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SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

CREATION.

THE spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim;
Th' unwearied sun, from day to day
Does his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale;
And nightly, to the listening earth,
Repeats the story of her birth:
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence, all
Move round the dark terrestrial ball?
What though no real voice nor sound
Amid their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
"The hand that made us is divine."

—Addison.

General Articles.

CÆSAR'S HOUSEHOLD.

MRS. E. G. WHITE.

THE gospel has ever achieved its greatest success among the humbler classes. "Not many wise men after the flesh, not many mighty, not many noble, are called." It could not be expected that Paul, a poor and friendless prisoner, would be able to gain the attention of the wealthy and titled classes of Roman citizens. Their whole life—physical, mental, and moral—was on a different plane from his. To them vice presented all its glittering allurements, and held them willing captives. But among the toil-worn, want-stricken victims of their oppression, even among the poor slaves, many gladly listened to the words of Paul, and found in the faith of Christ a hope and peace which cheered them under the hardships of their lot.

Yet while the apostle's work began with the humble and lowly, its influence extended, until it reached the very palace of the emperor. Rome was at this time the metropolis of the world. The haughty Cæsars were giving laws to nearly every nation upon the earth. King and courtier were either wholly ignorant of the humble Nazarine, or they regarded him with hatred and derision. And

yet in less than two years, the gospel found its way from the prisoner's lowly home into the imperial halls. Paul is in bonds as an evil-doer; but "the word of God is not bound."

Among the saints who send greetings to the Philippian church, the apostle mentions chiefly them that are of Cæsar's household. Nowhere could there exist an atmosphere more uncongenial to Christianity than in the Roman court under such a monster of wickedness as then stood at its head. Nero seemed to have obliterated from his soul the last trace of the Divine, and even of the human, and to bear only the impress of the Satanic. His attendants and courtiers were in general of the same character as himself, fierce, debased, and corrupt. To all appearance it would be impossible for Christianity to gain a foot-hold in the court and palace of Nero.

Yet in this case, as in so many others, was proved the truth of Paul's assertion, that the weapons of his warfare were "mighty through God to the pulling down of strongholds." Trophies of the cross were won, even in Nero's household. From the vile attendants of a viler king were gained converts who became sons of God. These were not Christians secretly, but openly. They were not ashamed of their faith. They felt the warmest affection for those who were older in Christian faith and experience, and they were not afraid or ashamed to acknowledge them as brethren.

And by what means was an entrance achieved and a firm footing gained for Christianity where even its admission seemed impossible? In former years the apostle had publicly proclaimed the faith of Christ with winning power; and by signs and miracles he had given unmistakable evidence of its divine character. With noble firmness he rose up before the sages of Greece, and by his knowledge and eloquence put to silence the arguments of proud philosophy. With undaunted courage he had stood before kings and governors, and reasoned of righteousness, temperance, and judgment to come, until the haughty rulers trembled as though already beholding the terrors of the day of God. But no such opportunities were now granted the apostle, confined as he was to his own dwelling, and able to proclaim the truth only to those who sought him there. He had not, like Moses and Aaron, a divine command to go before the profligate king with the rod of God, and demand his attention, and in the name of the great I AM rebuke his cruelty and oppression.

In his epistle to the Philippians, Paul ascribes to his own imprisonment his success in bringing converts to the faith from Nero's household. He expresses himself as fearful lest the Philippians have thought that his afflictions have impeded the progress of the gospel. He assures them that the contrary effect has been produced: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places."

It was not by the sermons of Paul, but by his

bonds, that the attention of the court had been attracted to Christianity. It was as a captive that he had conquered rulers. It was with his chain that he had broken from so many souls the bonds that held them in the slavery of sin. Nor was this all. He declares: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

The patience and meekness with which he submitted to a long and unjust imprisonment drew attention, and forced the conviction upon many minds that where there was such a willingness to suffer, there must be an unwavering faith in the doctrines advocated. His cheerfulness under affliction and imprisonment was so unlike the spirit of the unfortunate and afflicted of the world, that they could not but see that a power higher than any earthly influence was ever abiding with him. His courage and faith were a continual sermon. And by his example, other Christians were nerved to greater energy. They felt that they would not be losers in becoming the advocates of truth and pushing forward the work from which Paul was temporarily withdrawn. In these ways were the apostle's bonds influential, so that when to all appearance he could do the least, when his power and usefulness seemed cut off, then it was that he was gathering sheaves for Christ in fields from which he seemed wholly excluded.

The mysterious providences over which we so often lament, are designed of God to accomplish a work which otherwise might never have been done. The Christian who manifests patience and cheerfulness under bereavement and suffering, who meets death with the peace and calmness of an unwavering faith, may accomplish far more toward overcoming the opposition of the enemies of the gospel than he could have effected, had he labored with his utmost energy day and night to bring them to repentance.

Let no one feel that because he is no longer able to labor openly and actively for God and his truth, he has no service to render, no reward to secure. A true Christian is never laid aside. God will use him effectually in health and in sickness, in life and in death. It is in the darkness of affliction, bereavement, trial, and persecution, that the light of Christian faith shines brightest, and the Lord's promises are found most precious. And when the grave receives the child of God, he being dead yet speaketh. The memory of his words of admonition and encouragement, of his steadfast adherence to the truth under all circumstances, speaks more powerfully than even his living example.

Patience as well as courage has its victories. Converts may be made by meekness in trial, no less than by boldness in enterprise. If Christians would be reconciled to the apparent suspension of their usefulness, and would cheerfully rest from the strife, and lay off the burden of labor, they would learn sweet lessons at the feet of Jesus, and would see that their Master is using them as effectively when they seem to be withdrawn from employment, as when in more active labor.

THE HOTTENTOTS AND KAFIRS OF SOUTH AFRICA.

CHAS. L. BOYD.

ABOUT three centuries ago, South Africa was inhabited principally by a race of people now known as Hottentots. This term embraces a large number of tribes and petty divisions which closely resemble each other. In complexion they are like the Chinese; the hue is very similar to that of a person suffering with the jaundice. They are small in stature, and are greatly inferior to the Kafir nation, by whom they were conquered and dispossessed of their lands.

The face of the Hottentot is very peculiar. The cheek bones are high, and covered with but little flesh, over which the skin is drawn tightly. This peculiarity is not so much noticed in children as in those of older years; but in later youth and early manhood it gives the appearance of old age. The Hottentot race is not noted for intellect; they readily accept the vices of the whites, but have made little use of their virtues.

The Kafirs are a remarkably interesting race of natives. As to their origin, I will say nothing positively. It seems most probable that they are the descendants of Asiatics who migrated to Africa, and mingled with the black races of "the dark continent." The Kafir is dark, but not black. There is a reddish tinge mingled with the black, of which he is particularly fond. Some of their chiefs are supposed to have had so much power that they could have been born white had they chosen, but their present color was preferred. Their hair is black and curly, but not so woolly as that of the negroes. Their lips are, in thickness, between those of the European and the negro. They are tall, with well-built bodies, straight limbs, an intelligently shaped head and forehead, and a pleasant expression of countenance. Unlike the Hottentot, the Kafir retains the freshness of youth to a remarkable degree into the years of old age.

The young men are noted for their swiftness of foot. Soon after coming to Africa, I was riding with a friend, who, by the way, was a fast driver, through a village where a large number of Kafirs reside. An athletic young fellow arose from his seat, and ran leisurely along the side of the road, keeping just abreast of our horses. The driver urged the horses to the top of their speed, but the athlete kept his place at the proper distance from their side. Soon he commenced to pass around us with all seeming ease, until, falling in reach of the heavy whip of our driver, he was taught that it is not wisdom to show himself superior to a white man's horses.

In their native state, their temperate habits, active out-door life, and simple diet keep them in almost perfect health. They live to a very old age, and then die as the clock stops, because run down.

Grain may be said to be "the staff of life" of the Kafir. I will mention two ways of preparing it that are common among them. It is placed in a pot, and sufficiently boiled. Next it is placed on a large flat stone, prepared for this purpose by being made a little hollowing on the top. An oval stone is now rolled back and forth, under the weight, and propelled by the power, of a strong native woman. A skin has been placed at one side, which may be a little lower than the other sides, into which this pudding is worked as it is sufficiently ground. This seems to closely resemble the grinding so often mentioned in the Bible. In another process of grinding, a mortar is prepared by digging a hole in the end of a log. In this the corn is beaten with a pestle.

The threshing, grinding, and cooking are done by the women. If a woman has a small child, it is strapped to her back, and seems to give her but little inconvenience. The women are equally well formed, strong, and healthy with the men.

Two kinds of grain are in common use among the Kafirs,—maize, or Indian corn, and Gaffir corn.

The latter much resembles the seed of the sugar-cane both in the form of the grain and the manner of growth. It may be cooked in the same way as the maize, either being ground, or the grain kept whole and eaten as rice. Until the wicked and cruel introduction of liquor by the white man, the Kafirs were a temperate people, water or milk being their common drink. They also make a kind of beer which possesses but a very small per cent. of alcohol, and tends rather to fatten than to intoxicate.

Virtue is regarded very sacredly by both men and women, before they are corrupted by the whites, whom they regard as their superiors. Had the Christians followed the virtues of the heathen, instead of corrupting them with their immorality, less of sin would stand against them in the Judgment, where it will all have to be met.

FULFILLMENT OF PROPHECY.

S. MCCULLAGH.

WHILE the subject of prophecy and its fulfillment is not altogether discarded, yet a vibration of unbelief flashes through the minds of many when it is said, "This day is this scripture fulfilled in your ears." The past can be believed, and the future credited, but the *present!* "Well, we can hardly believe." Many seem to entertain the idea that if prophecy were fulfilled in our own day, every one would witness it whether they desired it so or otherwise. Now it is possible for most important prophecies to be fulfilled before our very eyes, yet we not recognize it. How can we know "when shall these things be" unless we are diligent students of the "sure word of prophecy"? 2 Pet. 1:19.

The Saviour's life and work accomplished the fulfillment of prophecy at almost every step from the manger to Calvary. It is prophecy and its fulfillment that gives us unbounded faith in the inspiration of the Sacred Scriptures.

After the temptation in the wilderness, the first sermon preached by our Lord was on the fulfillment of prophecy. "Jesus came into Galilee, preaching, . . . and saying, The time is fulfilled." Mark 1:14, 15. "He went into the synagogue on the Sabbath day, . . . and there was delivered unto him the book of the prophet Isaiah," and he examined a line of prophecy in their hearing. (See Luke 4:16-20.) His hearers were delighted "at the gracious words which proceeded out of his mouth." All went well until the key-note was struck, and the prophecy applied. "And he began to say unto them, This day is this scripture fulfilled in your ears." Verse 21. At first his audience was delighted; but when he applied the prophecy to *their* day and generation, it was more than their stubborn hearts could endure. "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Verses 28, 29. They could not believe that such remarkable prophecy could be fulfilled, and so few know it. Yet that very day was fulfilled the prophecy (Isa. 61) which had been uttered seven hundred years before, and the very people who should have been best acquainted with these things were in absolute ignorance.

And so it is to-day. Prophecy is being fulfilled in our own generation, which will culminate in the revelation of the Son of man in the clouds of heaven. Comparatively few understand our position in the world's history. The prophetic word opens to our gaze the eventful future, and by this alone will the child of God understand his position and obey the warning call to purity of life and action, "and escape all these things that shall come to pass, and stand before the Son of man." Luke 21:34-36.

THE SIGNIFICATION OF BAPTISM.

WM. COVERT.

JESUS demanded baptism of John before he entered upon his public ministry. At first, the request was refused, but Jesus stated that it was necessary on the ground that he must fulfill all righteousness. There is something about baptism relating to righteousness, or Christ would not have urged its necessity upon the grounds which he did. After his resurrection from the dead, Christ gave a commission to his disciples, in which he said to them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

The first meeting held by these disciples under the authority thus delegated to them, occurred at Jerusalem, on the day of Pentecost. It is reported in Acts, the second chapter. The preaching of Peter on this occasion was with wonderful power. This resulted in the conviction of a great multitude of sinners. When the Spirit of God pierced their hearts, they cried out and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38. There is another instance in which the object of baptism is quite clearly stated. It is found in Paul's narrative of his own baptism. The apostle says that when Ananias came to him, he said, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

The object in quoting these texts is to inquire into the relation which baptism sustains to the remission of sins. The word "remission" has two significations in the Scriptures. When used with reference to the blotting out of sins in the Judgment, it is *aphesis*, which is defined by Young as "a sending away." It has this definition in Acts 2:38. But in Rom. 3:25, the word "remission" is used with reference to justification. The text in the Authorized Version says of Christ, that he is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The marginal reading for "remission" is *passing over*. This is in full harmony with the Revised Version. But further, I will say that it is in line with the whole gospel theme of justification.

If we have access to God by faith, and if peace with God is given us by faith, and we are justified by faith, and become the children of God by faith, and obtain righteousness through faith, and stand accepted of God through faith, why, then, should we yet be baptized for the remission of sins? The answer is that the word "remission," when associated with baptism, does not have any reference to our primary acceptance with God, or to the pardon that we receive when our sins are passed over in forgiveness. Sins are forgiven before they are blotted out or washed away. On this proposition please examine the parable of the Saviour given in Matt. 18:23-35. Here you will find a man owing 10,000 talents arrested for the debt. But he is utterly unable to pay his creditor. He pleads for mercy, and it is granted. It is stated that "the lord of that servant was moved with compassion, and loosed him and forgave him the debt." This debt is forgiven by loosing the man from it, that it may be passed over. The debt is not blotted out, but for the time the man is freed from it. He is justified from it through the clemency and love of his creditor. It is nevermore to bind him if he lives after the mind of his lord in the future. But this he is expected to do. Yet in the parable the man who manifested such wonderful compassion was disappointed in the one whom he had forgiven. Soon the sad news

was brought to him that the one to whom he had been so gracious had arrested and treated in a very harsh manner a fellow-servant, because the man was owing him a small pittance. It was when this intelligence was conveyed to the king that he caused the man to be arrested again for the same debt, although it had once been forgiven; and finally he had to answer for it all just as though it had never been forgiven.

This lesson is given to illustrate how God is to manage the affairs of his kingdom. If we will take these scriptures and combine them into one lesson, we can readily discover that man is accepted through faith in Jesus Christ, and that a new life begins there, but that there is yet an important point for him to pass before he is confirmed in an eternal existence, and made equal to the angels of heaven. This point is the Judgment. In the Judgment, the sins of his whole life will all be blotted out, or else they will stand against him. Upon this point the prophet Ezekiel wrote as follows: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18 : 24.

The reader will understand from these scriptures that it is possible for an individual who has once enjoyed the pardon of his sins, to fall away and be lost. When this is the case, all pardon is cancelled, and he has to answer finally for all the sins of his life. If he lives a faithful life in Christ, all his sins will be blotted out in the Judgment by the blood of Christ. Peter referred to this gospel truth when he exhorted his hearers: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3 : 19. Every stain of sin is to be removed, not only from the soul, but from the books which faithful angels have kept as well. Through faith the heart is purified now; but in the Judgment all evidences of guilt recorded against those who shall be saved, are removed.

Faith and confession have to do with particular or individual sins. Baptism relates to the whole body of sins of a lifetime. It is also used as a figure to represent our union with Christ: "For as many of you as have been baptized into Christ have put on Christ." Gal. 3 : 27. It is in this ordinance that we openly receive his name. In this act we are connected with believers in Christ. "For by one Spirit are we all baptized into one body." 1 Cor. 12 : 13. All who enter this sacred union should reckon themselves as dead indeed unto sin, but alive unto God. Being thus united, they are to bring forth fruit unto holiness, and in Christ receive everlasting life.

DR. HOWARD CROSBY ON SABBATH LAWS.

THE Sabbath as a religious day cannot be enforced by law by a government which invites men of every form of religion to equal privileges. This fundamental principle must be sustained, or the basis of our liberties is gone. Short-sighted people say, "Is not the Sabbath commanded by God? and must we not therefore enforce its observance?" They fail to see the false conclusion. God has commanded very much that no human law can or ought to enforce. He has commanded the reading of his Word, the collections for the saints, the withdrawal from the unbelieving, and the avoidance of excess in living; but what human government could or should enforce these commandments? Furthermore, these short-sighted people do not remember that Christians themselves differ in regard to the obligations

of the Sabbath and the manner of its observance. How, then, could even Christians unite on a law touching this matter? . . . What may be called the statute laws of God (such as we have enumerated) are for the individual to receive and define; and because they are for individual judgment, they cannot be enforced by the nation. If it were attempted, each Christian and Jewish sect would have its own special form to advocate, and even the individuals of the same sect would be divided in the preparation of the laws.

What! Shall we then lose our Sabbath?—Yes, if it is to depend on human law. It would be a sad thing to have our Sabbath like the other days of the week. Every Christian would mourn over such an issue. But far better that than the formalistic Sabbath that would be ours by legal enforcement, and the utter overthrow of individual rights, which would be its prominent factor. The Sabbath as a religious day is for the individual Christian and the church of Christ. It is a day of privilege and spiritual significance, to be prized and faithfully used by each godly heart. Used by such, it will be indeed a holy day, but enforced by national law, it will be a soulless form, a hollow mockery, displeasing to God and promotive of hypocrisy.—*Christian at Work.*

A TUSK OF IVORY.

SILENT and almost motionless, quite hidden in the darkness, stood the huge form of an old bull elephant, one of whose tusks had been damaged in his youth and had become totally decayed. His head was bent forward in order to rest his one monster tusk upon the ground, his trunk, loosely coiled between his fore-legs, was also resting on the ground, and his great ragged ears flapped spasmodically in vain endeavors to shake off the myriads of mosquitoes that persistently hovered around his head. Suddenly the forest was lit up by a most vivid flash of lightning, followed an instant afterward by a crashing peal of thunder. The elephant raised his head with a startled jerk, his huge limbs shaking with fear. Almost before the rumbling echoes of the thunder had died away, the rain, that had been threatening for so many hours, fell in torrents. Flashes of lightning succeeded each other so rapidly that the attendant peals of thunder were converted into one continuous roar, and the violence of the wind soon increased to a veritable tornado—a tropical hurricane. Trees were blown down and uprooted on all sides of the terrified elephant, who remained for some time motionless with fear, but, as the tempest continued, the monster became suddenly panic-stricken, and charged madly through the dense forest, stumbling and falling over the trunks of uprooted trees in his endeavors to gain some open patch where there would be no danger of being crushed by the falling timber. The lurid flashes of lightning revealed the frightened animal with coiled trunk and head bent low, blindly smashing a way through the dense woods. Suddenly, in the midst of a mad rush, the elephant sank to the ground with a sharp squeal of pain. The poor brute had severed the vines that supported one of the traps that had been arranged the previous day, and a heavily weighted spear was plunged between his shoulders. For some moments the wounded animal remained motionless, then the great body rolled slowly from side to side in vain endeavor to free himself from the spear; but the weapon was barbed, and the points had penetrated too deeply to be shaken off. After many efforts the animal at last got on his legs again and staggered a short distance through the forest, until, growing rapidly weaker from loss of blood, he stopped to rest and leaned the weight of his body against a large ant-hill, breathing heavily and groaning deeply in agony. Here he remained, exhausted, until daybreak, his

hide covered with patches of mud and deep red smears of blood. Gradually the rain ceased, and the wind died away. With the first glimpse of dawn in the village, there was creaking from the small square cane doors of the huts, as they were removed one by one, and dark, manly figures, with long spears in their hands, stepped forth and stretched themselves, after their night's heavy sleep.

After hastily arranging their scanty loin-cloths of beaten bark, the men all started into the dark woods to see if any elephant had been wounded by the traps. The party entered the forest in single file, but soon divided into small companies and set off in different directions. Ioko took an entirely different route from the others, and when about two miles from the village he halted suddenly, snapped his fingers, and placed his hand over his open mouth, saying to himself in a low tone: "Look at this elephant track! See what a path is here!" He followed the trail for some time, until within view of the trap he had set the previous day, when his excitement became intense; for he found the spear was gone, and the grass and leaves beneath the snare were covered with blood. Without hesitation, he followed the blood-stained tracks, until he approached the great ant-hill, near which he stopped a moment to extract a thorn from his foot. He was startled by a deep groan, and, cautiously stepping forward, he saw his prey leaning its unwieldy form against the mound. "Lo-o-o! It is the evil one, Litoi Linene!" (Big Ears) gasped Ioko to himself, excitedly. Silently watching the animal, to decide in his own mind upon the best mode of spearing him in a vital part, he firmly gripped his heavy spear, the haft of which was fully eight feet long, and stepped softly forward until within reach of the left shoulder of the unconscious animal. With steady nerve he poised his weapon, and with a mighty plunge drove the keen-bladed spear deep into the elephant's heart, and sprang away among the trees. With a shrill, trumpeting cry of pain, Litoi Linene staggered to his feet, swayed forward, quivered, and fell to the ground lifeless. Ioko, after waiting a few moments to satisfy himself that the animal was dead, calmly stepped forth and raised a cry that echoed through the woods, and which soon brought several of his companions to the spot. Without any further sign of excitement, he quietly busied himself in cutting his barbed spear from the carcass. He then examined the one large tusk and the decayed stump of its fellow, remarking to his companions, who were now arriving, "Now the evil spirit is dead. Litoi Linene will lead no more elephants to our plantations."

In a very short time the scene became indescribable. Excited men with sharp knives commenced cutting lumps of meat from the still warm carcass, and throwing them to the eager women and children, who crowded around with baskets, quarrelling like wild animals over the possession of each piece of flesh that was thrown among them. The savages' hearts were filled with joy at the prospect of a huge feast. That night, under cover of the darkness, Ioko, all alone, buried the one heavy tusk of Litoi Linene in a swamp far from the village, so that only he himself knew of the place of concealment. He hid the tusk according to the tribal custom; for in the Aruwimi districts the people of neighboring villages are seldom good friends, and they all have a habit of attacking each other at odd times in order to capture men, women, and children for cannibal purposes. As tusks of ivory have an acknowledged value equal to that of a human being, it is customary for the members of each village to conceal in the forests as many tusks as they can obtain, so that they may be in a position to redeem, if permitted, any of their companions who may be unfortunate enough to fall into the hands of their hostile neighbors.—*Mr. Herbert Ward, in Scribner's Magazine.*

IMPORTANCE OF SCRIPTURE STUDY. No. 6.

D. LACEY.

THE Scriptures alone reveal to us the one almighty, eternal God, the Creator and Governor of the universe, and our own place and purpose in the universe, our fallen condition, the cause of that fallen condition, and the one means by which alone the ultimate end of our creation may be realized,—God glorified in and by us, and ourselves, not only saved from perishing, but in possession of eternal life and all the unspeakable joy and happiness such life alone can give. *It is all this* which makes the Bible, above and beyond all other books, the *sublimest, the most intensely, the most profoundly interesting study*, in comparison with which all else is but the veriest foolishness and rubbish. *It, and it alone, shows* who and what we are, whence we came, and whither our destiny tends; and how dependent, after all, our own destiny is upon our individual acts.

It will not be unprofitable briefly to glance at some of these questions in the light of God's Word. Though we, as Christian people, know much of these things from Scripture, nevertheless more than ever is it well to be put in mind of them, and to mark reverently the words of the apostle Peter in the first chapter of his second epistle. "Wherefore I will not," says that apostle, "be negligent to put you *always* in remembrance of these things; though ye know them, and be established in the present truth." Obviously, then, he thought it meet to stir up the Christians of his day by *putting them in remembrance* of the things which concerned their everlasting well-being; so we may safely regard it as manifestly impossible for us ever to have the solemn consideration of the great questions which have relation to our personal and everlasting spiritual welfare too deeply impressed upon our minds and hearts. No! the fearful, the fatal danger and tendency is to the neglect of these things, to let them slip.

Into the facts of creation, apart from ourselves, we need not here stay to inquire; it is sufficient for us to know that we are here in this world. The all-important problem for us to solve is, What are we here for? and how best can we secure the end and fulfill the design God, in man's creation, had in view? To Scripture alone we must ever go to find answers to these all-absorbing questions. We turn to the book of Isaiah, and there find the object of man's creation set forth. In the 43rd chapter, after the solemn language, "Thus saith the Lord," we find recorded in connection with other things these words: "I have created him *for my glory*; I have formed him, yea, I have made him;" and on turning to the epistle to the Ephesians, we find the apostle Paul, when referring to his preaching among the Gentiles "the unsearchable riches of Christ," using this language: "And to make all men see what is the fellowship of that mystery which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ.*" Then here we see man, who must of necessity be included in the "all things," created by God, and for what purpose? For none other, as now demonstrated, than the glory of God. Alas! then, that man, who, as we learn in the first chapter of Genesis, was created in the image of God, to have dominion over all the earth, should so soon, by his transgression of God's command, have defaced the one and lost the other; and thus himself have frustrated the very purpose which the Almighty in love had designed. That man did indeed do this, the account supplied to us by the sixth chapter of Genesis but too amply testifies. The sad words we select from that chapter in proof are these: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man on the earth, and it grieved him at his heart."

The fearful consequences to the human race of man's transgression, let the world's sad history tell in the sorrow, sickness, and death which have been rife all through the ages, and are still, in our own day, a fearful factor in the sum of this life, with the still more awful possibility—nay certainty, in the case of all who fail to take the light of God's Word for their guide—of eternal death hereafter. Has not Scripture pointed out all this in language which all may fully understand?

How truly impossible is it, then, for us to overestimate the enormous value of the treasure we have in the possession of such a revelation as is contained in Scripture, bringing to light the plan of the Almighty in view of the sadly changed condition in which sin has placed us and our race. With what joy and thankfulness ought we to receive that blessed truth, that we may indeed have eternal life which is in Christ. We are assured from Scripture that "as in Adam all die, even so in Christ shall all be made alive."

Having succinctly hinted at the awful results of sin, we might as briefly turn to the brighter side of the picture. A study of Scripture demonstrates that the Almighty is indeed a God of love. We have only to read the history of patriarchs, prophets, and apostles, and we shall find teeming evidence of God's divinely loving nature. This immortality, after man's fall, is shadowed forth in the promise of Christ, who was the seed of the woman that should bruise the serpent's head; and who in the fulfillment of time and God's good purpose, was to come and suffer, "the just for the unjust."

Well might the apostle John declare, "In this is manifested the love of God toward us; because that God sent his only begotten Son into the world, that we might live through him;" a love demonstrating beyond doubt that God did not want man to perish, had no pleasure in the death of the wicked; but that man, in spite of his rebellion, might live, forever. In the train of man's disobedience follow only, in too natural sequence, sickness, sorrow, and death, on the one hand; on the other, however, through Christ's sacrifice and obedience to God's law follow fallen man's redemption from the curse of sin and condemnation of the law. Then as man's disobedience and sin were his own act and deed, by which he lost paradise and his dominion, and thus, worst of all, eternal life, it is *only* in Christ that we can escape the sad consequences of all our sins and transgressions, through that obedience, like his, to God's Word and commandment, as hath already been set forth. Then with Christ's sacrifice and death for our past disobedience, and through his intercession and atonement for us only, have we hope. And this, too, be it never forgotten, is a contingent one; not wholly, as some teachers would have us believe, dependent upon faith (leaving nothing in the world for us to do), but upon work also, as the Scripture clearly and distinctly points out in the emphatic and not-to-be-mistaken language of Paul to the Romans: "That God will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey [that is, work] unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first and also to the Gentile."

Equally emphatic is other language of the same apostle, when addressing the brethren of the church at Philippi, to whom he says plainly: "Work out your own salvation with fear and trembling." How were these Philippian saints to do this? Obviously, like us, by first believing and then obeying the truth. Then as obviously the truth must first be known; and how are we to know what is truth?—Only by diligently and carefully studying God's Word.

UNPREPARED.

WE physicians, said Doctor Blank, lately, have many glimpses of tragedy in our daily rounds. The most pitiful one that I remember was the death-bed of a lad, a member of the junior class in a certain college, who had been thrown from his horse and fatally hurt.

He was a large, vigorous man, and had always possessed superb health. Probably he had never thought of the possibility of death for himself. His hurt was internal. It gave him no pain, and he spoke jocosely of his "slight accident." It was my duty to tell him that he had not an hour to live. In one moment the boy had to give up friends, home, the thousand pursuits and hopes which filled his mind, and face death.

An awful silence followed. Some one at his bedside sobbed out for him to "trust in Jesus."

He turned his head and cried, "Mother, who is Jesus? What is he?"

She tried to answer him, but his brain grew cloudy. He did not understand her, and, so unanswered, he died.

They were not heathens. The mother was an intellectual, brilliant woman; she owned a pew in a church, and went to it sometimes, as she conformed to all other customs of respectable society. She was proud and fond of her boy; she had been in many ways a faithful mother. When he was a child, she cared for his digestion, his teeth, his clothes, his manners.

She had herself carefully trained him in mathematics to prepare him for a special course in college. She had guarded him against improper associates, and anxiously placed him in "a good set" of companions; but she had left him to learn of the one Friend who was to control his whole life here and hereafter from the chance words of a sermon or the half-forgotten lessons of a Sunday-school teacher.

I shall never forget that woman's face as she stood looking at her dead son.

Christ stands at the door of every household and knocks. Should not a mother open it for her children, that he may come to them?—*Youth's Companion.*

BALLASTED CHRISTIANS.

M. C. WILCOX.

BALLAST for ships is generally composed of lead, pig-iron, slag, stone, or some other heavy material of little worth. In fact, the material used as ballast is often absolutely worthless as an article of merchandise. It seems a pity indeed to load down a ship with such worthless matter. Why should it be cumbered with so many tons of seemingly useless rock? How buoyantly and gracefully that ship rode the smooth waters of the harbor after launching, and how secure and stable she seemed; why, then, the tons of rock?

But, worthless as are those tons of rock intrinsically, they are absolutely necessary to the safety of the ship. Above that graceful, symmetrical hull will soon be spread, to the strong winds of the sea the ship's broad sails. Those mighty winds would upset the proud ship, were it not for the ballast in the bottom. Even the well-ballasted ship is sometimes thrown by the strong gale on her beam ends; but the weight of ballast immediately rights her. Were the sea always smooth, the winds fair, the sky clear, the light-ballasted would ride safely; but it is the staunch craft, heavily ballasted, that weathers the storm and tempest.

Christians are not unlike ships. Some are lightly ballasted. In the inland lake, over smooth waters, in the quiet harbor, before fair, mild winds, they sail peacefully and safely; but when they enter the wide sea, where fierce winds contend for the mastery, how many careen over by the blast, fill with water, and

go down! They are just as heavy in one part as in another. Ballast is needed.

How many Christians there are who seem burdened with useless material! Some have unbelieving friends, who by every effort are hindering them in Christian life and work. Some faithful workers in the cause of God are burdened with continual and prolonged sickness in their families, which draws continually upon body and mind and heart, seemingly crippling their energy and work. Others have bodily infirmities—thorns in the flesh—which to human wisdom burden and hinder in the work of God. But are these really burdens? Does God permit them in order to hinder his faithful servants?

Nay, verily; God does not permit trials like these to hinder his servants. It is not his design that they shall prove useless burdens. It is not wise therefore to murmur against them; it is not safe to try to get rid of them in any other way than God's way; it is not Christian to do otherwise than to submit to God and bear them to his glory. Thus did Paul. After pleading with God that he would remove the infirmity which troubled him, he received the answer that God's grace was sufficient.

These trials and infirmities are, in the providence of God, designed as ballast to our ship. They are meant to continually keep within us a sense of our own weakness, and thus bring us nearer to God. Worthless in themselves, burdens in themselves, they are, under God, ballast which will keep us righted during storm and tempest and shock of billows. Such Christians may not be noticed particularly in time of fair weather or on the smooth waters of the harbor, but in time of storm and trial and tempest, the staunch-ballasted Christian is the one depended upon. He sails upright; he can stand the stress of wind and storm; he can bear a broad spread of canvas in strong wind. Despise not the ballast, brethren, but let it remain, and spread more of the canvas of faith for the winds of God's free grace and power.

Timely Topics.

HOSPITAL CHARITY.

It is true beyond doubt that the charities extended in our admirable hospital system are greatly imposed upon by greedy persons, who have more regard for the money they can save than for the truth. The late president of the Medical Society of Victoria claimed that there was good reason for believing that fully one half of the patients at our hospitals are unworthy of the favors they receive gratuitously; unworthy because they are fully able to bear the expenses of their own illness.

In other countries that we are acquainted with, where good hospital accommodations are provided, not more than a very small fraction of the number of applications for treatment are ever made that are pouring in a constant stream into the overcrowded hospitals of the Australian cities. The reason for this is not in the greater amount of sickness that prevails; for Australia is blessed with good sanitary conditions, except as they have been perverted by the unwholesome circumstances of human population.

The difference is this: In the United States, for instance, cases of illness occurring in families are almost universally treated at home. Husbands very rarely dispatch their wives to the care of strangers, and wives would be very reluctant to relinquish the care of husband or children into the hands of unknown parties. They resort to the hospital only in extreme cases, where the care of the patient at home is wholly impracticable. But here with us it is different; the unlucky one is at once posted away to the hospital.

There may be more than one reason for this

difference; one probable reason being that custom has reduced the prejudice against hospitals which exists largely in some parts. But we are certain that the exorbitant and unreasonable charges of the medical profession for ordinary practice is the great reason that drives people to seek the aid of hospital charity. For a man of common means to employ a physician and nurse means financial ruin if he escapes physical death; and perhaps it means both. The doctors look enviously at the hospitals, and complain of the "Lodge" system, which is very properly regarded as a humbug by many besides doctors. But these two institutions are the poor man's only hope for life. When our physicians present their services for a reasonable consideration, hospitals will have an easier time, domestic nursing will be studied and practiced, and families will be taught to bear the burdens they ought to bear in behalf of their loved ones.

THE RACE QUESTION IN THE UNITED STATES.

THREE distinct races, white men, black men, and red men, are struggling earnestly with this question in the great country named above. With one of these races it is a question of autocracy, with the other two of mere existence. When, two or three centuries ago, settlements of white men began to find place upon the eastern borders of the country, the whole continent was peopled, though sparsely, with a copper-colored race, who, from their resemblance to the inhabitants of the East, were called Indians. They were a simple people, living in tribes, each possessing some national characteristics and distinguishing peculiarities. They generally lived peaceable, nomadic lives, supporting life by the chase, by fishing, and a few simple agricultural operations.

The inroads of the Europeans soon created jealousies and inspired revenge. The evil concomitants of civilization, rum and vice, were present to stir up evil passions; and in many cases the unsophisticated wild men were transformed into demons, and committed bloody deeds of massacre. But the land was gradually wrested from them; and as they witnessed the rapid contraction of their hunting grounds, they began "to read their doom in the setting sun."

Their fate has been inevitable. Civilization cannot be held chargeable with unlawful usurpation, nor has the Government at any time wittingly dealt out cruelty to the aboriginal race, though they have often been the victims of individual persecution and wrong.

The most powerful of the remnants of their tribes are now in revolt; but we apprehend that the Indian question will soon have been effectually settled, and the waves of civilization will meet and close over the red man of the American forests. He has resisted the irresistible a long while, and the history of the race furnishes many instances of noble qualities of the untutored mind—many that will never be written.

With the fabric of early national life in the United States the negro was interwoven as the slave of the white man. They were captured and rudely torn from their native land to become a humble element in the social life of the American States. The Declaration of Independence declared it to be a self-evident truth, "that all men are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." At the same time the statutes, customs, and courts of that nation upheld and fostered, in the Southern States, the abominable system of human slavery in its most servile form for many years. At last, in the emergencies of civil war, it became necessary to proclaim the black men free men, and the cherished institution received its

death blow. At this time there were not far from 4,000,000 men and women in bondage. They were ignorant, brutish, and superstitious, as the natural result of their condition. They sighed for liberty, but knew not how to use it.

When the law declared them free and equal, they were dazed with the sight of their privileges, and their former masters found themselves facing a momentous question. To receive their chattels on a social equality, they could not and would not; to murder them they had neither the heart nor power; to banish them was a task they could not cope with. After a lapse of twenty-five years, the question has changed somewhat in feature, but has not lost its gravity. Many of the colored people have made good use of their opportunities, and have acquired financial and intellectual standing. But with the Southern white people, the race prejudices are not diminished. The same determined stand is taken to draw the color-line, which is an impassable gulf.

As the colored race gain power and prowess, they will press the walls of ostracism, and demand the recognition which is assured to them by the Constitution. But to the Southern aristocrat this is the bitterest gall. The negro question is not on the way to a speedy solution, as is the Indian question. The black man was brought to America against his will; but he is there to stay. He flourishes in the soil, and is equal to the task of self-preservation.

It would be a happy day for our American neighbors if they could become quit of their prejudices, and learn to look upon mankind as God looks upon them, and as their own grand avowed principles declare them to be—"created free and equal."

SIX MONTHS' RECORD OF CRIME.

FROM statistics gathered and given by the *Evening Herald*, we present the following figures of the record for the past six months of the criminal courts in Melbourne. The jurisdiction embraces only the city proper, and does not include any of the suburban cities: The number of cases acted upon was 11,013. Of this number 3,069 were cases of drunkenness, and the remainder embraces every variety of crime known in the calendars of our courts. Offenses against the person were 288, against good order, 2,665. Rowdiness and miscellaneous roguery have come upon us like a flood, and as we witness the actions of the youth and children who live upon our footpaths, there seems to be but very little to encourage hope for anything better. The youngsters of our cities are already heroes in criminal education, and the gaoler will not run out of business at the present rate of progress.

KING OF HAWAII.

THE telegraph informs us that King Kalakaua, of the Hawaiian Islands, is dead. Of the particulars of his death not much has reached us. He was on a visit to the United States, and rumors have asserted that the cession of his dominions to that government formed the principal object of his journey. But in the midst of this tour he was stricken with a fatal malady, blood poisoning, some say, Bright's disease, say others, and hastily started for his home. On the shores of the ocean at San Francisco, he halted and died. His age was fifty-five years, and his kingly career began in 1874, and has been interrupted by revolutions and stormy scenes. What the future of the little kingdom will be will doubtless soon be decided. It is reported that another revolution has upset matters in Honolulu since the king departed. It would doubtless be a relief to honest citizens if the islands could be placed under the direction of a responsible government.

The Home Circle.

HOMELY COUNSEL.

It isn't worth while to fret, dear,
To walk as behind a hearse.
No matter how vexing things may be,
They easily might be worse;
And the time you spend complaining
And groaning about the load
Would better be given to going on,
And pressing along the road.

I've trodden the hill myself, dear—
'Tis the tripping tongue can preach,
And though silence is sometimes golden, child,
As oft there is grace in speech—
And I see, from my higher level,
'Tis less the path than the pace
That wears the back and dims the eye
And writes the lines on the face.

There are vexing cares enough, dear,
And to spare, when all is told;
And love must mourn its losses,
And the cheek's soft bloom grow old;
But the spell of the craven spirit
Turns blessings into a curse,
While the bold heart meets the trouble
That easily might be worse.

So smile at each disaster,
That will presently pass away,
And believe a bright to-morrow
Will follow the dark to-day.
There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward, dear,
Let the skies be grey or blue.

—Margaret E. Sangster.

WOMEN OF THE BIBLE.—VIII.

Dinah.

A. M.

DINAH was the youngest of the seven children which Leah bore to Jacob, and, so far as we are informed, the only daughter in his family. In choosing her name, as was usual in naming a child anciently, it was given to express some event connected with her birth or surroundings. Leah named her infant daughter Dinah, meaning judgment; to whatever this may refer, one thing is certain, it foreshadowed the subsequent events in the life of this child. Dinah would be between five and six years old when Jacob, with his family, flocks, and herds, left Padan-Aram for the land of Canaan. On the way, his heart is melted by fear at the prospect of meeting his brother Esau. And he sent messengers before him, saying, "Thus shall ye speak unto my lord Esau: Thy servant Jacob saith, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and menservants and womenservants; and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed," as he realized his danger and helpless condition. Through the lonely hours of the night he wrestled in prayer with God, until the answer came, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

"And Jacob called the name of the place Peniel;" that is, "the face of God," because there he had seen the appearance of God, and obtained the favor of God. He does not say, "In this place I wrestled with God and prevailed;" but in this place "I have seen God face to face, and my life is preserved;" it is of God's mercy that I have escaped with my life. He that appeared to Jacob is here called God. The prophet Hosea (12:3, 4) calls him God, the angel, even the Lord of hosts; and the prophet says that Jacob made supplication to him. The Holy Spirit ex-

plains this to us in Heb. 1:8: "Unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Here Jesus is called the Son of God, and God; the personality of the Father and the Son is clear and distinct. So, again, John 14:8-10: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works." This is how Jacob saw God face to face—the only way. Have you so seen him? If not, the same opportunity awaits you. Perhaps at this moment your heart is melted by fear of coming danger through past sin; then "seek ye the Lord while he may be found, call ye upon him while he is near," and cease not until you receive an answer of peace.

The sacred record adds that "Jacob lifted up his eyes and looked, and behold Esau came, and with him four hundred men. . . . And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." Jacob pursued his way and came to Shechem, a city of Shechem, and pitched his tent before the city, where he remained some ten or twelve years. His children mingled with the Shechemites, and Dinah was permitted to visit the daughters of the land. Shechem, the son of Hamor, the Hivite, prince of the country, saw her, and professed great admiration and love for her; but alas! it was of that nature which springs from a selfish, sensual, and corrupt heart; the record is that he defiled her. Gen. 34. Then Simeon and Levi, Dinah's brothers, slew Hamor, and Shechem his son, also the men of the city, and took their sister Dinah out of Shechem's house. Jacob greatly feared that the inhabitants of the land would destroy him and his household. "And God said unto Jacob, Arise, go up to Bethel and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."

What a gracious way of reminding Jacob of the vow he there made to God. Let us turn to it: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22. It would seem that Jacob had forgotten his vow, or at least had too long deferred the performance of it. Nearly eleven years had passed since he came to Canaan. He had purchased land, and built an altar in remembrance of God appearing to him; but Bethel was forgotten. Now, at God's command, he prepares to go. "And Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. . . . And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Thus was Jacob moved to a sense of duty; had he faithfully fulfilled his vow when he returned to Canaan, the trouble and dishonor that fell upon his family might have been avoided.

How thankful should we be for such complete details of the lives of those whom God has placed so high in sacred history. They are not given simply for us to criticise and condemn, as many suppose; but that we may imitate their virtues and avoid their faults, and observe for our comfort the merciful hand of our Heavenly Father, who controls all things so that sin brings its own punishment, and virtue its own reward, while both, in his providence,

are means to bring us in harmony with the Divine will. Should some reader of this sad incident in the family of Jacob be warned to fulfill a neglected vow, made, it may be, under similar circumstances, or on a bed of sickness, we earnestly pray that like Jacob they may at once set themselves and their household in order by putting away their strange gods, whether of wood, stone, alcohol, tobacco, friendships—old perverse habits that are as dear as life—with every form of vanity; bury them in the past, never again to be disinterred; that God may be worshipped acceptably, as it is written: "Let every one that nameth the name of Christ depart from iniquity; . . . if a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." 2 Tim. 2:19, 21.

AS LITTLE CHILDREN.

MRS. E. H. BRADLEY.

THERE was a farmer in Kansas who belonged to the Seventh-day Adventists, and who ordered his household upon Christian principles as he comprehended them. This good man, however, was addicted to what Prof. Drummond calls "the vice of the virtuous;" viz., ill temper. The Kansas farmer was a sinner in a large and goodly company in this respect.

One day he came in from the barn, where he was working, and found his little ones playing very happily at "keeping house." The eldest was a bright little girl of nine, and she was "mother," for the time being, to her seven-year-old brother and the younger children. Just as the father appeared on the scene, the little "mother" was giving an order to the scarcely lesser "son," and the father was not quick-witted enough to catch the idea of the game; so without a question he sharply reproved the little girl for her imperious manner to her brother. Having given vent to his hasty temper, and effectually stopped the children's play, he walked off to his work, patting his self-esteem for his excellent discipline in the household, and that he was not spoiling his children, as some people do theirs, by over-indulgence in letting them have too much of their own way.

Somehow his work seemed harder than before he went in-doors, and shortly his pride began to shrivel up before an uncompromising mentor who demanded "what right he had to punish his little girl without first asking what she was doing." This was a question he could not answer, and the child's tearful eyes as she glanced up at her angry father, also the flash in his son's eyes, now came back to his mind, without giving him any comfort. The questioner within pressed him for an answer he could not give; for he was obliged to admit that he had not sought evidence of wrong doing, and beyond the tone of the little maiden's voice there was no proof of quarrelling or anger. But the pride of the man could not give in to this self-accuser. He resolved to be more careful another time, and that would be sufficient amends, even if he had made a mistake in this instance. So he argued with his better and his worse self, and tried to go on with his work, only somehow his arms had suddenly grown stiff, and his hands were heavy, and the work seemed to stick in a most awkward fashion. Presently he sat down and gave up trying to work; this made him more and more miserable. He thought till his thoughts were intolerable, and he buried his face in his hands, and prayed for wisdom to do what was right; if he had punished his child unjustly, that he might do what was his duty to smooth it over. After awhile he grew so miserable that he made up his mind to go and do what he felt in his heart he ought to have done at first,—ask the children what they were doing when he came in.

While he approaches, let us go back into the house, and see where the children have been since the father went out so full of self-satisfaction.

The little "mother" had lost all her matronly dignity; she was just a sorrowful little child; all the fun was ended. She and her brother took the younger ones to be safe under the real mother's eye, and the two went quietly upstairs. There the little "mother" had a good cry, and the boy tried to comfort her, nearly ready to share her tears, only the hot indignation in his heart kept the tears from overflowing. These children were loving and happy as a rule, and had been taught to pray, as children should, in a natural fashion. As the sister's grief grew too strong for him to look at patiently, the little fellow said, "Sissy, let us pray about it;" and the two knelt together by the bedside, and told their heart-grief in that other Father's ear, who never makes mistakes by ignorance or hasty judgment.

In a little while they heard their father downstairs asking, "Where are the children gone?" Their mother said they had stopped playing, and she thought they were upstairs.

Up came the father, and as he mounted the stairs, the little girl's grief broke out afresh; for she was very fond of her father, and could not bear that he should be angry with her; and knowing she did not deserve it, made her sorrow the more bitter. She remained on her knees with her face pressed against the bed, while her brother got up and stood guard over his sister in a very defiant mood.

The little lad had a spice of the father's quick temper, and was not easily cowed, while keenly alive (as children are) to a sense of injustice.

The father opened the door, and in a voice by no means tender or penitent, said, "What are you doing here?" adding to the little boy, "Have you been fighting?" "No," said the boy, "we haven't been fighting;" stroking his sister's hair gently as he spoke, but looking defiantly at his father. The dull man was losing his temper again, and asked very petulantly, "Then what is Nellie crying about?"

The boy sturdily answered, looking into his father's face, "She is crying because you were so cross, and spoiled our fun. We couldn't play any more, and we came up here to ask God to make you sorry for your wickedness, and to give you grace to confess it."

This was a practical sermon such as the farmer had seldom heard, and being already "convicted" by his own conscience, and suspecting that he might possibly have misjudged his little daughter, he really had come in the second time from the barn to do what he should have done before the reprimand was given—find out what the little ones really were doing when he snubbed them.

It was very humiliating to the grown man to be thus condemned as "wicked" by his own children; but he really was a Christian, though not altogether Christ-like yet, so he had sense and conscience enough to see that he needed to straighten this tangle out.

In a kinder tone he questioned the boy as to what they were doing when he first came in; and the little lad replied, "We were playing at 'house,' and Nellie was 'mother.' I wasn't quick at doing what she said I was to do, so she spoke like mother does when we don't go quick. But we were only playing; and it was fun till you came and spoiled it all, and scolded Nellie for nothing. We knew God was angry with you, and that you didn't know any better, so we came up here to ask that you might be made sorry, and have grace to come and tell us so."

The child had not only learned the phraseology of the church, but had also learned the meaning of his words, which is more than many grown-up children seem to do; while his faith that God would hear and answer their prayers was without a flaw. He asked, and received, as the Saviour promises to those who ask in faith, nothing doubting.

The father had heard enough. He knelt down beside his little daughter, and with his arm over her he thanked the Lord for his children's prayers, for his children's faith; and he asked forgiveness for his

own blundering folly, and for grace to overcome his hasty temper, which had once more caused such needless pain.

The prayer offered and heard, they all arose, and the father, seated on the bedside, wiped away the tears from Nellie's face, and asked her pardon, too, which was gladly given.

Then the cloud caused by the Christian's "vice" was rolled away, and the sunshine of peace and mutual love shone out as they all went down together to tell the mother of the battle and the victory.

The sequel is even more touching. Three years had passed away, and the little lad was ten years old. On the appointed day, he took his place before the congregation, among the adult candidates for baptism. The older candidates in turn had given their public testimonies of saving faith, pardon, and peace. When the little one's turn came to speak, the pastor gave some explanation of what he had previously ascertained concerning the child's life and faith; then, turning to the boy, he asked, "How do you know you are a child of God?" Without hesitation the lad replied, "Because he hears my prayers." "How do you know he hears your prayers? Can you tell us of one instance?" asked the pastor.

It was a trying ordeal for the boy's self-possession, as all who have passed through such an experience well know; and the lad glanced at his father, as if they had a mutual understanding of at least one answered prayer, but he was not sure that he ought to tell that memorable instance, and thus reflect upon his father's character. Before the child had time to speak, the father himself, who was a deacon, rose and asked permission of the minister and congregation to answer the question for his son. The request being granted, the farmer told the story already feebly told by my pen. As he spoke, the strong man wept, and the people wept with him as he honestly confessed his own share in that well-remembered day's history, when he first realized that his hasty temper led him into "sin," and also learned the most precious lesson of his life—of his children's faith in a prayer-answering God.

This was testimony enough. No vote was wanted to decide that the little child was a fit and proper person to receive the ordinance of baptism, and to be taken into the communion of the church of Christ.

The Kansas farmer had also realized during those three years, as he had never done before, that the grace of our Lord Jesus Christ is able to overcome even a hasty temper, which he had first seen to be a sin through the faithful preaching of his little child. The Master says still, "Of such is the kingdom of heaven."

Useful and Curious.

THE LARGEST HOUSE IN THE WORLD.—According to *Le Petit Journal*, this is the "Friedhaus," situated in Wieden, a suburb of Vienna. This immense block has thirteen courtyards and thirty-one staircases. It contains 1500 rooms, and gives shelter to 2112 persons belonging to all grades of society. A special postman is assigned to this building for the distribution of the letters, upon which you have to be careful to put the Christian name and surname of the addressee, the number of the yard, the stairs, and the apartment, if you wish them to reach their destination.

THE MEANING OF "PIN-MONEY."—Pins are now-a-days so cheap and common, says the *Scottish American*, that when we wish to express an opinion of the valuelessness of a thing we often say it is "not worth a pin." But long before they were made by machinery, each pin had a distinct value, and a good deal more care was taken of it. Pins are supposed to have been invented in the fourteenth century, and for a considerable time after this period

it is said that the maker of them was permitted to sell them in his shop only on the 1st and 2nd days of January. Consequently ladies had then to purchase a stock for the year, and their husbands provided them with money for the purpose. This was the pin-money. But when pins became cheap, and could be procured anywhere on any day, there was no need to lay in a store for a twelvemonth. The ladies, however, still insisted upon their right to their allowance, and so the term pin-money came to mean simply the money set apart for a lady's own personal expenses.

THE DEEPEST LAKE KNOWN.

By far the deepest lake known in the world is Lake Baikal in Siberia, which is every way comparable to the great Canadian lakes as regards size; for, while its area is over 9000 square miles, making it about equal to Erie in superficial extent, its enormous depth of between 4000 and 4500 feet makes the volume of its waters almost equal to that of Lake Superior. Although its surface is 1350 feet above the sea level, its bottom is nearly 3000 feet below it. The Caspian lake, or sea, as it is usually called, has a depth in its southern basin of over 3000 feet. Lake Maggiore is 3000 feet deep, Lake Como nearly 2000 feet, and Lagodi-Garda, another Italian lake, has a depth in certain places of 1900 feet. Lake Constance is over 1000 feet deep, and Huron and Michigan reach depths of 900 and 1000 feet.—*Christian at Work*

CARPET-WEAVING IN INDIA.

The shawls and carpets of India have long been famous for their color. Their popularity is partly due to the brilliancy and permanence of the dyes employed, and partly to the harmonious tints into which the colors are blended. The figures, except when they are geometrical, are apt to be rudely drawn.

It is matter of surprise to learn that work so artistic as the weaving of the wonderful fabrics which cannot be equalled in our mills, is every part done on the rudest of looms and by little boys of less than twelve years of age. Mrs. King describes the work as she saw it done in one of the hill towns near the borders of Kashmir.

"We passed through an archway into a large, deserted-looking enclosure full of rubbish heaps, and having a deep colonnade of mud-bricks running all round. Under this were erected rude looms, of which there must have been over fifty, but at the present time only six are being worked, owing to trade being slack.

"The carpets were most beautiful in color and design, all intended for the London market. We saw one, measuring twelve feet by ten, which was nearly finished. Six little boys, varying in age from eight to eleven years, were working it, while one of them read out the pattern from a slip of paper. Their small brown fingers worked so nimbly, knotting on the various colored wools and cutting off the ends with a knife, that one could hardly see what they were doing. It seemed amazing that such young boys could have attained such dexterity. Their pay is from eight to twelve shillings a month.

"We were told that they could make a carpet of the size they were then working in one month, so that the actual cost of the making would be about three pounds, and as the carpet would sell here for over thirteen pounds, there must be a handsome profit over and above the cost of the wool and the interest on capital sunk."

THE LARGEST TREE IN THE WORLD, according to statistics lately published by the Italian Government, is a chestnut standing at the foot of Mount Ætna. The circumference of the main trunk at sixty feet from the ground is two hundred and twelve feet.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, February 1, 1891.

THE ETHICS OF THE BIBLE.

THE Bible claims to be the work of divine inspiration. 2 Tim. 3:16. How well it sustains this claim has been the subject of great controversy. The avowed enemies of God have always disputed the claim, and by every possible means have criticised and fought the work which the Bible sustains. Professed friends of humanity, and advocates of science, have assailed it. Not only so, but in the house of friends, from the sacred desk, the Holy Scriptures have received their most grievous wounds.

There is one feature of this great conflict for life, maintained by this ancient Book, which is made more prominent by the lapse of time and by the failure of each successive attack. There has been evidently associated with all its history an unseen protecting power; so that after all the emergencies of a violent and constant warfare, it still stands before the world faithfully bearing its testimony and emitting its light to the wayfarers of earth. While it may safely be said that at no time in the past have its assailants been more active, numerous, and boastful than at the present, it may with greater force be said, that never before has the Sacred Book been so widely circulated and so thoroughly studied. Never before has such activity been witnessed in its great arsenals of truth, where weapons for the pulling down of Satan's strongholds are being formed. It is not surprising, therefore, that the great enemy should strive by every possible means to destroy confidence in that Book which has formed the principal obstacle to the advancement of his kingdom of darkness.

The fundamental element of our true relation to God and the truth is the principle of faith. Faith in God—believing that he is—faith in the Bible as the divine Word, forms the only basis upon which a godly life and character can be built. Faith in the Bible and faith in the God of the Bible are inseparable. It is always noticeable that modifications of the sacred record produce different ideas of the Deity than those taught in the Book. But necessarily and naturally, if the Bible be the production of the divine mind it would not fail to give correct impressions of its Author.

Whether the Bible be worthy of our credence, and whether its Author be our God, may be settled at the same inquiry. The Author of the Bible was once on earth, and while here gave us a sufficient test by which to try this and similar questions. "Every tree is known by his own fruit." Men do not gather figs from thorns, nor grapes from a bramble. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In applying this test to the Bible, we have the history of many centuries before us. Its work is not a recent experiment, nor has it been done in a corner. In ethics the Bible is most simple and concise. The whole code of morality taught in the Scriptures is expressed in the one word—Love. "Love is the fulfilling of the law." That is, he who fulfills the obligations of love, fulfills all obligations. The Bible requires that our love should be placed supremely upon God, and secondarily upon our

fellow-creatures. "On these two commandments hang all the law and the prophets." Every moral precept is tributary to one of these principles. The great Jehovah outlines these two commandments in the ten which comprise the decalogue; the first four indicate our duties to God, the last six point out our duties to man. These commandments are not simply negatory to vice, but they bespeak virtue. By the Saviour, prophets, and apostles, they were treated as living, spiritual truths, designed to convert the soul, to purify the heart, and to sanctify the individual. Every departure from virtue or morality, every violation of the great principle of love, is condemned by at least one of the grand principles which form the decalogue. The moral ethics of each dispensation have been founded upon them, and they will form the test of character in the Judgment. Immutable as God, the great principles of right can never change.

What have been the fruits of these principles? How have they affected human interests? The skeptic will almost invariably point in reply to this question to those whose professions have been in conformity to them, but whose lives have denied them. But the career of the hypocrite is not a test of Bible principles. Such examples only point out what it is *not* to obey Bible principles. Whether in national or individual experience, it must be confessed that the practice of the principles of morality and righteousness taught in the Bible has been salutary in its effects. Bible lands are lands of liberty and enlightenment. So far as men have walked in the paths of love to God and love to man, they have advanced in all that makes life desirable. Where they have discarded these principles, they are found walking in the lowest paths of degradation.

The Bible defines sin, and denounces it. It points out righteousness and how to attain to it. It encourages that which is truly noble, and incites to active works of love and goodness. It gives "to every man his work," and points the faithful worker to the rest that remains. It disapproves of pride and selfish aggrandizement, of oppression and revenge, while it elevates the meekness, gentleness, humility, and purity of Christ as the perfect representation of God's glory, worthy of the emulation of all who desire to live to the highest purpose. This is the legitimate object in the work of the Bible. It is often defeated by the perfidy of mankind; but where humble fidelity to its teachings has actuated men, its object has in the same measure been attained.

What the world would have been without the Bible, we can only infer from a glance at those dark portions of earth where its light has not been received. What the world would be if all men obeyed the Bible, we can only judge by our associations with the best and purest of men, and by our conceptions of that place where sin is unknown. The truths it teaches are eternal, because they are of God. When the conflict is over, the work of the infidel and scoffer will soon be forgotten; but the blessed Bible, man's best friend and guide, will be crowned with the laurels of everlasting gratitude by those who have followed its guidance through all the darkness and unbelief of an earthly experience.

Here man may trample under foot and treat with scorn the Word so graciously given; but in the day that truth sits enthroned in majesty and judgment, the opinions of men will become as the chaff of the threshing-floor. Human wisdom, which has ascended from beneath, will again sink into darkness beneath the flashes of glorious light which demonstrate to the universe the stability of that Word of truth, which has been the hope of the good of all ages.

THE BOOK OF DANIEL.

THE BIBLE not only presents a code of moral ethics of the highest perfection, it is by its author designed to serve other purposes in behalf of benighted mankind. It is of the highest interest to a transitory race, who are passing a limited time of sojourn in this probationary state, to be confirmed in their knowledge of the way by certain way-marks, which have been established by Him who formed the way. Pilgrims on an unknown road are interested in, and encouraged by, every sign of the nearing consummation of their wearisome journey; and as one after another of the landmarks pointed out in their guide-book is reached, it is hailed with ever-increasing joy and confidence. Each point increases their assurance; and, comparing the way with the book, they may at all times intelligently estimate their relation to the end. There are prophecies in the Bible which serve this purpose to the children of God. Peter, the apostle, says that prophecy is as a light shining in a dark place.

The prophetic writings of the book of Daniel are particularly of the nature we have indicated; and in a series of articles we will invite our readers to a study of the import of this remarkable book. And we indulge the hope that this work may prove to be of interest and profit.

Daniel was not a prophet, as we might say, professionally; he was not as Isaiah, Ezekiel, Jeremiah, and many others, especially devoted to the work of the seer and spiritual guide for the people. Daniel was a statesman by birth and calling—a prince of Judah, though a captive. Educated in the learning of the day, with a judgment and intuition sanctified and broadened by the Spirit of God, he was qualified to sit in the councils of kings; and he came to occupy places of great honor under two dynasties. Daniel attributed his success directly to God, and occupied in his own sight a very humble place at the footstool of divine grace. No worldly honor ever elevated him above the most childlike trust in God. No pressure of cares, nor applause of the people, nor rewards of rulers, nor personal danger, could cause him to remit a single duty to God or break up his habits of devotion. Too many people make these things an excuse for not doing as they otherwise would. Daniel never offered such an excuse. With him God was always first, and the world second. Personal considerations were obscured in a faith that no circumstance ever shook. As a young captive about to be introduced to the court of Babylon, he was faithful even in refusing to eat the food or drink the wine which he had been taught was unfit for those who desired to serve God. When an old man, he refused to interrupt his custom of prayer even at the pain of being cast to lions.

God loved Daniel; and three times a divine messenger is commissioned to bear to him the welcome message, "Thou art a man greatly beloved." No one else has received such recognition, and so far as his record is given, it bears no evidence of flaws or human frailties such as attend the lives of nearly all other Bible characters. In the midst of his active career, the Spirit often rested upon him, and revealed to him wonderful visions of the future. Uncouth symbols are often chosen to represent the kingdoms and powers of future ages. But over this fact none need stumble. The significance of the figures which appear in Daniel's panorama is of too great importance for us to quarrel with the choice of figures. As already intimated, Daniel is first introduced upon the pages of sacred biog-

raphy while a youth. He was one of four children of captivity chosen by the officer of Nebuchadnezzar, on account of their eminent mental and physical fitness to attend the Babylonian court as advisers of the king. At this time the supreme power of Babylon was acknowledged by the world, and Nebuchadnezzar sought to gather from all parts of the realm the very flower of youthful manhood and wisdom, who would act as councillors, and at the same time serve by their presence at the capital to more securely unite the heterogeneous fragments of nations of which the empire was composed. The Lord associated this movement with his own plans, and out of it worked great results not only to Daniel, but also to all who should in after ages read, understand, and believe his testimony.

SOME BIBLE HILL-TOPS.

THE FIRST ADVENT.

E. J. B.

AT length the fullness of time came, and Christ made his appearance among men. All the circumstances connected with his advent were planned in wisdom and love, that the evidence of his divine mission might be ample, and that the world might be reached by the glad tidings of hope. He came to a people who were acquainted with the prophecies concerning him, and who were able to recognize the work of God. John 3:2. The time chosen was when there was a brief lull from the tumult of war. The place selected for the advent was in the heart of the then civilized world. With the great nations of antiquity grouped around her, and making her plains the highways of their commerce, Palestine was admirably adapted to be a centre of light.

For three years and a half, by the seaside and in the cities and villages, Jesus taught the people, illustrating the law of God by his preaching and by his example, and then on Calvary he paid the penalty of its transgression. And the veil of the temple was rent from the top to the bottom, indicating that it no longer concealed the divine presence, and that its service had ceased to be accepted of God.

A new order of things with reference to the work of God in the earth was instituted. The place of ministry was changed from the earthly to the heavenly sanctuary. The earthly sanctuary had been a copy of the true sanctuary in the heavens; as its ministry was a representation of the true ministry for sin. The ministration here finished, the most holy, or heavenly sanctuary was anointed (Dan. 9:25), and the service in it commenced. John, on Patmos, had a view of both apartments. In Rev. 1:13, 20; 4; 8:3, he is evidently looking into the first apartment; for though he sees the Father on his movable throne (Eze. 1:4-28), he sees also the golden candlestick, and the altar of incense with incense offered thereon in the golden censer. But in Rev. 11:19, the scene is laid in the second apartment; for there is seen the ark of his testament.

The priesthood was changed. The priests of the family of Aaron had ministered before God for men, faintly foreshadowing the royal priesthood of David's great Son, who is "a priest forever after the order of Melchisedec." Heb. 5:6; Ps. 110:4. They had presented the offerings over which penitent sinners had confessed their guilt, testifying faith in a greater and perfect Offering to come. Daily, morning and evening, at the hour of prayer, a lamb had been offered on the altar of burnt-offering, showing that

fallen man can come to God only through a sacrifice; while the incense ascended with the prayers of the worshippers, as the merits of Christ are presented for us before the Father. Once a year, on the day of atonement, the sins which had been transferred to the sanctuary came in review. On that day the high priest ministered alone in the most holy place, before the ark which contained the broken law, and the mercy-seat, the token that God will be gracious. Thus year by year Israel saw enacted before their eyes a representation of the true ministry for sin in the true sanctuary, and of the final blotting out of the sins of the righteous. But the sins were removed only in a figure. There was a remembrance made of them every year.

The sacrifices were not efficacious. The blood of bulls and goats could not take away sins. Heb. 10:4. They spoke of a Saviour to come, through whose blood there would be remission of sins, including those that were under the first covenant. Heb. 9:15.

The first advent marked an important epoch in the plan of redemption. The Jewish service was full of meaning and instruction. It was admirably adapted to serve as a system of worship, and as a barrier to keep the Jewish church separate from the world; but it brought nothing to completion. It led to Christ, through whom the plan of salvation is completed, and the redeemed, freed from guilt, receive their eternal inheritance; "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:40. It was typical, and the typical must give place to the real; the many ceremonies of the Jewish ritual, to the simple forms and ordinances of the Christian worship; viz., baptism by which we confess Christ; and the communion service, in which we call to mind his life of humility—when he came not to be ministered unto, but to minister—his death on the cross, and the promise that he will come again.

The Christian ordinances point to a crucified and risen Saviour, who is now ministering in our behalf, while the Jewish ritual pointed to Christ and his work as still in the future. To continue these services after his death was no longer faith; it was denying Christ, and the work of God in the world. Christianity superseded the ceremonial law; but it did not antagonize it. The Christian system was the outgrowth of the law, or rather its corollary; for Christ was the national hope of Israel; he was the one of whom all their prophets and righteous men had spoken.

The Jews did not receive Christ. Had they done so, they might have remained a nation, and been the missionaries to preach the gospel and thus open the door of hope to the world. But they could not believe that their divinely-appointed rites and institutions were to give place to others. They had lost sight of their priestly mission and the heavenly inheritance, and had their eyes on national glory. They had forgotten that they needed a Redeemer, and looked for a king. Paul testifies of them: "Being ignorant of God's justification, and seeking to establish their own, they have not submitted to the justification which is of God. For Christ is the end [Gr., *telos*, "final purpose, that to which all the parts (of a whole) tend, and in which all terminate."—*Robinson and Bloomfield*] of the law for justification."—*Campbell's translation of Rom.* 10:3, 4.

There has always been a testing element in truth; and to accept Christ, and give up their cherished forms of worship and hopes of national glory was the test to the proud scribes and Pharisees of Judea.

A SKETCH OF JAPANESE EDUCATIONAL INTERESTS.

S. N. H.

In our former articles we have stated that the Japanese were an educated people. The Government has established a system of public schools, so that a limited education is within the reach of the poorest. On almost all occasions, persons in the doors of the shops, and even the half-clad in the streets, can be seen with a book in their hands.

In the sixth century, written language was generally introduced among the common people in Japan. A Korean scholar, however, named Wani, came over to Japan in 255, and, residing some time at the court, gave the Mikado's son some instruction in writing. This came about by a Japanese general, Arata, going over to Corea to aid one state in its battles against another, in 249 A. D. In A. D. 403, a court annalist was chosen, envoys and tribute bearers came, and presents were exchanged. Silk worms were imported, and mulberry trees were brought over and planted. Tailors came in 479, architects in 493, learned men in 512, and in 552 a company of doctors, divine astronomers, and mathematicians came to live at the Japanese court. With these came the Buddhist missionaries. This was the first great wave of foreign civilization in Japan. Says Griffis, in speaking of this time: "The early centuries of the Christian era, from the third to the eighth, mark that period in Japanese history during which the future development and character of the nation were mightily influenced by the introduction, from the continent of Asia, of the most potent factors in any civilization. They were letters, religion, philosophy, literature, laws, ethics, medicine, sciences, and art. Heretofore the first unfoldings of the Japanese intellect in the composition of sacred hymns, odes, poems, myths, and tradition, had no prop upon which to train, and no shield against oblivion but the unassisted memory. The Japanese were now to have records. Heretofore religion was simply the rude offspring of human imagination, fear, and aspiration, without doctrinal systems, moral codes, elaborate temples, or sacerdotal caste."

The Empress Gemmi-tenno, who reigned from 703 to 714 A. D., greatly improved the condition of things in Japan. She was the 43rd sovereign in the dynasty. It was during this period that the oldest annals extant were compiled, making the Kojiki (their Bible). It was during the reign of her successor, Gensho-tenno, 715 to 723, that was issued the Nihongi, which is the oldest source of Japanese history. These books on the history of the dynasty and their kingdom were taken from tradition.

Shimotsu-Michi-no-Makibe spent nineteen years of study in China, and after his return he was called the inventor of the syllabic writing, which he derived from the Chinese characters. To this period belongs also the discovery of the gold mines, as well as the introduction of the cultivation of the orange. It was thus that arts, sciences, and civilization, hand in hand, found their way into the Sunrise Kingdom. The age of Kammu-tenno, from 782-807, fills an important chapter in Japanese history. Of him, Rein in his work on Japan, says: "He ranks with the most eminent princes of the country, whose destinies he directed, as fiftieth Mikado, with care and success. In all departments he exhibited great zeal and understanding of the manifold requirements of the country. He took pains in making dams and canals to regulate the course of the rivers and extend communication,

put an end to mendicancy, and introduced order into the civil service. His interest was not less keen in the education of the young and in religious needs." He built a palace on the bank of Kamo-gawa, surrounding it with 1216 streets; "and in consequence of beautiful position, architectural monuments, and historical reminiscences, no less than as the seat of learning and art, it became the much-esteemed centre of the country."

Buddhist superstition had by this time taken deep root in all strata of society. Their priests, combining religious with other instruction, worked their way into the hearts of the people by the interest they took in the education of the children. Among most of the people, children were regarded as a special favor from Heaven; hence the Japanese proverb, "Honest people have many children." The new-born child receives his name on the seventh day. When he is thirty days old, his head is shaven. Then the child, washed and gaily dressed, is carried to the temple by its mother, where she offers some coin and renders thanks to the family god. On the sixth day of the sixth month of the sixth year, he receives his first lesson, with all the etiquette and solemnity which have always characterized the nation in such matters. His necessary outfit, or writing materials, consists of an ink-box with a piece of ink with a brush of the thickness of a little finger, and an ink dish, also a little vessel for holding water, as well as some paper; and thus the new pupil is introduced to the teacher, who makes before him, on a large scale, the simple and more complex signs, one after the other, and with unwearied patience and unvarying kindness shows him how to copy them. When he has thoroughly mastered one form, he goes on to the second, and so on. Thus he gradually acquires, in addition to the easy native syllabic writing, a stock of Chinese word signs. On the lowest calculation, he must master, within six or eight years, about a thousand of these. The more adept pupils, under competent teachers, learn as many as three or four thousand, and scholars as many as ten thousand and often more.

The Japanese maiden is considered to have received a good education when she has learned to read and write, to do simple sums, and to perform the tasks and duties appropriate to her sex. She is also expected to learn to play on a three-stringed guitar, the simplest of all instruments. There is another thirteen-stringed instrument which is found in the better houses, called Koto, which is played while lying down. Its tones are more pleasing and harmonious, but it is more difficult to play. This the more proficient master. There is another instrument called the Biwa, a mandolin with four strings, which is generally played by old people. They also receive instruction in skilfully arranging flowers in vases, on which there are special illustrated treatises.

In these nurseries of intelligence, the imagination is excited by fables and tales of heroes,—how great scholars have scared away evil spirits by writing in the air a verse of Buddhist scriptures, etc., etc.

But the influence of Chinese civilization on the court is not so favorable as among the common people. It was found that while the philosophy of Confucius formed respectful sons, docile pupils, obedient subjects, skilled calligraphers, enthusiastic admirers of antiquity, it made the students narrow minded; for it did not arouse their intelligence. It left the conscience entirely under the control of custom. It kindled no religious thought or feelings, but encouraged the narrowest spirit of caste and clannishness.

And while it taught the young samurai to be an obedient, loyal subject to his feudal lord, it failed to develop a general sense of justice or to ennoble the feelings. It left him in utter disregard of universal human rights and duties; but it taught him to try his sword on the first wanderer he encountered outside the limits of his clan, or in overbearing quarrelsomeness to stop a rival's way. The impress left upon this class of people will yet prove a great hindrance to the missionary work of the nineteenth century.

The Dutch afterwards introduced many improvements in the art of printing, and the practice of medicine and other sciences of a more technical nature. But the lesson taught the Japanese by the Jesuitical influence of the sixteenth and seventeenth centuries, together with their natural disposition, has created a jealousy against the introduction of any foreign religion. At different periods in the history of the nation ever since the seventeenth century, there have been members of the samurai and other of the nobles and the royal families that have sought intercourse with other nations for the express purpose of gaining information, and not infrequently have they been beheaded as traitors to the kingdom. Finally, when Commodore Perry demonstrated to the Japanese the practical utility of civilization, by placing the railway and telegraph upon their own soil, it became the prominent agent in forming the treaty. The desire for Western knowledge, which had been previously created in them, now burst forth like a pent-up volcano. Individuals were sent by the Government to the United States and European nations to bring back to their native shores a knowledge of the arts and sciences of these nations. They hailed with joy teachers of these sciences, and encouraged those to come and take charge of their schools and hold positions in their colleges who used these positions to introduce the Christian religion, contrary to the wishes of the Japanese. The doctrines of Buddha and Confucius had prepared their minds, not for the gospel, as some writers claim, but for atheistical works, and such literature as would lead them away from God and the Bible. As these students who had been sent to other nations returned, bringing with them skeptical ideas, they at once began to fill the positions in the schools and educational institutions that had previously been occupied by Christians, until already they are no longer in want of Christian teachers.

THE GREAT MISSIONARY UPRISING.

J. O. C.

WE can find no better term for the present increasing activity in foreign mission work than that at the head of this article. One hundred years ago, when William Carey was agitating the subject of missions, he was considered by many entirely out of place, and it was only by the most persevering energy that he succeeded in securing an appointment as missionary to India.

How different the situation now! At the present time, the agitation of foreign missions is greater than ever before known, and yet it is constantly increasing. Institutions for the development of medical missionaries are rapidly multiplying; and still there is a demand for more. Hundreds of college students stand pledged to enter the foreign field whenever an opening is presented. New missions are being opened in various countries, which are independent of denominational lines and of denominational support.

The question naturally occurs: Why this sudden activity in missionary labor? It can-

not be the result of more inherent goodness attaching to the human family than formerly. Indeed, observation teaches that selfishness and every form of vice abound on every hand. Even the church itself cannot boast of freedom from taint of evil. On the other hand, many within its fold seem steeped in selfishness and iniquity.

It is the latter fact that has seemed to call for so many independent efforts to evangelize the heathen nations. Did the church stand in the light as it should, it would read aright the signs of the times, and zealously undertake the work evidently demanded at its hand. But because it has not done this, many are being moved upon to step into the breach, that the hedge may be made up before the appearing of the Master to gather to himself his own.

This is very evident from the fact that in all these independent efforts the one great reason offered why haste is necessary in the work, is, that the coming of the Lord is imminent. And why is this not what might be expected, in view of the prophetic declarations of the Word, which point out the certainty of the Master's coming to reckon with his servants? It is only consistent with the divine plan that before the mystery of God shall be finished, special light will be given to the devoted followers of Christ, which will stimulate them to herald to the remotest bounds, the news of the soon-coming King.

But if the professed servants of the Lord shall begin to make excuses when asked to go out into the by-ways and proclaim that the marriage supper of the Lamb is ready, he will select those who are not so bent on ease and self-caring, to do that work. Already a large number have gone to various parts of the harvest field, without any promise of support. But they have the spirit of the Master, and are willing to take their lives in their hands, and go anywhere, and do anything that will help carry forward the work of God.

A letter lately received from one of the workers in the Soudan, relates how the Lord seems to be opening the way for their work, and then adds: "If we had a dozen more workers here now, they could be used at once in strengthening the work of our brethren, as well as in opening to the world the possibility of the evangelization of the 90,000,000 of the Soudan. May God select and equip many laborers, both here and at home, for the mighty work of carrying the simple story of the cross to those who sit in darkness."

It seems strange to read such words of encouragement from these voluntary missionaries, who have no rich treasury behind them, and then think how circumscribed are the efforts of those who have so long stood proclaiming the near coming of the Lord. Do such really believe their own words? If so, how can they rest at ease, when they know that three-fourths of the entire world have never so much as heard of Christ?

Already the cry of the heathen for the gospel has become so earnest as to place the church's responsibility in the matter beyond cavil. But what will that body do in the premises? What will our own people do in regard to the work assigned them? Already inviting fields are ready for them to enter, in both the Eastern and the Western hemisphere. But because the means are not at hand for a liberal support of laborers in those fields, they are uncultivated. Shall it always be thus? Rather, shall we not soon hear of devoted young men who are willing to give themselves to this work, notwithstanding the financial strait? We hope so; indeed we believe so, and only pray that God may hasten the time when this may be brought about.

Bible Student.

BIBLE-READING.

THE FIRST COMMANDMENT.

S. N. H.

THE first commandment, like all of God's requirements, is far-reaching, and takes hold of the affections of the heart. There is but one living and true God. He is the Creator of all things in heaven and earth. Every blessing that comes to the human race is bestowed freely by the one common Father to all mankind. He is no respecter of persons, and we should always point to this one and true God every person who has any object before him to worship, or for his affections to twine around, that would in any way detract from keeping any of God's commandments.

1. What is the first commandment?

"Thou shalt have no other gods before me." Ex. 20 : 3.

2. Do Christians have more than one God?

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8 : 6.

3. Wherein does the Christian's God differ from other gods?

"God, that made the world and all things therein, seeing that he is Lord of heaven and earth." Acts 17 : 24.

4. Is there any other God?

"I am the Lord, and there is none else, there is no God besides me. I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else." Isa. 45 : 5, 6.

5. Did he make all the people that are in the world?

"And hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17 : 26.

6. What does he give to all?

"He giveth to all life, and breath, and all things." Verse 25.

7. Then do all live in him?

"For in him we live, and move, and have our being." Verse 28.

8. What does he give to all mankind alike?

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5 : 45.

9. Why have all mankind one common Father?

"Have we not all one Father? Hath not one God created us?" Mal. 2 : 10.

10. Does God love one portion of his people more than another?

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10 : 34, 35.

11. How has God shown his love for all the world?

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16.

12. How much, then, should we love God?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10 : 27.

13. How can we make the worship of the true God vain?

"Teaching for doctrines the commandments of men." Matt. 15 : 9.

14. What will become of all such doctrines originating with men?

"Every plant which my Heavenly Father hath not planted, shall be rooted up." Matt. 15 : 13.

15. What did the Saviour say of those who adhered to the traditions of men in opposition to the commandments of God?

"They be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch." Verse 14.

16. What did Jesus say is written?

"Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4 : 10.

SABBATH-SCHOOL LESSONS.

Lesson 7.—February 14, 1891.

NO OPEN VISION.

1. What is said of the word of the Lord in the days when Samuel was a child? 1 Sam. 3 : 1.

2. What is the result when there is no vision from the Lord? Prov. 29 : 18.

3. What people are in good condition?—*Ib.*, last part.

4. Since people perish where there is no vision, but do not perish where they keep the law, what must we conclude? *Ans.* That where there is no vision, the law is not kept.

5. How was it when there was no vision, in the days of Samuel and Eli? 1 Sam. 2 : 17, 24.

6. Is the fact that there is no open vision the primary cause of lawlessness, or is disregard for God and his law responsible for there being no direct revelation from God? Rom. 1 : 21.

7. What do men do to the truth by unrighteousness? Verse 18. See Revised Version, and note 2.

8. What hindered the people in Christ's day from beholding some of his mighty works? Matt. 13 : 54-58; note especially the last verse.

9. What is the great characteristic quality of sin? Heb. 3 : 13.

10. Unto whom is light given? Ps. 97 : 11; 112 : 4.

11. In order to retain the light that we have, what must we do? John 12 : 35, 36.

12. What, then, can be said of the path of those who walk in the light? Prov. 4 : 18.

13. To what people will the true doctrine be revealed? John 7 : 17.

14. What is meant by the expression, "If any man will do his will"? See note 3.

15. Cite a case illustrating this. Acts 10 : 1-6.

16. What is joined with the commandments of God? Rev. 12 : 17.

17. What is the testimony of Jesus? Rev. 19 : 10.

18. Then what will those have whose hearts are inclined to keep the commandments? See note 4.

19. If one would be free from offense toward God and man, what must he accept? Acts 24 : 14-16.

20. What is said of those who do the commandments? Ps. 111 : 10.

21. And how will those fare who believe the prophets of God? 2 Chron. 20 : 20.

NOTES.

1. "The word of the Lord was precious in those days." That which is rare is precious. The word of the Lord to the people in those days was very rare; it was seldom heard, because there was "no open vision," literally, no vision spread abroad. There were doubtless many who would have been glad to receive the word of the Lord, but they were deprived of it by the wickedness of those in high position. Doubtless the fact that the word of God was so rare in those days made it doubly dear to those who had it.

2. "Who hold the truth in unrighteousness." The word "hold" is not used in this case in the sense of professing. The text does not convey the idea that men may possess the truth and cling to it, and yet live unrighteous lives; for the Scripture testimony is abundant to show that men who do not practice a truth soon lose the knowledge of it. The word "hold" is used in the common sense of *restrain*, keep back; as one holds another when he restrains him of his liberty. Wicked men, especially if they are in the church, restrain the truth of God. Paul said that the name of God was blasphemed because of the unrighteous deeds of the Jews, who made their boast in the law and yet broke it; and he asked the brethren to pray that the word might have free course. The sons of Eli by their wickedness held back the word of God from the people.

3. "If any man will do his will, he shall know of the doctrine." This evidently does not mean that if a man does the will of God, he shall know of the doctrine; for he couldn't do the will of God unless he knew the doctrine. The meaning is that if any one is disposed to do the will of God, he will not be left in ignorance. The Revised Version makes it plain by rendering the text: "If any man willeth to do his will, he shall know of the teaching."

4. The law and the testimony, which is the spirit of prophecy, are closely and inseparably joined. Each upholds the other. If any one is disposed to do the will of God, the word of God will be revealed to him; and by the light of the word given through the prophets, he knows better what God's will is, and how to do it. The perfect gospel is contained in the commandments of God and the testimony of Jesus Christ.

Lesson 8.—February 21, 1891.

THE ARK TAKEN.

1. What was the result of a battle between the Israelites and the Philistines, that was fought near Ebenezer? 1 Sam. 4 : 1, 2.

2. What did the elders of Israel decide to do to guard against a like result another time? Verses 3, 4.

3. When the ark came, how was it received? Verse 5.

4. How did the Philistines feel when they heard that the ark of God had come into the camp of Israel? Verses 6-8.

5. With what words did they encourage one another? Verse 9.

6. What was the result of the battle that followed? Verses 10, 11.

7. What may we learn from this? *Ans.* That the mere possession of the truth of God will not protect anybody. See note 1.

8. Yet what will the truth be to some in the day of trouble? Ps. 91 : 4.

9. Where must a person have the truth in order to receive benefit from it? Ps. 37 : 31; 1 : 1-3.

10. When men who make their boast in the law are guilty of violating it, what is the result? Rom. 2 : 23, 24.

11. What naturally resulted from the Israelites' wrong use of the ark? *Ans.* The Philistines lost their fear of it, and of God, whom it represented.

12. How did the Philistines dishonor the ark? 1 Sam. 5 : 1, 2.

13. How did God assert the supremacy of his law? Verse 3.

14. What proved that this was no chance occurrence? Verses 4-7.

15. What was there in this that was calculated to show to the Philistines the vanity of their idols? See note 2.

16. What does the Lord say of the idols of the heathen? Ps. 115 : 4-7.

17. What of those who make them and trust in them? Verse 8.

NOTES.

1. The fact that Israel was defeated notwithstanding the presence of the ark of God, is designed to show that the truth is not to be used as a charm. The possession of a cart load of Bibles will not keep any one from harm or from the assaults of the enemy of souls. It is only when the truth is hidden in the heart, and is a part of the life, that it acts as a shield, to quench all the fiery darts of the enemy.

2. A most striking point against the vanity of idols is made in the description of the downfall of Dagon before the ark. Dagon was an idol with the body of a fish, and the head and hands of a man. When the idol fell before the ark and lost his head and his hands, only the fishy portion remained. The record says that "only Dagon was left to him." Now the word "Dagon" is the diminutive of the Hebrew word for *fish*, so that we have in reality the statement that when Dagon fell before the ark and lost his head and his hands, "only a little fish was left." That is all that there was to the idol in which the Philistines trusted.

From the Field.

WITNESSES.

" I AM working alone, and no one heeds !"
 Who says so, does not know ;
 There are clear eyes watching on every side,
 And wherever our feet may go
 We are " compassed about with so great a cloud "
 That if we could only see,
 We could never think that our life is small,
 Or that we may unnoticed be !

We seem to suffer and bear alone
 Life's burdens and all its care ;
 And the sighs and the prayers of the heavy heart
 Vanish into the air.
 But we do not suffer or work alone ;
 And after a victory won,
 Who knows how happy the hosts may be
 Who whisper a soft " Well done !"

Oh, do not deem that it matters not
 How you live your life below ;
 It matters much to the heedless crowd
 That you see go to and fro ;
 For all that is noble and high and good
 Has an influence on the rest,
 And the world is the better for every one
 Who is living at his best.

But even if human eyes see not,
 No one is unobserved ;
 There are censures deep and plaudits high
 As each may be deserved.
 We cannot live in a secret place,
 There are watchers always by ;
 For heaven and earth are full of life,
 And God is ever nigh.

Oh, for a life without reproach,
 For a heart of earnestness !
 For self forgotten, for meanness slain,
 For hands well used to bless !
 Lord, raise us far from the little things,
 And make us meet to be
 Skilled workers here in the place we fill,
 And servants unto thee.

—London Christian World.

A VISIT ON THE VOLGA.

A JOURNEY of about 2000 miles brought me from Hamburg to our dear brethren and sisters on the River Volga, in Eastern Russia. Ten days were spent on the way, the train, especially toward Saratow, becoming slower and slower, a feature we notice in every particular going eastward. While Petersburg is a modern city in every respect, Moscow, which I reached Wednesday morning, is a Russian city in every sense of the word. It is the capital of the national life, or as the Russian patriot flatteringly calls it, " Matuscbka Moskwa," " the dear mother Moscow." As I had to wait some eight hours for my train, I went up to the *Kreml*, walked around its ancient walls, and ascended again the noted bell-tower of Ivan the Great, from which one enjoys a grand view of the city. The mighty *Kreml*, over a mile in circumference, with its palaces and churches ; the great city around it, with the green and brown roofs sheltering thousands of houses, great and small ; and the cupolas of the 400 churches, many gilded, present a view not soon forgotten. Not far from the *Kreml* stands a grand cathedral, lately built of white marble, with gilded cupola, whose interior is said to be the richest in the world ; I myself have never seen its equal. Our train from Moscow was overcrowded ; not only were the aisles full, but some even lay under the seats. And to heighten the discomfort, some began to sing their national songs. The country, only now and then covered with forests, was white with snow till we drew near to Saratow.

Friday morning we reached Saratow, the terminus of the railroad. The street car brought me to the house of Bro. Perk's brother, who is in charge of the British Bible Depository here. Hardly had I com-

menced to eat my breakfast, when two ministers came and said they had to hurry to catch the steamer south. The water being extraordinarily low, the steamers were very irregular. I took a conveyance and hurried with them to the landing, which was a mile from the city. Hundreds of carts and conveyances plowed their way through the sand and water.

After awhile our crowded steamer left the landing, to carry us eighty miles down this river. The German colonies are on both sides of the great river, extending over a territory some 200 miles in length, and about 100 miles in breadth, forming a part of the governments of Saratow and Samara. The German population is nearly 400,000, three-fourths of whom are Protestants. Some of the colonies number from 5000 to 10,000 souls. Scattered over this large territory, we have about one hundred Sabbath-keepers. At first, when our brethren begin work in a colony, the opposition is very great ; they can often remain only a few hours, when the police send them away ; but in course of time they are left more unmolested. All this, together with the few chances that our brethren here have had to labor with persons of experience, explains why the work here had not been fully organized as in other countries ; and it had suffered in consequence.

Sabbath night, at two o'clock, the steamer arrived at the Tscherbakowka landing, where Brn. Laubhan and Klein reside. My last letter had not yet arrived, and I came rather sooner than they expected ; but all were glad to see me Sabbath morning, when about twenty gathered. Last spring a church was partly organized here, and since, a Sabbath-school and tract society. After the Sabbath we sent abroad to notify the scattered brethren as far as possible, so as to have a general meeting the coming Sabbath. Several came during the week, and we had a few meetings. There are now three churches here, and as many tract societies have been formed. Last Sabbath quite a number joined the Tscherbakowka church, and in the evening we celebrated the ordinances. About half of the Sabbath-keepers on the Volga were present, and all seemed thankful for the instruction received.

Bro. Klein and Bro. Siebenlist (the elder of the church here) gave me a full account of their experience while in jail, and since that time. Bro. Siebenlist, who, with eight of his family, has kept the Sabbath for nearly four years, has a blacksmith shop in a Russian village on the other side of the Volga, in the Astrakhan Government. He had often read the Scriptures to the Russians in the village, and different ones seemed interested. The Russian priest was dissatisfied for some time, as the people would come to him and ask him so many questions. About sixty miles east of here are sixteen German Sabbath-keepers ; these Bro. Siebenlist wished Bro. Klein to visit before he went south. Bro. Klein consented, and just as they started, on the instigation of the priest the police came and took all their books and put Bro. Klein and young Bro. Siebenlist in gaol. The accusation was that Bro. Klein had preached to the Russians, and even offered them some money if they would leave their faith. In prison they tried every way to have Bro. Klein talk Russian, which he is unable to do ; and when after five days Bro. Siebenlist and his son were released, Bro. Klein was in a great strait, as he could understand hardly anything.

Bro. Siebenlist and his son, while released, had their passports retained, a guard was placed before their house, and for several weeks the whole family had to appear twice a day before the police, so they might be assured that none had left the place. Brn. Siebenlist and Klein had a number of German Bibles and other books taken from them. None of these have been returned. At first, Bro. Siebenlist could hardly leave the place, but now, after months have passed, he finds no difficulty. Bro. Laubhan induced his half-brother, who is the judge of the

village Tscherbakowka, to go security for Bro. Klein, and he has helped them very much in many respects. His natural brother is one of our church elders in the South. Through his influence, Brn. Laubhan and Klein gained permission to buy property in the colony, and thus have town rights ; therefore they cannot now be sent away so easily.

I talked with the judge quite a while, and he will go once more to the Russian judge in the Astrakhan Government, who has Bro. Klein's case in hand, and see whether the matter cannot be settled. According to the law, Bro. Klein could go but twenty miles within the borders of the colony ; but the judge is so kind that he permits him to go 200 miles, and will spare no pains to have him freed. Yet some four months have passed, and it is hard to tell how much longer they will let the matter stand. As the work in Russia suffers so much on account of the lack of laborers, our prayers should surely ascend in behalf of Bro. Klein, that he may be fully freed in the near future.

We are now on our trip to the Caucasus. We return by steamer to Saratow, and from thence go four days by rail. Our large steamer is overcrowded. We are in the second cabin ; directly across is a Persian merchant, who, instead of using the table to write on, sits in Oriental fashion on the couch, with crossed legs, and writes while thus seated. A stranger would think at first sight that he has no legs, and would surely call it very uncomfortable ; but he writes with perfect ease.

My prayer is that soon all these nations, to the very interior of Asia, may hear of this truth ; and to accomplish this it is very important that more be done for the great Russian Empire, which is not only the key to the East, but becomes more and more its ruler.

L. R. CONRADI.

THE FUTURE OF BRAZIL.

SINCE the advent of the republic, the horizon of the gospel has become clearer and more distinct. The republic has brought with it the separation of church and state, civil marriage, and the secularization of the cemeteries. These three measures have been accepted by the people with much satisfaction. But they have stirred up a nest of vipers. The priests, with some honorable exceptions, are offering all the opposition possible. The measure which is considered most dangerous to their interest is the decree of civil marriage, and next after, that of secularization of the cemeteries. New journals have been established to combat these reforms, and to create, if possible, a clerical party. It remains to be seen if the people are willing to be led by the nose by the Jesuitical faction. The fall of the monarchy was a tremendous blow to the Jesuits. Indirectly they had laid a mine to destroy the cause of the gospel, since it is well known that the late government had resolved to take severe measures against the Republicans ; and nearly all the believers being allied to that party, the party of liberty of conscience, destroying the one would also affect the other. But in a night, the handwriting appeared upon the wall, and the same night saw the fall of the monarchy and the deportation of the whole royal family. Another fact, also well known, the princess regent was entirely under the power of the Jesuits ; but the will of the Lord was that she should not reign.

The church has lost a certain prestige among the people by these decrees. In many minds that slavery which so long existed has been broken. People breathe easier and are freer in the expression of their sentiments. And in those districts where the priests in other days ruled with a rod of iron, there the people are now in a state of active opposition and defiance. The tables are being turned. These decrees are also having another tendency,

that of adding to the indifference which had already begun to show itself in many quarters; and so making this class of society much more difficult to govern.

But on the whole, great and material progress will be made under the republic. Already, in all the states, the public school system is being renovated, and economies are being introduced into the public service, together with other betterments.—*Brazilian Missions.*

CATHCART AND QUEENSTOWN, SOUTH AFRICA.

I HAVE recently visited Cathcart, where two families are obeying the Truth. I baptized ten, and organized a Sabbath-school of twenty-two members.

My wife's health requiring a more favorable climate, we have removed to Queenstown. It is two weeks since we arrived in this place, and we think we can see decided changes for the better. We attribute this blessing, however, to the power of the Great Physician, whose blessing we have sought. The Lord is good, and the language of our hearts is expressed in Ps. 116:12.

Queenstown is a quiet little place about two hundred miles from the coast, containing 2000 inhabitants, with five churches,—Methodist (which is the strongest), Congregational, Dutch Reformed, Church of England, and Catholic. The Congregational minister and his wife called the week after our arrival, and he kindly invited me to occupy his pulpit on the following Sunday evening, which I did.

Nothing has been done in this vicinity by our workers. Bro. Oldfield will be here in a few days to canvass for "Bible-Readings," which I hope will prepare the way for other labor. We hope while here, not only to regain health, through the special blessing of God, but to sow faithfully the seeds of truth, and gather some souls for the heavenly garner.

The combined and combining influences of the enemy against the Truth ought to cause us to feel our need of greater power to meet these influences; while the attendant blessings of God upon our feeble efforts in the past, should encourage us to believe that the putting forth of such efforts as the cause now demands, will insure the divine help so necessary in accomplishing the great work now before us.

May the language of every heart be, "Lord, what wilt thou have me to do?"

IRA J. HANKINS.

TENT-MEETINGS IN IRELAND.

THE first attempt to hold tent-meetings in Ireland has just been made by Brn. Francis Hope and William Hutchinson. The tent was pitched near a small place called Tanderagee, in County Armagh. This place was selected because it was so near to Banbridge, where Bro. Hutchinson had previously held a series of meetings in a hall. On account of the opposition of the clergy, the attendance was not large; but those who did come manifested great interest and became warm friends. Nine signed the covenant, and as three were already keeping the Sabbath, a class of twelve members was organized.

The tent was then removed to Coleraine, a fine town of 7000 inhabitants. The meetings were regarded with suspicion, as they were not under the patronage of the resident clergy. Four signed the covenant here, and a school of fifteen members was organized. Many acknowledge the Truth, but they seem fettered, so that they dare not step out and obey God.

THE Spirit of Christ is very sensitive and easily grieved. If we cherish ambitions, or pursue aims, or harbor feelings, or commit sins which grieve him, then our communion with the Spirit is interrupted, and the soul is left in darkness.

News Summary.

Fears are entertained of an Indian rising in Central America.

Another revolutionary movement is distracting Argentina.

Edison claims to have discovered an electrical cure for the gout.

The Japanese Houses of Parliament have been totally destroyed by fire.

The difficulties of the Irish Home Rule party seem no nearer adjustment.

A party of expert oil-drillers from New York have gone to India to search for oil.

A bill prohibiting the sale of fire-arms to Indians is before the United States Senate.

Nearly 7000 pounds of attar of rose, worth £70,000, were exported from Turkey last year.

A gang of Texan thieves recently raided an express train, and made off with £5000 and the mails.

Princess Victoria, second daughter of the Prince of Wales, is betrothed to the Duc de Luxembourg.

Major Wissmann, chief of the German expedition in East Africa, has been declared insane, and recalled.

The cruiser *Tauranga* of the Australian squadron attained a speed of nineteen knots an hour at its trial.

England is making negotiations for the purchase from Germany of Damaraland on the west coast of Africa.

The public debt of France is estimated at £1,040,000,000, making it the heaviest debt of any country in Europe.

A sudden volcanic eruption has occurred in the north of Algeria. Forty persons were killed and many injured.

Arrangements have been made for a bi-monthly supply of Dr. Koch's lymph to be forwarded to the colonies.

The Emperor of Germany has made overtures toward the re-establishment of friendly relations with Prince Bismarck.

The final accounts in connection with the Paris Universal Exhibition of 1889, show a surplus of £400,000.

As a result of the severe winter, there is widespread distress among the poor of London, 100,000 men being out of work.

Floods in the Riverina have done great damage. Crops and fences have been destroyed, and thousands of sheep drowned.

The question of the division of Queensland into two colonies will soon engage the attention of the British House of Commons.

Mr. Parnell and Mr. O'Brien have issued a joint appeal to Irish sympathizers in America for funds in aid of evicted tenants.

The International Exhibition at Kingston, the capital of Jamaica, was to be opened on the 27th ult. by Prince George of Wales.

The Indian rising in the United States is at an end. The red men, seeing that the struggle was hopeless, have laid down their arms.

The troubles in the British shipping trade grow more and more threatening, and the prospect is that they may terminate in a general strike.

General Booth has collected £100,000 towards the carrying out of his scheme. He intends to visit Norway and Sweden in its interests.

An agitation in favor of the eight-hours system is in progress in America; 250,000 miners threaten to go on strike in May over this question.

Steps are to be taken by the British House of Commons to appoint a committee to inquire into the excessive hours of work of railroad employees.

General Booth proposes to visit Australia next September, his object being to remove the prejudice that exists in the colonies against his colonization scheme.

The fifty largest libraries in Germany possess 12,700,000 volumes, against those of England with about 6,450,000, and of North America with about 6,100,000 volumes.

Prolonged public inconvenience and loss, and some rioting, attend the railway strike in Scotland.

An electric railway has recently been opened in Switzerland which ascends the peak of Rouchberg at an angle of nearly seventy degrees.

During the last fifteen years, the enrolled military force of the leading European nations has doubled. There are now 11,000,000 men in Europe ready to be called into the field.

Of the 12,000 miles which form the land girdle of China, 6000 touch Russian territory, 4800 British territory, and only 400 French, while 800 may be described as doubtful.

In a recent speech, speaking of the disarmament of Europe, Emperor William expressed himself as strongly in favor of such a movement, but fearful that the time for it has not come.

King Kalakaua of the Sandwich Islands died recently while on a tour in the United States. During his absence, a revolution had broken out in his tempestuous little "teapot kingdom."

Mr. George Bancroft, the great American historian, died Jan. 18, at the age of ninety. Mr. Bancroft was a voluminous and painstaking writer, and continued his literary pursuits to the close of life.

Intense excitement prevails in Belgium. The agitation is in favor of the extension of the political franchise and the adoption of manhood suffrage. Great precautions have been taken by the authorities to preserve order.

Canada has rejected Mr. Blaine's proposition in favor of reciprocal trade between the United States and Canada. Lord Salisbury favors the scheme, believing that it will tend to the settlement of the Behring's Sea seal-fisheries dispute.

The contributions in England to sustain missionary operations on the North Sea among English deep-sea fishermen, amounted last year to £20,000. Ten fully equipped evangelizing vessels, three of which are hospital ships, are employed in the work.

Chili, one of the South American republics, is unsuccessfully grappling with a revolutionary movement. The navy aid the insurgents. English, French, and American gunboats have been ordered to Valparaiso to protect residents of their respective nationalities.

The settlement of the affairs of the Baring Brothers, the London banking firm whose recent failure came so near precipitating a world-wide financial crisis, has been nearly completed, and promises to show a satisfactory surplus. The London money market has recovered its usual tone.

Mr. McKim, a missionary at Osaka, Japan, says: "The religion of Christ is firmly rooted in Japan. No opposition or persecution can pluck it up. Although the total number of converts is not greater than 100,000, Christianity is already a power whose influence is felt all over the empire."

Lyman E. Knapp, the governor of Alaska, in his annual report says that the value of exports during the year is as follows: Whalebone, £231,941; whale oil, £34,500; codfish, £111,000; salmon, £671,000; gold (estimated), £400,000; fur seals, £400,000; other exports enough to make a total of £1,968,146.

So destructive have been the ravages of the locusts in this colony this year, that the Minister of Agriculture sent an officer of his department to investigate the life and history of the pest, and suggest a remedy. He has done so, and thinks the best remedy is to be found in protecting such native birds as the crow and the emu.

Prof. Stuart has purchased a full complement of bacteriological apparatus for the New South Wales Government, and urges that, in accordance with Dr. Koch's advice, immediate steps be taken for the appointment of two experienced bacteriologists, who shall experiment with a view to discovering some specific for the destruction of the rabbit pest.

Thirteen Chinamen and two Englishmen have been arrested in Melbourne for smuggling cigars. When arrested, the prisoners had, concealed on their persons and stowed away in the cabs they occupied, a large quantity of goods that had just been landed. The Chinamen, however, belonging to the steamer, and not being citizens, were released from custody, as smuggling Chinamen was held to be worse than smuggling cigars and tobacco.

Health and Temperance.

THOROUGH.

FROM THE SWEDISH OF COUNT SNOILSKY.

ONE and one only must thy purpose be,
Whole and decided;
From giant force but pygmy deed would'st see,
Were it divided.

Thou must at once thy choice forever make,
For strife or pleasure;
Must choose the kernel or the husk to take—
Repent at leisure.

Some seek for pearls, others for bubbles mere,
On life's sea cruising;
Complain not if the bubble disappear,
'Twas thine own choosing.

—Collard J. Stock.

HYGIENE OF DIGESTION.

Late Suppers.—Eating late at night, when the muscular and nervous systems are exhausted by the labor of the day, and then retiring soon to rest, is one of the most active dyspepsia-producing habits to which modern society is addicted. As before explained, "a tired stomach is a weak stomach;" and in addition, we may add, a sleepy stomach is a sluggish one. Secretion must of necessity be deficient in both quantity and quality, owing to the exhausted condition of the system; and with a further obstacle afforded to prompt digestion by the slowing of the vital operations during sleep, it is almost impossible that there should be other than disturbed digestion and disturbed sleep in consequence. It is under these circumstances that people often suffer with obstinate insomnia, bad dreams, nightmare, and similar troubles, from which they arise in the morning unrefreshed, and unrecuperated by "Nature's sweet restorer," the work of assimilation, by which repair takes place, having been prevented by the disturbed condition of the nerves.

No food should be taken within three or four hours of retiring. This will allow the stomach time to get the work of digestion forward sufficiently to enable it to be carried on to completion without disturbance of the rest of the economy. The last meal of the day, if three meals are taken, should be a very light one, preferably consisting of ripe fruit and simple preparations of the grains. The custom which prevails in many of the larger cities of making dinner the last meal of the day, eating of articles the most hearty and difficult of digestion as late as six or even eight o'clock, is one that ought to be discountenanced by physicians. It is only to be tolerated at all by those who convert night into day by late hours of work or recreation, not retiring until near midnight. But in such cases, a double reform is needed, and so there can be no apology offered for this reprehensible practice on any physiological grounds.

Too Many Varieties of Food.—Many dyspepsias arise from the eating of too many kinds of food at the same meal, another growing custom in modern times which deserves to be distinctly condemned. At great dinners in honor of distinguished personages, when friends are to be entertained, and in the majority of well-to-do families as a general custom, the eaters are tempted to gluttony by having presented to their palates a great variety of complicated dishes, almost any one of which would be too much for the digestive organs of most inferior animals. On the occasion of the giving of a great dinner to some notable, we have known instances in which more than a hundred dishes were served in successive courses. Such gormandizing soon breaks down the most vigorous digestive organs, since it adds to the labor of digesting food which is improperly cooked, a larger variety than the digestive juices are capable of bringing into a fit state for absorption.

Careful experiments have shown very clearly that different classes of food require a particular quality of digestive juices for their digestion. For instance, a gastric juice that will digest animal food the best, is inferior for the digestion of vegetable food, and *vice versa*. The obvious conclusion to be drawn from this fact is that the simpler the dietary, the more perfectly will the digestive process be performed. For persons whose digestive powers are naturally weak, this is a matter of special importance. Such will find it well to avoid eating meat and vegetables together. Meat and grains may be taken together, but not meat and vegetables, by persons of weak digestion, the latter being much more difficult of digestion than either of the others. If the bill of fare taken at a single meal were confined to three or four articles of food, there would be fewer dyspeptics scanning the newspapers for some patent nostrum to "aid digestion."

Hot and Cold Bathing after Meals.—Especial mention should be made of the injury to the digestive organs quite certain to result from taking either a hot or a cold bath soon after eating, as few people are aware of the danger of laying the foundation for years of discomfort in this way. If the bath be a hot one, the stomach will be deprived of the blood necessary to support the rapid secretion of gastric juice for the digestion of the food, by the sudden relaxation of the capillaries and arterioles of the skin drawing the blood to the surface of the body. A cold bath, on the other hand, or any sudden exposure to cold, may, by causing contraction of the blood-vessels of the surface of the body, cause sudden congestion of the stomach, which is equally fatal to good digestion. Very nearly the same danger exists from the taking of baths just before a meal. No bath involving any considerable portion of the body should be taken within two hours of a meal.

Errors in Quantity of Food.—If errors in the manner of taking food are active causes of indigestion, mistakes in quantity are still more potent in this direction. It should be noted, however, that errors of this class are very closely connected with errors in the manner of eating, and in the quality of food taken. It is generally true with physical as well as moral transgression, that one bad habit implies another; and especially is this the case in reference to dietetic errors. A person who eats too fast is likely to eat more than is necessary; and the same is true if too large a variety of food is partaken of, or food rendered exciting and stimulating by seasoning with irritating condiments.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

SUSCEPTIBILITY TO DISEASE.

Of several persons who have been equally exposed to chilly weather, one takes a fatal cold, while the others are wholly unaffected. When scarlet fever or diphtheria enters a family, it is a rare thing for all the members to be attacked. The great majority escaped *la grippe* during its late prevalence. And the same is true of epidemics of every kind and degree.

This difference is mainly due to difference in personal susceptibility, inherited or acquired. Disease invades the body at points where its life-forces are weakened. Such a lowering of the vital resistance may date back for generations. This is one reason for the astounding mortality of infants, so immensely beyond that in the young of some of the lower animals. Many persons who start with small power of resistance carry it through life. Their only hope is constant care and freedom from exposure.

But of those who reach adult age, the greater part may be supposed to have inherited an average measure of physical soundness. Whence their susceptibility to disease? It comes from physical transgression, either positive or negative.

Sleep, for instance, is a fundamental condition of high health. Nothing can make up for a deficiency of it. Lack of food does not begin to equal lack of sleep in its power to depress vitality, and so to render the system liable to any prevailing disease. Still, insufficiency of food is a great depressant, and may exist where it is least suspected; for the food must be such as to supply the daily waste of all the tissues—brain, nerve, bone, muscle and fat—besides furnishing heat-forming fuel. Many a person who sits at a luxurious table is not half fed.

But over-eating is as bad as under-eating, and often acts more promptly. All the organs, especially those that eliminate the waste, are overworked and weakened. Poisonous waste is retained in the circulating fluid. Any over-indulgence wastes the nerve-elements faster than they can be supplied, and nerve-force is behind the normal working of every organ.

Worry and care have a like effect, not only rapidly using up nerve-force, but also weakening the organs that elaborate it. Fear, also, is a great vital depressant, and by itself often induces a fatal susceptibility to epidemic diseases. Temporary, and yet fatal, susceptibility may be caused by fatigue. Eight white rats, having been subjected to exhausting exercise for several days, were inoculated with an attenuated poison. Four others in a normal condition were similarly inoculated. All four of the second series survived, while seven of the first series died.—*Youth's Companion.*

UNLUCKY.

UPON a certain American plantation, before the late war, there was among the negroes an old man named Tony, whose duty it was to attend to a little over-shot mill, where was ground the meal used upon the plantation. He was a constitutional grumbler, never satisfied that he got his share of anything.

Between Tony and his master there existed a strong friendship; they had been playmates in boyhood, and Tony never failed to pour into his master's ear the tale of his real or imagined wrongs.

One summer an epidemic of fever broke out in the crowded negro quarters. It prevailed for several weeks, and many of the servants died, but Tony's house was apart from the others, upon a high hill near the mill, and he and his family escaped the pestilence entirely.

One morning in the fall, after the epidemic had subsided, his master, sitting upon the gallery, saw Tony approaching, with his usual moody, dissatisfied expression.

"Well Tony," he said, "what's the matter now? You've been so lucky in escaping the fever, I expected to see you happy for once in your life."

"Lucky!" growled Tony, "I don't see whar de luck is. Hyah's all dem other niggahs been layin' up an' restin' in dey beds fur weeks an' munts, havin' mo' physic den dey could hole down, while I'se been grindin' stiddy on dat mill, an' me an' my folks aint even had our sheer uv de physic used on de plantashun."—*Selected.*

THE German spelling for beer is *bier*. In English a bier is a frame, or carriage, for conveying dead bodies to the grave. The step from beer to the grave is very short. In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock of the body or mind, will commonly provoke an acute disease, ending fatally.—*Scientific American.*

THE consumption of strong liquors reached in St. Petersburg in one year more than 34,875,000 gallons. On the average, every inhabitant of the empire consumes nine gallons a year.

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through which he passed; how he was pressed into the British service, and after spending many years on a Man-of-war and as a Prisoner of war, how he escaped, and his after successful career on a merchantman. It also gives an account of his conversion while on the ocean, his noble stand in the cause of temperance, and the triumphant close of his long and useful life.

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Bible Echo and Signs of the Times.

Melbourne, Australia, February 1, 1891.

CONTENTS OF THIS NUMBER.

Table listing contents: POETRY (Creation, Homely Counsel, Witnesses, Thorough), GENERAL ARTICLES (Caesar's Household, The Hottentots and Kafirs of South Africa, Fulfillment of Prophecy, The Signification of Baptism, Dr. Howard Crosby on Sabbath Laws, A Tusk of Ivory, Importance of Scripture Study, Unprepared, Ballasted Christians), TIMELY TOPICS (Hospital Charity, The Race Question in the United States, Six Months Record of Crime, King of Hawaii), THE HOME CIRCLE (Dinah, As Little Children), USEFUL AND CURIOUS (The Largest House in the World, The Meaning of Pin-money, The Deepest Lake Known, Carpet Weaving in India), EDITORIAL (The Ethics of the Bible, The Book of Daniel, Some Bible Hill-tops, A Sketch of Japanese Educational Interests, The Great Missionary Uprising), BIBLE STUDENT (The first Commandment, Sabbath-school Lessons), FROM THE FIELD (A Visit on the Volga, The Future of Brazil, Cathcart and Queensdown, South Africa, Tent-meetings in Ireland), NEWS SUMMARY, HEALTH AND TEMPERANCE (Hygiene of Digestion, Susceptibility to Disease, Unlucky), PUBLISHERS' DEPARTMENT, EDITORIAL NOTES.

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

We are indebted to Bro. La Rue of Hong Kong for a fresh lot of China papers containing particulars of the late act of piracy and other matters of interest.

THE removal of Bro. S. McCullagh to New Zealand has necessitated his resigning the office of Conference Secretary. Bro. G. Foster, Chilwell, Geelong, Victoria, has been appointed to the office, and all reports of churches should be sent to his address.

WITH sincere pleasure we acknowledge the receipt of several very fine photographic views from the International Sabbath-school Association. The views represent the missionary ship Pitcairn in several forms, and also the workers and crew. Those of our readers who can call will be welcome to see these interesting pictures.

THE Pacific Press, Oakland, Cal., have sent us sample copies of the following publications: Siberia and the Nihilists, by Wm. J. Armstrong, illustrated, in pamphlet form. The book contains 160 pp., and sets forth the writer's views of Nihilism and Russian oppression as obtained by a varied experience in that country. The book comprises, we believe, a number of the Young People's Library. Price in paper covers, 1s. 6d; in cloth, 2s. 6d. Three months required for the order to be delivered.

The Great Day of the Lord, by M. C. Wilcox, a tract of 40 pp., in which this important feature of Bible truth is fully and ably discussed.

The Sure Foundation, by E. J. Waggoner, also a tract, of 12 pp. This gives an interesting and lucid exposition of those words of our Saviour recorded in Matt. 16:15-19, upon which the claim of papal succession from Peter is supposed to be founded.

ANNOUNCEMENT FOR NEW ZEALAND.

WE have completed arrangements with the New Zealand Tract Society by which they become publishers of the BIBLE ECHO and Good Health in the relation of a branch office. All business relating to these periodicals in New Zealand will now be transferred to the office of that society. Subscriptions will be received and paid there, and these periodicals will not be sent from this office to subscribers in that colony unless by special arrangement. We shall endeavor to arrange to have the papers published in both offices as nearly simultaneously as possible.

This arrangement, we anticipate, will prove highly satisfactory to all concerned. We believe there will be less delay, and that if mistakes occur they may be more readily corrected.

Subscriptions will be credited on the Wellington list for the time they are paid up. There are a few subscriptions in arrears, and as we are to close our direct account with subscribers in New Zealand, we would be glad to have all such paid up at once.

The address of the New Zealand office is New Zealand Tract Society, Buckle Street, Wellington. Communications designed for the editor should be sent to North Fitzroy, Victoria, as formerly.

THE half-yearly meeting of the stockholders of our Publishing Company was held in the office hall on the evening of Jan. 24. At this time the balance sheet, showing the workings of the Company, was presented by the Directors together with their report. The report was very satisfactory, showing a substantial increase in the assets of the association and an increased amount of work done. We have special reason for gratitude to God, who has thus far sustained our work, though we have to contend with extraordinary dullness of times and other obstructing features. Those stockholders who have not received copies of the balance sheet, will be supplied on application.

INFIDELITY IN HIGH PLACES.

THE marked tendency of modern schools and universities to liberalism and different phases of infidelity is a matter of grief to those who really love and venerate the Book of books. But how can we justly expect anything else in view of such utterances as are accredited to the "Reverend" A. W. Momerie, professor at King's College? The interview is published in Wit and Wisdom, and is being extensively copied. Extracts from it read as follows:—

"The Bible does not make the ghost of a vestige of claim to inspiration in the orthodox sense. All that is good and great in it is inspired. But the Bible is full of contradictions and inaccuracies which are not inspired, therefore it cannot be inspired as a whole. No educated man can honestly believe it is inspired in history or science. Huxley in science or Freeman in history are far more inspired. The inspiration of the Bible must be restricted to moral and spiritual matters, and even then it is as low at times as any book. I consider that 'In Memoriam' is in advance of St. John's Gospel, but 'In Memoriam' would never have existed if Christ or St. John had not first lived. As regards miracles, I simply say that the whole trouble is explained thus: Miracles are seen by those who expect to see them. There is no reason to suppose that when a miracle occurred, a violation of nature took place. Some of Christ's 'miracles,' such as those with the 'unclean spirits,' may have been akin to the modern hypnotism. The evangelists were honest, but ignorant. Remember the unscientific mind looks upon the unusual—not the usual—as the special proof of God." The interviewer then asked, "Don't you believe Christ rose again?" Dr. Momerie replied: "Certainly not physically. Why, do you? Come, I shall have to interview you. All great religious teachers have had an immaculate conception, a physical resurrection—Gautama as well as Christ. But Christ did not rise in his body. Flesh and blood cannot inherit the kingdom. It must be a spiritual resurrection."

When such men as this stand to defend the truth, what can be expected but defeat? When such teachers help to form the moral sense and mould the faith of young men, how can it be expected that the Bible will retain its honored place in the minds of students, who in turn are to become the instructors of the near future? No amount of protest will help matters, however. The enemy has stolen a march on the genius of our age, and learning is often supposed to consist in the audacity with which men discredit God's Word.

A PRIVATE letter has been received from Bro. L. R. Conradi, announcing his safe return to Hamburg from his perilous trip in Russia. He has had the privilege of preaching the Truth to Russians, Bulgarians, Hungarians, Austrians, Greeks, Turks, and others. He has been in many scenes of danger, but the Lord has brought him through. Many in the dark dominions of the Czar are embracing the message of truth for our time. We hope to be able soon to place before our readers a full account of his eventful trip.

THE first great commandment is, "Thou shalt love the Lord thy God with all thy heart." "And the second is like, namely this, Thou shalt love thy neighbor as thyself." On these two commandments the whole interest and duty of moral beings hang. Those who do their duty to others, as they would that others should do to them, are brought into a position where God can reveal himself to them. They will be approved of him. They are made perfect in love, and their labors and prayers will not be in vain. They are continually receiving grace and truth from the fountain-head, and as freely transmitting to others the divine light and salvation they receive. In them is fulfilled the language of the scripture, "Ye have your fruit unto holiness, and the end everlasting life."

Selfishness is abomination in the sight of God and holy angels. Because of this sin, many fail to attain the good which they are capable of enjoying. They look with selfish eyes on their own things, and do not love and seek the interest of others as they do their own. They reverse God's order. Instead of doing for others what they wish others to do for them, they do for themselves what they desire others to do for them, and do to others what they are most unwilling to have returned to them. Love is of God. The unconsecrated heart cannot originate, or produce, this plant of heavenly origin, which, in order to flourish, must be watered constantly with the dew of heaven. It can flourish only in the heart where Christ reigns. This love cannot live and flourish without action; and it cannot act without increasing in fervency, and extending and diffusing its nature to others.—Mrs. E. G. White.

THE experiences of two new cathedrals have been vividly before the country for the past few days. First we allude to the consecration on the 22nd ult. of St. Paul's, a noble building erected in the heart of Melbourne. There was a notable assembly of the great ones within, and a crowd of lesser ones without. The pomp and show of many centuries were mimicked by those who love the praise of men. And according to the sensibilities of many people, the borders of sacrilege were very nearly approached, when, with assumed dignity, the lordly bishop adopted the sublime language of Heaven, and exclaimed outside the door, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in." And the doors came open. Another cathedral in Goulburn, New South Wales, is having a different experience through the contumacy of one of its wardens, a certain Captain Rossi, who seems to have got his "back up" properly, or improperly, because the building is not put to the uses which suit his ideas. So far the rampant captain seems to have things his own way, very much to the annoyance of other parties. At least a genuine scandal and reproach on the Christian faith is being stirred up over the affair. It beats all how much genuine meanness a man can display when he acts out his natural feelings.

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