

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

AND

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

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Current Comments.

THE UNIVERSAL PERVERTER.

IS THERE one quality to be valued more in a friend than the quality of verbal exactness?—that quality that insures not only exactness in quotation, but in understanding. For we cannot believe that the misquoting from which we all suffer is due always to a disregard of truth; it is frequently the result of inattention, of carelessness in listening, and largely to the habit of carrying on a line of thought in another direction from the subject in hand. Whatever the cause, the result is disastrous many times, and leads to complications that involve heart-burnings and estrangements, as well as the lesser evils of loss of time that is money, of the miscarriage of plans the consummation of which would save money and time.

Not only social, but business life, church life, all miss the height of their power from this lack of exactness in comprehension and interpretation. It seems to be the obstruction that throws our life trains most frequently from the track of progress. And the loss of time in removing the *débris*, re-adjusting a level, healing the wounded—and some wounds are never healed, and all leave scars—starting the train again, and making the broken connections, wear the soul and rob us of vital power. Were this habit of inexactness, whether of comprehension or interpretation, one that could not be overcome, we might learn to endure with a degree of patience all that it involves. But it can be cured; and the curing of the habit means increased moral force and high intellectual training for the invalid. Are these not worth striving for? Self-discipline is a tremendous force in character development; and in no direction can it be applied with greater profit to self and the circle within which we revolve than in the direction of hearing and transmitting the voices about us.—*Christian Union*.

THE BISHOP OF LINCOLN CASE.

THE judgment of the Archbishop's Court on the case of the Bishop of Lincoln is satisfactory to neither one of the great factions in the Church of England. As published, the judgment is a very lengthy and bewildering document, giving evidence of deep research into the forms and ritual of the "Catholic Church," before and after the Reforma-

tion. The Archbishop was four hours in reading it. The Bishop of Lincoln is condemned in two points, and acquitted in four. He was condemned for the breaking of bread in such a manner that the act could not be seen by the people, that is, with his back to the congregation, and for making the sign of the cross.

He was acquitted on the charge of mixing water with the wine, and administering the mixed chalice. Here the subtle distinction was drawn that mixing the water and wine during the service was unlawful, but not so the use of the mixture if the act was performed beforehand. It was decided that the "eastward position" was not unlawful, and the singing of the *Agnus Dei*, that is, the use of the words, "O Lamb of God," before the reception of the sacrament also had no "association with those Roman doctrines or practices which the Church of England repudiated." Lighted candles may be used at noonday, provided they are lighted before the service begins. It is pointed out that the acquittals set at defiance the decisions of the Queen's Courts. If, as the Church Association has decided, an appeal should be taken to the Privy Council, with past indications as a guide it is said, "the highest lay court will decide against the highest spiritual court. And what then?" This is the price the Church of England must pay for being by law established. Instead of decisions based on the Bible as the rule of faith and practice, we have musty ecclesiastical history introduced, with subtle reasonings and distinctions which only a lawyer could follow.—*Present Truth*.

FUNCTIONS OF PUBLIC SCHOOLS.

A STRONG and influential ecclesiastical body in this State has addressed itself to like bodies representing other denominations in an effort to secure some agreement among the several churches upon a simple scheme of instruction in the fundamental doctrines of religion which all can urge for adoption in the public schools.

The Baptist Ministers' Association has declined to join in the movement upon the perfectly sound ground that it is not the business of the state to teach religion at all or in any form in schools maintained by taxation. Any scheme of the kind would be attended by serious danger to the schools, and probably by bitter controversies. But the fundamental objection is that the teaching of religion in a country which emphasizes the separation of church and state is not, and can never be, a function proper to the state.

The same objection applies in a less, but still a considerable degree to the alternative suggestion of the Baptist ministers that the schools shall teach morals. If by this no more is meant than that theft, lying, etc., shall be shown to be wrong and shameful, that is done already both by precept and by the ordinary discipline of all the schools. But if the proposal means that some form of systematic morals shall be taught, the question at once arises

of the "sanction" of morals. Upon what shall the system to be taught be founded? If upon the Bible, the teaching becomes theological at once, involving not only the question of scriptural inspiration and authority, but a hundred other questions of interpretation. If it is founded upon any authority outside of the Bible or the church, that very fact would make the teaching obnoxious in the highest degree to all those who regard such teaching of morals as directly antagonistic to religion. In either case wrong would be done.

Clearly, the right thing is to confine the public schools rigidly to their proper function of giving secular education, leaving the matter of instructing children in religion and systematic morals, to their parents, pastors, Sunday-school teachers, and others specially charged with that duty. With such teaching the State has nothing to do, and properly can have nothing to do.—*New York World*.

MODERN TOPSY-TURVEYDOM.

THERE is a bit of topsy-turveydom resulting from the greater spread of education and the relaxation of former bonds in the noisy, blatant, rampart brethren of whatever religious denomination they may please to call themselves. In these present days any one who will sets up as a teacher. A young plough-boy who got religion the other day joined one of these bands, and became a shining light, a plucked brand, an uncertificated preacher a voluntary missionary—anything you like. His seventeen years' inexperience and ignorance taught him everything but modesty. He did not know the ten commandments, but he set himself to be the shepherd of straying sheep and the leader of lost souls. Could topsy-turveydom go further? Indeed, these noisy religionists, with their pretence of organization and grade, make no more an orderly organization, in the essential meaning of fitness, than was the jolly medley which companioned the Abbot of Unreason. But the transitory topsy-turveydom of those mediæval, and that older classic form of Saturnalia, was a mere nothing compared to the topsy-turveydom of the present day, when nothing stands where it did. Monarchy, religion, the laws, public opinion, the home, the relations between the sexes, politics, personal habits—nothing is at this moment in a state of stable equilibrium. The revolution in the midst of which we are all whirling and rushing towards some unknown centre is a bloodless one truly, but none the less important. Steam, the printing press, electricity, scientific discoveries, historical researches—these have been the great agents in the place of the *tiers état*, the guillotine, Robespierre, and Napoleon. But the "scrimmage" now is as perilous as it was just a hundred years ago; and if we have broken new ground, we are none the freer from the dangers of unscalable precipices and unfordable rivers, from death and destruction, if we do not look out sharp and walk warily.—*Mrs. E. Lynn Linton*.

THE SURE FOUNDATION.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said,
Who unto the Saviour for refuge have fled?

"Fear not, I am with thee; O be not dismayed;
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

"The soul that on Jesus doth lean for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never—no never—no never forsake."

—George Keith.

General Articles.

OBSTACLES NO EXCUSE FOR UNFAITHFULNESS.

MRS. E. G. WHITE.

WHEN the Christian churches first learned that Paul contemplated a visit to Rome, they looked forward to a signal triumph of the gospel. Paul had borne the truth to many lands; he had proclaimed it in great cities. Might not this champion of the faith succeed in winning souls to Christ, even in the court of Nero? But their anticipations were crushed by the tidings that Paul had gone to Rome as a prisoner. They had confidently hoped to see the gospel, once established at this great centre, extend rapidly to all nations, until it should become a prevailing power in the earth. How great their disappointment! Human calculations had failed, but not the purpose of God. Paul could not labor as he had hoped; yet before the close of that two years' imprisonment, he was able to say, "My bonds in Christ are manifest in all the palace, and in all other places."

The zeal and fidelity of Paul and his fellow-workers, no less than the faith and obedience of those converts to Christianity, under circumstances so forbidding, should be a rebuke to slothfulness and unbelief in the followers of Christ. Never let us, by our human, short-sighted judgment, limit the plans and work of God. Never let us excuse ourselves from efforts to win souls to Christ, even in the most unpromising fields. The apostle and his subordinate ministers might have argued that the servants of Nero were subjected to the fiercest temptations, surrounded by the most formidable hindrances, exposed to the most bitter opposition, and that under such circumstances it would be in vain to call them to repentance and to faith in Christ. Should they be convinced of the truth, how could they render obedience? But the gospel was presented to those souls, and there were some among them who decided to obey it at any cost.

Who is placed in circumstances more unfavorable to a religious life, or required to make greater sacrifices, to encounter greater dangers, or to bring upon himself fiercer opposition, than would follow the exchange of heathenism for Christianity by those who were in office in the court of Cæsar? No man can be so situated that he cannot obey God. Divine grace will aid the efforts of every true believer; and that grace is sufficient for us under all circumstances. God is the great I AM, the source of being, the centre of authority and power. Whatever the condition or situation of his creatures, they can have no sufficient excuse for refusing to answer his claims. Could there be an excuse for disobedience, it would

prove our Heavenly Father unjust, in that he had given us conditions of salvation with which we could not comply.

Servants employed in an irreligious family are placed in circumstances somewhat similar to those of the members of Cæsar's household. Such are deserving of sympathy; for if they seek to live a religious life, their situation is often one of great trial. A bad example is constantly before them,—an example of Sabbath-breaking and of neglect of religion. Few religious privileges are granted them; and should they manifest an interest in religion, they might lose the favor of their employer, and bring upon themselves the ridicule of their companions. He who is thus situated has more than a common battle to fight; but there can be nothing in his surroundings to excuse him for neglecting the claims of God. Whatever the difficulties in his path, they will be powerless to hinder him if he is determined to seek first the kingdom of God and his righteousness.

The Christian should not array before his imagination all the trials which may occur before the end of the race. He has but to begin to serve God, and each day live and labor for the glory of God that day, and obstacles which appear insurmountable will gradually grow less and less; or, should he encounter all that he has feared, the grace of Christ will be imparted to him according to his need. Strength increases with the difficulties met and overcome.

Daniel, the Hebrew captive, the prime minister of a royal realm, encountered great obstacles to a life of fidelity to God. But at the very beginning of his career, he determined, that, whatever might oppose, he would make the law of God his rule of action. As he maintained his steadfastness amid the lesser trials which he daily met in the court of a heathen king, his faith, courage, and firmness grew stronger; and when the royal decree went forth forbidding him to offer supplication to his God, he was able, with the den of lions open before him, to stand true to principle and to God.

He whose heart is fixed to serve God, will find opportunity to serve him. He will pray, he will read the Word of God, he will seek virtue and forsake vice. He can brave contempt and derision while looking unto Jesus, the author and finisher of our faith, who endured the contradiction of sinners against himself. Help and grace are promised by Him whose words are truth. God will not fail to fulfill his promise to all who trust in him. Are any tempted to make their circumstances an excuse for neglecting the religion of Christ? Let them remember that Satan can frame one difficulty after another to bar the way of those who will permit themselves to be thus hindered. Let them consider the situation of the disciples in Cæsar's household, the fierce depravity of the emperor, the profligacy of the court. It was like rushing into the fire to accept of Christ under such circumstances.

There is another fact concerning those disciples which is worthy of our attention. Not only were converts won to the truth in Cæsar's household, but they remained in that household after their conversion. They did not feel at liberty to abandon their post of duty. The truth had found them where they were, and there they would remain, and by their life and character testify to its transforming power. The example of those Christians has great weight, from the fact that they had direct intercourse with Paul, and therefore enjoyed the benefit of his instruction and counsel. It teaches that believers are not always to withdraw from positions of difficulty and trial, and place themselves where there would be less temptation or opposition.

No one who is seeking to save his soul should without good reason place himself where he will be surrounded by hindrances to a religious life; but if in such a position he has received the truth, he

should diligently inquire if God has not there a work for him to do for the saving of other souls. That one Christian in the midst of unbelievers, may, in the providence of God, be like the piece of leaven "hid in three measures of meal," that is to do its work until the whole mass is leavened. A consistent Christian life will accomplish more good than could be accomplished by many sermons. Whatever the Christian's station, be it exalted or humble, he will manifest the power of true religion by the faithful performance of the duties of that station.

The followers of Christ should expect to be regarded by the world with no more favor than was their Master; but they have God for their friend and helper. It is not the absence of temptation or trial that is most favorable for the development of Christian character. Constant exposure to rebuffs and opposition will lead to greater watchfulness and more earnest prayer to the mighty Helper. Trials endured through the grace of God will give a deeper experience and greater spiritual strength, as vigilance, patience, and fortitude are called into exercise. The triumph of Christian faith is to suffer, and be strong; to submit, and thus conquer; to be killed all the day long, and yet to live; to bear the cross, and thus win the crown of immortal glory.

MARRIAGE CUSTOMS OF THE KAFIRS.

CHAS. L. BOYD.

MARRIAGE is a very important ceremony with the Kafirs. The marriage contract and arrangements are made between the friends of the parties who are to be thus united. The wish of one of the parties, usually that of the man, is made known to immediate friends, who consult with the friends of the desired companion. If these friends are favorable to the proposed match, they at once take steps to direct the attention and affections of the one sought toward the suitor. If these efforts are not successful, the matter is usually dropped. It is said that there are cases of compulsory marriage, but that they are exceptions to the general rule, the same as among more civilized white nations.

There are cases of young women fleeing for protection to neighboring tribes, making long journeys in the darkness of successive nights, thus avoiding detection, to avoid a compulsory marriage with a man not loved. It is commonly reported that it is customary for the fathers to sell their daughters as wives; but Mr. Penzhorn, who has been laboring among the Kafirs as a missionary for the past quarter of a century, says that this is a mistake. A father would take it as an insult to be offered a price for the purchase of his daughter. But he expects a gift, which varies from eight to fifteen head of cattle, from him who becomes his son-in-law. These cattle form a kind of reserve fund for the daughter and her children in case of the death of her husband or being divorced from him. Both the father and the husband take pride in having this present large, as it reflects honor to them. The daughter is also pleased if a large number of cattle are given when she becomes a happy bride, for it is suggestive of the value that is placed upon her.

The number of a man's wives is not limited; indeed, he may have as many as he can secure and support. And the support is not much of an obstacle, as the wife is about the most important factor in providing for the wants of the family. It is often asserted that the Kafir man does not work, but that all of the work is performed by the wives. So far as my information extends, among all classes of the Kafir nation this is far from the facts in the case. There are certain kinds of labor that are always performed by the women, which the men would never think of doing when among their own people.

Every wife has a hut for herself and children

This is the only means by which the plurality of wives may be kept on tolerable terms with each other.

The chief of the tribe among whom Mr. Penzhorn is laboring has had as many as twenty wives at a time. The whole number to whom he has been married, Mr. P. could not give, and he seemed to think it uncertain as to the chief himself being able to tell.

I had the privilege of visiting the Kafir city where this chief and missionary both reside. The chief was ill at the time, so that I was unable to see him. He has passed more than fourscore years of his arduous pilgrimage; he was hopefully converted a few months ago, at which time he divorced all of his numerous wives but one. Polygamy is not allowed in the church over which Mr. Penzhorn presides. The chief was permitted to decide for himself which of his wives he would retain.

A large part of the natives of South Africa are nominally Christian; that is, they have forsaken their former system of idolatry, have heard something about the "white man's God," and have become practically acquainted with his sins, especially that of liquor-drinking, and are now virtually infidels instead of heathen. What they know about the religion of the blessed Saviour may be illustrated by a person who said, "I know all about the doctrines of the Seventh-day Adventists; some one gave me a tract that contains them all."

Large sums of money have been expended by various missionary societies for the enlightenment of the natives of Africa, and it may truly be said that much has been done to accomplish this desirable end; but it is also true that there has been a lamentable lack of consecration on the part of those who acted as teachers. Natural talent and education stand related to the sanctifying religion of Jesus Christ no more favorably than one to one hundred. Talent is good, but religion is indispensable.

It is recorded as an historical fact that when the education of the natives was first attempted, the teachers stimulated them to studiousness by giving daily merits of tobacco and wine. The means and extent of furnishing the natives with drink is an appalling crime. And when the prophecy of Habakkuk is fulfilled by the beam in the house and the stone in the foundation crying out in testimony against ancient Israel, there will be heard voices in clarion tones coming from the diamonds in the crowns and brooches, and from the cankered gold in the coffers, declaring the sins of modern Israel against those from whom they were taken by fraud and violence.

LANDMARKS IN THE AGES.

R. HARE.

THE human mind is forever changing. Its hopes and aspirations rise and fall like the ever-restless tide. The impressions made in former years are effaced by the hurrying thoughts that forever come and go. If there is anything to be remembered, it must be guarded by some landmark that links with history, something that will forever recall to the minds of succeeding generations the great fact which it commemorates. God has recognized this weakness and change of the human mind, and in connection with his work has supplied such landmarks as will forever recall the great facts of the revelations of his power and love.

When Israel was to pass from the bondage of Egypt, the Lord commanded that the fourteenth day of that month, Nisan, should be unto them a memorial that was to reach throughout their generations. Ex. 12:14, 17, 18. In connection with it, the sacrifice of the Passover lamb was to be continued, to point out the fact that the destroying angel passed over the houses where he saw the sprinkled blood. Ex. 12:26, 27. The haste in which Israel left that land of death was also to be remembered. They were hurried by the despairing Egyptians, so

that their dough was left unleavened. Ex. 12:33, 34. Hence unleavened bread must be eaten in connection with the Passover in the coming years, that their children might remember that hasty flight. Ex. 13:6-8.

Israel passed into the wilderness, and endured the forty years of wandering, dwelling in their tents and forest tabernacles. These circumstances must be preserved to the coming generations. On the fifteenth day of the seventh month, they were to gather the leafy boughs of goodly trees and of the willows by the brooks, and build booths in which to dwell, "That your generations may know that I made the children of Israel to dwell in booths." Lev. 23:41-43.

One more circumstance connected with their deliverance must be remembered. The Jordan divides, and the ransomed people pass over between its mighty waters. As they cross over the rock-bed of that ancient river, twelve strong men reach down, and each of them carries a huge stone to the other shore. With these they build a pyramid altar in the land of their inheritance, so that in the ages to come, when the children would ask, "What mean ye by these stones?" the answer might be given, "Israel came over this Jordan on dry land." Josh. 4:21-23.

Such are the landmarks in the deliverance of the natural seed of Abraham. But what of the deliverance of the spiritual seed, whom God would raise up through Christ? Are there no landmarks here? The bondage of sin is no less cruel than that of the Pharaohs, and the deliverance no less great.

Did Christ die? Then what is there connected with the Christian history that must forever point out that wondrous truth? The Catholic Church enjoins abstinence from flesh-meat on Friday in "honor of the day on which the Saviour died." This does not bear the stamp of divinity. There is nothing in abstaining from meat to remind us that the Saviour died; but there is a divine plan,—"The cup of blessing which we bless, . . . the bread which we break." 1 Cor. 10:16. As the bread is broken to give life, and the fruit of the vine crushed to obtain its sweetness, so Christ was broken that the world might have life. "Do this," said he, "in remembrance of me." Thus through all the succeeding years, we have a memorial of his death. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

Was Christ buried? Then is there anything whereby the Christian may recall this truth, and show his faith in the One who descended into the grave? Paul writes: "We are buried with him by baptism into death." Rom. 6:3, 4. With the Christian, the old nature must be crucified; the next step is burial. How must it be done?—"Buried with him by baptism." What of his resurrection? In answer we hear a thousand voices exclaim, "Keep Sunday in commemoration of his resurrection, because Christ rose on that day." But stay, does the Lord speak thus? Was there any period of seven days connected with Christ's ministry or death that his resurrection should be remembered by the observance of one day in every seven? If a day is to be kept in memory of Christ's resurrection, should it not rather come once in the year, as the annual festivals of Christmas and Easter do? But the fact is, the Lord never intended that Sunday or any other day should be employed in bringing his triumph over death to remembrance. Paul writes: "Buried with him in baptism, wherein also ye are risen with him through faith in the operation of God, who hath raised him from the dead." Col. 2:12. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." He rose with a new life, and the Christian must also rise to "walk in newness of life."

Such, then, are the divine landmarks. Each bears a fitting resemblance to that which it would keep

in mind. But are these all the great facts that God would have the fickle mind of man retain? What of the great work of creation? Is there no landmark whereby it shall be remembered? Says David, "He hath made his wonderful works to be remembered." How must it be done? Where is the landmark that will recall the great facts of creation? Jehovah speaks: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Why thus observe the seventh day?—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-10. Here, then, is a landmark that must forever point out the wonderful works of God.

There is a curse pronounced on the man that removes his neighbor's landmark; but how intensified must that curse become, when it is the Lord's landmark that has been removed. And true it is that the impious hand of the Papacy has thought to remove this landmark of Jehovah. Father Enright, in a sermon published in the *Industrial Observer* of December, 1889, thus speaks: "Which church does the whole civilized world obey? Protestants call it every horrible name they can think of—antichrist, scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible; and yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says, 'Remember the Sabbath day to keep it holy;' but the Catholic Church says, No, keep the first day of the week; and the whole world bows in obedience."

OBSERVATIONS ON GREENLAND.

PEOPLE in thinking of Greenland usually have in mind the Greenland of Dr. Kane and Lieutenant Lockwood—the Greenland a thousand miles north of the settlements. They forget that the island extends well below the Arctic Circle and that Cape Farewell is in the latitude of Christiania and St. Petersburg, while Bergen, Iceland, the Faroe and Shetland Islands are still farther north. The settlements are mostly on the west shore, between latitude 60 deg. and 70 deg., and are occupied by Esquimaux, Danes, and half-breeds, the foreign intermixture amounting to substantially nothing. Beyond the inhabited district stretches a line of noble coast, rocky capes, tall mountains, stony beaches, deep fiords with glaciers touching sea-water at their heads and breaking off into icebergs, that, as the currents wear them, take on the shape of fantastic and beautiful architecture.

The interior of the continent, or island, is buried in ice thousands of feet thick; a solid mass overtopping mountains 8000 feet and more in height, and is therefore like a great glacier, of which the enormous ice streams that find their way to sea through the fiords are mere offshoots. On this ice cap there is, of course, no life, but during the summer there are magical effects of light and color. The Danish explorer Nanssen recently marched across the continent, dragging his supplies on sledges; but Lieutenant R. E. Perry, of the United States Navy, had previously travelled over the ice cap for more than two hundred miles, climbing upon it in the neighborhood of Disco, and before reaching the desert of crystal having to get over a number of crevasses that were deeper and uglier than any in the Alpine glaciers. Here the snow and ice were frequently softened by sun and rain, so that he had often to wade through ponds and slush, the heat so increasing as he descended from his highest point, 7500 feet, to the lower country, that when he reached the coast he found it less a luxury than a necessity to strip to his undershirt and loll under a mosquito netting, for the thermometer was up in the seventies. He took his tent, sleeping bag, instruments, camera,

and a supply of pemmican, hard bread, cranberry sauce, baked beans, and tea on a narrow sledge, that also served as a toboggan in descending slopes, and that sped over the ice like a locomotive, when a sail was raised to catch the wind. He wants to go back and complete the survey of north Greenland in this way, travelling along the edge of this ice cap, 2000 feet above the sea.

Lieutenant Greely, while exploring Grinnell Land, only a few hundred miles from the pole, suffered greatly from heat; and the moss, the flowering shrubs, the butterflies, gave a summer tinge to the wild landscape. Mosquitoes are a nuisance along the coast, breeding in myriads in fenny lands beside the streams; but sea captains declare that while these pests swarm over their decks, they refuse to descend into the fore-castle; a circumstance that proves the mosquito to have some sense of smell and self-respect. The summer temperature at the settlements averages about 65 deg. and does not often fall below 50 deg., though chilly fogs sometimes hang about the coast; but the sun is always warm, and as the people are thickly dressed, it is oppressive at mid-day. The trees are too small for either shade or timber; but this is less the fault of the climate than of the soil, which is dry and stony. In fact, most of the soil used for yards and gardens is earth from other countries, taken there in ships as ballast, and containing vegetable mould. At Fiskenaes, however, there are plains well covered with grass and moss, on which deer like to feed, and they are therefore a favorite hunting ground. The musk-ox, which is found as far north as men have travelled, probably scratches through the snow in winter to browse on the herbage beneath it.

There are birds by millions, some bears, wolves, and foxes heavily clothed in white fur, and countless seals and whales; salmon and other food fish abound, and there are no snakes or poisonous insects. The cows in the villages find grazing in the warm season, and their stables are well stored with hay for the winter. In the valleys is a luxuriance of plants that burst into bloom as soon as the ground begins to clear, so that flowers are often seen but a few feet from snow-drifts. A number of these plants yield berries for the table, the huckleberry growing in great abundance. When these valleys are in full leaf, they offer a beautiful contrast to the stern and craggy mountains that environ them, especially when a brook of clearest water sprays along the bottom of the hollow, fed from the ice cap, whose reflection throws a weird white glare into the sky, and touches the edges of passing clouds as with the blaze of an electric light.—*The Chantauquan.*

NEITHER JEW NOR GENTILE IN CHRIST.

S. MCCULLAGH.

THE time came when God selected the Hebrew nation as his chosen people. As centuries rolled around, this nation forsook the God of heaven, and became untrustworthy representatives of the character of the King of kings. Ultimately it became evident that unless they ceased their rebellions and carried out the principles of divine teaching, they would not be regarded with any more favor than other transgressors of the law of God.

In the days of the first advent of Christ, open apostasy did not fasten its stamp upon the Jews, but self-righteousness—a worse bondage than that of Egypt—settled upon them with remarkable power. Before the burning truths from the lips of Jesus reached their ears, John the Baptist, to prepare them for greater light, preached his prophetic message of repentance, baptism, and practical godliness. With an air of bigotry, they buttoned up their garments of outward holiness, and contemptuously remarked that they were descendants of Abraham, who was

the chosen servant of God; and all his seed were to be blessed and receive the promises, and further, they required no such message. But John unflinchingly drew the "sword of the Spirit" across this shallow and dangerous reasoning. Said he, "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that *God is able of these stones to raise up children unto Abraham.*" But, says John, "bring forth therefore fruits meet for repentance [or answerable to amendment of life, margin]." Matt. 3:9, 8. If those self-righteous Jews would bring their lives into harmony with this teaching, they would indeed be the chosen of God, but otherwise their claim to be Abraham's children went for naught.

Jesus met the same stubborn, soul-destroying sentiments. To the Jews, he said, "*If ye continue in my word, . . . the truth shall make you free.*" John 8:31, 32. This was too much for their proud hearts. They had no desire to comply with such heart-searching truths to make them free from the bondage of sin. In their ostentatious manner, they replied, "We be Abraham's seed;" "Abraham is our father." "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." John 8:33, 39. Blinded, they were trusting in Abraham's righteousness, without doing the works of Abraham. Gen. 26:5. It is evident from the teachings of the Messiah and his forerunner that God would not recognize the Jews as his people unless they complied with divine teaching.

There is a proneness on the part of many to reason to-day as did the Jews. A certain amount of pride is attached to being a Gentile, as though some special favors were conferred upon the Gentile, regardless of compliance with the principles of righteousness. We have nothing to be proud of in being Gentiles; and besides, all national favors and distinctions were abolished over eighteen hundred years ago at the cross of Christ, who tasted death for every man. The condition of the Gentiles, according to their great apostle, is, to say the least, very undesirable. He thus called the remembrance of the Ephesian church to the time when they were Gentiles: "Wherefore remember, that ye being in time past Gentiles in the flesh, . . . at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12. But now Paul encourages them by showing that they are no longer Gentiles, but belong to the true Israel of God by faith in Christ Jesus. To the Romans he wrote the same things. He teaches them that the Gentiles have been grafted into the true spiritual Israel by compliance with the conditions of the gospel. The Gentiles are a wild olive tree, Israel is a good olive tree; but its branches (the Jews) have failed to produce the "fruits of the Spirit," and have been broken off. Now the Gentiles cannot boast, because, if ever saved, they must be grafted into the true tree of Israel. "Because of unbelief they were broken off, and thou standest by faith. Be not highminded but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:20, 21.

Now it is apparent that the favor of God can only rest upon those who comply with divine teaching. "For through him we both [Jew and Gentile] have access by one Spirit unto the Father." Eph 2:18. The blood of Christ breaks down all distinction, and only those who will receive the Spirit of Christ can hope to have the favor of God. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Col. 3:11. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

BE REVERENT.

WALTER MILLER.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7. Like other of the Lord's commandments, the meaning of these sacred words has to many minds become sadly circumscribed. We imagine that if the great Law Magnifier had spoken with reference to this precept, he would not have confined its transgression to the act of using the name of the Creator in a blasphemous manner, or even in idle conversation. As men become "unthankful, unholy, without natural affection," we cannot be surprised that they fail in rendering the reverence and praise which is due from them to God as the one "from whom all blessings flow;" but is it not possible that the Lord's children may heedlessly disregard this commandment? We fear it is. We have all learned how cunningly Satan would lead us into transgression, and even in the house of God his subtle influence is oftentimes exerted to make void the Christian's worship.

There are many earthly names which are so dear to us that we could not use them in ordinary conversation without a feeling of reverence, and which we would not repeat lightly. But we have become so accustomed to seeing and hearing the most holy name of all so unnecessarily and even commonly used that the sacred sound too often falls heedlessly from our lips. We cannot but admire the reverence of the devout Jew in the olden time, who deemed the name "Jehovah" too sacred to utter. Even the seraphim cry, "Holy, holy, holy, is the Lord of hosts;" and when we think of his marvellous works and matchless love, our voices join in the strain of praise. With what reverence should his great name be spoken! In writing of his wonderful works, the psalmist declares his name to be "holy and reverend." Is not the frequent and unnecessary use of the sacred word taking "the name of the Lord our God in vain"?

In the service of the Lord's house, do we realize the sacredness of the words we use when praising God with song; or does not the sacred name of our Father many times escape our lips thoughtlessly? In our social meetings could we not use the name less frequently or more reverently? Would not our prayers be more acceptable at the throne of grace if we were to address the Holy One with the words our Saviour taught us, "Our Father which art in heaven, hallowed be thy name"? It is our privilege to speak thus so long as we are obedient to our Father's commands. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Ps. 89:7.

Everything around us conspires to foster this form of irreverence. Much literature which is pronounced "pure" teems with the vain use of our Father's name. When we see such an expression as "My God!" used simply as an exclamation to give effect to a paragraph, we should think that sufficient reason to close the book, and search for a more reverent author. All such uses tend to make the holy name less and less sacred in our minds, and to weaken our endeavors to keep the commandment prohibiting its vain use.

How earnestly we desire that our sacrifices of praise and thanksgiving may meet with God's favor, and ascend as sweet incense before his throne; that the words of our mouths and the meditations of our hearts may be acceptable in his sight! "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and Godly fear," ever remembering that "our God is a consuming fire." Heb. 12:28, 29.

TACT.

To be able to say the right thing at the right moment is a great art, and said only to be acquired by those who have a natural talent that way. When a careless talker, who was criticising a young lady's father severely, paused a moment to say, "I hope he is no relation of yours, Miss. B——?" quick as thought she replied, with the utmost nonchalance, "Only a connection of mother's by marriage."

Few could hope to show such readiness of speech in a dilemma of this kind. Yet in a more curious and amusing way this was almost matched by a cautious old woman, who, when asked what she thought of one of her neighbors of the name of Jones, with a knowing look replied, "Why, I don't like to say anything about my neighbors; but as to Mr. Jones, sometimes I think, and then again I don't know; but after all, I rather guess he'll turn out to be a good deal such a sort of man as I take him to be."

In a little episode of village life we had lately another interesting instance of feminine tact. Upon the conclusion of a marriage in a village church, the bridegroom signed his register with his X mark. The pretty young bride did the same; and then turning to a young lady who had known her as the best scholar in the school, whispered to her, while love and admiration shone in her eyes: "He is a dear fellow, miss, but he cannot write. He is going to learn from me, and I wouldn't shame him for the world."

"Tact," we are told, "often thwarts strength," and certainly may be made a wonderful instrument of conciliation and pacification. To be able readily and without premeditation to do or say the right thing is an enviable gift, one that has not unfrequently brought substantial rewards to its possessor. To ask a favor gracefully, or to compose a well-worded or delicately expressed missive in matters of diplomacy, would probably tax the mental resources of most of us.

To many men the art of at least putting things in a kind and complimentary way is not uncommon—an art that was well cultivated by the courtiers of the days gone by. The painter who drew the terrible one-eyed Tamerlane in the attitude of a warrior taking aim with his bow, and consequently having one eye closed, is an illustration in point. Nor was the Spanish nobleman who sent Queen Elizabeth a looking-glass when asked by her majesty for the portrait of a lady who possessed so accomplished a cavalier's heart, a whit behind Raleigh himself in readiness and delicacy of tact.

A constant endeavor to be easily pleased is essential to politeness; and when annoyances arise, then is the value of tact seen at its best in preventing general discomfort. Especially is this valuable acquisition or attribute useful when we have to find fault—always a difficult thing to do well—when the effect is lost, or worse still, may be really injurious, because of the way in which it is done.

The habit of thought before speech is not easy to acquire; and in conclusion we may add that tact, though partly a natural gift, is a good deal indebted to education and early habits. The superiority of one sex over the other in this respect will, after all, often be found to depend on art quite as much as upon nature.—*Chambers's Journal*.

HIGH ENJOYMENT.

ONE of the highest and best enjoyments comes through what is done for others. This is believed in theoretically, but seldom practically. If a man has money, he imagines that the way to enjoy it is either to keep and accumulate it or to spend it on personal gratification; yet he misses the very finest of its delights when he refuses to share it or its benefits with

others. So with our time, our talents, and our thoughts; kept to ourselves, or used simply for our own delectation, they do not give us a tithe of the real enjoyment that they afford when we use them liberally for the benefit of the family, or friends, or the community. No one who has once tasted the sweets of ministering successfully to the happiness of others will ever again relapse into a purely selfish use of his advantages.—*Selected*.

Timely Topics.

THE DEATH OF MR. BRADLAUGH.

WE are told by the cable dispatches of the demise of the free-thought champion, Mr. Charles Bradlaugh. For several years past his health has been precarious, and his death does not come as a surprise. He had reached his fifty-ninth year. For some time in his earlier career, he conducted a journal devoted to the promulgation of atheism. In 1880 he was elected to Parliament to represent Northampton. But having declared his contempt for the usual oath, the House would not receive him, since he belonged neither to the Quakers nor the Moravians, who are exempt by law from oath-taking. He afterward expressed his willingness to take the oath, but having stated previously that the Christian or Bible oath did not reach his conscience, his offer was not accepted. From this time to 1885 there was constant war between Parliament and the irate infidel, who was repeatedly returned to his seat by his constituents, and as repeatedly debarred from taking it by the vote of the House. Finally, in the year last named, he was permitted to take the oath.

As a speaker he was eloquent and forcible, and commanded a large following. His energies during his active life were chiefly directed to defeating the work of the Bible and scoffing at religion. His health broke down in 1889, and he went to India. Prayers were offered for his recovery, and it was fondly hoped by some that the mercy of God would have the effect to soften his heart toward his beneficent and forbearing Maker. But of this we have no striking evidence.

We have received brief accounts of his burial, which tell us that an immense concourse of people were present to witness it; that no speech was made nor service held. The coffin was "lowered into the grave in profound silence."

Skepticism and infidelity can prate and boast in life and health, but in the presence of death their proud lips tremble and are mute. How sad are those words, "Lowered into the grave in profound silence." And yet there is great propriety in such a close to such a life. The hope of the infidel as he stands on the threshold of eternity is best expressed by silence.

PHILANTHROPY UNDER PRACTICAL CRITICISM.

Two grand schemes for the amelioration of human suffering have lately been launched upon the tide of popular favor. We refer to Dr. Koch's cure for consumption, and "General" Booth's charity enterprise. For a time they found a full tide on which to sail. Great men lauded and applauded, money was ready, and the golden age seemed about to dawn on our darkness. Now they have reached the shoals of practical criticism, and it appears as if every timber in each craft would be tested to its utmost. Of course the promoters of these schemes could only anticipate such an ordeal. In regard to the former, the world is still agog to catch some new intimation as to the wonders of the discovery. Hundreds of medical men from all parts of the world have rushed away to Berlin, hoping to gather some information and means for helping the hopeless sufferers from dread consumption. From such eminent authorities

as Professors Von Bergmann and Gerhardt, we have words of caution mingled with encouragement and hope. But Dr. Bardenheuer declares that he has in the last few weeks treated one hundred cases without effecting a single perfect cure. These and other eminent men are actively investigating the merits of the new discovery; but it will be months yet before satisfactory data can be established. In the meantime it is reported that the German Government, which voted £50,000 a few months since to aid in developing the cure, now hesitates about carrying out its too spontaneous liberality, and will await further developments. "Drowning men will catch at straws," and victims of phthisis will catch at every gleam of hope; but it is almost too much to calculate that the deadly tubercle has met its death in lymph virus, though it seems to be generally acknowledged that relief may be afforded in the earlier development of the disease.

CRITICS of "General" Booth's project for rescuing, reforming, and transporting low and criminal classes are more numerous and outspoken than those which beset the lymph theory of Dr. Koch. There are not a few who doubt the ability of the authorities of the Salvation Army to accomplish with £30,000 a year that which many well-organized charity and relief societies fail to accomplish with several millions. The consummation hoped for and aimed at is desirable enough, and the spirit which prompts the effort is worthy enough; but the wisdom of expecting that this lately concocted plan is going to supersede the efforts of all other lovers of mankind, and work the transformation of fallen humanity, is questioned by very many. Mr. Booth, having obtained his first £100,000, has gone bravely on with his work, through which we hope a certain amount of good will be done, as with other enterprises instituted for the same end.

CANCER AMONG THE JEWS.

It has lately been stated by a lecturer at Owens College, Manchester, that "no Jew or Jewess has ever been known to suffer from cancer;" and that "the immunity of the Hebrew race from this frightful scourge was attributed to their abstinence from swine's flesh." The *Lancet* is not certain that such a statement has been made; but if it has, it calls upon the authorities of cancer hospitals and others in a position to know, to reply to the truthfulness or otherwise of this remarkable assertion. We look for the reply with much interest.

That the use of swine's flesh is conducive to scrofulous diseases is a matter quite well understood by those who have any knowledge upon the subject. The name of scrofula has its derivation from the Latin word *scrofa*, a sow; and whether the various forms of the disease itself owe their origin to the animal whose name it has appropriated is a matter well worthy of earnest consideration. Certain it is that pork, ham, bacon, lard, pig's feet, pig's head and ears,—everything but the caudal appendage, goes into the dietary of Christian nations, notwithstanding the fact that God anciently cautioned his people against the animal, and said, "Of their flesh ye shall not eat, and their carcase shall ye not touch."

Now, we believe that this restriction was only for the good of the people, and not to deprive them of that which would be a wholesome delicacy or profitable food. There is not the slightest room to doubt that the filthy and inactive life of the swine tends to disease. This fat and diseased aliment is very liable to produce in the systems of those who partake various disorders, which may not appear in the first generation, but often show themselves in their children. Whether the Jewish people enjoy complete immunity from the dreadful malady of cancer or not, there is doubtless some foundation for the assertion referred to above.

The Home Circle.

THE HILLS ARE GIRDED WITH JOY.

Psalms 65, Revised Version.

WHAT is the secret of all the gladness
Stirring the world to-day?
Dumb things are finding a voice for their pleasure,
The leaves and the flowers praise and pray;
And this is the source of the jubilant feeling
Giving all lips employ,
God has visited earth with blessing,
And "the hills are girded with joy."

Oh, mighty mountains! Surely the strongest
Of all things God has made!
Storms and tempests may beat upon them,
And they are undismayed,
Turbulent seas could never disturb them;
Are they not made for strength?
But the giants are covered with graceful beauty,
And "girded with joy" at length.

Beautiful blossoms are nestling closely
Up to the mountain-side;
Silver streamlets with gentle touches
Sing as they downward glide.
Myriads of leaves are waving their banners
Over the bright green sod;
And because they are guided by hands that love them,
The hills give praises to God.

"As the mountains are round Jerusalem,"
So does the Father's love
Shelter his people from harm and danger,
And rock and fortress prove.
So are they safe, and nothing can touch them
To injure or to destroy;
Hills of his making are all about them—
"And the hills are girded with joy."

Glad is the song which the whole world singeth,
Now in these summer days;
And we who rest in the love of the Father
Bring him our heart's best praise.
For field and forest, for sea and river,
And beauty without alloy,
We give him thanks; he has made us blessed,
And girded the hills with joy.

—Marianne Farningham.

WOMEN OF THE BIBLE.—IX.

Tamar.

A. M.

If we were asked, What have you to say of the internal evidences of the divine authorship of the Bible? We would reply, The nature and excellence of its doctrines; the purity and elevation of its moral code; its inexhaustible fullness; the harmony of its several parts; and its *exact adaptation* to our fallen condition and wants,—all tending to set it before us as the Book of God. With these thoughts before us, we turn to Gen. 38, where we read that Judah, the fourth son of Jacob, took a daughter of the Canaanites to wife, whose name was Shuah; the names of their three sons were Er, Onan, and Shelah.

Nothing more is told us of their history until Judah took a wife for Er, his firstborn, whose name was Tamar. "And Er was wicked in the sight of the Lord; and the Lord slew him." Then Judah gave Onan, his second son, in marriage to Tamar, according to the custom of those times (Deut. 25: 5-10), and the firstborn of this union was to succeed to the name of the dead brother, that his name might not be lost in Israel. If the second brother objected to marry, he could be released from this requirement. Onan knew this; yet he consented to take Tamar, but determined that no child should be born to bear his brother's name. And the thing "displeased the Lord; wherefore he slew him also." Gen. 38: 9, 10.

Has this no warning voice for succeeding generations? Does God still punish this sin? Many an inmate of hospital and insane asylum can answer, Yes! but I did it ignorantly. The all-wise Creator foresaw it, and would prevent it by giving to the world an open Bible. But it is written, "My people are destroyed for lack of knowledge. Hosea 4: 6.

Who is responsible for this?—Parents are largely to blame. It is their duty to instruct their children in the Holy Scriptures day by day, line upon line, precept upon precept; here a little and there a little; so that when they come to manhood and womanhood, they may be fitted to take up the duties of married life, and the training of *their* children, according to the divine direction in Deut. 6: 7: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And that this may be successful, it is added: "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes;" so, as it were, to be clothed with these precious truths; yea, better, that they may enter into our very being, and we become living examples of the truths we would teach. And further: "Thou shalt write them upon the posts of thy house, and on thy gates." All our surroundings over which we have control should testify whose we are and whom we serve, by our just and lawful dealings.

And in process of time Shuah, Judah's wife, died. And when Judah went up to his sheep-shearers, it was told Tamar, "Behold, thy father-in-law goeth up to Timnath to shear his sheep." For Judah had said to Tamar, "Remain a widow at thy father's house, till Shelah my son be grown." This he said to avoid giving his third and only son, lest he should die also. Then Tamar devised, and successfully carried out, a plan to gain the desire of her heart that she might have a child, that the name of Er might not be lost in Israel. Gen. 38: 12-30. This is one of those dark chapters of human depravity which divine inspiration lays open with its accustomed plainness. Infidels speak of it as a blot upon the Book that contains it, and few perhaps care to read it; but let us rather *thank Him* who has given us this dark page of human history. How many similar stories—perhaps not far removed from Tamar's—will be brought to light in the great day of final reckoning. But what comfort will it be to find ourselves with a multitude of sinners?

We are taught something more by Tamar's sin. Let us turn to Matt. 1: 3: "And Judas [Judah] begat Phares and Zara of Thamar [Tamar]; and Phares begat Esrom; and Esrom begat Aram." This sin made her the mother of Phares, one of the ancestors of Christ in a direct line. Tamar's sin her connection with the Lord of life and glory! Yes, it was sin that brought our Saviour to earth. He came to save the sinful race. Dear reader, was not sin our connection with Christ? Did not Jesus die for sinners? Was it not when we confessed our sins, and with our mouths stopped took our place before God, ungodly and without strength, that we found out the wondrous fact, "This man receiveth sinners"—"that God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—filling our hearts with light, joy, and peace?

But with the blessing of knowing this truth comes the responsibility of keeping it, and the danger of losing it. How shall we keep it? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. . . . If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that he hath promised us even eternal life." 1 John 2: 15-17, 24, 25. "Watch and pray, that ye enter not into temptation." "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." James 4: 7, 8. "The Lord shall preserve thee from all

evil; he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in from this time forth, and even forevermore." Ps. 121: 7, 8.

AUNT BECKY'S LEGACY.

SABRINA JANE HACKETT, Aunt Becky's sister, and junior by five years, was stabbing the hair-pins into her hair with nervous and trembling fingers; while Aunt Becky, with hood of most ample dimensions on her head, and fingers plying the knitting-needles that were just "toeing off" a long "mixed blue" stocking, sat by in a low rocker, hurrying her on. It is so conducive to the effectual doing of a thing to have some one else by, whose chief business it is to drive you when already hurried out of your senses!

The sisters Hackett had been left alone in the world more years than they often mentioned in general society; and they owned the old-fashioned story-and-a-half red farmhouse in which they resided, and about fifty acres of not over-productive land adjoining. In the summer they "kept" a hired man. In the winter they lived alone.

They were waiting now for neighbor Doolittle's sleigh to come along, and take them to the sociable held this week at Deacon Owens', where a quilt for a Fiji Island missionary must be rolled many times, and off, before the primitive and proper bedtime of nine o'clock. If anybody wants to find the real pure and aggressive missionary spirit, let him go up among the New England hills and through her green-rimmed valleys.

Aunt Becky was the moving nature in this enterprise also; for deep in her persistent heart was held, as its very most sacred treasure, the purpose to, at some time—she never placed the date, of course—leave a legacy to that "Foreign Missionary Society" whose venerable age and officers recommended itself to her cautious nature.

"Seems to me, Nathan Doolittle grows slower and slower every year of his life," she said to Sabrina Jane, who was now wrapped up like a mummy, with its face windowward.

"What time is it, I wonder?" the latter remarked. "I believe I'll go and see," and she waddled as well as her wraps would admit to the bedroom door, where, in its own corner, stood the tall old clock whose hands had been the guide of the Hackett household for nigh a hundred years. "Why, Becky Hackett," she called, coming back to the door, "it ain't quite twelve yet."

"Then that clock must have stopped!" exclaimed Aunt Becky, springing to her feet and hastening in. But no, the well-known "tick" greeted her ear, and the second hand was as lively as ever.

"Then 'twas only half-past ten instead of half-past eleven, when we had our dinner," remarked Sabrina Jane, "and that accounts for my not bein' hungrier. I guess I'll take off a few things," she continued. "I'll do a block anyway," and Sabrina Jane produced the "rising sun" that delighted her heart even quite as much as the missionary "album quilt."

Aunt Becky snapped her needles together sharply. "I a'n't goin' to waste so much time on what I can as well do between daylight and dark," she asserted; "we'll improve the time anyway."

"Improving the time," with Aunt Becky, always meant reading the Bible; so her sister was not surprised when the sharp, high-pitched voice took up the grand song of Isaiah at the forty-second chapter. By the time Nathan Doolittle's well-laden sleigh really drove up to their door—not a fancy affair by any means, but a long wood-sled with an unpainted box on top, with board seats running along the sides and straw for matting—she ought to have been improved if there was any grace at all in her.

Sleighing in Hilltown was most of it done by "bobs" and wood-sleds; so the pitches and holes were not favorable for connected conversation. Nevertheless, considerable news managed to circulate around.

"They do say," called out Mrs. Jemima Trueworthy, as the fat sorrels slowly crept up a long hill, "that they're really goin' to send Enoch Alexander's boy to the poorhouse. La, what a world we live in!"

"What would Squire Walker's girl have said, I wonder, if she'd a-thought, when she married Enoch, that her only boy would a-come to the poorhouse?" from another. "She was high-spirited," put in vinegar-faced Mrs. Walworth. "It does seem a pity," ventured gentle little Mrs. Buell

"Of course 'tis, and I'm right sorry; I hadn't heard of the thing before," from Aunt Becky, who had not the fear of woman before her eyes. "Nobody ever gave with a freer hand than old Squire Walker, and they do say," with a glance in Mrs. Walworth's direction, "that if full justice was done [Mrs. Walworth's father was the lawyer of Hilltown], all that fine property wouldn't have run into Tim Bump's hands, and elsewhere, quite so easy. It's a shame to the nation, so 'tis; in the poorhouse!"

"Well, he wont go just yet, anyway," said a lady who had not before spoken. "He's sick with the measles, and his Cousin Bump can't turn him out this weather."

"Just like her to," muttered Aunt Becky, not entirely "*sub-voce*."

"How can Mrs. Bump do such a thing?" questioned Mrs. Buell.

"Humph!" from Aunt Becky, "you ha'n't lived here long, Mrs. Buell, or you wouldn't ask. Her heart is as hard as the nether millstone, and harder too," this last not in a quotation tone.

"How old is he?" asked one.

"Not quite ten, and he's clever as two of Melissa Bump's children; that's the trouble. She a'n't going to have them outshone; for they say she wanted her Cousin Enoch herself, and ha'n't never got over her spite at him for marrying Acsah Walker, who was worth six of her, and sweet and kind. But Melissa Bump never forgives."

And so the talk went on in waves all the afternoon during the quilting and "rolling," and most important of all, the snpper. Everybody pitied the "poor child," and blamed and abused Cousin Bump, and declared their own readiness, if it were not for certain providential and unfavorable circumstances, to interfere and do a more charitable thing.

Miss Becky sniffed and "pslawed" a long time after the sisters reached their own snug kitchen that evening. "The idea! If I was only a married woman now," she said once or twice, "and had five or six of my own children 'round, how easy 'twould be to slip another in, and never mind or miss."

"You ha'n't opened the letter yet, have you?" Sabrina Jane asked, as her sister drew a flannel cap close about her head, leaving out only the left ear in case any burglar should attempt an entrance, though such a thing had never yet been seen in Hilltown.

"Mercy, no!" and Aunt Becky drew from an inside pocket the yellow envelope that came promptly twice each year from the Savings Bank in T., and contained each time the sum of ten dollars, the token and interest of that amount which represented the "legacy" in the—it was to be hoped—yet distant future. This interest was duly forwarded to another bank of like nature in another town, and reserved for the same purpose, only it was safer to be in two places.

Probably her excitement and fervor, together with the strong tea that the deacon's wife had given them, was what caused her an unusually wakeful night.

(Concluded in next number.)

Useful and Curious.

Not many months ago, in Eastern Massachusetts, where Unitarianism has its stronghold, some clergymen of that denomination were discussing the causes of the slim attendance in the churches. Some mentioned one cause and some another. At length one of them, a gentleman of vivid imagination and a philosophic insight worthy of an Emerson, broke forth in this way: "I'll tell you what the trouble is. We have been teaching the people that they are all sitting on a greased rainbow, and whichever way they slide they will slide into heaven."—*Religious Herald*.

HIGH RATES OF SPEED.

ONE of our correspondents not long ago asserted that a speed of 100 miles an hour by steam locomotives was entirely practicable, and thought it would be attained. In a recent lecture before a scientific club, Professor Elihu Thomson declared that much higher speeds than can now be obtained with steam locomotives are to be expected by means of electricity, and he considered from 100 to even 150 miles an hour possible. While in the steam locomotive there are reciprocating parts that must be put in motion, stopped, and reversed continually, in the electric locomotive we have simply a rotary motion, which makes it possible to run with economy at much higher rates of speed. He believed that if we could come back after another hundred years, we should find 150 miles an hour to be the speed of travelling, adding, "It simply depends upon finding the necessary method of applying sufficient power, and building the locomotives to suit, arrangements being adopted to keep the cars on the track." One hundred and fifty miles an hour may be among the possibilities, but probably most people nowadays would rather leave to coming generations the enjoyment of whirling through space at that frightful velocity. And the safety of such a speed under present conditions may well be questioned.—*Railway Age*.

EGG-HATCHING IN EGYPT.

THE United States Consul-General in Egypt, in a report recently published, describes the system of hatching eggs by artificial heat pursued in that country from time immemorial. One establishment visited by the Consul-General was wholly constructed of sun-dried bricks, mortar, and earth. It was 70 feet long, 60 feet wide, and 16 feet high, and was provided with twelve compartments, or incubators, each capable of hatching 7,500 eggs, or altogether 90,000 at one time. The season begins in March and lasts until May, and three batches of eggs are hatched in this time, each taking an average of three weeks. The fourth week is given to removing the chickens and preparing the incubators for a new batch of eggs. The number of eggs treated at this establishment in a single season was, therefore, 270,000, from which 234,000 chickens are usually obtained. The percentage of chickens would be greater but that the eggs are in some instances procured from long distances and in large quantities, and are therefore liable to damage. The price of eggs is 2½d. per dozen, and chickens just issued from the shell are sold at 7½d. per dozen. The loss of chickens after the incubation is comparatively small. The whole staff of the place is a man and a boy, who keep up the fires to a temperature of not less than 98 deg. Fahr., arrange the eggs, move them four or five times in the twenty-four hours, look after the chickens, and hand them over to the buyers. The number of chickens hatched in this manner throughout Egypt is estimated at 75,000,000, and would, under ordinary circumstances, require 1,500,000 mothers.—*English Mechanic*.

QUEEN VICTORIA'S TRAIN.

THIS Royal train would be the finest train in the world if it would only go a little faster. But while ordinary people are in these days carried to the North at a speed of fifty miles and more an hour, the Queen is content to jog along at an old-fashioned thirty-six. Were it not for the "stringing," the interruption to traffic caused by this leisurely progress would be serious. A pilot engine runs a quarter of an hour in front of the train to make sure of a clear line. For half an hour before the train passes a signal-box, no engine or vehicle is allowed on the section of the line under the signalman's control. For half an hour no train can cross that section of line nor can any shunting take place on the lines adjoining it. And after the train has passed, nothing is allowed to follow for a quarter of an hour. Further, on the lines alongside, no engines or trains except passenger trains are allowed to travel between any two signal-boxes from the time the pilot is due until the train has passed. Every station and crossing is guarded to keep trespassers off the line. All the facing points are bolted, so that the train cannot run on the wrong line; all level-crossing gates, when there are no gatekeepers, are locked an hour before the train is due; all along the line plate layers are on the watch to keep the road clear, and on the train itself there are fitters, lampmen, and greasers, alert for any eventuality.—*W. J. Gordon, in the Leisure Hour*.

PRINCE BISMARCK'S FORTUNE.

PRINCE BISMARCK is one of the largest land owners in Prussia, and is a descendant of a noble family of Braudeburg, who owned large hereditary estates. The grants which have been made to him from time to time constitute the bulk of his fortune. His estate of Varzin was purchased by him in 1866, with the £60,000 allotted to him after the Austro-Prussian War. Adjacent to it he owns a distillery, where spirit is manufactured entirely from potatoes grown on his land. The profits from this industry are estimated at £3,000 per annum. At Schoenhansen, another of his estates, he has a large cattle-breeding farm and numerous flocks of geese, producing together a yearly income of not less than from £3,500 to £4000. Was there ever, may we ask, in Prince Bismarck's mind, any hidden satire beneath the surface of the fact that he is the master of so many geese? After the Franco-Prussian War, in 1871, the Emperor William allotted to him from the indemnity paid by France the sum of £160,000, with a portion of which he purchased the domain of Friedrichsruhe. Here he has established extensive saw mills, where the wood—all grown in Sachen-Wald, an extensive forest given to him by Emperor William—is cut up and forwarded to Hamburg for shipbuilding purposes. The profit derived from this industry is another important item in the ex-Chancellor's income, and is probably not less than £7000 a year. He has also a yeast factory at or near Stadt-Hanover, which yields him an annual income of £4000. In addition to these sources of revenue, Prince Bismarck is credited with having a financial interest in a brewery, a paper factory and other industrial concerns. His jewels, pictures, plate, etc., are said to represent a value not far short of £100,000. The jewels are deposited at the Reichsbank, and his available cash at Bleichroders. Now, if we take the items specified, and add to the amount they represent other items of income derived from his smaller trading operations, Prince Bismarck's average net income cannot fall far short of £35,000 per annum, by no means a small revenue when we take into consideration the average run of fortunes in Prussia.—*London Globe*.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, February 15, 1891.

STUDIES ON THE BOOK OF DANIEL.

HAVING in a previous article introduced the prophet Daniel and the nature of his work, we will now consider the remarkable event with which his work as a seer of God opens. This is recorded in the second chapter of his book; and it will greatly assist the readers of this article to turn to the chapter and read it with care before proceeding with our comments.

King Nebuchadnezzar, the mightiest prince of the Babylonish dynasty, reigned in a universal kingdom in an age of superstition and idolatry. He supported at his courts a large number of men who professed the arts of magic and supernatural powers. By the study of the motions of the stars, the use of herbs, incantations, examination of entrails of beasts, pretended communication of disembodied spirits, as well as by the learning of that age, these men pretended to prognosticate the future, interpret dreams, and solve all kinds of difficult problems. But God saw fit to put their pretences to a severe test and at the same time to reveal himself to the king through his faithful servant by outlining future history.

The king's mind was deeply impressed in a dream, which, however, he could not recall. He felt that he must know its meaning, and called upon those whom he kept for that purpose to reproduce the dream and give the interpretation. They professed themselves willing to do the latter thing, but insisted upon the king's furnishing the dream. Nebuchadnezzar at once suspected their mendacity, and required them, under pain of utter destruction, to obey his command. They could not obey, and the fatal decree, which included the young men of Judah, went forth. At this time Daniel came forward, after earnest prayer for divine help, and renouncing all claims to wisdom or unnatural powers both for himself and the pretended wise men, he humbly acknowledged and proclaimed the God of heaven as the only revealer of secret things.

The dream was then related as follows: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:31-35.

No doubt this relation of the dream by the young man restored its details to the memory of the king in a vivid manner, and carried a profound conviction of the genuineness of what he had to say. Proceeding at once to the interpretation, Daniel says with confidence, "This is the

dream; and we will tell the interpretation thereof before the king." The four divisions of the image represented consecutive epochs in the history of nations, as marked by the rule of four great kingdoms which have attained universal dominion. The career of each of these kingdoms constitutes a distinct period in the world's history.

Beginning with the then present circumstances, Daniel referred to the greatness of the Babylonian dominion as follows: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Verses 37, 38. No comments are needed to better express the idea of universal empire to which Nebuchadnezzar had, by his vigorous warfare and ambitious policy, so rapidly arisen. He was not lacking in appreciation of his own greatness. As he viewed the glorious city of Babylon, his capital, with its massive walls, magnificent palaces, its gates of brass, and hanging gardens, he exclaimed: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" It was, therefore, not a little gratifying to his pride to hear the young seer exclaim, "Thou art this head of gold." Not the king himself so much as the kingdom is referred to as forming the first section of the glorious image he had seen in his dream. We thus judge, because each of the other sections represents a kingdom.

"After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Since the first symbol, the head of gold, has been so distinctly defined as indicating the Babylonian kingdom, we have only to ascertain what kingdom succeeded Babylon to be able to identify unmistakably the meaning of the second section of the image, "the breast and arms of silver." We refer to no obscure fact when we point out the Medo-Persian power as being that kingdom. The Babylonian Empire may be traced in some form back to the time referred to in Gen. 10:8-10, where we are told of Nimrod, the great-grandson of Noah, the mighty hunter, that the beginning of his kingdom was "Babel [margin, Babylon] . . . in the land of Shinar." The foundation of its later and more magnificent form was laid by Belesis, B.C. 747. Nebuchadnezzar reigned forty-three years in the glory of the kingdom, his reign commencing about 605 B.C. Egypt, Asia Minor, Phœnicia, Syria, and Palestine were added to his dominions by the success of his armies. In his reign Jerusalem was destroyed, and the kingdom of Judah was utterly dismembered. The latter part of his life was spent in building and beautifying Babylon, the queen city of the world. This city, described by Inspiration as being the "glory of kingdoms, the beauty of the Chaldee's excellency," was situated on the level plains of Shinar on the river Euphrates, which ran through its midst. A detailed description of its grandeur we will not here attempt. Its walls were really impregnable to the arts of ancient warfare. But under the reign of Nebuchadnezzar's successors, voluptuousness and decay appeared in the mighty fabric of the empire. A quarrel with the Medes resulted in a twelve years' war, which was finally prosecuted on one side by the celebrated Persian general, Cyrus, who united his forces with those of Cyaxares the Mede. Being pushed, the Babylonians were not reluctant to retreat within the walls of their great city, over which they laughed in mockery at their enemies. But God

had foretold many years before that Cyrus should be the captor of Babylon (see Isa. 45:1-3), and by diverting the waters of the Euphrates from their natural channel, he was enabled to enter the city through the bed of the river, and the river gates, which had been left open by the drunken inhabitants. Thus was fulfilled the record of Dan. 5:30, 31: "In that night was Belshazzar the king of the Chaldeans slain. And Darius [Cyaxares] the Median took the kingdom;" Cyrus being only the general acting for the Median king. This occurred B.C. 538. At this point we will leave our study for the present.

SHOULD CHRISTIANS MEET TO BREAK BREAD EACH SUNDAY MORNING?

WITHOUT answering this question directly by yes or no, we wish first to examine its merits from a Bible and practical standpoint. There are many earnest people who religiously believe it to be an ordained duty thus to do; and carry out their convictions in their practice. For this custom is urged the authority of apostolic example, and the obligation of an appropriate memorial of Christ's death and resurrection, Sunday being the day of the week upon which our Saviour arose from the dead. It is noticeable that the people who uphold this custom are foremost in declaring their close adherence to Bible teachings in all matters of faith and practice. A favorite avowal with them is that, "When the Bible speaks, we speak; and when the Bible is silent, we are silent." But how does the practice in question comport with this very Protestant profession?

The signification of the ceremony of the "Lord's supper," in which the broken bread and cup of wine represent the broken body and shed blood of our Redeemer, is quite well understood. It is plainly declared both by the Saviour himself and the apostle Paul. But the point now in question is as to whether this ordinance is scripturally identified with the first day of the week, called Sunday, and consequently they should be conjointly observed in memory of those great deeds by which the redemption of the world was secured. We are free to say that while we appreciate the noble loyalty to God's Word expressed in the avowal quoted above, we cannot see its application in the instance at present under notice.

The solemn ceremony of commemorating the death of Christ, and that designed to show forth his burial and resurrection, are entirely distinct one from the other. Christ instituted each of them by his own example and precept, but did not associate with either of them any particular day of the week or year. Baptism represents in a faithful manner Christ's burial and his resurrection, and it is the divinely appointed memorial of those solemn events; but no one claims, so far as we know, that this ordinance should be celebrated only upon the same day of the week on which Christ was buried, nor yet on the day which witnessed his resurrection. We have not the slightest intimation that there should be any such association maintained; and yet we can see more consistency in such an association than there is in trying to maintain such a relation between the first day of the week and the emblems of Christ's death, which occurred on the sixth day of the week.

The Lord instituted the supper which bears his name in his own person. Paul says it was "on the same night in which he was betrayed" (1 Cor. 11:23); and with this agree the accounts given by the writers of the Gospels. This was certainly not the first day of the week, nor was it

in the morning. It was undoubtedly upon Thursday evening. Had there been any necessity or expediency in associating the first day, or Sunday, with this ceremony, now was the time to exemplify it. But not one word is spoken in reference to this point which has now become so vital a matter with some.

After the death and ascension of Jesus, the apostles continued this suggestive ceremony as expressive of their own faith, and to confirm that of their converts in the sacrifice of Calvary. In Acts 2:41, 42, we read: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." From this account we could by no means gain the idea that the ceremony occurred at stated or weekly intervals. This was a season of special interest, and the Lord's supper undoubtedly became in a sense the evidence of the acceptance of Christ by the new converts. And that it does not require to be celebrated at any particular time to be acceptable is distinctly stated by Paul in 1 Cor. 11:26: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

But the circumstance which is almost wholly relied upon to sustain this practice is that recorded in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Paul and his companions in travel came to Troas by ship from Philippi, and remained there a full week. The Sabbath being past, the disciples came together for a farewell meeting, and to celebrate the Lord's supper. This was also an evening meeting, as was the one at which the ceremony was instituted; for there were "many lights in the upper chamber." Hence, if the example of this meeting is to be strictly followed, it is not proper to assemble on Sunday forenoon, but the meeting should occur on the evening before, at which time the day began, according to the divine arrangement and the custom of God's people in those times. The breaking of bread, however, occurred on this occasion at about midnight, as will be seen by the record.

As for scriptural example for celebrating the Lord's supper on Sunday morning, it is entirely wanting. We have no record in the New Testament that the disciples ever met at that time for this or any other purpose. The only two instances of its celebration in which the time of day is indicated, are both of them night meetings. The Passover supper, to which the Lord's supper bears analogy, was eaten at night; and the name which Inspiration has given to the ordinance is suggestive of an evening, and not a morning meal.

As for biblical precept in favor of the custom alluded to, it is never claimed that there is any, unless it be a very unreasonable claim that is sometimes suggested on Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." But how this language applies to the question at issue is hard to discover, the last clause of the verse absolutely forbidding the idea of a fixed interval of meeting.

The facts are that the time for celebrating the Lord's supper is not prescribed in the Scriptures. The manner, the object, and the importance are clearly set forth, but periodicity is never mentioned. And the Bible being "silent" on this point, consistency demands that those who

profess to be silent where the Bible is should have nothing to say about associating Sunday morning with the Lord's supper. The sacred emblems represent the Lord's death, which did not occur on the first day of the week. To claim that celebrating this ordinance in connection with the day is done in honor of the resurrection, is to speak where the Bible is entirely silent. Baptism is the divinely appointed memorial of Christ's burial and resurrection, and this is not to be celebrated periodically, nor does any one contend that it is identified with any particular day of the week.

Concerning the practicability of a custom which calls for the weekly repetition of these most solemn memorials, the worn-out saying that "familiarity breeds contempt" forces itself upon the mind. Condemnation is the portion of those who eat the bread and drink the cup unworthily. Deep self-examination, contrition mingled with humble faith, should engross the mind of those who come to the Lord's table. That this *cannot* be secured at weekly intervals we do not assert; but it would be much in harmony with the general drift of the mind to become formal and indifferent under such constant repetition. For this reason, if for no other, God has left the time of the celebration of the Christian ordinances subject to the prevailing circumstances. But should any insist upon pursuing scriptural example in this respect, the utmost that could be thus enforced would be to celebrate the breaking of bread at meetings held in the evening.

SOME BIBLE HILL-TOPS.

CHRIST'S RETURN.

E. J. B.

FOR almost six thousand years, sin has rolled over the world like a desolating flood, the source of untold misery. Go where we will, want and woe are found. Unnumbered millions are struggling to maintain a bare existence which is devoid of happiness for the present or hope for the future. And in the case of those more fortunate millions whose lives seem prosperous and happy, who shall tell what secret anxieties, disappointments, and pain are their portion? Friends part; disease and death in a thousand horrible forms are everywhere. But God did not make the world thus, nor will this state of things always continue. The earth was created fair, and man upright. The blight that is on the earth, and the sin that has brought woe and death, are the work of Satan, to undo which Christ died.

This redemption was dimly indicated to Adam in the promise that the seed of the woman should bruise the serpent's head. It was revealed a little more fully to Abraham. The light that shone on Israel's pathway was clearer, and increasingly bright, as "holy men of God spake as they were moved by the Holy Ghost," each adding his testimony to the accumulating sum of inspired truth. And the path divinely illuminated leads unerringly to Calvary, to Christ's priestly work, and the glory that shall follow. While Calvary is the basis of the Christian's hope, its fulfillment is at the second advent.

For more than eighteen hundred years the ministry in the heavenly sanctuary has been going on; but it is not finished yet. It closes with the antitypical work of the day of atonement. On that great day, no sins were removed except those that had been confessed and borne into the sanctuary. The work of atonement was a mutual work. While the priest ministered

for sin in the most holy place, the sinners were without, afflicting their souls. The atonement was for no others. The sins, after all, were removed only in figure; but when the sins of the righteous are blotted out (Acts 3:19) by the blood of Christ, it will be a real work of atonement. It will never be repeated; for the worshippers are cleansed, and there is no more conscience of sins. Heb. 10:2. Their sins are cast "into the depths of the sea." Micah 7:19. And God himself says that he will remember them no more. Jer. 31:34.

Then sin's sad story will be finished, and the affairs of earth wound up. The proclamation will go forth: "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still." Rev. 22:11. There is no longer a priestly Advocate to plead before the Father in the sinner's behalf. Mercy has been offered to him; he has been urged to accept it, and live. Now the offer is withdrawn; and the humble Nazarene whom the world have despised, the long-suffering Redeemer whom they have slighted, becomes their terrible Judge. "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn." Matt. 24:30. It will be a day of terror to the dwellers on the earth. Their hopes, their aims, and their ambitions will perish suddenly, and themselves and their kingdoms be involved in hopeless ruin.

To the righteous this is the day long-looked-for, the day of the fruition of their hopes. Christ will appear for their deliverance, and will gather his people to himself. It will be said: "Bring my sons from far, and my daughters from the ends of the earth." Isa. 43:6. They shall be crowned with everlasting life; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27.

To this great day the righteous of all ages have looked forward as the time when they should receive their reward. It has been the theme of inspired poets, and of all the prophets that have spoken in the name of the Lord since Enoch, the seventh from Adam, saw it in holy vision. They have told what a day of terror it will be to the wicked, and of "rapture past comparing" to the righteous. They have pointed out way-marks all along the way, that by the rise and fall of empires men may know where they are in the onward march of time, and when to expect the great day of God.

The plan of redemption includes the earth. The curse that came upon it through sin (Gen. 3:17, 18) will be removed; and "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." God "created it not in vain, he formed it to be inhabited." Isa. 45:18. He made the world to be the home of the happy and the sinless. Sin has marred God's plan, and postponed its accomplishment; but it has not defeated his design. "The meek shall inherit the earth." Ps. 37:11. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. 35:1.

The dominion which Adam forfeited will be restored to Christ. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. And he will share it with those whom he has redeemed; for the "greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

Then the work of redemption will be finished. Every trace of sin and its consequent suffering will be removed. Man will be restored to his original perfection, physical, mental, and moral, and be once more in possession of his forfeited life and dominion. John saw this time, and he says of it: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

CHURCH MISSION SCHOOLS IN FOREIGN LANDS.

S. N. H.

THERE is no one phase of missionary work that is more conducive to Christian civilization than education. On the other hand, there is no greater source of evil than a wrong education. As the young are moulded for good or bad, so is their future life. Individual and national characteristics are not formed in a day; nor is it the education imparted to those of more mature years whose habits are already formed that gives them permanent traits of character. The wise man recognized this principle when he spoke the well-known proverb: "Train up a child in the way he should go; and when he is old, he will not depart from it."

When a nation possesses customs entirely different from the principles of the gospel of Jesus Christ, the missionaries have felt that if it is to be enlightened and reformed the Word of God must not only be preached to the people at large, but the minds of the rising generation must be moulded in harmony with correct principles. So it is that in every mission field the education of the youth has become one of the most prominent means of missionary work. From the Scriptural use of the terms "preach" and "teach," it is very plain that they very frequently have the same meaning. And this teaching begins with the children. This has been God's method from the beginning.

It would be no marvel if those who are looking for the world's conversion would depend upon teaching in the schools as the means by which their hopes and belief would ultimately be realized, instead of trusting in the power of the gospel to convert the heathen. The danger of such has ever been the teaching of the sciences without the gospel. And it is this more than any other one thing that imperils the mission schools in foreign fields; and the tendency toward it arises from the fact that many of the students would not attend if the Bible were made prominent in the school; and therefore in order to gather the children, a compromise is made, and in some instances the Bible is nearly, if not altogether, left out. Some teachers have even left the mission schools on conscientious grounds, because they were not permitted to really teach the gospel. We are acquainted with some such cases, and with many more who are greatly dissatisfied on this particular point.

Japan is no exception so far as this state of affairs is concerned. And it is not infrequently the case that the standard is so lowered that heathens themselves are employed as teachers in mission schools, because they are proficient in scientific subjects. This is a live and practical question in some countries, and different views on the subject have become so strong that some missions have passed resolutions that none but Christian teachers shall be employed.

One of the greatest evils in Japan at the pres-

ent day, and one that threatens further advancement in Christian civilization, is the influence of the Government schools, and especially that of the Imperial University, where the tendency is atheistical. But there are schools of an entirely different order whose founders are Japanese, the influence of which is great in the nation. Just where to draw the line is a question that has perplexed many of the best minds in the mission field. There are mission schools that have accomplished, and are accomplishing, much good; but in the scarcity of means, it is the studied effort of the missionaries to make them self-sustaining. To do this a fee must be charged, and every lawful means employed to secure attendance. In order to accomplish this, the inducement to compromise the matter of teaching the Scriptures has risen, as the natives will come in much larger numbers when the instruction is secular or nearly so. In this way has the standard been lowered.

The most influential school in Japan is the "Doshisha University" at Kioto. It was founded, as stated in previous articles, by Mr. J. H. Neesima about fifteen years ago. This gentleman has since died; but his influence is widely felt. In the year 1874, just prior to his leaving America for Japan, he was present at the annual meeting of the American Board, and made a short address. His own words concerning it are: "I said that my country was in a disorganized condition; that the people were wandering in search of a light that might guide them in the right way; and that true education was the only means by which the people could make progress both in knowledge and morality. In speaking of this I was so much moved that I could not refrain from shedding tears. Taking one more step in my speech, I said that on returning to my native land I should surely devote my life to educational work, and begged my hearers to help me if they approved of my purpose. No sooner had I thus spoken than a number of ladies and gentlemen in the audience signified their approval of my request by contributing several thousand dollars on the spot."

True to his word, on his return to Japan the Doshisha was established. Its purpose was not merely to give instruction in English and other branches of learning, but to impart higher moral and spiritual principles, and to train up, not only men of science and learning, but men of conscientiousness and sincerity. Said he: "This we believe can never be attained by one-sided intellectual education, nor by Confucianism, which has lost its power to control and regulate the mind, but only by a thorough education founded on the Christian principles of faith in God, love of truth, and benevolence to one's fellow-men. That our work is founded on these principles is the point in which we have differed from the prevailing views on education." Again he says: "What is true education? We understand it to be the full and symmetrical development of our faculties, not a one-sided culture. However much students may advance in the arts and sciences, if they are not stable and persevering in character, can we trust them with the future of our country? If in consequence of principles of education which shoot wide of the mark, our young men are moulded and trained in a one-sided and distorted manner, no one can deny that such principles are injurious to the country. Such students, in their search for Western civilization choose only the external and material elements of civilization—literature, law, political institutions, food and clothing, etc., and seem not to comprehend the source of civilization. Consequently, blindly groping for light and wandering in darkness, they are misled by

selfish and erroneous principles in the use of their acquired knowledge. And though there come some who wish to reform these evil tendencies in education, they only make the evil worse by resorting to measures of oppression and restriction, instead of training up noble and high-principled students, whose minds are free and broad as well as disciplined, and who govern themselves and follow the right way with self-determining conviction. We would hold our peace, were it not that these thoughts make us anxious for our country and people.

"We think that Western civilization, though varied in its phenomena, is in general Christian civilization. The spirit of Christianity penetrates all things even to the bottom, so that if we adopt only the material elements of civilization and leave out religion, it is like building up a human body of flesh only, without the blood. Our young men who are studying literature and science in the West are not becoming fitted to be men of New Japan, but are, we regret to say, wandering out of the true way in consequence of their mistaken principles of education. Alas, what a sad prospect this offers for the future of our country!

"To express our hopes in brief, we seek to send out into the world not only men versed in literature and science, but young men of strong and noble character, by which they can use their learning for the good of their fellow-men. This, we are convinced, can never be accomplished by abstract, speculative teaching, nor by strict and complicated rules, but only by Christian principles, the living and powerful principles of Christianity, and therefore we adopt these principles as the unchangeable foundation of our educational work, and devote our energies to their realization."

Mr. Neesima's school is referred to all through Japan as a most exemplary one. It has a preparatory course, an English collegiate course, a theological course, a girls' school, and a hospital and nurses' school, and we understand that a medical department has also been added. In 1888 the total number of students given was 899, and the number of graduates of the preparatory department was 108; of the collegiate department, 80; theological department, 57; the girls' school, 21; and of the nurses' school, 43. This school has the sympathy of the missionaries, and not only the sympathy of the Government and natives, but also their financial aid, and it is doing a work that is leading souls to the kingdom of God, and fitting useful men and women to make a national standing for Japan in the future.

In missionary labor, and especially in school work, there is need of a dependence on God; but the idea must not enter the mind that God will do it all for us, and that there is no effort for us to put forth. There should be a combination of the two elements; while trying to make the very most of what God gives us, we must depend on him to work with us, knowing that without his help our best efforts will be in vain. It is the duty of all those who enter the vineyard of the Master to cultivate the sympathy and love which will lead them to take hold of the work of God aright; also to cultivate the power and the ability to do this work in a judicious manner. But principles must never be sacrificed; there must be a piety that is genuine, deep, thorough; a conversion that is entire; a love for souls that is earnest; a spirit of humility and self-denial. And there is no system of education, even the most perfect ever devised, that can supply the lack of these things in the laborer for God.

Bible Student.

BIBLE-READING.

THE SECOND COMMANDMENT.

S. N. H.

THERE are two phases of idolatry. The veneration of anything that detracts from the service of God, such as commandments of men, or false traditions, or of any object that would take our affections from God, is idolatry and a violation of the first commandment. The second consists in the making of graven images through which to worship the true God. The sin of this lies in attributing to the image honor which belongs to God. This is prohibited by the second commandment, which also forbids even bowing before gods made by human hands. No one ever saw the true God. Consequently from anything that has been seen, no image of any kind could be made to correctly represent him.

1. What is prohibited in the second commandment?

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." Ex. 20:4, 5.

2. Why should we not make a graven image and bow before it?

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments." Verses 5, 6.

3. Are there any other gods?

"Though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many); but to us there is but one God." 1 Cor. 8:5, 6.

4. Of what are other gods made?

"Their idols are silver and gold, the work of men's hands." Ps. 115:4.

5. Have these gods any knowledge?

"They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not, feet have they, but they walk not; neither speak they through their throat." Verses 5-7.

6. How are they that make them and trust in them?

"They that make them are like unto them; so is every one that trusteth in them." Verse 8.

7. Will the Christian's God bless the people?

"The Lord hath been mindful of us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron; he will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord which made heaven and earth. The heaven even the heavens are the Lord's." Verses 12-16.

8. How do we know who the true God is?

"The living God which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15.

9. In what manner and to what place should all direct their prayers to the true God?

"Our Father which art in heaven, hallowed be thy name." Matt. 6:9.

10. Does this God that made the world dwell in earthly temples?

The "Lord of heaven and earth dwelleth not in temples made with hands." Acts 17:24.

11. Can he be worshipped with men's hands, or does he need anything?

"Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." Verse 25.

12. What kind of gods did a king once make?

"Two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." 1 Kings 12:28.

13. Where did he place them?

"He set the one in Bethel, and the other put he in Dan." Verse 29.

14. Why did this become a sin?

"And this thing became a sin; for the people went to worship before the one even unto Dan." Verse 30.

15. When men sacrifice to idols, who do they worship?

"But I say that the things which the Gentiles sacrifice,

they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20.

16. What will finally become of idol worship?

"They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols." Isa. 45:16.

17. Is an idol anything in the world?

"We know that an idol is nothing in the world, and that there is none other God but one." 1 Cor. 8:4.

SABBATH-SCHOOL LESSONS.

Lesson 9.—February 28, 1891.

DESIRING A KING.

1. What did Samuel do when he was old? 1 Sam. 8:1.

2. What kind of judges were his sons? Verse 3.

3. What did this give the elders of Israel an excuse for doing? Verses 4, 5.

4. How did Samuel feel about the matter? Verse 6.

5. What did the Lord tell Samuel to do? Verse 7.

6. Whom did he say the people were rejecting?—*Ib.*

7. With whom did Samuel have the honor of sharing reproach? Verse 8.

8. In yielding to the request of the elders, what was Samuel to do? Verse 9.

9. What did he say their king would do to them? Verses 10-18.

10. Did this recital deter the people from their purpose? Verse 19.

11. What reason did they give for desiring a king? Verse 20.

12. Was it in accordance with God's design that they should be like the nations around them? Deut. 14:2.

13. Was it to their detriment that the Lord wished them to be a peculiar people? Ex. 19:5, 6; Deut. 26:18, 19.

14. What was to make them so high above other nations that the nations themselves would notice it? Deut. 4:5, 6.

15. Then in desiring to be like the nations around them, what were they doing? *Ans.* Depriving themselves of their source of superior greatness, and putting themselves on a level with those nations.

16. Against what do the Scriptures give warning? Ps. 146:3.

17. What is better than putting confidence in princes? Ps. 118:8, 9.

18. Upon whom is a curse pronounced? Jer. 17:5, 6.

19. What blessing is pronounced upon the one who trusts in the Lord? Verses 7, 8.

NOTE.

The strength of Israel lay in that which made them different from other nations. When they became dissatisfied, and wanted to be "like other people," they were simply expressing a wish to be put on a level with them. But that was to make them much inferior to the nations around them; for the Israelites were but few in comparison with the other nations, and in a contest depending only on human strength, numbers would of course gain the victory. If it had not been that God did not cast off his people when they rejected him, the nation of Israel would soon have been blotted from existence.

Lesson 10.—March 7, 1891.

SAUL CHOSEN TO BE KING.

1. Give a description of Saul, and of the position of his family. 1 Sam. 9:1, 2.

2. Relate the circumstances of the first meeting of Samuel and Saul. Verses 3-14.

3. How had the Lord prepared Samuel for the meeting? Verses 15-17.

4. When Saul asked Samuel where the seer's house was, what reply did he receive? Verses 18-20.

5. What disposition was manifested in Saul's rejoinder? Verse 21; chap. 15:17.

6. How did Samuel honor his young visitor? 1 Sam. 9:22-25.

7. What did Samuel do to Saul the next morning? Verses 25-27; chap. 10:1.

8. What predictions did Samuel make to show that this was done by divine authority? Verses 2-6.

9. What instruction was given him? Verses 7, 8.

10. How was this anointing confirmed? Verses 17-25.

11. What did the prophet say should happen to Saul when the Spirit of God came upon him? Verse 6.

12. In relating the fulfillment of this prediction, what other term is used? Verse 9.

13. How necessary is it for men to undergo this change? Rom. 8:7, 8; John 3:3, 5.

14. For what purpose does God make men new creatures? 2 Cor. 5:17; Eph. 2:10.

15. Do good works have anything to do in bringing about the new birth? Titus 3:3-8.

16. How do we have access to this grace? Rom. 5:1, 2.

17. Is there any danger of falling after having received this grace? Rom. 11:20, 21; 1 Cor. 10:12.

Lesson 11.—March 14, 1891.

THE SIN OF REBELLION.

1. How active did Saul show himself in behalf of Israel? 1 Sam. 14:47, 48.

2. How did he fulfill Samuel's prediction made to the people when they desired a king? Verse 52.

3. What message did Samuel bring him from the Lord concerning Amalek? 1 Sam. 15:1-3.

4. What word of God was Saul thus to be the agent of fulfilling? Ex. 17:14.

5. How did Saul obey the message? 1 Sam. 15:4, 5, 7-9.

6. How did Samuel feel when told of Saul's disobedience? Verses 10, 11.

7. How did Saul greet Samuel when they met? Verse 13.

8. With what words did Samuel convict him of disobedience? Verse 14.

9. How did Saul attempt to justify himself? Verse 15.

10. What did Samuel reply? Verses 16-19.

11. What attempt at self-justification did Saul again make? Verses 20, 21.

12. What did Samuel say that the Lord desires more than sacrifice? Verse 22.

13. Is the Lord richer for any so-called sacrifice that people make? Ps. 50:8-12.

14. Will the greatest sacrifice that a man can make atone for sin? Micah 6:6-8.

15. What is an acceptable sacrifice to God? Ps. 51:17; Rom. 12:1.

16. Since a sacrifice itself, no matter how costly, cannot atone for sin, what must be the case when the sacrifice itself is a sin?

17. What did Samuel say of rebellion and stubbornness? 1 Sam. 15:23.

18. What is witchcraft? See note.

19. Into whose power does one put himself when he rebels against God? John 8:44; 1 John 3:8.

20. Then whose working will surely be accepted by those who persist in going contrary to the commandments of God? 2 Thess. 2:9-12.

NOTES.

The following definitions from Webster's dictionary make sufficiently clear the meaning of witchcraft:—

"*Witchcraft.* 1. The practice of witches; sorcery; enchantments; intercourse with evil spirits."

"*Sorcery.* Divination by the assistance, or supposed assistance, of evil spirits, or the power of commanding evil spirits; magic; enchantment; witchcraft."

"*Enchantment.* 1. The art of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations."

Another synonym is "necromancy," which is thus defined:—

"The art of revealing future events by means of a pretended communication with the dead; the art of magic; conjuration; enchantment."

From the Field.

WORKERS AND WINNERS.

Keep striving. The winners are those who have striven
And fought for the prize that no idler has won ;
To the hands of the steadfast alone it is given,
And before it is gained there is work to be done.

Keep climbing. The earnest and steadfast have scaled
The height where the pathway was rough to the feet ;
But the faint-hearted faltered, and faltering failed,
And sank by the way-side in hopeless defeat.

Keep hoping. The clouds hide the sun for a time ;
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward, right on, till the prize is attained ;
Front the future with courage, and obstacles fall.
By those, and those only, the victory's gained
Who keep faith in themselves and see God over all.

—Eben E. Reaford.

OUR FUTURE WORK.

"WHEN they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

It was at the time when the world's Redeemer was about to be taken up into heaven that this question was asked by the disciples, and the words clearly show that the uppermost thoughts in their minds were, the setting up of the kingdom of heaven, and the happiness and joy which would follow that event. They thought that the time had come when their hopes in this respect were to be fulfilled, and when they might lay down their burdens. They seem to have believed that it was time for their work on earth to be closed up.

We who look back through all the ages of the gospel era can see that this could not have been so, and if they had studied the words of Christ, and sought by earnest prayer to have their minds enlarged to take in the magnitude of the work of God, they too would have realized that the time for the end of all things had not come. But oh, how prone is poor finite man to forget that the plans of God, and his power to accomplish all those things which he has said, are infinite!

In the presence of the disciples the Saviour had delivered the divine commission, "Go ye into all the world, and preach the gospel to every creature;" "teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." In this age of the world, we wonder that with such a plain commission before them, the disciples could at that time have hoped for the restoration of all things. Had they fulfilled the commission? Had the gospel been preached for a witness unto his name in every nation?—No, far from it. Their work, at the time had not extended far. We read that they had taught among the Jews which were in Judea; that they had crossed the Jordan and preached in Decapolis and Gadara; and that Samaria also had been blessed with words from the lips of the Saviour. This was about the extent of their labors. But how much had been done in Egypt with its teeming population? How many in the crowded marts and amphitheatres of Athens and Corinth, the great cities of Greece, had heard the glad tidings of the gospel? Who in Rome, in whose palace the emperors of the world dwelt, and the sister cities round about, knew that there was free salvation through Jesus Christ?—Very few indeed, if there were any at all. And yet the disciples asked the Master, "Lord, wilt thou at this time restore again the kingdom to Israel?"

But how has it been with us? Have we comprehended the magnitude of the closing work of God?—No, indeed; our views have been just as narrow

and just as circumscribed as were the ideas of the early apostles. The majority of us have confidently expected that the Lord would come long before this time. But could this be with our work standing in the way it was and is to-day?

The third angel's message is the culmination of the gospel of Christ, and the people who represent the third angel's message must fulfill the commands and demands of the gospel in every respect. One of these sacred mandates is to carry the message to "every nation, and kindred, and tongue, and people." These words are simple, but emphatic, and ere the Saviour returns again to earth, the remnant church must fulfill them; for the earth, not simply one part of it, but the whole earth, is to be lightened with the glory of the closing work. The inspired record makes the duty clear to its minutest details. Every nation is to hear the message; every kindred in the nations; every tongue represented in the kindreds; and every people, or smallest division of those speaking the same language; and God has said: "My word . . . shall not return unto me void." So that around the great white throne, from the last generation there will be trophies of the Saviour's redeeming power, gathered from every clime, and from every community on the earth.

For centuries the work of spreading the gospel has been going on, and during the last forty years those who have enjoyed the light of the third angel's message have been engaged in telling it to others. As a result of their work, twenty-eight Conferences have been established in the United States and in Canada, and six in foreign countries. But by far the greater portion of earth's inhabitants know nothing at all about the near coming of the Saviour. We must go where the gospel light has never been, and we must go to those places where they have some knowledge of Christ, but do not understand the truth for the present hour. God is honoring the efforts of the missionaries who are laboring among the heathen.

The Lord has gone out far before us, and it is only our slackness that is hindering the work. We must have a firmer reliance upon God, an unyielding trust in his might; and the prayer of every heart should be, "Lord, increase our faith." When we have faith in God such as he wants us to have, the work will move in a wondrous manner. Of Barnabas of old, it is said that "he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord." When we have acquired these riches of character (fullness of the Holy Ghost and of faith), shall not we also see much people turned unto the Lord?

The injunction of the Saviour to the disciples was, "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." That promise was fulfilled on the day of Pentecost by the pouring out of the former rain; but the blessings bestowed at that time were not as great as those that will be bestowed in the closing work. There were only six score persons gathered together there; and yet by their work and the work of those whom they converted, the whole world was enlightened, even before the death of the apostle Paul; for when writing to the Colossians, he says: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you." The truth for that time had "gone into all the world" in a few short years, because the people of God were endued with the former rain.

But the showers of the latter rain are going to be as the former and the latter rain combined. Says the prophet Joel, "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately [according to righteousness, margin], and he will

cause to come down for you the rain, the former rain and the latter rain."

We do not realize the manifold blessings which God is willing to pour upon us, and the wonderful things he will do to carry on his work when we do all that is in our power. The earth will be amazed as it never has been before, when the Spirit of God shall rest upon his people in the last days. O that the children of Zion would do all that they can by offering their lives and their means for the advancement of Heaven's work! then might they be glad and rejoice in the Lord their God, for a great victory would be wrought.

PERCY T. MAGAN.

THE WORK IN SYDNEY.

WE have often thought of telling the readers of the Echo how the work is proceeding in this part of the vineyard, but have put it off in the hope of giving you some definite idea of the progress the Truth is making in this great city. Those who are not acquainted with Sydney, but who have come from the old country, and especially those who have lived in London, will get a good idea of Sydney, and the difficulties attending the work, when we say that it resembles London more closely than any other city we have ever seen.

The people here are courteous and affable, and there are many who love the Lord, and exhibit a spirit that tells of the good work that has been going on in their hearts; but that conservative, self-satisfied spirit, so natural to the Englishman, prevents them from hearing anything that is in advance of that which their leaders have taught. Owing to the existence of this strong prejudice, we have not been able to obtain anything like a good hearing; consequently our field of labor has been limited. But a very encouraging feature of our meetings has been the regular attendance of some who have been interested, and the spirit of investigation that they have exhibited by searching the Scriptures to see if these things are so.

It seemed to us that Burwood (a very nice suburb) would be a good place to put our new tent up for the first time in New South Wales. After some little delays in getting ready, owing to the strike making it difficult to procure what we required, we left Newtown for Burwood, and pitched our tent on December 5, and on Sunday, December 7, we were able to hold our first service. Our attendance was small, but has continued to increase. It has been encouraging to see the same faces evening after evening, and to see the good Spirit of God at work in our meetings. We have felt the presence of God's Spirit while speaking, and have realized his help in our meetings, and feel sure that our fellow-Christians have been built up in their faith in God, and, with us, have found it a delight to study his Word. The converting power of God has been resting upon our meetings, and as we have dwelt upon the character of God and the great love of Jesus, some hard hearts have been melted by the Holy Spirit. Our attendance has lost very little by the introduction of the Sabbath question. A few have signed the covenant to keep the commandments of God and the faith of Jesus, and others are arranging their business so as to obey the requirements of our loving Father.

It would be premature to judge the result of our work here; quite a number are deeply stirred by the Truth, and our interest, instead of flagging, gives evidence of an increase. We have learned to love the people here, and feel that their joys and sorrows are ours, though we have only known one another for so short a time; and we cannot help but feel that there are some here, who, if faithful, will become instruments in the hands of our Heavenly Father to bring light and comfort to many a hungry, longing soul.

The Truth is also reaching many who have never attended our meetings, and there is a disposition to break through the prejudice which has acted as a barrier, and to examine what we advocate for themselves, so that we feel constrained to believe that the most trying time in the experience of our work here is being passed, and that in the future the presentation of the Truth will be attended with much less difficulty. We earnestly request that every lover of the Lord and this Truth will pray for us and our work here, that the Lord will open doors for us, and break down that fearful indifference that exists in the hearts of so many in these days.

D. STEED.
W. E. WAINMAN.

HOW A HEATHEN SEES GOD IN HIS WORKS.

It is the custom in Japan that blind men shall give their lives to medicine, and be the physicians of the people. At Numadzu, in the interior, there was a man called Kimura who attended Mr. Mecham's church. He was very intelligent, and very bright, but had been blind from his birth. He obtained most of his information by having other people read to him. One day when Mr. Mecham was holding a "love feast," or testimony meeting, he said, "Long ago I read a book on physiology and anatomy, and it taught me about my body, and showed me what a wonderfully constituted creature I am, what a wonderful body I have; and I made up my mind that none but a very wise being could knead, or knit, a body like mine. Afterwards I read a book on mental philosophy. (This was in '77, not later.) It was a Chinese book. I there found what a wonderful thing man's mind is, what power there is lodged there, what possibilities there are there, what growth there may be there; and it seemed that it must be almost an unlimitable growth. I said to myself, What a wonderful being is he who fashioned man. But I learned also that I was a very degraded man, addicted to things unworthy of me, and tempted to commit sin. I really did not understand myself. By and by the missionary came and told me about God, who made everything on earth and man's body and soul; and that the great God, when he saw that man had fallen, sent his Son into this world to die for us. Then he taught us how through him we might believe and be saved from sin, and that we might enjoy immortality in the presence of God forever and ever." He is now an old man, and a member of the church in Tokio. His son has pretty good sight, and will be a physician.

S. N. H.

IT WAS RETURNED.

An old farmer once attended a missionary meeting, and though he was little accustomed to giving, after considerable mental disputation, and specially with an eye to the promised returns, he ventured to cast a shilling into the box. On his journey home, he saw, lying in the road, a shilling, which he was in no wise loth to pocket. Having reached his dwelling, he began to report what he had heard at the meeting, laying stress on the fact that the speakers had said that if anything was lent to the Lord, the Lord would give it back, "And," said he, "that is true; for I gave a shilling to the collection, and found one on my way home." One of the servant-men at last said, "Now, master, I'll tell you how I think it is. You see, you gave the shilling because you expected it back, and the Lord loveth a cheerful giver, and would not have your money on that principle, so he threw it at you on the road."—*London S. S. Chronicle.*

News Summary.

The Scotch barque *Thornbiebank* was burned at Fremantle on the 8th inst.

Germany is making efforts to secure a convenient port in the Malay peninsula.

By a colliery accident at Pittsburgh, Pennsylvania, 186 miners have lost their lives.

An English company with a capital of £5,000,000 is establishing settlements in Brazil.

The question of leadership is still engaging the attention of the Irish Home Rule party.

A severe outbreak of small-pox is reported from Madrid, many cases proving fatal.

The United States Government propose to establish a coaling station on the Hawaiian Islands.

War is said to be imminent between the Central American republics of Honduras and Guatemala.

Two English steamers built for use on the Victoria Nyanza, will be working on the lake by April next.

The Reichstag has voted £10,000 towards defraying the expense of a German expedition for African exploration.

The highest church spire in the world is that of the newly-completed cathedral at Ulm, Wurtemberg. It is 530 feet high.

A bill before the United States Senate provides for the laying of a submarine cable between San Francisco, Samoa, and Japan.

Count Von Walderssee, who was at the head of the German army, has resigned his office, and now has command of an army corps.

The United States Congress has voted £1,000,000 towards the expenses of the World's Fair to be held in Chicago next year.

Portugal has just escaped a general insurrection. The plans of the insurgents miscarried, and ended with a comparatively insignificant revolt.

The Liberals refuse to make any compromise with the Irish Home Rule party which will allow Mr. Parnell any connection with the leadership of the party.

An enormous flow of natural gas was recently struck at Summerland, three miles from Santa Barbara, California. The flow is estimated at 3,000,000 feet per day.

A bandit named Manuel Garcia is terrorizing portions of the island of Cuba, and is still at large, though the Government has offered £2000 for him, dead or alive.

A proposition to establish trade reciprocity between the United States and Canada is taking form. A conference between the two powers is to be held in March, to consider the subject.

It is proposed to hold, in May next, a conference between Canada and Australia in the interests of the long-talked-of submarine cable between Vancouver and New Zealand via Honolulu.

The British Museum has secured from Thibet a copy of the "Jangyuu," a monster encyclopedia of Thibetan Buddhism. It comprises 225 volumes, each of which is two feet long by six inches thick.

Mr. Windom, the United States Secretary of the Treasury, died suddenly on Jan. 30, while attending a public dinner. Mr. McKinley, author of the McKinley tariff bill, has been appointed his successor.

Heligoland, lately acquired from England by purchase, is to be used by the German Government for war purposes. The island is valuable as an outpost for attack and defense, and especially so in case of war.

The steamer *Wissmann* has been dispatched from Germany, and will soon be plowing the waters of the Victoria Nyanza, the greatest of African lakes. This boat will soon be followed by another from Germany.

It is said that there are over 600,000 regular opium-eaters in the United States. In Chicago alone there are over 20,000. Dr. Talmage thinks "the devil of morphia" in that country will be "mightier than the devil of alcohol."

The Panama Canal works are wrecked, even traces of the excavations are vanishing, and the constructive machinery is worthless. This enterprise, in which £80,000,000 has been sunk, figures as the monumental failure of the age.

Emperor William has declared that his soldiers must be Christians.

A society has been organized in San Francisco with the object of aiding Jews expelled from Russia to settle as laborers on lands in California.

The estimated weight of the great smoke cloud that daily hangs over London is 300 tons, 50 tons of which is solid carbon, and 250 tons hydro-carbon. Professor Roberts computes the value of a year's smoke at £2,000,000.

According to Professor Lockyer, the total number of stars visible by means of optical appliances is from 40,000,000 to 50,000,000. Of these only about 6000 are visible to the naked eye, and they are equally divided between the two hemispheres.

A ministerial crisis has occurred in Italy, resulting in the defeat of the Crispi Ministry. Signor Rubini, who has formed a new Ministry, is opposed to Signor Crispi's military policy. The French are jubilant, hoping that the failure of the Triple Alliance will follow.

A strike of serious magnitude is crippling industry in Wales. Commencing as a maritime strike in consequence of the employment of non-union labor, it has spread to other branches. Three thousand men are now out of work, and the number is increasing. All the South Wales collieries have stopped work.

The art of printing, according to Du Haled and the missionaries, was practiced in China nearly fifty years before the Christian era. In the time of Confucius, B. C. 500, books were formed of slips of bamboo, and about 150 years after Christ, paper was first made; A. D. 745, books were bound into leaves; A. D. 900, printing was in general use.

After all the excitement over Dr. Koch's consumption cure, the results have proved so unsatisfactory that the German Government hesitates to hand over the £50,000 promised for the establishment of a Koch institute, where it was proposed to further investigate the virtues and properties of lymph and bacilli.

According to the present laws of Great Britain, a Roman Catholic cannot hold the office of Lord Chancellor, or Viceroy, of Ireland. A bill to remove this disability has just been defeated in Parliament. It is to be reintroduced after the Easter holidays, however, when it is considered certain that it will pass.

Chili, one of the South American republics, is distracted by civil war. The cause is the unwillingness of the President to aid in the passing of laws to give concessions to the lower classes. There has been considerable fighting, with victory on the side of the Government.

Luxuries certainly ought to be taxed in preference to necessaries. Acting on this idea, M. Moreau has introduced in the French Chamber of Deputies a bill for the taxation of titles. The aristocratic prefix *de* is to cost £20 a year; baron, £200; marquis, £1200; duke, £2,000; prince, £4,000.

A local-option poll recently taken in Maryborough, this colony, resulted in favor of reducing the number of hotels in the place to ten, the statutory number. The publicans are contesting the legality of the measure, claiming that, according to the law, which fixes the number of hotels on the basis of population, they are entitled to eleven instead of ten.

The despotic course of Russia in persecuting the Jews has lately driven 300,000 of them from the country, and reduced those who remain to a condition little, if any, better than actual serfdom. The United States has officially invited the European powers to unite with that country in a protest to the Czar against this course,—a course which is well calculated to stir up against Russia the hatred of the firebrand class the world over, and alienate the sympathies of honest men.

Seventy-five years ago, there were vast rookeries of seals in Patagonia, the Falkland Islands, and Kerguelen Land (the latter an island in the Indian Ocean); but fishers of all nationalities have nearly fished the seal out of existence in all these places. Where these valuable fur-bearing animals were then counted by millions, they are now practically unknown. In the Behring's Sea fisheries their numbers are greatly diminished, and unless proper precautions are taken, it is feared that for commercial purposes the seal will become entirely extinct.

Health and Temperance.

HEALTH ALPHABET.

A—s soon as you are up, shake blanket and sheet ;
 B—etter be without shoes than sit with wet feet ;
 C—hildren, if healthy, are active, not still ;
 D—amp beds and damp clothes will both make you ill ;
 E—at slowly and always chew your food well ;
 F—reshen the air in the house where you dwell ;
 G—arments must never be made too tight ;
 H—omes should be healthy, airy, and light ;
 I—f you wish to be well, as you do I've no doubt,
 J—ust open the windows before you go out ;
 K—eep the rooms always tidy and clean ;
 L—et dust on the furniture never be seen ;
 M—uch illness is caused by the want of pure air ;
 N—ow, to open the windows be ever your care ;
 O—ld rags and old rubbish should never be kept ;
 P—eople should see that their floors are well swept ;
 Q—uick movements in children are healthy and right ;
 R—emember the young cannot thrive without light ;
 S—ee that the cistern is clean to the brim ;
 T—ake care that your dress is all tidy and trim ;
 U—se your nose to find if there be a bad drain ;
 V—ery sad are the fevers that come in its train ;
 W—alk as much as you can without feeling fatigue ;
 X—erxes could walk full many a league ;
 Y—our health is your wealth, which your wisdom must keep ;
 Z—eal will help a good cause, and the good you will reap.

—Selected.

HYGIENE OF DIGESTION.

Overeating.—Intemperance in eating is, in our opinion, responsible for a greater amount of evil in the world than intemperance in drinking. We do not fear to make this statement, since we believe it can be clearly shown that intemperate eating is, in the first place, one of the most potent causes of intemperance in drinking, and, secondly, that it is one of the greatest obstacles in the way of the reformation of those who have become victims of alcoholic intemperance.

If we may believe the statements of historians, gluttony is by no means a modern vice. Indeed, there is quite good ground for believing that overeating, while a very general fault, is rarely if ever carried to the enormous excess to which some of the luxurious Roman emperors indulged, as, for instance, the Emperor Maximus, who consumed forty pounds of flesh in a day ; or Caligula, whose custom was to eat until compelled to desist from having distended his stomach to its utmost capacity, and then taking an emetic to enable him to repeat his gormandizing.

The evil consequences of excess in eating are at first simply imperfect digestion, the overtaxed organs being unable to accomplish the complete digestion of the alimentary mass. In consequence of the delay which occurs, changes take place by which acids are developed which irritate the mucous membrane, together with gases by which the stomach is distended and its muscular walls weakened and partially paralyzed. In course of time, inflammation of the gastric membrane is developed, and permanent dilatation of the stomach occurs.

At first, an individual who overeats will be likely to accumulate flesh quite rapidly ; but very soon the digestion becomes so much disturbed that no gain takes place, and, indeed, the patient not infrequently becomes considerably emaciated even while daily taking large quantities of food. When the opposite is the case, the blood is filled with crude, imperfectly elaborated material, which, when assimilated, produces a poor quality of tissue.

Eating too Little.—A far less common fault than that last mentioned, is eating too little. The instances that occur are usually in the cases of those who have attempted to subject themselves to a rigid dietetic regimen for the prevention or cure of disease, and who, from having only a partial view of the subject, entertain extreme notions. By the weaken-

ing of the system which necessarily occurs when an insufficient amount of nutriment is received, the stomach also becomes weak and debilitated, its secretions and muscular efforts being greatly impaired in both quantity and quality. This is well seen in persons who have been long deprived of food. When allowed to eat, they are able to digest but the smallest quantity of food ; and though the system is famishing for nourishment, an amount of food equal to that taken at an ordinary meal would be almost as fatal as a dose of strychnia.

How Much Should a Person Eat?—Hundreds of times have we been asked this question ; but we have never been able to give any other answer than might be suggested by the common sense of the questioner, without medical assistance. The only reply that can be made to this question is, just so much as the system needs and the digestive organs can digest. In general, an individual may take as much food as he can digest ; but often there are conditions in which he cannot digest as much as he really needs. For instance, when an individual is called upon to exert all his energies of brain and muscle, to strain every nerve to its utmost, to compass a certain object of great importance, to cope with an emergency, he may be for the time being quite unable to digest sufficient food to make good the waste that must necessarily occur. He will lose flesh and strength under such circumstances ; and often a failure of the appetite at such a crisis indicates the inability of the stomach to digest, from the deficient secretion of gastric juice. It is on this account that persons who are for a time called upon to make great exertions often break down their digestion. Thinking that they need abundance of nutriment, which is true, they eat as heartily as when required to perform only their ordinary work, not considering their diminished power to digest and appropriate food, and in a short time find their digestive organs unable to digest well even a small amount of food.

We are satisfied that it is in this way that many lawyers, physicians, and other professional men, break down. If, when called upon to do a large amount of extra work, the individual would lessen the quantity of food eaten, instead of increasing it, he would conserve his vital forces much more than by pursuing the opposite course.

It is evident that the diet of each individual must be regulated in quantity according to his occupation. It must also be adapted to his age. A man engaged in severe physical labor, while he really *requires* less food, may be able to *dispose* of more food than one who labors with equal intensity in some mental pursuit. The body is wasted much more rapidly by vigorous brain labor than by physical exercise. Indeed, it is asserted by our best authorities in physiology, that three hours of severe brain labor are equal in exhausting effects upon the system to ten hours of physical labor or muscular effort. It is evident, then, that a man who works his brain constantly for ten or twelve hours a day really needs more food to sustain his strength than a man who employs his muscles for the same length of time. But, as before remarked, the muscle laborer may be able to *dispose* of more food than the brain laborer, though he *needs* less, since his vital forces are not so completely exhausted by his work. In other words, the occupation of the muscle worker being less exhaustive than that of the brain worker, he can overeat with greater impunity than can the latter. Each should eat but the quantity actually required, if he would enjoy the maximum of health and vigor ; but for the man whose vital energies are daily exhausted by mental effort, any excess in eating is certain to be most disastrous. We have examples of great literary men who have been great eaters ; but it is a noticeable fact that these persons, in many instances, while celebrated for their productions, often worked very leisurely, their fame being really more justly attributable to brilliant genius than to great application.

In several cases, too, as in that of Charles Dickens, who is said to have been a large eater, the hours spent in brain labor were chosen from the best of the day, many hours being spent in physical exercise, by which means the integrity of the digestive organs was maintained much better than would otherwise have been the case. In not a few instances, too, those great literary men who were noted eaters died early, their physical stamina being exhausted by the double draft made upon it. Newton, when engaged in the most severe portion of his wonderful labors in demonstrating the law of gravitation by computations respecting the orbit of the moon, confined himself to a spare diet of bread and water.

The amount of food required by an individual, as already intimated, varies at different periods of life, according to the degree of vital activity. In infancy and childhood, when the vital activities are at their highest degree of intensity, when growth and development are to be maintained in addition to supporting the wastes of the system, the demand for food is greater in proportion to the size of the individual than at any subsequent time. In adult life, when waste and repair are about equally balanced, a sufficient amount is needed to make good the daily loss from the various mental, physical, and other vital activities, which can only be supported at the expense of tissue. Any larger quantity than this is excess.

In old age, when the assimilative powers are weakened by declining years, the amount of food which can be assimilated by the individual is even somewhat less than what is really needed ; hence, as age advances, the quantity of food should be gradually diminished. Very many old people break down much sooner than they would do, were they more careful in this regard. When they lay aside their vigorous, active life, they should also curtail the quantity of their food. By this act of temperance, they might preserve intact to a much later period the integrity of their digestive organs, and so add years to their lives.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

HOT WATER CURES.

THERE are but few cases of illness where water should not occupy the highest place as a remedial agent. A strip of flannel or a napkin wrung out of hot water and applied around the neck of a child that has croup will usually bring relief in ten minutes. A towel folded several times and quickly wrung out of hot water and applied over the seat of pain in toothache or neuralgia will generally afford prompt relief. The treatment in colic works like magic. We have known cases that have resisted other treatment for hours, yield to this in ten minutes. There is nothing that will so promptly cut short congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water and kept applied to sores and new cuts, bruises and sprains, is the treatment adopted in many hospitals. Sprained ankles have been cured in an hour by showering with hot water, poured from a height of a few feet. Tepid water acts promptly as an emetic, and hot water taken freely half an hour before bed-time is the best cathartic in the case of constipation.—*Leeds Mercury.*

DISORDER at all times is demoralizing ; it is extremely depressing to the invalid. The deft-handed mother, or sister, or nurse, who moves quietly about the sickroom, and tidies up the bureau and the table, and arranges the vases or pictures on the mantel-piece, is as valuable an aid to the physician as the sunshine is. Wholesome air, a neatly-dressed, cheerful-faced attendant, a clean room, do much to mitigate the sufferings of the sick.—*St. Louis Magazine.*

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

God is no respecter of persons; but in every generation they that fear the Lord and work righteousness are accepted of him; while those who are murmuring, unbelieving, and rebellious will not have his favor nor the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were his chosen and peculiar people, but who brought their own destruction by following their own ways.—Mrs. E. G. White.

A FIERCE revolution seems to be in progress in Chili, South America. The Government is waging a very precarious war against the insurrection; for the rebels have their sympathizers both in the army and navy. The larger part of the latter joined the insurgents in a body and bombarded a town. At first it seemed a hopeless case for the maintenance of authority; but at the last accounts a victory had been gained by the State. The trouble seems to originate in a multitude of religious questions, although there is at present no definite news to hand as to its real source.

For some time there has been a tendency to greater freedom from the restraints and oppression of priestcraft, and it is not unlikely that the present outbreak is the result, directly or remotely, of the priests, who witness with intense chagrin the diminution of their power.

We are always trying to place the best reading before our patrons, and scrupulously exclude everything that does not seem to come up to the mark for real worth. This time we think we have succeeded even better than usual. A careful reading of every article in this number of the ECHO is sure to repay every one. We do not need to specify; and if we did, we might not be partial to those portions that others most appreciate.

WHY DO THE HEATHEN RAGE?

NOT long ago the British Ambassador at the Persian Court publicly presented a copy of the Bible to the Shah. At once there was an outburst of rage among the Mohammedan population, and the guard of the British Legation was doubled! What is the matter with the Mohammedans? Suppose the Persian Ambassador should bring a magnificent copy of the Koran to the Queen of England or the President of the United States; and suppose the Chinese Ambassador should follow with the writings of Confucius; suppose some one else should present a copy of the Book of Mormon, and others should bring volumes containing the writings of Zoroaster and Buddha; would there be a riot or an earthquake? All these gifts would probably be received with thanks, and perhaps deposited in some great library and left to slumber there in peace till disturbed by the research of the curious. Christianity can afford to hear what men say and to read what men write. It can tolerate free speech and free discussion. Its foundations are too broad for panics; but when the Bible appears on the scene, it seems to just set the devil crazy to do something to oppose it.—*Armory.*

The above is very pertinent talk; and the conclusions are sound. But it is somewhat misleading, for it conveys the idea that Christians are not disturbed by the introduction of religious literature that is obnoxious to them. We have observed many instances in which the equanimity of Christian people has been upset by the introduction of a religious book, which did not teach immorality or any form of vice; but it "followed not us," and at once pulpit and pew would originate a demonstration of wrath but little short of an earthquake. Christianity has no particular fear of Confucianism or Mormonism treading on its theological toes; they do not stand near enough. But there is apt to be some lively kicking even among Christians when a really rival sect comes stepping around with its books and papers.

TRINITY COLLEGE, an institution managed by the Church of England in Melbourne, has been passing through troublous waters lately. Some months since, thirty or forty of the members emphasized their protest against the management by ordering carriages for themselves and luggage, and departing in a body. Their charges soon brought about an investigation before a special committee.

Dr. Leeper, the warden, came in for the lion's share of the blame, which related to partiality, parsimony, instability of his world, etc. The committee returned a verdict, which, while it did not explicitly condemn the learned warden, came far short of justifying his course. Their report has now been brought before the church Assembly, and a pretty warm time ensued, which was participated in by prominent men, some of whom sit in high places of dignity. The work of this committee was handled rather critically, and they feel as if it was poorly appreciated. They recommend the reinstatement of two discharged students, and greater care in the management of the students. The strife is now transferred from the students and faculty to the Committee, Council, and the Church. It is poor business, even if it be well followed, for those who profess the gospel of peace to be engaged in such exhibitions of strife all for personal considerations, with no question of principle at stake. It is far better to suffer wrong than to commit the greater wrong of wounding the cause of Christ and making it a reproach.

A LITTLE leaflet issued by the Melbourne and Suburbs City Mission computes the criminality for our metropolitan area in 1888. The basic figures are from Hayter's statistics for the whole colony, and the computation is made on the proportion of population. The exact figures would be even worse; for certainly more crime is committed in the city than in the country by the same number of people.

"The criminal returns state that the number of persons arrested in 1888 was 37,309: Males, 31,219; females, 6090. This is an increase upon the previous year by 2836, and is 1 in every 28 of the population. Analyzing this, it is shown that 18,526 persons were arrested for drunkenness—nearly one-half of the whole number passing through the hands of the police.

"A sad revelation is made when it is found that during the year there were 437 children arrested under ten years of age, and 565 over ten years and under fifteen years of age, giving a total of neglected, deserted, or criminal children of 1002. The number arrested between the ages of fifteen and twenty was 2481. Bad as this is, what will be said when we find that of these were 218 females of no professed occupation under fifteen years of age, and no less than 3317 over that age of the same description?

"Children of tender years have been sent to the industrial schools to the number of 231 boys and 121 girls, giving a total of 352. At present that department has under its control, or supervision, 3258 children at an annual cost to the Government of £39,196. Those not so disposed of were imprisoned; and with the adults so punished numbered 9726 (7694 males and 2032 females).

"In addition to this, there were no less than 6474 cases of undetected crime.

"The number in the gaols or penal establishments during some part or the whole of the year 1888, was 10,071: Males, 8395; females, 1676; showing that 1 person in every 105 of the population was under criminal sentence.

"The cost of maintaining the police force, and gaols, and penal establishments was £327,457; or 6s. 1d. per head of the population."

ROMAN CATHOLICS IN SCOTLAND.

THE official statistics of the Roman Catholic Church in Scotland for 1891 show that in Glasgow diocese there are 148 priests, 106 chapels, 198 schools, and Catholic congregations numbering 230,000. In the diocese of Edinburgh the numbers are, 60 priests, 68 chapels, 38 schools, and 52,000 of a population. There is a total for all Scotland of 348 priests, 338 chapels, 318 schools, and a population of 352,749. Compared with the previous year, the chapels have increased by six, and schools by two; 14,757 baptisms took place in five of the dioceses—this is an increase of 297; but the confirmations, 6,416, and the marriages, 2,465, represent a decrease since last year of 4262 and 43 respectively. There are over 40 convents, with different communities of women, throughout the country; while the members of the male religious orders of the church number 60, of whom 17 are Jesuits.—*Selected.*

ACCORDING to the *Missionary Review*, the chief religions of the world may be classified according to the number of adherents as follows: Christianity, 450,000,000; Confucianism, 390,000,000; Hindooism, 190,000,000; Mohammedanism, 18,000,000; Fetishism, 150,000,000; Buddhism, 100,000,000; Spirit worship, 50,000,000; Jews, 8,000,000; Parsees, 1,000,000. Total, 1,449,000,000.

There are Christians and Christians (?) While Hindooism and Fetishism may lump off their adherents by the millions, Christianity is a test which will really apply to but few of those who live in communities and nations that are called Christian.

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