christopher Columbus, Bartholomew Diaz was fitted out with a small squadron, and sent by King John II. of Portugal to discover, if possible, the eastern coast of Africa. He sailed south, and was driven by a storm into the Indian Ocean. He then sailed north, and landed at Algoa Bay. The country was explored as far as the stream now known as Great Fish River, which he named Rio del Infante, after the name of one of his officers, who afterward commanded a fleet in the same waters. On account of a threatened mutiny on board his ship, Diaz was hindered from proceeding toward the eastern coast, and compelled to turn homeward. On the return, he sighted a point of land to which he gave the name "Stormy Cape," significant of their experience. King John II., seeing in the discovery brighter omens, changed the name to Cape of Good Hope, a name which it has ever since borne. Subsequently, new discoveries were made, and a few settlements established; but the Portuguese seem to have regarded this country as principally valuable as a calling point for their vessels on their way to and from India. Until the occupancy of the country by the Dutch, but little was done toward permanent improvements.

In 1602, the Dutch East India Company was formed, and for the following fifty years the Dutch

navigators had a chance to look with covetous eyes upon the South African territory which they passed. Its possession would be of great value to them as a shipping point, and it was desirable for actual settlement. In 1652, a Dutch fleet was landed in Table Bay, just off the present site of Cape Town, a fort commenced, and a settlement established. From this date till 1806, the country was held by the Dutch, when it was formally taken possession of by the English.

From the following historical quotations, something of an idea of the government may be formed: "June 6, 1652, the first white child born at the Fort of Good Hope." "Oct. 2, Herman van Vogelaar, volunteer, sentenced to one hundred blows from the butt of his gun for wishing the purser at the devil for serving out penguins instead of beef and pork." "Jan. 23, 1623. This night it seemed as if the lions would take the fort by storm." "March 15, 1657, Jan Wouters, assistant, sentenced for blasphemous injuries against the characters of females at the Cape, including the commander's wife, to beg pardon on his bare knees, to be bored through the tongue, to forfeit his wages, and to be banished for three years." "1666, Antony Jans and Antony Arents sentenced, for stealing a cabbage, to be flogged, and to work in irons on Robben Island."

Between the years 1685 and 1688, a large number of French immigrants settled in Cape Colony. Many of these were Huguenots, who were driven from their native land for conscience's sake, and became to the inhabitants of South Africa about what the "Pilgrim Fathers" were to the early settlements of the United States. They were industrious, intelligent, and religious. Their descendants are among the most worthy inhabitants of Cape Colony at the present time. Their influence on the social life in the Colony at that time cannot well be over-estimated. The industrial resources of the country were also greatly increased by their labors. They introduced the culture of the grape, which may well be regarded as a staple article of food. It is sad that the vine, like the tongue of which the apostle James tells us, should become the parent of curses as well as of blessings.

The seasons are so long that by the culture of different kinds of grapes, the table may be furnished directly from the vines, with an abundance of this healthful and delicious fruit, for fully one-third of the year. Raisins and unfermented wine may also be manufactured to any extent.

The religious intolerance of the Dutch may be seen in their treatment of those who differed from them in any points of faith. In the year 1739, a Moravian mission was established by one Mr. Smidt. It appears that his work was not among the Dutch churches, and that it should in no way have troubled them. Notwithstanding, his mission was looked upon with distrust and jealousy. Some Hottentots were converted to the Christian faith, and were baptized. This was intolerable. Mr. Smidt was forbidden by the authorities to baptize any more of his Hottentot converts. For four years he struggled along against opposition, being harassed by difficulties on the right hand and on the left, until at last he was compelled to leave the country. Not only were the forms of religious worship which had been adopted by their fathers, held scrupulously sacred by the Dutch, the same may almost be said with reference to the arts, sciences, and literary interests of the people.

Near the close of the eighteenth century, a new era dawned upon South Africa. About this time the country passed into the hands of the English. We will not stop to attempt to justify all the moves that led to the change of rule; but it needs no argument to prove that the way was thus opened for the introduction of the arts and sciences of the enlightened nineteenth century. The slave trade was soon brought to an end, and nominally slavery was

abolished. Early in this century, the first newspaper and the first spelling-book were published, and the London Missionary Society commenced its philanthropic work. Other societies afterward followed, until Africa has become the great missionary arena of the world.

IMPORTANCE OF THE STUDY OF PROPHETIC SCRIPTURE.—5.

D. LACEY.

WHILE in preceding articles we have felt it incumbent upon us to lay great stress upon the declaration already noticed of every scripture inspired of God being profitable for instruction in righteousness, etc., showing that we cannot lightly esteem any, it yet remains clear to every thoughtful mind that there are scriptures to which more than the ordinary attention of the Bible student is called, in order to a thorough understanding and appreciation thereof. We now refer more especially to prophetic scripture. Much scripture, in this degenerate age, bearing upon prophecy, is either so strangely handled, or so ignored, as something entirely outside the pale of comprehension, that men's minds have been drawn away from the very scriptures which above all others are absolutely necessary to demonstrate the exact position of God's people at this present juncture in the world's history, and to instruct and fortify every Christian against the perilous times in which we are living.

There are ministers of our day unfaithful to their own solemn duties and responsibilities, who neglect to search into the prophetic Word; and thus, neither caring nor striving to comprehend, presumptuously declare that we cannot understand the prophecies, either of the Old or New Testament, and who counsel their hearers to let them alone. Might we not reasonably ask such ministers and others how such advice and teaching harmonize with the first three verses of the book of Revelation? It passes our comprehension how, in the light of this scripture, ministers dare counsel the people thus. The third verse reads: "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.*" Who is wrong here, inspiration, or these teachers? Both cannot be right! Truth, reason, common sense, suggest the only answer—the teachers.

Now, it is obvious that a complete equipment, for the present time especially, is impossible without we are instructed in God's will and purpose concerning the salvation of man and the world, as revealed to us in Scripture. Then, how can we know the whole of God's will concerning these, if we look at and study but a portion only of that Word which we believe to contain God's revealed will? What says the apostle Peter? These are his words: "We have also a more sure word of prophecy, *wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*" Was Peter mocking those he was addressing, or was he in deep earnest? We believe he was very solemnly in earnest; and more, that his wise counsel to the people to whom he wrote and spoke, is just as necessary to us down here in this nineteenth century—aye, and even more, than it was to the people of his day. Surely the apostle did not enjoin those he addressed to take heed to something they could not possibly know anything about. It does not look like this when we find he goes on to add that the word of prophecy is as a light in a dark place. The direct inference is, then, that without the prophetic word we should be in the dark on many very important matters, and in regard to which it is necessary we should have the light. The light is what we all ought to pray for, that we may walk in it, and not grope and stumble in darkness.

It will not be inapposite here to advert to the new version where the word "made" is inserted in italics. Now, this supplied word "made" would seem to be

of very doubtful utility, if not actually misleading, when the context is more carefully noted. The apostle Peter had been declaring that they, the disciples of our Lord, had not been following cunningly devised fables when speaking as to the power and coming of Christ; but affirms they were witnesses of those things he describes as having seen with their eyes and heard with their outward ears, when on the mount of transfiguration; and then goes on to say in the language quoted, "We have a more sure word of prophecy," obviously intending that the prophetic word was even more reliable evidence than that of their visible and audible senses. The new version, however, makes the sentence, with the supplied word "made," read thus: "And we have the word of prophecy *made* more sure," etc. The sentence placed thus alters the original sense, and is equivalent to making Peter say, The word of prophecy is made more sure by our senses (that is, by what we saw and heard) than it otherwise would have been; thus, in no small measure, detracting from the value of the prophetic word, and its prominence as a basis of faith.

Apart from any difference of opinion in regard to the new and old versions, one thing is abundantly manifest, that is the injunction to take heed to the prophetic word. The burden of this present article is that the reader may be impressed with the importance of prophetic scripture, and the great need there is, now more than at any other period of the world's history, of its careful, prayerful study. Surely of all language in the world, if not in the Bible itself, that which reveals to man what shall be in the future, namely prophecy, must, from its very nature, be something so exceedingly solemn, and something to which is attached an interest so intense, that in it we feel we are listening to the voice of God. Then not to take heed to this, is indeed to pour contempt upon God and his Word. What that Word is, how solemn and awful, and how we should indeed tremble at it, lest we insult the very Majesty of heaven by our impious indifference and unbelief, we cannot adduce better proof than that which inspiration supplies in the language of Ps. 138, where the psalmist, in addressing God, uses these words: "Thou hast *magnified thy Word* above all thy name." What more can language say than this? Let us pause to think for a moment of God, whose name is so reverend, and who declares in that great royal law, that great moral code we call the ten commandments, that men shall not take the name of the Lord God in vain, and that those who do so will not be held guiltless; and then we shall be the better able to realize in some measure the force of the language which declares God's Word to be magnified even above his name. We could not, perhaps, do better in our endeavor to press home to the understanding and heart of the reader the claims of God's Word upon our serious consideration, than to invite his attention to a passage from that sublime chapter in the book of the prophet Isaiah, the 66th, a passage containing language calculated to fill the hearts of men with joy and rapture unmeasured, as well as to show them their attitude toward God's Word. It runs thus: "Thus saith the Lord, the heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, *even to him that is poor and of a contrite spirit, and trembleth at my word.*"

Is it not abundantly clear that we all do well to search the Scriptures, and in so doing to take good heed to the prophetic word?

Paul's language to Timothy, in which he reminds him that from a child he has known the Holy Scriptures, distinctly shows the former's estimate of their value in making wise to salvation through faith in Christ Jesus, those who study them; and Peter, by his reference to the prophetic word, demon-

strates the power of that word, and clearly shows it to be none other than a needed light in a dark place. Two things, then, are here self-evident, that without that wisdom which cometh of the study of God's Word, the great plan of salvation, which is in Christ, would be unknown, or so imperfectly known, men would be lost and perish, and darkness would follow in the absence of the light given by the prophetic word. On many important and essential questions it is necessary for us in our day to more thoroughly understand; hence the timely injunction, "take heed!" Would to God men and women would only take heed!

NATURAL GAS.

THERE is nothing new under the sun. For hundreds, perhaps thousands, of years the gas-wells of the Tsien Luon Tsing district in China have supplied cheap fuel and light to the dwellers in their vicinity. It is said that these wells are three thousand feet deep. The gas is distributed through bamboo pipes, terminating in rude burners made of clay.

Centuries before the Christian era, fountains of gaseous flame spouting from the earth near the Caspian Sea were objects of pilgrimage and adoration to the fire-worshippers of Asia, while near Grenoble, in France, is a fiery fountain still burning that is said to have been burning in the days of Julius Cæsar. In America columns of fire issuing from the ground were discovered and reported by the earliest Jesuit explorers of the Ohio valley.

The first use of natural gas for domestic purposes in America was made in 1821 in the village of Fredonia, Chautauqua County, New York, where enough of it was collected and piped to supply thirty burners. The village inn was illuminated by this gas when Lafayette passed through Fredonia in 1824. At the same time a small lighthouse on Lake Erie warned vessels from the coast with a flame of the same product.

Natural gas is found in connection with petroleum and salt water deposits, and it was the gas that rushed from a salt well, bored in Western Virginia in 1841, that was first used as fuel in a furnace. Here it supplied the heat necessary for boiling and evaporating the salt water, and enabled the owners of the well to make salt a little cheaper than others.

From the earliest development of the Pennsylvania oil fields, a portion of the gas that generally accompanies the flow of oil in a well has been used to heat the boilers of the pumping engines, and to warm and light the dwellings in their vicinity. But it was oil and not gas which the well-drillers were seeking, and they allowed millions of cubic feet of the gas to escape, or burn to waste daily, with little thought of its value. In 1874 it was discovered that this fuel could be used more effectively and cheaply than coal, in iron-works, glass-works, and other manufacturing establishments. It was not until 1883, however, that the enormous volumes of gas supplied by the Murrysville field were directed through twenty miles of iron pipe to Pittsburgh, and offered as fuel for mills, factories, stores, and dwellings.

It was not found necessary to make any material change in the construction of furnaces, open grates, or stoves. Those built for coal are still used for gas. The only difference is that, instead of kindlings, coal, ashes, cinders, soot, and smoke, there is a small pipe that issues from the floor and enters the grate. A stop-cock is turned, the gas is ignited, and any degree of heat required can be obtained at once and regulated at will. When no longer needed, the flame is instantly extinguished, and all care of the fire is at an end. With a good draught, there is perfect combustion and no odor. Natural gas is now found in many other places, and discoveries in new regions are reported frequently.

Natural gas is found in both sandstone and lime-

stone formations, at depths ranging from a few hundred to two thousand feet, and is reached by wells bored in the same way as for oil. "Striking gas" is a somewhat thrilling affair. As the ponderous drill crashes through the thin remaining crust of slate, and liberates the giant imprisoned for ages beneath, the column of gas leaps up the five-inch pipe with such force as violently to project the heavy boring tools, weighing a ton or more, through the derrick frame. The gas, with a screaming roar, springs a hundred feet into the air, a column of bluish vapor. Sometimes it tears the casing of cast-iron pipe from the well, and hurls after it volleys of earth and rock, mingled with jets of oil and salt water.

Of course all gas wells do not begin business in this boisterous manner. Most of them are of comparatively gentle flow and easy to manage, though such scenes as the one described are not uncommon in new fields.

The gas giant is fond of fire, and the moment he is loosed from his underground prison, he begins eagerly to search for it. If it is found under the boiler of the pumping engine, in the bowl of a workman's pipe, or in sparks struck from flinty rocks, the pillar of vapor instantly becomes a column of flame, throwing out an intense heat, devouring and withering everything in its vicinity, and at night lighting miles of the surrounding country with its angry glow.

It may burn for weeks, months, or even for years, before its terrible strength is so exhausted that the torrent of flame can be extinguished and its energies subdued to the service of man.

During the past thirty years, the quantity of gas thus wasted has been enormous beyond belief, and absolutely incalculable. But this waste is now almost wholly checked. Devices have been perfected and adopted for seizing and controlling the vapor upon its first appearance in the well, and before it has drawn a single breath of air, without which its ignition is impossible.

Even the vast columns of flame that for so long baffled the efforts of the gas-men, can now be surely and safely extinguished, so that the "gushers" and "roarers" of new gas fields, with their pressure of four or five hundred pounds to the square inch, are conducted through a network of pipe lines to the scenes of their future usefulness without loss of time or money, though it is at the expense of the most picturesque and startling features of the gas fields.

A singular spectacle was afforded by a well bored in 1866 at Gambier, Ohio. The well, not having been tubed, constantly filled with water, which was as constantly ejected by the rush of gas at regular intervals of one minute. An intermittent fountain of mingled gas and water one hundred and twenty feet high was thus formed. Above the well rose a derrick sixty feet high, which in winter became so completely encased in ice as to form a transparent chimney. By cutting a hole at the base of this ice chimney on a dark night and igniting the gas as it rushed upward an effect was produced that was weird and beautiful beyond description.

Another fascinating picture is made by the miniature aurora borealis that appears in the vicinity of blazing gas-wells on clear, cold winter nights, when the air is charged with minute ice crystals. The darkness glows and sparkles with broad bands, streamers, and brilliant points of light reflected from the innumerable tiny frost diamonds that dart to and fro, waver, disappear, and flash into brightness again in the most bewildering manner.

The reservoirs of natural gas were once thought to be inexhaustible. This view is not now held. Wells have been exhausted and have ceased to flow, and the supply from a new one is diminished as soon as another is sunk in its vicinity. Human ingenuity is now at work in a thousand directions to invent methods for producing it cheaply and abundantly from coal and other materials.—*Kirk Munroe.*

Timely Topics.

A TIME OF PEACE.

THE peace of the world at the beginning of 1891, so far as international relations are concerned, seemed to be profound. Armies are plenty, armaments are vast, but they are leisurely cultivating the art of war in reviews and sham battles. During the year past, but has little occurred to disturb the general tranquillity, if we except the brush between Portugal and the English Government about their African possessions.

There is a diversity of opinion as to the permanence of this peaceful state. The optimist sees in it the signs of the total suspension of war. Others believe it to be but a brief breathing spell before a fierce struggle. It is quite evident that since the young Emperor came to the throne of Germany, matters have taken a more pacific turn. He declared at once against the warlike policy of Bismark, bespoke a universal disarmament, and proceeded to follow up his words by peaceful actions in visiting the different sovereigns in the habiliments of peace. Now we have the rather startling announcement that he contemplates an early visit to Paris, though the audible mutterings of the French people may deter him.

To the careful student of prophecy, we believe these extraordinary circumstances are plainly a fulfillment of Revelation 7:1-3. The four angels are represented as standing at the four corners of the earth, holding the "four winds." The winds represent war and revolution. This scene is laid during the events of the sixth seal, which precede briefly, and lead up to, the second advent of Christ, the day of the Lord. Before this troublous time, God has a work to be done for his people. In order that this work may be done, the winds of national strife and commotion are restrained, that the work be not hindered.

Men marvel at the prolonged peace while the preparations for war are being made on a most gigantic scale. Many attribute this to William, others to different causes; but we believe that the overruling hand of God directs these things, and that he uses the nations to accomplish his sovereign will. By and by the angels will no longer restrain the chafing armies; then the long pent-up anger and jealousy of national strife will burst like a flood over the old world.

THE LOVE OF MONEY.

THE remarkable trial of the officers of the defunct Premier Building Association came to a conclusion during the late holiday season. These prosecutions have been among the most notable in the history of our colonial jurisprudence. It is about a year since the affairs of the society became so involved that they were placed in liquidation, and a liquidator was duly appointed. After an investigation of the books, criminal proceedings for conspiracy to defraud were instituted against all the directors, and special charges of falsification were preferred against the ex-secretary, Mr. James Mirams, and the Secretary, Mr. Doherty. The names involved embraced leading and responsible citizens and public men. In the police court, the trial lasted nearly fifty days. All the defendants except one, Mr. J. L. Dow, Minister of Lands, who was discharged, were sent to the superior court for trial.

This latter trial has now closed with the discharge of all the defendants on the general charge, except a disagreement of the jury in the case of two, Doherty and Gourlay. On the special charges of falsification, Mr. Doherty, on his second trial, was found guilty, and Mr. Mirams shared the same fate. The former

was sentenced to eighteen and the latter to twelve months' imprisonment. Mr. Doherty is still at liberty, awaiting a decision upon other points; but Mr. Mirams is now in the gaol at Sale.

The trial in the superior court extended over thirty days. The cost of the prosecution has been computed at £40,000, which is probably not too high. Some of the defendants have been discharged with a declaration that there was no stain upon their characters, after being subjected to the humiliation and suspense of criminal trial for many months. Others have fared differently.

The words of the apostle are forcibly illustrated in the circumstances of the past few months: "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." At least four of Melbourne's trusted and honored men, all of whom have held high places of trust in social and business circles, some of whom stood high in the church, and all surrounded by large circles of admiring friends, have sacrificed all upon the altar of mammon, and attached felony to their characters. Their friends and loved ones are overwhelmed with shame and grief; while what they suffer—who can tell? And for what?—All for gain. The spirit of speculation was abroad. They have sold their souls for gold. We cannot but pity them. We deeply sympathize with their innocent families; at the same time their punishment is great. Many others less prominent than these four are in the hands of the law for the crimes of covetousness; and there is not the least doubt but that there are hundreds more who have been as avaricious and as dishonest as they. If all had their just deserts, Melbourne gaol would need another story. Satan is a hard master; serve we him never so well, he gives us poor reward.

CHRISTIAN UNITY.

QUITE a call arises from various quarters for a consolidation of all Christian churches into one body, under a common name. A correspondent to one of our religious exchanges urges such a step, and sees no particular difficulties in the way. A subsequent writer in the same paper becomes quite enthusiastic over the question. He believes the step should be taken at once to answer Christ's prayer that his disciples might "be one." To assist the project towards its consummation, he magnanimously volunteers to furnish a platform. First, "the name." The writer prescribes that every sectarian name be dropped, and the name "Christian" be adopted (probably "disciples" would answer as well). Second, let all meet to break bread every Sunday morning. Then, let every one be baptized by immersion. Upon these "three planks" he proposes to stand all Christendom. But in speaking of the sprinkling of infants, he uses the following emphatic language: "I don't and won't believe in sprinkling children."

Now this writer is just like the rest of us mortals. He need not set himself up as a notable specimen of liberal mindedness. Whole families of people can be found who are as liberal as he, and who would be as glad as he to see all Christian people unite on what they themselves believe to be a good doctrinal basis. And all these liberal souls would be glad to see other people throw away their cherished peculiarities, and meekly conform to the notions of the liberal-minded ones. They are so liberal that they would receive even the whole world with open arms as fast as they drop their disagreeable faiths and practices, and come up to the proper standard. Strange we don't have unity with such a lot of liberal people about.

But some one will be sure to ask this man to show Scriptural example or precept for breaking bread upon "Sunday morning;" we have never seen any.

The Home Circle.

HE CARETH FOR THEE.

"Casting all your care upon Him, for he careth for you." 1 Peter 5:7.

WHAT can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear.
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife;
How can He care for my poor life?

And yet I want Him to care for me,
While I live in this world where the sorrows be,
When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness;
And life-song changes to sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons, because he cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh;
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord does care.

—The Christian.

WOMEN OF THE BIBLE.—VII.

Rachel and Leah.

A. M.

IN our last lesson we pursued the history of Jacob to the time of his leaving home to escape the wrath of his brother, Esau. On foot and alone, he takes the long journey from Beersheba in the extreme south of Canaan to Haran, or Padan-Aram, beyond the Euphrates, a distance of nearly five hundred miles. And Jacob went on his way, and came to the people of the East. And he looked, and behold a well in the field; and thither were all the flocks gathered, and they rolled the stone from the well's mouth, and watered the sheep. And he said unto them, Know ye Laban, the son of Nahor? And they said, We know him; and, behold, Rachel his daughter cometh with the sheep. When Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban, he went near and rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. And Jacob told Rachel that he was Rebekah's son; and she ran and told her father. When Laban heard the tidings of Jacob his sister's son, he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And he abode with him the space of a month. Then Laban said to Jacob, Because thou art my brother, shouldst thou serve me for naught? Tell me, what shall thy wages be? Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed; but Rachel was beautiful and well favored. And Jacob loved Rachel, and said, I will serve thee seven years for Rachel, thy youngest

daughter. And Laban said, It is better that I should give her to thee than that I should give her to another man; abide with me.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said to Laban, Give me my wife; for my days are fulfilled. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening that he took Leah his daughter, and brought her to him. And it came to pass, that in the morning, behold, it was Leah. And he said to Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? Wherefore, then, hast thou beguiled me? And Laban said, It must not be so done in our country to give the younger before the firstborn; thou shalt serve with me yet seven other years; and he gave him Rachel his daughter to wife also. And Laban gave unto his daughter Leah Zilpah for an handmaid, and to Rachel Bilhah.

And Jacob loved Rachel more than Leah. And when the Lord saw that Leah was hated, he gave her children; but Rachel was barren. And Leah said, "Surely the Lord hath looked upon my affliction; now therefore my husband will love me." Then Rachel envied her sister Leah, and murmured, and grieved Jacob; so at her request he took her maid. When Leah saw this, she also gave Zilpah, her maid, to Jacob to wife. Thus *envy, jealousy, and discord* prevailed, as they ever will when the way of right doing is forsaken. But it is recorded, "God remembered Rachel, and hearkened to her; and she conceived, and bare a son, and she called his name Joseph."

After twenty years of faithful service on Jacob's part, he said unto Laban, "Send me away, that I may go unto mine own place, and to my country." But Laban was unwilling to part with him; therefore Jacob stole away. And it was told Laban on the third day that Jacob had fled. And Laban took his brethren with him, and pursued and overtook Jacob. But God had spoken to Laban in a dream by night, saying, "Take heed that thou speak not to Jacob either good or bad." So was he turned away from the purpose of his heart to take his daughters and their children from Jacob. But he accused Jacob of stealing his gods, a charge which Jacob indignantly denied; for he knew not that Rachel had taken the images, and put them in the camel's furniture; though her father searched, he found them not. (Genesis, chapters 29-31.)

Foolish Laban to call those things his gods which could be stolen. Yet Leah, and Rachel, and Laban acknowledged the Lord as the giver of their children, and realized that God heard and answered prayer, and that he was the deliverer of the oppressed. *They feared the Lord and served their own gods, after the manner of the nations*; like some in after times who swear by the Lord and by Malcham (Zeph. 1:5), and others in our own day who are *neither cold nor hot*, but seem to wish to serve both God and mammon. They will acknowledge the *true God in words*; but their hearts and houses are the abodes of spiritual idolatry.

The Bible is intended to teach people the common duties of life, how to serve God, how to enjoy the blessings he imparts, and to do good in the various stations and duties of life; that is why the affairs of these different families are related very minutely.

But there is one lesson we must not overlook: "The wheel of retribution moves slowly, but surely." Jacob had deceived his blind father; he, in turn, is made the subject of deception in a manner unlooked for, by Laban, who gave Leah in the place of Rachel, and he was drawn into the snare of multiplying wives, which remains a blot on his character; and his household became the scene of heart-burnings, strife, and envy. Under these baneful influences his children were reared. And in after

years, when his sons sold Joseph, their younger brother, and brought his coat which they had dipped in blood and showed it to Jacob for the purpose of making him believe that a wild beast had devoured him, his heart was well-nigh broken with grief. Yes; he suffered for his past sin, as we all do. "With what measure ye mete, it shall be measured to you again." Matt. 7:2. This is righteous judgment. It is not always that *others* can trace the punishment so clearly as in the case of Jacob; but if our hearts are truly searched, and we desire to know, we may put our finger on the offense and its punishment; and happy will it be for us if we can say, "It is good for me that I have been afflicted, that I might learn thy statutes." "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." "Let thine hand help me; for I have chosen thy precepts." Ps. 119:71, 75, 173.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

MISS KEZIAH'S SNAG.

"Must I wear it, Aunt Keziah?"

"Must you? Why, of course you must. What would you wear?"

"I could do without any coat at all."

"Yes, 'n' ketch yer death o' cold."

"But it's so big, 'n' none o' the other boys wear coats like that!" poor little Joe faltered.

"What ef they don't?" rejoined Miss Keziah harshly. She stood at the kitchen sink, a sponge in one hand, and in the other a black broadcloth coat, considerably the worse for wear, which she was sponging vigorously. "It's *discipline* for ye to wear this coat, 'n' ef there's any one thing mote'n another I believe in, it's discipline. We aint none o' us goin' to get through this world without it, thet's sure."

Joe knew further argument was useless. He must wear that black broadcloth coat. It had belonged to Miss Keziah's father, who had long been dead; and though Miss Keziah, with whom economy was a mania, had taken in the seams and cut off the tails, and shortened the sleeves, it was still anything but a good fit for Joe.

Miss Keziah was "raising" poor little Joe after the most precise rules and regulations. And Joe made himself useful. Miss Keziah acknowledged to Doctor Berry one day that she didn't know how she would get along without Joe now.

"You're sure you know how to bring him up—morally as well as physically?" the doctor asked.

"Land, yes! I wasn't born yesterday," said Miss Keziah. "All a boy needs is plenty o' discipline."

The doctor looked doubtful. "You may come out all right, and you may not," he said. "If you run across a snag, let me know."

"Oh, well, I'll let you know," she answered.

This was the day of the annual exhibition, always given at the close of the winter term. Joe was to "speak a piece," and the thought of standing on the platform by the teacher's desk with the eyes of the whole audience on that antiquated coat was torture.

He took a "short cut" that led through a meadow, and Miss Keziah stood at the window and watched him until he disappeared around the corner of the barn. He did not wave his hand as usual, and the omission gave Miss Keziah an uncomfortable sensation in the region of her heart. She was fonder of Joe than she would admit, even to herself.

She turned away from the window with a quickly repressed sigh, and, putting a shawl over her head, went to the barn to hunt for eggs. Presently she heard light footsteps coming around the side of the barn. Looking through a convenient crack, to her

astonishment she saw Joe bending over the wood-pile, pulling at the wood with both hands.

"Now, what's that boy come back for?" she muttered. "'N' what under the canopy is he a-doin' with that wood-pile?"

She hurried to solve the mystery; but when she reached the wood-pile, Joe had disappeared. At one side the wood had been pulled down, leaving a deep hole. Miss Keziah bent down and looked in. Something black, rolled up tight, had been thrust as far back in the hole as possible.

Miss Keziah pulled it out with a jerk. It was the old black coat! She looked up, and saw the low buggy of Doctor Berry, and hailed the doctor with an energetic motion of the hand.

"Want me, Miss Keziah?"

"Yes; what else d'ye s'pose I'd stop ye for?"

"Any one sick?"

"No. I want to talk to ye a bit."

"What about?"

"Boys."

"Struck that snag, eh?"

"Yes, I've struck the snag."

"Very well," said the doctor, "I'll come in." He liked Joe, and welcomed a chance to tell Miss Keziah some wholesome truths.

"You've raised five boys, I b'lieve?" said Miss Keziah, as she opened the kitchen door and ushered in the doctor.

"Yes, and five better boys aren't to be found anywhere."

"Well, then, I guess ye understand 'em pretty well. I don't. Here's Joe, now, as gentle and mild as a lamb, been deceivin' me."

She told the story of the hiding of the coat in the wood pile. Half an hour later the doctor went away, leaving Miss Keziah with a very sober, thoughtful look on her face; and for an hour after the sound of the buggy wheels had died away, she sat in the big wooden rocking-chair by the stove, actually doing nothing; and that, with Miss Keziah, meant a most unusual condition of mind, for she regarded idleness as the chief of all sins.

Six o'clock came, but with it no Joe. Miss Keziah took the black coat and her big shears and went into her bedroom.

Seven o'clock came, and still Joe had not arrived. "He's afraid to come home," she thought; "afraid of me!" That uncomfortable sensation at her heart came again.

She had set the supper-table at six o'clock. Before Joe's plate was a plate of crullers, and at one side a generous dish of apples baked in sugar. Joe had once tasted apples baked that way at a neighbor's, and had told Miss Keziah about them. She had remembered it to-day. She had baked scones, too.

A little after seven o'clock she went to the shed to fetch some wood, and there, crouching in a corner, shivering in his calico shirt, she found Joe.

Miss Keziah said nothing, but picked him up promptly and led him into the house. He was pale and frightened, and there were traces of tears on his cheeks. Under his arm was a book in a gay binding. He laid it timidly on a corner of the table as he went over to the stove to get warm.

"What's this?" asked Miss Keziah picking up the book.

"P-poetry book," stammered Joe, "my prize to school."

"So ye got a prize, did ye?"

"Yes, 'm."

"Well, that's good. I'm mighty proud o' ye, Joe. Soon's ye get warm, hev some supper. I count on ye to eat every one o' them crullers."

Joe looked at her timidly, questioningly. It was plain that he did not understand this new mood. It was not until he had almost done supper that, encouraged by the new and strange change in Miss Keziah, he ventured to say,

"I reckon I'd be willin' to wear that coat round home, Aunt Keziah."

"Ye may be willin', but ye never will," said Miss Keziah.

"Why?"

"Because I've ripped it up for carpet-rags," answered Miss Keziah.—*Florence B. Hallowell.*

Useful and Curious.

THE *Syracuse Journal* quotes U. S. Minister Phelps as saying regarding his life in Germany: "In diplomatic circles at Berlin, I don't believe I have used German for an hour, all told. The Kaiser, Chancellor Caprivi, and all the high officials, as well as society people, speak English, and show such preference for it that it would be ungracious to insist upon German. One reason of this is the national dislike to the French language; and as all the continental folks are lingual in their ambitions, and consider the knowledge of another tongue than their own necessary to good breeding, the Germans are forced to learn English. A greater reason is that all Germans of a literary taste delight in English and American books."

THE MUK-A-MOOR TOAD-STOOL—This fungus is found in Northern Siberia, and is used by the Koraks, for its intoxicating principle. In large doses it is a virulent poison, but in small quantities it produces an exhilaration similar to that induced by alcoholic liquors. Notwithstanding the sale of this plant is prohibited by law, it is said that Koraks will offer a fur worth twenty dollars for a single fungus.

A SINGULAR CANAL.

THE most remarkable canal in the world is the one between Worsley and St. Helen's in the north of England. It is sixteen miles long, and underground from end to end.

In Lancashire the coal mines are very extensive, half the country being undermined, and many years ago the Duke of Bridgewater's managers thought they could save money by transporting the coal underground instead of on the surface. So the canal was constructed and the mines drained at the same time. Ordinary canal boats are used, but the power is furnished by men, and the method of propulsion is unique. On the roof of the tunnel are placed cross pieces at regular intervals. The men lie upon their backs on the loads of coal and push with their feet against the cross-bars on the roof, and thus move forward the boats.—*Youth's Companion.*

A CURIOUS PHENOMENON AT MARACAIBO, VENEZUELA.

A CURIOUS phenomenon is reported by the United States Consul at Maracaibo, in Venezuela. Near the Rio de Orro, at the base of the Sierra of the Colombian frontier, there is a horizontal cavern, which from time to time ejects huge globules of bitumen, that explode like bomb shells with considerable noise; and the pitch, forming a black glazier, runs into a kind of pool or lake near the river bank. The territory, bounded by the rivers Zulia and Catatumbo and the Cordillera, is rich in deposits and flows of asphalt and petroleum. At a distance of seven kilometres from the confluence of the Tara and Sardinete, there is a sand mound from 25 to 30 feet high, and having an area of 8000 square feet, on the surface of which are many little holes, or vents, which eject petroleum and hot water, with a noise like steamers "blowing off." The place is called "Infernito," and for a distance around, the soil is impregnated with petroleum.—*Philadelphia Record.*

A CASE OF SUTTEE.

THE Calcutta correspondent of the *Daily Chronicle* says: "A fresh case of suttee has just occurred at Poona, in the western Presidency. The wife of a rich Hindoo, deeply attached to her deceased husband, finding herself unable to bear the pang of separation, went forth and entered the funeral pyre. She had sufficiently burned herself to serve her purpose—that is, to die to meet her master in the next world—as she thought, when she was forcibly taken out of the pyre. Notwithstanding the severe punishment which the law inflicts on attempts at suttee, such attempts are by no means rare. Scarcely a year passes which does not record one or more cases of suttee. It is not yet six months since another case occurred at Gya. The fact shows that among the Hindoos their old notions still cling to them with dogged pertinacity."

HOW FABRICS WERE NAMED.

DAMASK comes from the city of Damascus; satins from Sayton, in China; Calico from Calicut, in India, formerly celebrated for its cotton cloth and where the printing of calico was first tried; muslin is named from Mosolin, in Asia; alpaca, an animal of the Llama species, whose wool serves to make this fabric; taffeta is named from a street in Bagdad; caubric from Cambrai; gauze from Gaza; baize from Bajae; dimity from Damietta; jeans from Jean; drugget is derived from the name of a city in Ireland, Drogheda; duck is named from Torque, in Normandy; Blanket is called after Thomas Blanket, a famous clothier connected with the introduction of woollens into England, 1340; serge derives its name from Zerga, a Spanish name for a peculiar woolen blanket; velvet from the Italian Nelluti, which means woolly; shawl is from the Sanskrit, Salam floor, because shawls were originally laid on the floor like carpets; bandana is from an Indian word which means to bind or tie, because it is tied in knots before being dyed; chintz from the Indian Chott; delaine, French, "of wool."—*Selected.*

ALUMINIUM IN THE ELECTRIC ARTS.

IN an article under this title, the *Electrical Engineer* of New York remarks that the considerable reduction in the price of aluminium may result in its extended use in the electric arts. Its great lightness and strength make it eminently adapted for overhead line work, its specific gravity being but 2.6 as compared with copper, which has a specific gravity of 8.9. Its resistance, it is true, is nearly twice that of copper; but on account of its low specific gravity, its weight would only be about four-sevenths that now required in copper for the same conductivity. Looking still further, there are many of the parts which go to make up an electric car that could be made of aluminium, and which would tend materially to reduce the car weight without affecting its strength or efficiency. Thus, among other details, the trolley wheel and trolley pole might be made of aluminium to considerable advantage. If to this were added the substitution of aluminium for iron and brass now employed on the truck and motors, outside of the magnetic circuit, the reduction in weight would be an important factor tending to economy.

Of all the vegetables which furnish nourishment to man, the banana is the most prolific. A single cluster often contains 160 to 180 pods, and weighs from 60 to 80 pounds. Humboldt says that a piece of land 120 square yards will produce 4,000 pounds weight of fruit, while the area will rarely produce more than thirty pounds weight of wheat or 80 pounds of potatoes.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, January 15, 1891.

GOD'S THOUGHTS.

IN that intensely gospel chapter, the fifty-fifth of Isaiah, we have some of the most earnest and gracious exhortations to leave the ways of unrighteousness and accept of the love of God that his Word contains. Every one who thirsts for the water of life, the poor, and he that hath no money, even to him the Spirit calls: "Ho," "come ye to the waters." "Yea, come, buy wine and milk without money and without price." Amongst other merciful assurances, it is said, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon," or as the marginal reading is, "he will multiply to pardon." We are apt to pardon reluctantly a grievous wrong, if we pardon at all. When the offender comes with confession to us, we feel that we are very gracious to recognize him; and but very few would receive one who had sinned against them so persistently and grievously as we have against our God. But notwithstanding his infinite greatness and glory, his own perfection of holiness, and notwithstanding our deep imperfection, God receives and pardons us with a joy and readiness which can only be faintly illustrated by the fond parent welcoming the penitent return of a wayward son. This compassionate love is accounted for by these words: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

The greatest hindrance to faith is our failure to rightly comprehend God's purposes and thoughts towards us. There are some great facts brought out in God's Word, and verified in our own experiences, which our minds grasp with difficulty. God views circumstances in the light of eternity. Our minds cannot conceive of eternity. We cannot measure its infinite importance. We are continually comparing circumstances with present interests, and hence we fail to perceive the true nature of circumstances; we welcome that which is unprofitable, and lament at those things that might be our greatest blessings. On this point the apostle exhorts us as follows: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." 2 Cor. 4:17, 18. That is the thorn in our earthly experiences. We realize the temporal, but do not sufficiently consider the eternal and unseen. We may believe that with our Heavenly Father, the relative importance of the eternal and the temporal are properly estimated. In this respect his thoughts are not our thoughts, nor his ways ours. We are ever endeavoring to secure present happiness; God seeks our eternal welfare. When we come to look upon things as he looks upon them, then we shall be able to say, "We know that all things work together for good to them that love God."

But the most wonderful revelation we have of the activity of the Divine mind, is the multitude of thoughts God has for his creatures. The psalmist exclaims, "How precious also are thy thoughts unto me, O God! how great is the sum of them." And in another place: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered." How minutely and constantly his care and solicitude attend us is expressed in the 139th psalm, where it is said: "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." No wonder that he confesses in astonishment, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." And the Saviour confirms this testimony by saying, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." The universe is filled with animate creatures, but not one of them is forgotten before God. Many hundred millions of human beings people this globe, but not a word or thought escapes the notice of our Heavenly Father. We can have some appreciation of his majesty as we view the starry heavens above us; but who can conceive such infinite watchfulness, such undying interest? Truly, heaven is not higher above the earth than are such thoughts above ours.

The character of human thought is modified by the extent of knowledge possessed by the mind. One whose understanding is very limited must be crude in thought; while he whose mind is cultured and stored with a wide knowledge of principles and facts, reasons with clearness. Thoughts born outside of knowledge are but speculations. With God are infinite wisdom and understanding, and his thoughts are in the same degree high and incomprehensible.

But the greatness of his mind does not separate God from his people. Assured of his love and goodness, we may more securely repose our trust in him, because he knows all things. He wills our highest good. We may not be able to discern all his ways. It may appear to us as to Israel of old when the psalmist says, "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." But clouds and darkness are earth-born; they are not in God's presence, though they may come between us and Him in whom "is no darkness at all."

AN IMPORTANT JAPANESE ERA.

S. N. H.

ACCORDING to the treaty effected by Commodore Perry in 1858, there were four Japanese ports opened to foreign commerce and for permanent residence in the summer of 1859. The missionaries called the time up to 1872 "the period of preparation and promise;" from 1873, "a season of progressive realization and performance." Until 1872, the missionaries had labored with hope against hope. On Jan. 14, 1866, an appeal was sent to America, calling for advice, and a season of prayer, that certain obstacles that stood in their way might be removed. In this appeal, among other difficulties, the following are mentioned: "But now, every man, woman, and child must be registered at some Buddhist or Shinto temple,

or be denied a decent burial. Thus every Japanese is in the grasp of an iron hand, the hand of Government. There is no evidence that the old edicts against Christians have been revoked; no proclamation from the Government as yet assures the people that they would not be treated as criminals worthy of the death penalty, should they be suspected of favoring the Christian religion. The missionary might not suffer for the offense of preaching, but his hearers would." One teacher only had been baptized, and £12,000 had been expended. This address was published in England as well as in America, and in less than one year there came an anonymous donation of £400, and a year later, the donor, the Rev. G. Ensor, gave himself as the first Protestant missionary from Christian England.

But the most remarkable victory followed a week of prayer in the beginning of 1872. Previous to this time, only five persons had been baptized in the north and five in the south of Japan. There had been expended on Japanese mission work over £36,000. They felt that they were in a great strait. All the missionaries and all the English-speaking people in Yokohama, of whatever name or profession, even those on board the ships in harbor, united in this week of prayer. Japanese students, partly no doubt out of curiosity, attended the meetings. These meetings grew in interest and continued two months, till the end of February.

The great wheel of God's providence appeared to turn on this occasion. Says the historian: "After a week or two, the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer-meeting, entreating God with great emotion, with tears streaming down their faces, that he would give his Spirit to Japan, as to the early church and to the people around the apostles." It should be mentioned that when it was seen that there was a Japanese attendance, the missionaries began a Bible-class each day by the extemporaneous explanation of the book of Acts. The prayers of the Japanese were characterized by such earnestness that captains of men-of-war, English and American, who witnessed the scene, said, "The prayers of these Japanese shake the heart out of us." Great was the outpouring of the Spirit of God. The strength nearly departed from some of the missionaries. As a direct result of these prayer-meetings, the first Japanese Christian church was organized in Yokohama on March 10, 1872. It consisted of nine young men, converted during these meetings, who were baptized on that day. From that time the work has prospered, and at present it is self-supporting, with a membership of over seven hundred. It was our privilege to attend the service on one Sunday morning, and it was characterized by a simplicity and reverence that is seldom seen in modern places of worship at the present day.

The Government began immediately to take steps towards a higher state of civilization. The first event in the order of time was the change of their calendar by an Imperial decree to make it in harmony with Roman time. They had previously reckoned on the old style of the Japanese chronology, founded on the lunar phases, reckoning from the first Mikado. In this respect Japan took a step in advance of Russia and Greece.

The next event in order was the removal of the edict against Christianity from the public notice boards throughout the empire. This took place by virtue of a decree Feb. 24, 1873. This event was of the greatest importance to the missionary work in Japan, as it virtually, although not designedly, gave freedom of con-

science to all. For seven years this had been the burden of the prayers of those who had the interests of Japan at heart.

Another event which had a great influence on the missionary work took place previous to this, in 1871; this was a decree which nearly disestablished the Buddhist sects. This was the result of long years of patient waiting, trusting, and praying, and the interest of Christians had been sought wherever the English language is spoken. The work could now go forward untrammelled, as far as direct opposition on the part of the authorities was concerned; and God was praised for the boon.

The year 1873 saw the beginning of the translation of the New Testament, which was completed in 1880. This is a work which is not in harmony with Romish policy; had they been successful in their effort to revolutionize the nation in the sixteenth century, very likely Japan never would have had the Bible in the vernacular. The Bible is the Protestant missionary's stronghold; while the strength of the Romanist is in ignorance, superstition, and priest rule.

But that which told the most on the missionary work of any one event in the early history of the Protestant missions in Japan was the arrival of twenty-nine fresh missionaries in 1873 to aid in the work. During the previous fourteen years, twenty married missionaries, six single women, and five single men had gone to Japan. On account of illness, some of these had returned, so that at the time there were but twenty-eight. But in 1873 there arrived sixteen married missionaries, seven single women, and six single men, making a total of twenty-nine missionaries. The force of workers was more than doubled. From this time forward, the work in Japan moved with greater rapidity.

To take the reader step by step through its various changes, and the victories gained at different times, would require too much space; but the following is a statistical summary gathered from their report of 1889:—

At the capital there are numerous colleges and schools, not only for military and naval purposes, but for scientific instruction. They are conducted in many instances by foreign teachers. Besides these, in 1887 there were 17 American and six British missions in Japan. There were 253 missionaries, and 221 churches, chapels, etc., 19,829 church-members, 14 theological schools with 7,145 students; 102 ordained preachers, and 191 unordained preachers, besides many largely attended schools for children. The Roman Catholics and Greeks claim many conversions besides these. The statistics of missionary work in 1889 give the following items: There are 29 Protestant missions in Japan. Quite a number of these, where there is a great similarity in belief, are grouped together in reports and in labor, while others remain independent. There are also different lines of policy adopted by these different missionary societies toward the natives. The 29 societies have 557 foreign missionaries. There are 84 stations reported where these missionaries reside, and out-stations where they do not reside are given as 448; making a total of 552 different places worked. They also have 274 organized churches. Of these, 153 are wholly self-supporting, and 151 partially so. Their present membership is given as 31,181. Upon this point, in a note, the compiler says: "It is probable that complete statistics would have increased the total membership about 10 per cent." Other missionaries have told me the same thing.

There are 18 boys' boarding schools with an average attendance of 2998; 51 girls' boarding schools with an attendance of 4249; 56 day

schools with an attendance of 3269; the total number of schools conducted by missions is given as 10,297; there are 21,597 pupils in attendance in 350 Sunday-schools, 17 theological schools containing 275 students, and 135 ordained native preachers besides 409 unordained native preachers and helpers. The American Board of Foreign Missions have one school for training nurses with 22 pupils. They also have two hospitals, and the entire number of patients during 1889 was 3950.

The amount of contributions received from the natives alone during the year by all the twenty-nine societies was £10,708. This is against £12,890 the year before. The larger amount in the report of 1888 is explained by its including a donation of £4,000 to a special work. Of this the compiler says: "The ordinary contributions of 1889 exceed those of the previous year to the amount of £1,509."

From the standpoint of missions and missionary work, it can with great propriety be said: "See what God hath wrought." That two months' prayer-meeting was an epoch that will long be remembered on earth, and its results will be seen throughout a never-ending eternity.

SOME BIBLE HILL-TOPS.

ISRAEL, THE CHOSEN OF GOD.

E. J. B.

THE covenant with Abraham was renewed to Isaac and Jacob, "the heirs with him of the same promise." Heb. 11:9. Jacob, with his sons, went down into Egypt; then follows the story of their oppression and deliverance. In the wonderful displays of Divine power in Egypt, and in all the way that he led them until they were settled in their own land, the Lord made himself known as the "mighty God of Israel." These works, while they attested the power and majesty of the true God, brought out, in striking contrast, the weakness of the "gods of the nations." As one after another the plagues came, showing how powerless to ward off calamity were the gods in whom Egypt trusted, how evident was the folly of worshipping the creature rather than the Creator.

Egypt and the Red Sea passed, Israel gathered at the foot of Sinai. Here the horde of fugitives from Egyptian bondage were transformed into a state, with its national polity and laws; and into an organized church of the living God, with its priesthood, its sanctuary, and its services. They reached Sinai an untrained crowd; they left the mountain, organized, disciplined, each tribe marching in its appropriate place under its own banner.

Israel had already seen evidences of the power and majesty of God; here they had a clearer revelation of his character as a righteous and holy God, and one that required righteousness and holiness of them. Amid impressive tokens of Divinity, the whole burning mountain quaking at the presence of God, and attended by his angelic retinue (Ps. 68:17), God spoke in their hearing the ten precepts of his law. And what a law it is! Who but an all-wise Being could frame ten short precepts so that they would forbid every sin, not only in its outward manifestations, but in the thoughts, purposes, and imaginations of the heart? Surely the Israelites had a lesson on the character of God in the high standard of righteousness that he gave them; and not for them only, but for all who will accept as their God the One who spoke the law out of the clouds and thick darkness that enveloped Sinai.

The wisdom, justice, and goodness of God were also shown in the laws that related to the

state; the laws that regulated their political, social, and domestic life, and that made them a distinct people, separate from the ungodly nations around them.

In another way God made himself known. We become acquainted with a friend whom we meet often. And in all the years of which God could say, "I bare you on eagles' wings, and brought you unto myself," he came very near to Israel, directing them in their daily walk, encouraging them by his promises, often pointing out and pardoning their iniquities, and loving them still, so that they learned to know him as "the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." But many times they brought upon themselves the just wrath of God, and terrible punishment, and they realized that he "will by no means clear the guilty."

The children of Israel had been in cruel and degrading bondage many years, exposed to corrupting and idolatrous influences. To a great extent, no doubt, they had forgotten God, and it seems from Joshua 24:14 that they had not escaped from Egypt untainted by its idolatry. They needed to learn of God. They needed to see his "wonders in the field of Zoan," and to receive the discipline of the wilderness, line upon line, precept upon precept, to fit them for their high destiny as a "kingdom of priests and a holy nation."

But, like all the blessings which the chosen people enjoyed, these manifestations of God were not exclusively for their benefit. The church in the wilderness was the beginning of God's organized church in the world; the Israelites were the conservators of his truth and law, the inheritors of the promise to Abraham, and in bringing them in to possess the land which he swore unto their fathers to give them, where they could carry out his purpose, and be the channel of blessing to the world, no room was left to doubt that it was God that was leading them. Joshua says that these mighty works were wrought "that all the people of the earth might know the hand of the Lord, that it is mighty." Chap. 4:24. And Paul tells us that "they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. Who has ever read the story of the great works wrought in behalf of this people, and remembered that His "arm is not shortened that it cannot save," without a thrill of joy and gratitude that the God of Israel is his God?

Through the children of Israel, God gave us his Word, in which the plan of salvation is unfolded in all its length and breadth. This book is the work of many writers, occupying different social positions, and living at widely remote times through a period of about sixteen hundred years. No one writer has told the whole story; it was given in parts, or fragments; yet there is complete harmony, and like a piece of the finest mosaic, each part fits into its appropriate place, and helps to bring out the perfect pattern. And the evidence of inspiration is tenfold stronger than if one hand had penned the whole Book of God.

There is one point to which all the rays of divine light converge, and that point is Calvary. Christ was the centre and life of the Jewish worship, as of the Old Testament Scriptures. He is clearly pointed out in prophecies. Gen. 49:10 foretells his coming; Micah 5:2, the place of his birth; Ps. 89:4, 29, 36, 37, that he should be of the family of David; Dan. 9:25, when he should enter upon his ministry; Isa. 53:3, 7, 8 describes his life of sorrow; Isa. 61:1, 2, his ministry; Dan. 9:26 gives the time of his

death; Ps. 16:10; 30:3 tells of his resurrection. These and many other facts relative to his life and death were pointed out hundreds of years before his birth. Even his enemies testified of Christ that "never man spake like this man;" and Nicodemus, a "master of Israel," acknowledged, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." But it was not left for his teachings and miracles alone to establish his Messiahship; the evidence from prophecy was unmistakable.

Again: as the sacrifices were offered morning and evening, the nation, through their priests, who ministered for them, while renewing their covenant with God, also expressed their faith in the coming Redeemer. The yearly round of services, closing with the great day of atonement, was an object lesson, illustrating the sacrifice of Christ and his ministry in the heavenly sanctuary.

Moses could exclaim, "Happy art thou, O Israel," and, "What nation is like this great people?" They carried in their bosom the knowledge, the worship, and the law of God, and the beginning of his Word,—man's only hope beyond the grave, the germ of the boasted Christian civilization of the nineteenth century.

MARRIAGE WITH UNBELIEVERS.

S. N. H.

THE propriety of forming a life union with those who are not in sympathy with our religious convictions may well be questioned. We would not question but that in some instances God has overruled such unions to his glory by the conversion of the unbeliever; for God is of infinite mercy, and he is represented as winking at times of ignorance. But when the light comes, then comes responsibility. From the Word of God we gather rays of light, both by example and precept, upon all subjects that have a practical bearing upon the character. The religion of the Bible pertains to the life that now is, as well as that which is to come. 1 Tim. 4:8.

There are scarcely any truths, however important, but tradition and custom have so blinded the mind by wrong customs and teachings that the judgment and the moral sense have to a greater or less extent become perverted, and insensible to their importance. It is by gathering the rays of light that shine from the history of the past under the varied circumstances in which individuals have been placed, that we are enabled to understand how God looks upon those actions which make the character good or bad.

Much of the Old Testament is a record of the deeds, good and bad, of God's people, and their experiences become warnings to us in the present dispensation. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. The subject of marriage with unbelievers is by no means an exception.

The deliverance of Israel from the captivity of ancient Babylon was in many respects typical of the deliverance of God's children from spiritual Babylon. After their return to Jerusalem to build the temple, God began to reveal to them wherein they had departed from him; for in many things they had partaken of the spirit and customs of the Babylonians. They entered into "a curse and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord and his judgments and his statutes." The first thing that they pledged themselves not to do was, "That we would not

give our daughters unto the people of the land, nor take their daughters for our sons." Neh. 10:28-30.

This was following in the steps of Abraham and such men as walked with God. In these early times it was considered a matter of much importance to select a partner for life. Children then consulted their godly parents, who made suggestions, and even chose for them. Abraham felt he could not die until he had made his servant swear by the Lord, the God of heaven and the God of the earth, that he would not take for his son Isaac of the daughters of the Canaanites, but he would go unto his country and to his kindred, and take a wife for his son. Isaac was at this time forty years of age. The same interest was taken by Isaac for his son Jacob. Gen. 28:1, 2. In every such instance recorded it is shown that such marriages were specially blessed of God; while, on the other hand, those, who, on their own responsibility, like Esau, and even prominent kings of Judah, out of policy or from any cause, took them wives outside of the people of God, in every instance mentioned had occasion to regret the act; for it brought both upon themselves and the cause of God much sorrow and great affliction. A sad commentary indeed upon marriage with unbelievers.

The Jews while in Babylon had intermarried with strangers, and a separation from such wives became necessary. The following is a portion of Nehemiah's plea with them on this point: "And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" Neh. 13:25-28; Ezra 10:2-5, 9-44. There is but one thing we can learn from every such instance mentioned in the former dispensation, and that is, God's disapproval of any such move. It is "transgressing against our God," and brings only a train of evils in its results. To say that because in some particular instances the unbeliever has been converted is a proof that it is right, is an argument that would prove every form of error right; for in ignorance every error has sometimes so resulted.

The Saviour, when alluding to the sins of the last days, said, "As the days of Noah were, so shall also the coming of the Son of man be." He then refers to four prominent sins which existed at that time, "Eating and drinking, marrying and giving in marriage," and because of these sins the flood came and "took them all away."

It could be no more of a sin to marry and give in marriage than to eat and drink, had it all been done lawfully. Moses speaks of this unlawful marriage, "The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:2, 3.

It appears the unlawfulness of marriage with the antediluvians was in the sons of God taking the daughters of men. This was one of those sins which prepared the people for the flood. It largely contributed to filling the cup of their iniquity till God could bear with them no longer, but destroyed them all. Its influence was to destroy the fine moral sense of right and wrong. They were blinded as to the high standard of

morality God had erected. "So shall the coming of the Son of man be."

The teachings of the New Testament are equally conclusive on this point. The apostle teaches, "Marriage is honorable in all." Heb. 13:4; but to the church he expressly states, "only in the Lord." 1 Cor. 7:39. In his second epistle to the Corinthians, he gives a commandment directly on the point: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" 2 Cor. 6:14-16. The above is very strong language, and it requires no comment. It conveys the idea that there is no more consistency in forming a marriage with an unbeliever than there is fellowship between righteousness and unrighteousness, than there is communion with light and darkness, or concord between Christ and Belial.

The union of husband and wife is the most sacred and perfect of all earthly ties; it is more so than that of parents and children; for a man is to leave father and mother and cleave unto his wife. It is taken to represent the union of Christ and his people. "I have espoused you unto one husband," says the apostle. "For the husband is the head of the wife, even as Christ is the head of the church. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Eph. 5:23-33. Such are some of the Scriptural expressions concerning the union that should exist between husband and wife. In viewing marriage from this standpoint, we can see the force of the quotations from 2 Cor. 6. Every such alliance made imperils the soul. It is taking unscriptural responsibilities and venturing upon unsafe ground,—yea, more, upon forbidden ground. We cannot see how, in the light of Scripture, such a step can be taken, and expect God's blessing.

Bible Student.

EDITOR BIBLE ECHO:—

Will you kindly answer or explain the following:—

Mr. ——— says the first day, Sunday, is from six o'clock on Sunday night until six o'clock on Monday night; the second day is from six o'clock on Monday until six o'clock on Tuesday, and so on through the week.

THE above is the substance of a brief note received from one of our subscribers. We would gladly undertake to answer this statement or any other that will help the minds of honest enquirers when it is in our power to do so; but we do not think it incumbent upon anybody to reconcile the statements of any man that are made contrary to the teachings of the Bible. What Mr. ——— may have said amounts to nothing if the Bible says something else on the same point. We cannot see any ground for making such a statement; hence cannot undertake to answer any argument which might be adduced in its favor. The statement is evidently at variance with those of the plain Scriptures. The terms Sunday, Monday, Saturday, etc. are not to be found in the Bible, nor do they originate with Bible authority; they are heathen names, and the only names which the Bible recognizes for the days of the week are their respective numbers. Sunday, as it is used by the nations of the world, is applied to the time from

midnight Saturday night to midnight the following night, and Monday is applied to the succeeding twenty-four hours, and so on through the weekly vocabulary, and the Bible says nothing about the matter at all. It would be impossible to ascertain by the Bible what day of the week Sunday is; but if we wish to know when the week commences, and where the first, second, third, fourth, fifth, sixth, and seventh days are placed by Scripture authority, the question is not a difficult one to decide. According to the record of Gen. 1:5, the evening and the morning were the first day, and the succeeding day is located in a similar manner: "The evening and the morning were the second day," etc. Now, it is not difficult to discover where the evening begins; for instance, if we turn to Josh. 10:26, 27, we will find that the beginning of the evening was marked by the going down of the sun.

In reference to their ceremonial sabbaths, the Lord commanded Israel: "From even until even shall ye celebrate your sabbaths" (Lev. 23:32); and we have the best of reasons for concluding that the weekly Sabbath of the Lord was observed within the same bounds. In the time of the Saviour, we read that while Jesus was teaching upon the Sabbath day in the synagogue, he healed certain infirmities, and going forth to the house of Simon and Andrew, he recovered Simon's wife's mother; and "at even when the sun had set," they brought unto him many sick people, the Sabbath having now ended, so that their scruples on this point would not interfere with their coming to the great Healer.

But the fact that the Sabbath began at sunset and closed at sunset is so apparent that we need not follow the argument further. By what manner of logic any one should attempt to substitute six o'clock, an artificial time, for God's natural time, we do not comprehend; or by what manner of reasoning he locates Sunday very near the place where the second day of the week occurs, we do not understand. We have given the plain teaching of the Scriptures, and have no doubt that this will be sufficient in the mind of our inquirer.

A great many people attempt to evade the force of the Sabbath commandment by claiming that man's first day was God's second day, or that which amounts to the same thing, namely, that God's first Sabbath day was man's first day, thus God's first second day would be man's second day. It may be upon some such grounds as this that claim is made; but it is quickly dissipated by the fact that God did not bless man's first day, but his own seventh day, a fact which renders all argument upon that point gratuitous.

BIBLE-READING.

THE OFFICE OF THE COMMANDMENTS.

S. N. H.

THE law of God becomes the rule of the Judgment. Its office is to discover sin; but of itself it offers no remedy. Any sin in the heart is detected by the law. Because men sinned and broke the law, death came into the world. Death is a child of sin, and sin is a child of Satan. When death and sin are destroyed, then Satan, who is the author of death, will also be destroyed, and the Judgment determines who it is that by Christ has formed such a character as is in harmony with God's revealed will. Love is the foundation principle, and by obedience to the commandments we show that love.

1. With what question did a lawyer tempt Christ?

"Which is the great commandment in the law?" Matt. 22:36.

2. What did Jesus say to him?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Verses 37-39.

3. What hangs on these two grand principles?

"On these two commandments hang all the law and the prophets." Verse 40.

4. How did Christ abide in the love of God?

"I have kept my Father's commandments, and abide in his love." John 15:10.

5. Why was not the keeping of the law a burden to Christ?

"I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

6. If we fulfill the royal law, what shall we do?

"If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:8.

7. If we have respect of persons, what convinces us of sin?

"If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Verse 9.

8. Is there any transgression where there is no law?

"Where no law is, there is no transgression." Rom. 4:15.

9. Is sin imputed when there is no law?

"Sin is not imputed when there is no law." Rom. 5:13.

10. How many have sinned?

"All have sinned, and come short of the glory of God." Rom. 3:23.

11. Can any one be justified by the deeds of the law?

"By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 20.

12. What is the effect of sin upon the human family?

"Sin hath reigned unto death." Rom. 5:21.

13. How many die, and what is the cause of death?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Verse 12.

14. How are we reconciled to God, and how can we be saved from this death?

"When we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." Rom. 5:10.

15. In whom, then, is eternal life alone?

"God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

16. For what purpose did Jesus say he came into the world?

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

17. Who dwell in God?

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 4:15.

18. How do we know that we dwell in him and he in us?

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Verse 13.

19. What will secure to us confidence that we may receive of him whatsoever we ask?

"If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:21, 22.

20. What is his commandment?

"That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." Verse 23.

21. Who is it that dwells in Christ and has the Holy Spirit?

"He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Verse 24.

SABBATH-SCHOOL LESSONS.

Lesson 5.—January 31, 1891.

GOD REVEALED TO SAMUEL.

1. To what was Samuel devoted before his birth? 1 Sam. 1:11.

2. How soon did his mother bring him to serve in the temple? Verses 24, 25.

3. For how long a time did his mother say he was lent to the Lord? Verse 28.

4. What did the child Samuel do in the temple? 1 Sam. 2:11, 18.

5. What was the condition of the people in those days, regarding instructions from the Lord? 1 Sam. 3:1.

6. To whom did the Lord speak? Verses 2-4.

7. Who did Samuel think was calling him? Verse 5.

8. Why did he think so? Verse 7.

9. How many times did he mistake the voice of God for that of Eli? Verses 6, 8.

10. What direction did Eli finally give him? Verse 9.

11. When the Lord called the fourth time, what did Samuel say? Verse 10.

12. What important revelation did the Lord make to him? Verses 11-14.

13. What trying duty did Samuel faithfully perform the next morning? Verses 15-18.

14. How did Samuel prosper after this? Verse 19.

15. What was made known to all the people? Verse 20.

16. What blessing now came to the people through Samuel? Verse 21.

17. Why was the word of the Lord revealed to the child Samuel rather than to some of the aged priests? Isa. 57:15; 66:2.

18. Are great men and men in high positions necessarily safe guides? Hosea 10:13; Job 32:9; 1 Cor. 1:26.

19. Through what instrumentalities does God work to accomplish his purposes? 1 Cor. 1:27.

20. To whom does he reveal his great truths? Matt. 11:25.

21. Out of whose mouth has he perfected praise? Matt. 21:16.

22. Why does God work through such humble instruments? 1 Cor. 1:27-29.

23. Then if we would be used to his glory, how must we become? Matt. 18:3; Mark 10:15.

Lesson 6.—February 7, 1891.

ELI AND HIS SONS.

1. What kind of men were Eli's sons? 1 Sam. 2:12. See note 1.

2. Give an instance of their lawlessness? Verses 13-17.

3. In what did the great wickedness of this course consist? Verse 17.

4. Did Eli know of their wickedness? Verse 22.

5. How did he remonstrate with them? Verses 23-25.

6. What effect did this have? Verse 25.

7. What did the Lord, through a prophet, say that Eli was guilty of doing in allowing his sons to pursue their wicked course? Verse 29.

8. What did the Lord say that he would do, because of this disregard for him? Verses 30-34.

9. When the Lord, through Samuel, foretold judgments upon Eli, what reason did he give why they should come? 1 Sam. 3:13.

10. How grievous was the sin? Verse 14.

11. From verse 13, what may we learn as to what Eli ought to have done? *Ans.* He ought to have restrained his sons.

12. What exhortation is given by the apostle Paul? Eph. 6:4.

13. What assurance is given those who do restrain their children from evil? Prov. 22:6.

14. How should this training be conducted? Deut. 6:6, 7. See note 2.

15. Is it proper to exercise authority if children are not inclined to learn the right way? Gen. 18:19.

16. What did the Lord say would be the result of thus commanding the children?—*Ib.*

17. Yet what admonition must always be borne in mind? Col. 3:21.

18. What admonition to masters is also applicable to parents? Eph. 6:9, first part.

19. What will be the result to the parent of a child that is not restrained? Prov. 29:15.

20. What warning should parents take from the case of Eli and his sons? See 1 Sam. 2:29-31; 3:13, 14. *Ans.* They may learn that they are held responsible for the sins which their children commit through lack of proper restraint.

NOTES.

1. "Now the sons of Eli were sons of Belial." The word "belial" (accent on the first syllable) is capitalized in the translation of the Old Testament, as though it were a proper name, and is doubtless commonly thought to be an appellative of Satan. But it is really only a common noun, a compound of two Hebrew words, and means worthlessness. The sons of Eli would be spoken of in these days as good-for-nothing fellows.

2. "Thou shalt teach them diligently unto thy children." Literally, thou shalt whet or sharpen them into thy children. The idea is that the truths should be presented to the children in so pointed a manner that they will find an entrance, and that the minds of the children must be sharpened by continual contact with the truth of God.

From the Field.

THE PITCAIRN.

HARRIET PEARCE.

GOD bless our *Pitcairn* with her trusty crew ;
God bless her captain and officers, too ;
Grant that the message she bears o'er the main
To the isles of the sea may not be in vain.

Those now in darkness, the light soon shall see ;
If they will obey, the Truth will make them free ;
For the message of warning in mercy is given,
To save from God's wrath and prepare us for heaven.

If e'er to Australia the *Pitcairn* should come,
A right hearty welcome she'll have to our home ;
We shall read of her voyage with interest keen,
And rejoice whene'er her successes are seen.

Then God bless our ship, with workers and crew ;
May they e'er to their trusts prove faithful and true ;
Till He cometh again whose right 'tis to reign,
May our *Pitcairn* plough safely the wide, stormy main.

JAPANESE ANECDOTES.

THE following was told me by Mr. Meham :—

"There were two brothers ; one was an admiral, and the other a minister of forests named Kawamura. Mr. Kawamura had a son by the name of Sami, who as early as 1874 was sent to Ann Arbor, Michigan. While there, he lived in a Christian home. He did not outwardly make any profession of Christianity himself ; but he became very much impressed with the superiority of Christian homes over heathen ones. After his return to Japan, he went to Dr. Cockrell, a Canadian Methodist, and under his teaching became a good Christian, and for a time a very active worker, but he soon sickened and died of consumption. His death was so triumphant that his old father was amazed ; and after that, he, though not a Christian, would go up and down the country and talk about his son's triumphant death, and how Christianity had done this for him. He called Christianity the finest religion in the world, as it made people so happy.

"A man by the name of Metsubo came to me long afterwards and asked me to baptize him. Said he, 'Kawamura preached about Jesus and his power to make people good, and happy in death ; he has persuaded me that your religion is the best, and so I want you to baptize me.' When I left the country in 1883, he was greatly affected. Kawamura thought that his boy had been made so good by Christianity that he sent his wife, who was a chronic grumbler, to Dr. Cockrell, to have her crooked temper made straight ; and in time she also became converted."

The authority for the following is Mrs. Rothsay Miller. The incident occurred in a large village named Yamahaka (middle of the mountain). In a heathen family there was born a poor little cripple. They let him live, and called him Daitsuke (great helper). The poor little fellow sat day after day on his mat in the corner of the room ; for he could not use either hands or feet properly. He developed into a religious boy, and when he would hear the Buddhist bells ring, he would want to be a Buddhist ; and when they had ceased, and he would see the Shinto pilgrims going by, he would want to be a Shinto. But his brothers would laugh at him and tell him that he could not use his hands to ring Buddhist bells, or his feet to take the long pilgrimages of the Shintos.

One time a missionary came to the village, and they told him of it and of the new religion which he brought. "Well, what must I do in this new religion ?" asked the little fellow, his face beaming with hope. "The missionary says that you have only to believe," replied his brothers. "Oh ! I can do

that," was the prompt answer ; "this must be the religion for a little cripple like me." So every day they would come and tell him what the preacher said, and he believed it as fast as the glad tidings were carried to him ; for he possessed an open nature. He had faith in Christ, and he became converted. After this a missionary, or one of the helpers, came to the house, and taught him more perfectly. Afterwards he got his little neighbors who would play around the house to teach him the letters, and in this manner he learned to read the New Testament.

But he felt that he must do something for the Lord whom he had learned to love in this new religion, so he commenced to pray that the whole family also might be converted to God. One by one they were and the sweet influence of the Spirit of God was felt in the household. There was one of the brothers, however, who lived far away, and he of course did not hear the gospel as did the others. Daitsuke prayed that God would in some way make him a Christian too. The Master heard his prayer, and the brother after awhile came home sick, and was confined to the house for a long time. This was just what Daitsuke wanted, and he plied him with arguments on Christianity, and he too became converted and returned to his village and there opened his house for the gospel.

Daitsuke was not yet satisfied. He wanted to see the whole village converted. So he told his father that he thought it would be an excellent financial enterprise for him to open a bath house, as there was none in the place, and it was something greatly needed. His father concurred in the idea, and opened one in which all the villagers could get baths at low rates. When Daitsuke once got a crowd into the bath-house, he would sit in the corner on his mat and tell them also of the gospel, until there were a goodly number who opened their hearts to the Saviour ; and when the missionaries commenced work there on a firm basis, there were a number to receive them solely as the result of this poor little cripple's efforts.

S. N. H.

A LETTER FROM MAURITIUS.

FROM the Seychelles Islands to Mauritius, we had a most pleasant voyage of about a thousand miles. We spent one day on the French island of Reunion, 115 miles from Mauritius. We visited St. Denis, the capital, which is about fifteen miles across the mountains from the landing. Over six miles of this distance is tunnel, and it took forty-five minutes to pass through it. When we emerged from the tunnel, we found ourselves in the capital of the island, a miserable town of about 25,000 inhabitants, consisting of Africans, Indians, Chinamen, Creoles, French, and from their appearance a general mixture of all these and many others. But very few speak English. The streets are narrow with walks (if any) but three or four feet wide. The houses are built of stone, wood, and bamboo, or adobe thatched with palm leaves. The shops are most horribly dirty holes. To give you an idea, I will describe a tailor shop. It was about ten feet square, no floor. There was a primitive table in the centre of the room, with a small hand sewing machine, turned by a sleepy-looking man sitting on a stool ; another man was using a needle, while three fowls and two dogs were apparently enjoying themselves in the dirt on the floor, as a place of frequent resort.

Notwithstanding all this, the place is not without its redeeming features for the sight-seeing tourist. The location is splendid, the surroundings most picturesque. On one side is the dark blue ocean, with long, even waves which break in white foam on the stony beach ; on the other, high mountain peaks

rise from three to five thousand feet, with deep gorges intervening covered with tropical verdure. We made a hasty visit to the gardens, which are not extensive, but very beautiful. The long rows of royal palms are much more beautiful than any in Honolulu. There seemed an endless variety of plants, ferns, and flowers, many of which we had never seen before.

We left Reunion the evening of Nov. 21, and arrived here the morning of the 22nd. We have spent just one week on this island. We are now on the English boat *Methven Castle* ; will sail in a few hours for Cape Town, stopping at Tamatave, Madagascar, and at Natal and other African ports. We were somewhat disappointed in Mauritius. Knowing it to be an English possession, we expected it to be inhabited by English people. Far from it, we found everything about the same as on Reunion, with the exception that there is more of it here. I do not wonder that the people are mowed every year with the Mauritius fever. The greatest wonder to me is that they don't all die in one year with the cholera or some other filth disease. In order to get above the slums of Port Louis, the principal city, we went to a small town, Curepipe, to board. This place is about fifteen miles away and 2000 feet above the sea.

Since we have been here, we have visited the Highland Sugar Estate, consisting of 2500 acres. We went through the sugar mills, and saw the various processes from the time the sweet went in, in the form of cane, until it came out granulated or crystallized sugar. We have also visited the Marietta Waterfall and Cascades, which compare favorably with the Minnehaha Falls of the Mississippi, with the exception that there is not such a volume of water. The deep gorge below, which extends to the sea, is most interesting. Its banks are covered with rich foliage,—trees, ferns, vines, and flowers in great variety. We went to the famous volcanic mountain, whose crater is more than ten times as large as that of Mount Eden, of Auckland. In fact, it would take about all of Mount Eden, crater and all, to fill this crater. As we went down through the dense foliage along a winding path to the bottom of this immense hole in the ground, we saw many things to interest us, and some to refresh in the way of wild fruits and living water. We picked raspberries here the size of large strawberries.

We had the pleasure of attending one of the largest and grandest weddings that ever occurred on the island. All the nobility were invited, and over one hundred carriages were brought into requisition. The ceremony was performed at the Catholic church. About four thousand people were said to be present. A triumphal arch covered with palms and flowers spanned the street near the church ; a pavilion two hundred and fifty feet long, covered in like manner, with a table extending throughout, seated nearly three hundred of the invited guests, to every luxury the island could afford.

We spent most of the day yesterday at the Pamplermousses Botanical Gardens, which cover an area of one hundred and twenty acres. These gardens are well worth visiting. With their lakes, fountains, and luxuriant growth of tropical and semi-tropical foliage, they are most interesting. I never saw such a variety and such a luxuriant growth of the varied species of the palms as here. We quenched our thirst from one of these, called the traveller's friend.

The population of this island is about 350,000, 250,000 of whom are Indians ; most of the others are French and Creoles. Twenty-two nationalities, I am told, are represented to make up the population of Mauritius. The island is twenty miles wide by thirty long, and only one-fifth of its area is under cultivation.

E. M. MORRISON.

Curepipe, Port Louis, Mauritius, Nov. 26, 1890.

THE RIVULET MISSIONARY SOCIETY AT NAPIER, NEW ZEALAND.

THIS society was first organized by Brn. Daniells and Merrick about eighteen months ago. We meet every Sunday morning at eleven o'clock. After the opening exercises, a short Bible-reading or prayer-meeting is held, after which the members address papers or write letters. The papers are wrapped ready for the children to address. The officers of the society are a president, vice-president, secretary, and treasurer. The president or vice-president conducts the meetings. The ages of the members range from nine to sixteen years. The membership at first was twenty-six or thirty; but it has since decreased, and we now have sixteen names in our record book. These sixteen are good earnest workers, and God does not forsake the little company that gather together week after week to work for him; we realize the presence of his Holy Spirit in a large measure. We have six subscribers, and others have promised to subscribe later. The letters we receive are very encouraging. The following are a few extracts:—

"I received the papers and letters you sent, and like them very much. If you like, I will try to get some girls to subscribe to the *Instructor*. One girl I have persuaded to try. She is going to write you a letter, and put it in with mine." The other girl says: "I have not seen the *Instructor* yet; but I think I shall like it from what Olive has been telling me about it. I close, wishing you every success in your efforts to be a missionary for Jesus." Some time after I received another letter from this girl, saying: "I like the *Instructor* very much, and will continue to take it if you will send it to me. You will find enclosed three shillings in stamps, which is payment for one year." The little girl to whom we sent the paper could not take it herself, so she persuaded her companion to take it.

The next letter is from a lady who writes for her son, apologizing for not writing sooner on account of sickness in the family. She says: "If you wish to send the paper until the end of the year, do so, and let me know how and when to send the money." I received this letter June 10, and another about two weeks after, saying, "The papers came this morning. I now enclose the stamps."

Nearly all our letters are as encouraging as these.
 BELLE BERRY,
Secretary.

THE SHIP WORK IN MELBOURNE.

SINCE the Conference, the Lord has indeed blessed my labors for the seafaring men at this port. The difficulties that I had to contend with at the first have been surmounted. Captains and officers that visited this port last year express gratitude that ever they received our papers, and testify to the benefit they have derived from them. Several are anxious to know more of the precious Truth, and eighteen have subscribed for "Thoughts on Daniel and the Revelation," one for "Great Controversy," and two for "Man the Masterpiece." I frequently meet officers and men who have not visited this harbor, but who have heard of our work from friends at home or through ships that have been here.

One captain has kindly consented to circulate our reading-matter, and will also endeavor to secure subscribers for some of our books and periodicals. He is much interested, but is not a member of any church, and thinks Christianity means something more than mere profession.

I am inexpressibly grateful to our Heavenly Father for the success that has attended my efforts, and I pray that the Lord will give me wisdom to do this work acceptably.
 C. J. ROBERTSON.

News Summary.

A £90,000 fire occurred in Melbourne on New Year's day.

The locusts continue their ravages in various parts of the colony.

A French loan of £34,000,000 has just been successfully floated.

Victoria is about to float a £3,000,000 loan on the London market.

The death of Dr. Schliemann, the eminent archaeologist, is announced.

Mr. John Dillon now seems to be the coming man for the leadership of the Irish party.

Mr. Gladstone has pledged himself to support the principle of "one man, one vote."

In consequence of persecution in Russia, 30,000 Jews are preparing to emigrate to Brazil.

Slight earthquake shocks were felt in the Hawkwood district, Queensland, on the 5th inst.

Sugar planters in Queensland estimate the season's output at from 60,000 to 65,000 tons.

Germany has annexed the Marshall Islands, a small group of tropical islands in the Pacific.

The result of the elections recently held in France has been favorable to the Republican party.

A shark nearly twelve feet long, and weighing half a ton, was recently caught in Port Phillip Bay.

The winter in England and on the continent is the coldest that has been known for thirty years.

A fire in Gympie, Queensland, on the 2nd inst., destroyed property to the value of about £20,000.

Emin Pasha has been appointed governor of the western portion of the German territory in Africa.

The feeling of dissatisfaction in Newfoundland relative the fisheries dispute with France, is growing in intensity.

The British Consul at Zanzibar states that from 80,000 to 100,000 weapons are imported into Africa each year.

The suffering among the unemployed of the East End of London is appalling. Thousands are on the verge of starvation.

In his annual message to the American Congress, President Harrison defends the McKinley tariff and the protective policy.

The sum of £20,000 has been pledged on the Irish relief fund instituted by the Lord Lieutenant of Ireland and the Chief Secretary.

The Czar is said to be the largest of all landed proprietors, owning an estate which is nearly equal in area to the whole of France.

Small-pox of a malignant type is epidemic in Guatemala, a republic of Central America; over 20,000 deaths have been reported.

United States consular agents are implicated in customs frauds by which the Canadian Government has been cheated out of £200,000.

Emperor William of Germany is about to propose an international conference to discuss the question of a general European disarmament.

The British Admiralty authorities have resolved to abandon the use of monster guns, experiments with them having proved unsatisfactory.

A national congress, attended largely by native princes and notables, has just been held to consider the subject of self-government for India.

Just before the close of the year 1890, London was visited by a £500,000 fire, the biggest blaze the city has experienced for several years.

There are 109 medical missionaries in China, of whom 38 are women. In all but four of the provinces, medical missions have been established.

A rising against Spanish authority in the town of Penape, Caroline Islands, has been punished by bombardment. Thirty-two natives were killed.

A new industry promises to make its appearance in Victoria,—the cultivation of the wattle the national flower of Australia, for the manufacture of perfume.

The announcement that Emperor William of Germany proposes to visit Paris and Cannes, travelling incognito, is causing considerable excitement in French official circles.

A bill looking to the construction of an international railway bridge across the English Channel, is likely to be introduced into the British Parliament at its present session.

There are indications that the Indian rising in America will extend into Canada. In the United States, a battle between the soldiers and the Indians is imminent.

At a bazaar in Leeds, England, recently, the clothing of fourteen girls who were dressed in cotton wool became ignited. All were seriously burned, and nine have since died.

The sugar planters of Hawaii are in favor of annexation to the United States, as they would, on account of the McKinley tariff, realize £1,000,000 a year more on their sugar crop.

Portugal is losing possession of the Manica country in Africa, which was allotted to her by the unratified treaty with England, by English and Dutch settlers taking possession.

Sunday, the 2nd inst., was the first excessively hot day of the season in this colony. Disastrous bush fires occurred in Nagambie, Victoria, and in the southern part of New South Wales.

The missionary steamer *John Williams* has arrived in Sydney from a cruise among the South Sea islands. She brings news of an alarming outbreak of leprosy in Penrhyn Island, many cases proving fatal.

Experts believe that Dr. Koch's remedy will prove effectual in cases of leprosy, at least in the early stages of the disease. Several leprosy patients are under treatment, and so far are progressing favorably.

The Imperial authorities have called upon Sir H. B. Loch, Governor in Cape Colony and British High Commissioner in South Africa, to visit England *re* the dispute with Portugal relative to the Manica territory.

The Duc d'Orleans, eldest son of the Comte de Paris, and heir of the French house of Bourbon, who was recently imprisoned for claiming admission into the French army, has also been refused admittance into the Russian army.

Professor Virchow says that *post mortem* examinations prove that Dr. Koch's lymph for the cure of consumption has generated a new disease. On the contrary, results obtained in Italy and other countries are said to be most gratifying.

According to Bishop Blyth, of Palestine, the Jewish population of Jerusalem has increased from 23,000 in 1883 to 77,000 in 1890. A Hebrew convert to Christianity is laboring with great success among the 30,000 of them residing in Jerusalem.

Judge Cedererantz, the new Swedish chief justice of Samoa, was a passenger on the last mail steamer from San Francisco. He will be the real ruler of Samoa, having the right to decide who shall be king, as well as the final decision in all civil and criminal cases.

The British authorities are about to bring a case before the United States Supreme Court, to test the legality of the seizure of a Canadian sealing vessel in Behring's Sea. There is a strong feeling in Canada that the seal-fishing dispute is too trivial to fight over.

"Commissioner" Frank Smith, who until recently was in charge of the social-reform wing of the Salvation Army, has resigned his position. He has greatly discouraged contributions in aid of General Booth's scheme, by saying that the funds are misapplied, and mixed with those raised for religious purposes.

The wound of the Irish party is still open, and there is little prospect of its healing. Mr. Parnell now declares himself willing to retire from the leadership, provided the English Liberals will fight for Home Rule for Ireland. But it cannot be denied that his immoral course, and the resulting contests, have weakened the party and the principle it advocates.

Several riots have taken place in connection with the railway strike in Scotland, the cause of the disturbances being the eviction of strikers from houses owned by the company. At Motherwell, twelve miles from Glasgow, the rioters numbered 20,000, and, after receiving a charge of blank cartridge from the Hussars, were dispersed by the police. Many accidents occur in consequence of the inexperienced persons that have been employed on the railways. The strike is causing no little public inconvenience and loss, but is being stubbornly contested by both sides, and there is danger of its spreading.

Health and Temperance.

THE GUARDIAN ANGEL.

A BEAUTIFUL boy, erect and bold,
In his father's halls, revered and old,
Merrily passed his young life away
In varied studies and healthful play ;
Yet now and again his angel guard
Sighed as he followed his hopeful ward ;
And fain would he, with his shining wand,
Have dashed *one* cup from his heedless hand.

Years after, at college, the bright lad still
Chose much of good, refused much ill ;
In hall and senate they loved his name,
He seemed on the high road to power and fame.
But his angel wept as he watched, and saw
In that bright young life the widening flaw ;
And fain would he then have used his wand
To dash that cup from his foolish hand.

Now see the youth in his manhood's prime !
Has his stalwart figure been bowed by time ?
See his fireless eye and covert look,
His temper that never will crossing brook.
Fear and not love is his rule at home,
Where tears and tumults too often come.
The angel wept as he lowered his wand,
For that cup was clutched by a willful hand.

'Twas over, and sorrow had cast her pall
Over park and lawn and ancestral hall ;
Grim ruin had seized on her hapless prey,
And heart and intellect shattered lay ;
While the worse than widow moaned and sighed,
And the awe-struck children in silence cried ;
For the angel threw down his useless wand,
As the cup fell prone from a madman's hand.
—Frances C. K. Waller.

HYGIENE OF DIGESTION.

Eating between Meals.—This is a gross breach of the requirements of good digestion. The habit many have of eating fruit, confectionery, nuts, sweetmeats, etc., between meals, is a certain cause of dyspepsia. No stomach can endure such usage. Those who indulge in this manner usually complain of little appetite, and wonder why they have no relish for their food, strangely overlooking the real cause, and utterly disregarding one of the plainest laws of nature.

This evil practice is often begun in early childhood. Indeed, it is too often cultivated by mothers and the would-be friends of little ones, who seek to gratify them by presents of confectionery and other tid-bits of various sorts. Under such a regimen, it is not singular that so many thousands of children annually fall victims to stomach and intestinal diseases of various forms. In great numbers of cases, early indiscretions of this sort are the real causes of fully developed dyspepsia in later years.

Irregularity of Meals.—Another cause of this disease, which is closely related to the ones just mentioned, is irregularity respecting the time of meals. The human system seems to form habits, and to be in a great degree dependent upon the performance of its functions in accordance with the habits formed. In respect to digestion this is especially observable. If a meal is taken at a regular hour, the stomach becomes accustomed to receiving food at that hour, and is prepared for it. If meals are taken irregularly, the stomach is taken by surprise, so to speak, and is never in that state of readiness in which it should be for the prompt and perfect performance of its work. The habit which many professional and business men have of allowing their business to intrude upon their meal hours, quite frequently either wholly depriving them of a meal or obliging them to take it an hour or two later than the usual time, invariably undermines the best digestion, in time. Every individual ought to consider the hour for meals a sacred one, not to be intruded upon under any ordinary circumstances. Eating is a matter of too momentous importance to be inter-

rupted or delayed by ordinary matters of business or convenience. The habit of regularity in eating should be cultivated early in life. Children should be taught to be regular at their meals and take nothing between meals. This rule applies to infants as well as to older children. The practice of feeding the little one every time it cries is a most serious injury to its weak digestive organs. An infant's stomach, though it needs food at more frequent intervals, —two to four hours according to its age,—requires the same regularity which is essential to the maintenance of healthy digestion in older persons. The irregularity usually practiced is undoubtedly one of the greatest causes of the fearful mortality of infants from disorders of the digestive organs, as appears in our mortuary reports.

Eating when Tired.—This is one of the most certain causes of derangement of digestion, and one to which a very large number of cases of dyspepsia may be traced. An eminent writer on indigestion says very truthfully, "A tired stomach is a weak stomach." When the stomach feels "weak and faint," rest is what is demanded, and is the only thing that will do it good; yet many people insist on putting more food into it, thus compelling it to work when it ought to be allowed to remain inactive until rested. The arm wearies by constant exercise, and so does the stomach, which is largely composed of muscles as well as the arm. Both secretion and muscular activity must be much lessened in a tired stomach, and the habitual disregard of this rule must be disastrous to the best digestion.

Violent exercise at any time just before or just after eating is inimical to good digestion, for the reason already assigned when the exercise is taken just before the meal, and because the vital energies are diverted to other parts—thus robbing the stomach of its necessary share—when the exercise is taken immediately after eating. An English physiologist performed an experiment which well illustrates the truth of this position. Having fed a dog his usual allowance of meat one morning, he took him out upon a fox hunt, and kept him racing over the country until night, when, having killed the animal, he examined his stomach at once, and found the meat in the same condition in which it entered his stomach, no digestion having taken place. In another dog, fed with the same kind of food, but left quiet at home, digestion was found to be complete.

Many years ago, it was a custom in Edinburgh to suspend all business in the middle of the day for two hours, so as to allow ample time for meals. A similar custom once prevailed in Switzerland, we have been informed; but we presume that such a sensible custom is now considered too old-fashioned to be tolerated.

It should be remarked that severe mental labor immediately before or after, and especially during meals, is even more injurious than physical employment. The habit many business men have of anxiously scanning the newspapers during their meals and when going to and from their places of business, is a bad one. A full hour, at least, should be taken for the midday meal; and if an hour's rest can be secured before eating, improved digestion would well repay the time spent in re-inforcing the vital energies. For persons of weak digestion, the rest before eating is in most cases indispensable.

The famous *L'Homme serpent* (man snake), of Paris, who astonished the world by his agility and wonderful contortions, ate but two meals a day of vegetable food, and invariably abstained from food for twelve hours before performing, a plan which was undoubtedly mutually advantageous to his muscles and his stomach, as his exercises required great muscular effort.

Sleeping after Meals.—While rest from accustomed exercise after eating is important, it should be noted that sleep at this time is equally as bad as vigorous exercise of either mind or body.

Good digestion cannot take place during sleep. While it is true that digestion is an involuntary act, it should be recollected that it is dependent upon the activity of the nervous system for its proper performance. The same nerve which secures activity of the respiratory organs, the *pneumogastric*, controls the muscular activity of the stomach and intestines. During sleep, from the lessening of nervous activity, both the respiration and the circulation are greatly lessened in vigor. It is but reasonable to suppose that the activity of the digestive organs is decreased at the same time, being controlled by the same nerves. Actual experiment shows this to be true. Most people who lie down and sleep an hour or two soon after taking food, awake feeling anything but refreshed. The suspension of the process to a considerable degree during sleep causes imperfect digestion with its numerous unpleasant symptoms. In the case of old people it may sometimes be beneficial, or at least not harmful, to secure a few minutes' sleep after eating, before digestion is well begun, but it must not be long continued.

In order to secure the best conditions for digestion after eating, an individual should take gentle exercise of some kind, as walking, carriage or horseback riding. While violent exertion seriously interrupts the digestive process, a moderate degree of physical exercise facilitates the process by increasing the muscular activity of the digestive organs, and thus encouraging both secretion and absorption.—*J. H. Kellogg, M. D., in Home Handbook of Hygiene and Medicine.*

WALKING FOR EXERCISE.

By exercise, the blood, which is the great distributor of nutriment to the bodily tissues, is quickened in its flow. The lungs, which purify and revitalize the blood, are aroused to deeper and fuller inspirations, and the processes of secretion and excretion are stimulated to greater activity. Thus, while digestion, absorption, and assimilation are rendered more effective, the poisonous waste, the abnormal accumulation of which means disease and death, is hastened out of the system.

Not a muscle vigorously contracts which does not appropriate more of formative material, throw off increased waste, and at the same time accelerate, by its contraction, the circulation of the vital fluid. Meanwhile the brain and every nerve-centre and cell are more fully nourished and strengthened.

In taking exercise, it is better to be lifted away from the thought "This is for my health." Herein lies the value of connecting with it genial companionship, exhilarating sport, delightful scenery, varying views, or errands of mercy.

Walking should be brisk, with a somewhat free swing of the arms. A walk over a more or less hilly route tells more than one over level ground, since in climbing and descending hills different muscles are brought into play, and the breathing is deeper and fuller. Besides, it is less fatiguing and more enjoyable than tramping over a plain.—*Youth's Companion.*

PUTTING IT TO THE TEST.

A MODERATE drinker became very angry with a friend who argued that safety was only to be found in total abstinence. "What, sir," said he, "do you think I have lost control over myself?" "I do not know," was the reply, "but let us put it to the proof. For the next six months do not touch a drop." The proposal was accepted. He kept his promise, and at the close of a month he said to his friend, with tears in his eyes, "I believe you have saved me from a drunkard's grave. I never knew before that I was in any sense a slave to drink, but during the last month I have fought the fiercest battle of my life. Had the test been tried later on, it might have been too late."—*Selected.*

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Bible Echo and Signs of the Times.

Melbourne, Australia. January 15, 1891.

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

THE ordinary annual meeting of the Echo Publishing Company, Limited, will be held in Federal Hall, Best St., North Fitzroy, January 24, 1891, at 8 o'clock P. M. Business: the reception of balance sheet and Directors' report.

HENRY SCOTT,
Secretary.

WE are glad to say that we are receiving but very few "Discontinue my BIBLE ECHO" notices indeed. Most of our old friends stay with us another year; and it is to be hoped that these will be joined by many others who are yet unacquainted with us. It is cheering to receive, with many of the renewals of subscriptions, words of commendation and gratitude. We mean, by the help of the Lord, to so set forth the truth of his Word that many honest hearts may be attracted and comforted.

IN another place we give a letter received from E. M. Morrison, who with his family left us for South Africa about November 1. Many of our readers, being acquainted with the writer, will be glad to hear of his progress, and we believe that the letter will be of no small interest to all.

WE have received a copy of the *Australian Courier* from Sydney, which gives an interesting report of the tent-meetings being held by Brn. Steed and Wainman at Burwood near Sydney. We have no doubt the readers of the ECHO would be glad to hear from them direct as well as from our other laborers.

WE are under obligations to the Victorian Alliance for a copy of their Year Book for 1891. The book contains a large amount of useful and entertaining matter.

WE were highly gratified to receive on the 14th inst. a brief but interesting letter from Bro. E. H. Gates of the missionary ship *Pitcairn*. The vessel left San Francisco Oct. 20, and reached Pitcairn Island Nov. 25, where the company remained over three weeks. While there, they enjoyed excellent seasons of blessing, the hearts of the visitors and visited being greatly cheered. Eighty-two were baptized, which included every adult on the island together with some of the children. A church of the same number was organized. Reading matter and other needed articles were supplied.

From Pitcairn the vessel proceeded to Tahiti, where our letter was dated Dec. 24. This voyage was made in six days, a very prosperous one. Bro. Gates reports the company all well, and says, "We hope to reach your island some time in the near future, but I am not certain when."

WE feel it a pleasurable duty to acknowledge the obligations under which we are placed to our contributors, especially those in distant parts of the world who remember us with such good and readable articles. We are constrained to solicit a continuance of these kind efforts; but before doing so, would extend our hearty thanks for past favors. The fact of our dependence upon these favors is impressed upon us in no small degree. These give life and variety to the mental menu we fortnightly provide our readers.

And in this connection, we would encourage our local talent to come to our assistance with brief, lively articles. If any think they cannot write well enough, we promise such that we will not print anything that is not "well enough;" and some writers do not at all properly estimate the worth of their writings. It may seem a strange thing to say; but it is a fact that there are those who do not estimate their own writings as highly as they should, while others—well, we will drop the matter, for we cannot spin out a long story here. But there are many of our readers who have really good original thoughts, which, if expressed, would be appreciated by others, and, Don't hide your talent in a napkin.

THE thrones and kingdoms of the world and the glory of them were offered to Christ, if he would only bow down to Satan. Never will man be tried with temptations as powerful as those which assailed Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All these things," said he to Christ, "will I give thee, if thou wilt fall down and worship me." Christ repelled the wily foe, and came off victor.

Satan has better success in approaching man. All this money, this gain, this land, this power, these honors and riches, will I give thee—for what? His conditions generally are, that integrity shall be yielded, conscientiousness blunted, and selfishness indulged. Through devotion to worldly interests, Satan receives all the homage he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, over-reaching, and his whole catalogue of evil spirits. Man is charmed, and treacherously allured on to ruin. If we yield ourselves to worldliness of heart and life, Satan is satisfied. "Ye cannot serve God and mammon." You cannot love the world and love the truth of God. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Angels of God do not abide with him. But when the religion of Christ rules in the heart, conscience approves, and peace and happiness reign; perplexity and trouble may surround, yet there is light in the soul. Submission, love, and gratitude to God keep sunshine in the heart, though the day may be ever so cloudy.—Mrs. E. G. White.

It seems to be somewhat difficult for our dear friends over the seas to comprehend just how far we are away from them. It is customary with our people to observe a "Week of Prayer" at holiday time, and for their use appropriate readings and subjects are suggested together with a programme of exercises, and all are printed and sent abroad for the use of our people. We received ours by last mail on Jan. 13, two weeks after the time had passed. Next year, all being well, we hope to be remembered in better time.

A SMOKE of trouble over the fisheries question has been kept up between Great Britain and the United States for a long time. The scene of the trouble is the shores of Alaska and the Behring's Sea. In 1867 Alaska was ceded by Russia to the United States for 7,200,000 dollars. At that time the bargain was reckoned a foolish venture on the part of the States; but its wisdom was soon demonstrated, and the arctic region, with its vast forests, its streams and shores crowded with fish, and its islands with seals, became the source of a large revenue which has amply repaid the investment.

Other people have discovered the richness of these fishing grounds, and have proceeded to capture fish and seals on territory to which the United States claim exclusive right. The Americans base their claims on the ground that Behring's Sea is an enclosed sea, or in legal terms, a *mare clausum*, in which case the right obtained from Russia would include exclusive rights over that sea surrounded by that country. Having purchased these rights and paid for them, they naturally want to keep them. But English fishermen see no peculiar rights about it, and claim that Behring's Sea is not a land-locked sea, but is open to all nations, as the high seas. Hence the dispute. Several British vessels found in controverted waters have been captured as prizes, and some of them confiscated. At last accounts, it is proposed to carry the question for adjudication to the Supreme Court of the United States, a rather remarkable way of settling an international dispute, but one which will, we trust, lead to a peaceable settlement. For the past few weeks, talks of war have been rife, and diplomacy seemed to have utterly failed. Now the supreme judges of one of the interested nations will probably be called on to decide upon the merits of the case. It is a case in which the judges will have an opportunity to discipline their prejudices, and the result, should the plan be carried out, will be watched with great interest.

THE WORKINGMAN'S ENEMY.

WITH all the woes of the working classes, strikes, non employment, oppressions by capitalists or by unions, and every conceivable obstacle to the progress and prosperity of the men of toil, removed, the workingman's worst enemy still remains, so long as the liquor-seller stands ready to absorb his earnings and give him drink. Twelve hours a day for labor with sober and steady habits is infinitely better for a man than eight hours with the other four spent at the public house. Four shillings a day, if invested in honest food and clothing, is far better for any man than a half-sovereign spent at the bar for liquor and tobacco.

And, notwithstanding the trials that the Victorian laborers have had to pass through during the past year, the depression of business, scarcity of work, strike, and all combined, the national drink bill goes right on with an increasing volume. According to published figures, there is a decrease in the revenues of this colony of £348,249. But intoxicating drinks are not responsible for this falling off; on the contrary, the single article of distilled spirits shows revenue for 1890 increased over that of 1889 by 27,000 pounds sterling.

When there comes a turn in the tide of intemperance, the condition of the workingmen will surely improve; but until there is, we need only look for increased suffering and deeper degradation.

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