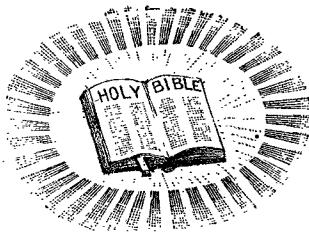


Bible Echo



AND SIGNS OF THE TIMES

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

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Current Comments.

THE BIBLE THE PEOPLE'S BOOK.

MORE Bible is what is needed. The Bible must be taken out of the hands of the priest, and put into the hands of the people. I will not have it that the Bible is a mystery in the sense of being accessible only by experts; it is the people's book in the sense that the air is the people's air, and that the firmament is the people's firmament. Of course the scientific man has his own view of the sky, and his own way of examining the air; yet the poorest dunce may look up into the solemn heights, and the meanest drudge drink in the living air. Many people could make more of the sky itself than of a learned lecture upon it, and a mountain breeze could be appreciated when a chemical analysis would be misunderstood. It is so with the Bible. Let the people themselves read "Moses and the prophets," not send for a priest to read for them, but sit down to the sacred task and spell out infinite thoughts.—*Dr. Joseph Parker.*

THE RUSSIAN JEWS.

THE Jew is again a wanderer, and he knows not where to pitch his tent. According to a *Daily News* telegram, the Russian Government is ruthlessly carrying out what seems to be its policy of evicting the whole Jewish race. In Southern and Central Russia the Jews are being expelled by hundreds a day. Four thousand are under orders to leave Kief immediately, and they will form but an advance guard to 15,000 more who are to follow with all possible despatch. The number of those daily expelled from Moscow is from 100 to 150. A night raid made in the suburb of Sarjadje caused the expulsion of 160 Jews alleged to have no residential passports. The rigor with which the new edict is being carried out by the police is causing a voluntary exodus of Jews from the region of Moscow who have legitimate claims to permanent residence, but are afraid of the penalties now indiscriminately inflicted. And unfortunately it is the poorest class of artisans, those who have to live from hand to mouth, that are driven out. The wealthier Jews are doubtless able to appease to an extent the wrath of the Russian, and can take their time about moving. But it is otherwise with the poor ones. Where they will all go, no one can tell. No country wants pauper emigrants. The whole question will perhaps have to

run its infamous course before the conscience of the civilized world is aroused to the barbarism of the Muscovite.—*Christian Commonwealth.*

REMARKABLE HYPNOTISING.

THE New York *Sunday Sun* publishes the following extraordinary story, dated from Mier, Mexico, a town of 1,500 inhabitants on the Rio Grande, 150 miles from its mouth: Ten days ago an individual who gave the name of Francisco Perez, arrived at Mier, and put up at the chief hotel. At dinner on the second day, a waiter removed all the bottles of wine in front of the persons who were dining, and carried them to the table where Perez sat. The angry guests called up the proprietor, in answer to whom the waiter said Perez had ordered him to take the wine. Perez denied that he had told him anything of the kind, and the man was dismissed. During the afternoon of the same day, one of the guests presented Perez with a magnificent watch, while a barman gave him a revolver. The next day presents began to pour in upon Perez, among them being a handsome bouquet with the name of a lady attached to it. She explained to her friends that the man in passing her had asked her to send him the flowers. Other persons who had made presents to Perez also stated that they had been asked by him for the articles given, and that they had found it impossible to resist the request. A number of citizens appointed a committee of ten to wait upon Perez, and warn him that he would be killed unless he left the town. Perez was alarmed, and explained that he was a victim of involuntary hypnotism. He said he was twenty-seven years of age, and a native of New Mexico. He had been trained for the priesthood for several years in Rome, and while abroad had practiced hypnotism, with which he had made marvellous successes. In consequence of this it had become a passion with him, and he could not resist practicing his gift upon those about him. The committee permitted Perez to leave the city, and he has departed for parts unknown.

HOW TO REACH THE MASSES.

TO REACH the masses, the religion of pulpit, pew, and bishop's throne must be real. What good is it to talk of bringing in the millions by make-believe, and what else is it than make-believe on a large scale, when well-to-do sinners have bows and smiles from parsons in private, and are never troubled by any pulpit allusions to their shortcomings, while the air is shrill with denunciations of poor gutter-offenders? Call the devil by his name wherever you find him; in Wall street on the Stock Exchange, in "syndicates" and "corners," in death-trap houses for the poor, in the utter want of principle of party politics; in the thousand forms in which he mas-

querades in our midst. Some prophet who fears nobody but God must rise; some one with the great heart of Jesus Christ, who bearded high priest, rabbi, any one found doing wrong, and exposed hypocrisy, however high placed, was the friend of publicans and sinners, pointing them, indeed, to the Father above, but at the same time himself bearing their infirmities and healing their sicknesses, and brightening their dark lot by Divine sympathy with its temptations and trials, and by self-sacrifice for their good.—*Dr. Geike, in Christian at Work.*

LEGAL CRUELTY.

IF women had the franchise—and we are glad to see the present Government mean to grant the power of voting to women ratepayers—we think such a "judgment" as that just delivered by the Chief Justice in a "divorce case" would soon be impossible. It was proved that the husband had "struck his wife in the face," and "had knocked her down frequently." He "had held a revolver to her head and threatened to shoot her," had "caught her by the throat and nearly choked her," etc. And there is other conduct of his which we must not describe, but the wrong of which enters deeper into a woman's soul. And yet his Honor says that this story was true, and "there had undoubtedly been brutal violence used towards her." The "respondent had also misconducted himself with —; but there had not been any cruelty in the legal sense." "It had not been shown," his Honor strangely says, "that she had received any cruelty that gave her any serious physical or mental pain!" So he refuses to give her relief! No wonder the secular papers say, "Queer thing, this legal cruelty!" We wonder if his Honor were a woman, and were treated thus, would he deem such "brutal violence" to be "physical or mental pain"?—*Southern Cross.*

GENERAL BOOTH'S "Darkest England" scheme is at length assuming practical shape. He has opened one or two "shelters" in the East End, he is preparing a match factory in Hackney (it has been proposed to name the matches "Salvation Blazes"), and next month he will deport some of his people to a farm he has taken in Essex. Meanwhile he is studying the map to find a suitable "over-sea colony." The real difficulty, however, would seem to be not that the colony might not suit his people, but that his people might not suit the colony. Victoria has already written, through its Agent-General in London, a strong protest against the planting of a colony riotous with Salvation banners and drums. The "General" has replied that Victoria might have waited till he proposed to do such a thing; but Victoria insists that she has a right to know what his intentions are. The probability is that the good man does not know himself.—*National Observer.*

DIVINE AWARD.

I THANK thee, gracious Lord,
For the divine award
Of strength that helps me up the heavy heights
Of mortal sorrow, where, through tears forlorn,
My eyes get glimpses of the authentic lights
Of Love's eternal morn.
For thereby do I trust
That our afflictions spring not from the dust,
And that they are not sent
In arbitrary chastisement,
Nor as avengers to put out the light,
And let our souls loose in some dismal night
That holds the balance of thy glory just ;
But rather, that as lessons they are meant,
And as the fire tempers the iron, so
Are we refined by woe. —Alice Cary.

General Articles.

THE ARK TAKEN BY THE PHILISTINES.

MRS. E. G. WHITE

A SECOND warning was given to Eli's house. God could not communicate with the high priest and his sons ; their sins, like a thick cloud, had shut out the presence of his Holy Spirit. But in the midst of evil the child Samuel remained true to Heaven, and the message of condemnation to the house of Eli was Samuel's commission as a prophet of the Most High. The Lord had passed by his chosen servant, the man of hoary hairs, to commune with a child. This in itself was a bitter yet deserved rebuke to Eli and his house. But no feeling of envy or jealousy was awakened in Eli's heart. "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth : because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

Before receiving this message from God, "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him ;" that is, he was not acquainted with such direct manifestations of God's presence as were granted to the prophets. It was the Lord's purpose to reveal himself in an unexpected manner, that Eli might hear of it through the surprise and inquiry of the youth. Eli was confident that the message foretold some great calamity to him and his house. He called Samuel, and charged him to relate faithfully what the Lord had revealed. The youth obeyed, and the aged man bowed in humble submission to the appalling sentence. "It is the Lord," he said ; "let him do what seemeth him good."

Yet Eli did not manifest the fruits of true repentance. He confessed his guilt, but failed to renounce the sin. Year after year the Lord delayed his threatened judgments. Much might have been done in those years to redeem the failures of the past ; but the aged priest took no effective measures to correct the evils that were polluting the sanctuary of the Lord, and leading thousands in Israel to ruin. The forbearance of God caused Hophni and Phinehas to harden their hearts, and to become still bolder in transgression. The messages of warning and reproof to his house were made known by Eli to the whole nation. By this means he hoped to counteract, in some measure, the evil influence of his past neglect. But the warnings were disregarded by the people, as they had been by the priests. The people of surrounding nations also, who were not ignorant of the iniquities openly practiced in Israel, became

still bolder in their idolatry and crime. They felt no sense of guilt for their sins, as they would have felt, had the Israelites preserved their integrity. But a day of retribution was approaching. God's authority had been set aside, and his worship neglected and despised, and it became necessary for him to interpose, that the honor of his name might be maintained.

"Now Israel went out against the Philistines to battle, and pitched beside Ebenezer, and the Philistines pitched in Aphek." This expedition was undertaken by the Israelites without counsel from God, without the concurrence of high priest or prophet. "And the Philistines put themselves in array against Israel ; and when they joined battle, Israel was smitten before the Philistines ; and they slew of the army in the field about four thousand men." As the shattered and disheartened force returned to their encampment, "the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines ?" The nation was ripe for the judgments of God, yet they did not see that their own sins had been the cause of this terrible disaster. And they said, "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." The Lord had given no command or permission that the ark should come into the army ; yet the Israelites felt confident that victory would be theirs, and uttered a great shout when it was borne into the camp by the sons of Eli.

The Philistines looked upon the ark as the god of Israel. All the mighty works that Jehovah had wrought for his people were attributed to its power. As they heard the shouts of joy at its approach, they said, "Who shall deliver us out of the hand of these mighty gods ? These are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you. Quit yourselves like men, and fight." The Philistines made a fierce assault, which resulted in the defeat of Israel, with great slaughter. Thirty thousand men lay dead upon the field, and the ark of God was taken, the two sons of Eli having fallen while fighting to defend it. Thus again was left upon the page of history a testimony for all future ages, that the iniquity of God's professed people will not go unpunished. The greater the knowledge of God's will, the greater the sin of those who disregard it.

The most terrifying calamity that could occur had befallen Israel. The ark of God had been captured, and was in possession of the enemy. The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest were associated the most wonderful revelations of God's truth and power. In former days, miraculous victories had been achieved whenever it appeared. It was shadowed by the wings of the golden cherubim, and the unspeakable glory of the shekinah, the visible symbol of the most high God, had rested over it in the holy of holies. But now it had brought no victory. It had not proved a defence on this occasion, and there was mourning throughout Israel.

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of his presence ; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by his infinite power ; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it could avail them little more than a common box. They looked to the ark as the idolatrous

nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained ; for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and he could not give them the victory until they had repented of and forsaken their iniquity.

It was not enough that the ark and the sanctuary were in the midst of Israel. It was not enough that the priests offered sacrifices, and that the people were called the children of God. The Lord does not regard the request of those who cherish iniquity in the heart ; it is written that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28 : 9.

When the army went out to battle, Eli, blind and old, had tarried at Shiloh. It was with troubled forebodings that he awaited the result of the conflict ; "for his heart trembled for the ark of God." Taking his position outside the gate of the tabernacle, he sat by the highway-side day after day, anxiously expecting the arrival of a messenger from the battlefield.

At length a Benjamite from the army, "with his clothes rent, and with earth upon his head," came hurrying up the ascent leading to the city. Soon the sound of wailing and lamentation reached the watcher beside the tabernacle. The messenger was brought to him. And the man said unto Eli, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead." Eli could endure all this, terrible as it was, for he had expected it. But when the messenger added, "And the ark of God is taken," a look of unutterable anguish passed over his countenance. The thought that his sin had thus dishonored God, and caused him to withdraw his presence from Israel, was more than he could bear ; his strength was gone, he fell, "and his neck brake, and he died." But the Lord had not wholly cast aside his people, nor would he long suffer the exultation of the heathen.

"RIGHTEOUSNESS BY FAITH."

G. B. STARR.

AFTER Bunyan had sought in vain to find some righteousness in himself, or some way to make himself righteous, something in himself to recommend him to God, or in other words, some way to make "a bad tree bear good fruit," and could not succeed, he felt as many of us have felt, that there was no ground of hope of his ever meriting God's favor by anything he had done or could hope to do, and so began to lose hope of heaven. All this, that he and we learn so slowly by experience, the Scriptures plainly tell us if we would hear them : "The flesh profiteth nothing." John 6 : 63. "In my flesh dwelleth no good thing." Rom. 7 : 18. "There is none righteous, no, not one." Rom. 3 : 10. "What is man, that he should be clean ? and he which is born of woman, that he should be righteous ? Behold, he putteth no trust in his saints ; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water ?" Job 15 : 14-16. Certainly no comfort could be gained by contemplating such a picture ; and so the more we look for some goodness in ourselves, the more we shall be convinced that God's statement is correct,—"There is no good thing in us." How comforting, then, to turn to the precious provisions of the gospel, and see "therein revealed," not the righteousness of man, but "the righteousness of God" for man. Rom. 1 : 17. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3 : 22), and this perfect righteousness of Christ is the free gift of God to every one who will renounce his own and accept this. Rom. 5 : 15-19 and 4 : 11, 16, 22-25. So the Lord says

truly, "Their righteousness is of me" (Isa. 54 : 17); and we are privileged to say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." Isa. 61 : 10. Then, and only then, may we be "called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61 : 3) in the fruits of righteousness which we may then bear. And precious fruit it is. "The fruit of righteousness is sown in peace of them that make peace." Jas. 3 : 18. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Isa. 32 : 17. As soon as the soul sees that the perfect righteousness of Christ is imputed to it, it is assured of the certainty of its salvation, and the effect is peace,—the peace of God which passeth understanding.

The following, from the personal experience of John Bunyan, we thought might be helpful to any readers of the ECHO whose minds are now being called to this important subject:—

We have now arrived at the happy time when these doubts and distractions were exchanged for songs of deliverance. We relate it in the words of Bunyan's own narrative: "One day as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, 'Thy righteousness is in heaven;' and methought, withal, I saw, with the eyes of my soul, Jesus Christ at God's right hand; there, I say, was my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, 'He wants my righteousness;' for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself; 'the same yesterday, to-day, and forever.' Now did my chains fall off my legs indeed; I was loosed from my afflictions and my irons, my temptations also fled away; so that from that time those dreadful Scriptures of God left off to trouble me. Now went I also home rejoicing for the grace and love of God; so when I came home I looked to see if I could find that sentence, 'Thy righteousness is in heaven,' but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, 'He is made unto us of God, wisdom, righteousness, sanctification, and redemption;' by this word I saw the other sentence true. For, by this scripture, I saw that the man Christ Jesus, as he is distinct from us as touching his bodily presence, so he is our righteousness and sanctification before God. Here, therefore, I lived for some time very sweetly, at peace with God through Christ. Oh! methought Christ, Christ! There was nothing but Christ that was before my eyes. I was not now for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ, as he is when all these, and all other his virtues, relations, offices, and operations met together, and that he sat on the right hand of God in heaven. 'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits, and that because now I could look from myself to him, and would reckon that all those graces of God that now were green on me, were yet but like those cracked groats and fourpence-half-pennies that rich men carry in their purses, when their gold is in their trunks at home. Oh! I saw my gold was in my trunk at home! in Christ my Lord and Saviour. Now Christ was all; all my righteousness, all my sanctification, and all my redemption.

"Further, the Lord did also lead me into the majesty of union with the Son of God; that I was joined to him, that I was flesh of his flesh, and bone of his bone (Eph. 5 : 30); and now was that word of St. Paul sweet to me. By this also was my faith in him as my righteousness the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine, now could I see myself in heaven and earth at once; in heaven by my Christ, by my head, by my righteousness and life, though on earth by my body, or person. Now I saw Christ Jesus was looked upon of God, and should also be looked upon by us, as that common or public person, in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, rose from the dead

by him, got the victory over sin, death, the devil, and hell by him; when he died, we died; and so of his resurrection. 'Thy dead men shall live; together with my dead body shall they arise,' saith he: and again, 'After two days he will revive us, and the third day we shall live in his sight;' which is now fulfilled by the sitting down of the Son of man on the right hand of the Majesty in the heavens, according to that to the Ephesians, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' Ah! these blessed considerations and scriptures, with many others of like nature, were in those days made to spangle in mine eye, so that I have cause to say, 'Praise ye the Lord God in the sanctuary; praise him in the firmament of his power; praise him for his mighty acts; praise him according to his excellent greatness.'—

James Hamilton's Life of Bunyan.

Chicago, U. S. A.

A POEM ON THE DEVIL.

MEN don't believe in a devil now, as their fathers used to do:
They've forced the door of the broadest creed to let his Majesty through;
There isn't a print of his cloven foot or a fiery dart from his bow
To be found in earth or air to-day, for the world has voted it so.
But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell?
If the devil isn't, and never was, won't somebody rise and tell?
Who dogs the steps of the toiling saint, and digs the pits for his feet?
Who sows the tares on the fields of time, wherever God sows his wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work that the devil alone should do?
We are told that he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church, in State to the earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be found?
Won't somebody step to the front forthwith, and make his bow, and show
How the frauds and crimes of a single day spring up? We want to know.
The devil was fairly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on. —*Alfred J. Hough.*

ORIGINAL SIN.

E. S. EDDALE.

"BORN in sin." This fact is made a stumbling to many, even to those who are not altogether without knowledge of God. It is questioned and accepted in a variety of ways, according to the spiritual discernment. Although Adam, through violating God's law, brought death into the world, we read: "Not as the offence, so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification." Rom. 5 : 15, 16. If, then, by the act of Adam we, his posterity, inherit the penalty of transgression—death—how much more by the sacrifice of Christ, the second Adam, do we receive life? For if by one man's offence death reigns, "much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5 : 17. Here is brought to view the amazing love of God toward his creatures contrasted with man's guilt and lost condition. Heaven is justly

closed to rebellion, and God cannot look upon sin to countenance it by any means. Justice must be satisfied, and God's law and authority maintained.

Man, then, has no claim whatever; all is forfeited; by nature he is a child of wrath. Eph. 2 : 3. But here, in man's extremity, is the remedy at once introduced. Sin has thrust him from his Maker, but favor is ready to reinstate him. Sin has limit, love knows none; not as the offence is the gift. Transgression has done much, in that without help man must forever die. Rom. 5 : 6. For "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Verse 8. But here love exceeds; our case is more than met; to look is life. "Much more then, being now justified by his blood, we shall be saved from wrath through him." No one under these circumstances, can justly plead that God is unjust. Man wilfully brought upon himself God's just displeasure, even as now. The rich offer of God meets all his future needs for full and lasting bliss. Love, by the hand of mercy, lifts humanity up, and faith sets free from all condemnation those who will. "Whosoever will, let him come." The holy law has no power over those who are set free by the blood of Christ; for its claim has been satisfied; man is therefore free to serve his Maker acceptably through Jesus. God sees and hears him through his Son; faith, then, makes us free; and there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8 : 1.

But we see now a further need in mercy anticipated. Man is under probation; for freedom gives responsibility to action, and implies power. We, as redeemed, must render account for our relation to God and serve in newness of life; led by the Spirit of Christ, we must follow in the path of righteousness, even in the holy law of God, or, deviating from the way of holiness, come again into bondage to sin. This is too frequently the case. Hence the marvellous provision of God; for "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Yet "if we confess our sins [or transgressions], he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 8, 9. Thus not as the offence is the free gift; it is of many offences unto justification. Turning to God with true repentance, Christ is presented with satisfaction for all. Paul says, speaking of this: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." This includes all that hinders fellowship with God and acceptance as children; for to be called to be a child of God necessitates a new life, or a nature in harmony with God's holy will. For "they that are in the flesh [or unrenewed] cannot please God." Rom. 8 : 8. And the carnal mind is that mind which is by its nature opposed to God's will, the mind that exists in every child of Adam. This entirely disproves the idea of original sin being the cause of our future punishment. Man is left without excuse; every possible question is met on that count, while perfect freedom is given to each and all. If Christ is accepted by honest faith, sin is condemned in the flesh, and we are alive unto God. If we through the Spirit (divine aid) mortify the deeds of the body, we shall live; "for as many as are led by the Spirit of God, they are the sons of God." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are?" "Being then made free from sin [violation or opposition to God's law], ye became the servants of righteousness." Man is evidently held accountable only for his own course. Said Jesus, "If ye believe not, ye shall die in your sins." There is the faith that frees, and the faith that overcomes. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." To believe in Jesus is

to possess in measure his Spirit. "if any man have not the Spirit of Christ, he is none of his;" and that spirit is the opposite of the spirit of Satan, who first violated God's law, and dwells in all children of disobedience. The Spirit of Christ says, "I delight to do thy will, O my God; yea thy law is within my heart." Ps. 40:8. The psalmist says under its teaching, "Make me to go in the path of thy commandments; for therein do I delight." Ps. 119:35. And "so shall I keep thy law continually forever and ever." Verse 44. Paul also acknowledges that Christ in him has taught him to delight in the law of God. Rom. 7:22. The conclusion one must come to, if honest with God's Word, is certainly to agree with the psalmist, who declares, "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." Ps. 89:14-16.

DOES GOD VISIT THE FATHER'S SINS UPON HIS CHILDREN?

D. STEED.

(Concluded.)

How senseless it would have been for Moses to plead as he did in the prayer recorded in Num. 14:13-19, and to urge as his reason for mercy this text, if the Lord meant to visit the child with the sin of his father, no matter how he lived. Amaziah felt this to be the great principle upon which the Lord acts, and therefore he did not slay the children with the parents who had killed his father; and inspiration says it was because of the Lord's command. 2 Chron. 25:4. But to many Jer. 32 presents insurmountable difficulties, and they quote verse 18; but the very next verse says, "To give every one according to his ways, and according to the fruit of his doings." Speaking of the fathers, he says: "And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedest them to do; therefore thou hast caused all this evil to come upon them." Verse 23. The Lord said they had done evil from their youth (verse 30); yet he had "taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Verses 33-35. Did this look as though God was anxious to visit their iniquity?—Nay, we all feel that it shows him to be long-suffering and anxious to postpone his judgments as long as possible. Is not all this in harmony with what he proclaimed himself to be in Ex. 34:6, 7? How could he call himself merciful and gracious and long-suffering, if he meant, by visiting the iniquity, etc., that he would punish the children for what they had not committed? The Lord is slow to anger; but although slow to punish, he will not at all acquit the wicked. Nahum 1:3. Our Heavenly Father has ever been a loving and tender parent, untiring in his efforts to save poor erring humanity, although even when Israel, in the days of Asa, had been without the true God, or his law, or even a teaching priest, he sent his prophet with these words: "And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron. 15:2. And when in

trouble they sought him, he was found of them. So anxious, and even waiting to be gracious to us, is our Father in heaven, that as soon as we turn back he accepts us. He never separates himself from us; it is *we* who forsake him, and it is our iniquity which his pure eyes cannot behold.

But, says one, do we not see children every day who are suffering for the sins of their parents? Look at that poor cripple dragging his weak, emaciated body through life! Was that not the result of the brutal treatment his mother received from the hand of her drunken husband? Look at the many aches and pains and evil traits of character we inherit. Are not all these things evidence that God does visit the iniquity of the fathers upon the children?—No, I think not, but the mistake is made in not noticing the clear distinction there is between consequences and penalties. These are but the consequences of the parent's wrong conduct, either wilful or in ignorance.

These things follow as surely as effect follows cause. The Lord will inflict no penalties except for the sins the son has himself committed, but men will often suffer in consequence of the sins of others. What a lesson to Christian parents, especially you, mothers! In your hands, to an almost incredible extent, is the future character, disposition, and talents of your child. You can so live that their lives will be freed from many a clog, so that they will possess a disposition and character that will make it far easier for them to choose life and live. If God did visit the children with sins they had not committed, do you think he would use such language as this in Isa. 55:6, 7, full of tender invitation? "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Yea, more; he pleads again and again, with a stubborn, stiff-necked race, and, trying to woo them back from idolatry, he says, "I will yet plead with you, saith the Lord, and with your children's children will I plead." Jer. 2:9. Yes; he will not visit their iniquity, till the third or fourth generation, but will plead with their children's children.

Truly, our God is a God of compassion and love!

WHAT WENT YE OUT TO SEE?

T. WHITTLE.

THIS question was put by our Saviour to the multitudes who had been attracted to the wilderness by the fame of the new prophet, John. His strange dress, his sudden and unexpected appearance, and his intense earnestness, had filled the public mind with varied feelings; and as we read the Lord's address to the people, we are able to fathom with certainty the motives which attracted the different classes that attended John's ministry. These classes were three, and the Lord addresses each directly, "What went ye out for to see, a reed shaken by the wind?" Here he addresses a very numerous class, who, led by curiosity, and a desire for anything novel, would be found wherever any new excitement furnished food for their empty minds. These were the froth of society.

"But what went ye out for to see, a man clothed in soft raiment?" Here he addresses a smaller but more influential class, speculative men, who would be actuated by the desire to connect themselves with any movement that promised well for their temporal advancement, among whom would probably be found priests, scribes, and Pharisees.

But our Lord addresses still another class, and this last would undoubtedly be smaller in numbers and influence than the former classes. "But what went ye out for to see, a prophet?" Some there

were in Israel who cherished the promise of God, and were hoping and praying for the Messiah. These had been attracted to John, and had been trying to discover in him the fulfilment of the promise.

We have here before us three classes into which mankind can always be divided as regards their attitude towards any object of interest. There may be sub-divisions; but all will be found to come under one or the other of the above headings. The words of Christ were calculated to cause self-examination, and it would not be out of place in these days, when all of these motives are being powerfully appealed to, to press home the same inquiry, "What went ye out for to see?" We are living in a remarkable age. Never was the appetite so general for excitement and novelty, and never was it catered to as it is to-day. The popular taste flits from one new sensation to another; and so far from being satisfied, the appetite seems to increase, the result being to engender a distaste for simple pleasures, and to establish a craving for something new and startling. And sad as it is to admit it, we find the professed church of Christ among the novelty-mongers, the prevailing mania exhibiting itself in garden parties, cake and apron fairs, strawberry fêtes, and endless tea-drinkings. Time-honored restraints are being swept away, and a tide of self-indulgence has set in, carrying almost everything before it.

Under the combined influences in which they live, the minds of the youth have become intoxicated with excitement, and natural enjoyments are rejected as flat and insipid. All classes are more or less under the influence of this powerful modern spell. Sober Christians feel the spirit of the times moving upon them, and are tempted to relax the self-repression which has proved their safeguard in times past, and men, who in time of persecution would in all probability have gone to the stake in defence of their principles if it were needed, have been seduced from their steadfastness, and are now pursuing happiness in the vain shows and exciting experiences which go to make up the life of so many.

Truly we are living in perilous times, and it becomes us to ask ourselves the question, "What went ye out for to see?" and the answer comes back to many a questioning soul, "Vanity,"—a reed shaken by the wind.

The question applies with equal force in our day to those who have a keen eye to the things of this world. In what period of the world's history have so many inducements been offered to man to devote his energies to the getting of wealth and honor, and when have such facilities been provided for the accomplishment of his purposes as at the present? The rapid accumulation of immense fortunes is one of the features of our times. The barriers which a generation or two ago debarred a poor man from rising to social honor and distinction are now almost entirely removed, and high positions are open for competition. And multitudes, in their eagerness to get riches and attain to honor, do not hesitate to use any and every means to accomplish their ends; friendship is betrayed, truth is violated, and even religion is made a stepping-stone to worldly ambition. This has become so prevalent that people cease to make any outcry about it, and take it as a matter of course; and he who ventures to protest is looked upon as a strange individual, who has not yet awakened to the advantages of living in the nineteenth century. The question is just as pertinent now as in the day of Christ, "What went ye out for to see, a man clothed in soft raiment?" the equivalent for ease, enjoyment, and good living.

There are some, who, like the class the Saviour addressed, are seeking for the Word of God in truth. The truth-seeker has every cause for en-

couragement; while the tide of evil increases, the light of truth advances. Never was it so widely diffused as now. Never did God illuminate his Word with such glorious power as to-day. We read in Rev. 12:12: "Woe to the inhabitants of the earth and the sea! for the devil has come down to you having great wrath, because he knoweth that he hath but a short time." But we also read in Rev. 18:1 of an angel coming down from heaven, and the earth is lightened with his glory. The contest between Christ and Satan, between light and darkness, truth and error, intensifies; but the true child of God has no doubt as to its issue. He has but to hold fast the beginning of his confidence steadfast unto the end, and all will be well with him. The signs around are all tokens to him of the speedy return of Him who has said: "Hold fast that which thou hast, that no man take thy crown." "Surely, I come quickly," is the promise to which the faithful, waiting one replies, "Even so, come, Lord Jesus."

THE SOUDAN RAVEN.

IN Soudan the respect for the "bird of the shade" is unbounded. He is endearingly known to the Arabs as their "uncle," and they are more exorbitant in exacting blood-money for his chance slaughter by the hand of the stranger than if he were really the relative in question. Shoot their dove, their ostrich, their varied scavengers of the vulture kind—their once sacred ibis even—and they grin and bear it; but once aim a bolt at the "Noah bird," and a hundred lean but muscular arms will be raised, and the bereaved, white-teethed relatives will gesticulate and shout around you, while they exclaim how black-hued was your accidental crime. Apart from this, the raven, with its jetty plumage, will always be a point of interest in the Soudan, from the strong contrast he presents to the ordinary "desert colored" birds which preserve a neutral tint of grey or fawn, which renders them almost invisible.—*All the Year Round*.

Timely Topics.

SPIRITUAL DECLENSION.

WE are living in a time of decadence of spirituality in the professed church of Christ. There are plenty of people who will deny this very stoutly, and apply to those who affirm it many unpleasant epithets. A man who is intoxicated imagines himself entirely sober, while everything around him is reeling and staggering about. An individual who is perishing with cold is insensible to his condition, and imagines himself very comfortable, in fact, settles down to a stupor and slumber from which he will never waken, unless help arrives soon. In that event he will complain of being disturbed. Spiritual apathy has some of the same characteristics. Of the Laodicean church it is said, "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

While we have reason for gratitude that this sad state is not the condition of all individuals who compose the churches, of our churches as bodies and establishments it is but too true. There are in all branches of the Christian church those who fear God and tremble at his word, and whose hearts are set on the kingdom of heaven and its righteousness; but at the same time popular churches swarm with men and women whose hearts are in the keeping of the god of this world; who on stated occasions present themselves at the place of worship, but their hearts are not there. Speculation, money getting, striving for power, seeking for popularity, running after the world, absorb the attention of a great portion of those who compose our regular congregations. Their condition is well described by the

apostle Paul as "lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof."

The more soberly we face our true condition, and the sooner we do so, the better it will be for us all. Thousands of pounds are spent nightly in our great cities on theatres, concerts, and other amusements, while the prayer-meeting, the study of the Bible, hours of humble devotion, are not to be thought of. To say that the church is gaining power with the world, may be true in a certain sense; but in too many cases worldly favor is purchased at the sacrifice of Godliness and purity. The world is sure to be captivated if the standard be brought low enough. While this unholy barter goes on, spirituality declines. Churchmen who are in league with the world clamor for legislation, and invoke the aid of the civil power which they have so dearly purchased; but it will still be seen, as it has ever appeared, that the favor of God cannot be obtained in that way.

RELIGIOUS INTOLERANCE.

A ROMAN CATHOLIC journal speaks thus upon the question of religious liberty:—

"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty,—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. . . . No man has a right to choose his religion. . . . Shall I foster that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not, every one of them, mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life-blood?—No; Catholicism is the most intolerant of creeds. . . . We might as rationally maintain that a sane man has the right to maintain that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."—*Present Truth*.

Every Protestant will shrink with detestation from the avowal of such principles. It is the spirit of the Dark Ages. It is Satan's chain for binding the souls of men in darkness and superstition. The enforcing of such an abominable policy as is here expressed has caused rivers of innocent blood to flow.

Let not our readers be horrified when we say that the whole system of binding men's consciences or controlling them by civil power is part and parcel of the iniquitous principles avowed above. Compelling men and women to observe Sunday under penalty of the law is no more reasonable than to compel them to attend the celebration of mass would be. When the law protects those who choose to observe the Sabbath or Sunday in doing so, and restrains others from disturbing or interfering with them, it has done the full measure of its legitimate work.

WOMAN SUFFRAGE.

THIS question, which has agitated other liberal Governments, is being pushed to the front in some of the Australian colonies. In Victoria it has a propitious outset, as the present Premier is avowedly in favor of the scheme, at least to a modified extent. There are also opposing elements, and these are sure to develop as the matter is agitated and partisans array themselves for strife. For our own part, we would not take extreme grounds on either side, and shall hope to survive whatever the issue may be.

The writer has never been authorized by his wife to champion her right to the ballot-box; and until that better half of our domestic union begins the agitation for extended rights, why should the other half seek to impose the extension upon her? Thus far she has found in her wifely, motherly, womanly, and Christian duties a full scope for the exercise of

her powers. The strength which some women prefer to employ in more prominent and notorious vocations she has employed in that work which renders home homelike and sweet—in kindly ministrations and unostentatious Christian work for the sick and distressed; and we cease not to devoutly thank God that we escaped the misfortune of marrying a woman of the masculine persuasion.

The power for good which womankind possesses is not a matter to be discussed. It must be given a foremost place amongst all the moral forces of the world; but hitherto this influence has mostly emanated from the exercise of her womanly and gentle, yet patient arts, in the more silent ways and deeds of peaceful and blessed homes. Any movement that separates our Christian women from this their legitimate work will be a dire calamity to the race, even if it should result in giving them a place in the political arena, where they can match their voting strength with men. There will be many good women who will decline such a change when it is proffered them. There are doubtless many others who see in it a means of exerting a wider influence for good; while vicious women, like vicious men, will employ it for their purpose. If good women really wish to vote, we wish they might; but it seems a pity that the line cannot be drawn on a moral or intellectual scale.

STIRRING THEM UP.

As boys, it was a favorite amusement with us, when we had found a large honets' nest, to approach, armed with long poles, and give the "varmints" a thorough stirring up, and perhaps entirely demolish the paper-like bag of a nest before it was necessary to flee for our own safety. The buzzing and commotion among our natural enemies was particularly amusing to us, as we thought of sundry sly stabs they had given us with the business end of their delicate anatomies. But in these expeditions of destruction it was well for us to take the precaution to have our laugh first; for the infuriated inhabitants of the paper bag might at once trace up the poles to their origin, and then the punchers would get punished. Well, what makes us think of these things at this late day is Mr. Henry Varley's occasional raids on the popular resorts of sin or questionable pleasure. He loves to stir them up, though he uses a pen or his tongue instead of a pole. His latest attack is on the largest nest in the city or country either—Sara Bernhardt and company at the overcrowded Princess Theatre, where the great French dramas are being produced by the leading performer of the world. In a letter to the *Southern Cross*, Mr. Varley strikes straight at the object upon which the public eyes are fixed with great admiration. There is sure to be no little sensation; for many who are accustomed to hear the preacher of a Sunday in the theatre, seem to have formed an attachment for the place, and also love to hear and see the "divine Sara" (?) through the week.

About the truthfulness of the severe terms with which these plays are characterized in the letter, we know nothing; they are largely questioned by the opposite side. If Mr. Varley has seen them, he probably knows. But in principle we are unhesitatingly opposed to the theatre in any of its forms. Its associations tend to impurity; its overdrawn representations of life create dissatisfaction with life as it is, and unfit those who are enamored of the drama for its sober realities.

Whether Mr. Varley will come out of this onslaught whole or not, he will have the satisfaction of having stirred up the nest somewhat. He has not demolished it, however; and while some will perhaps sit a little uneasy for a night or two, hundreds of others will want to see what it is that troubles Mr. Varley so much.

The Home Circle.

I DIE DAILY.

G. LANG.

I WISH to learn like Paul to be,
And live each day that all may see
That here I daily die,—
Like Paul to live for Jesus' sake,
And ready be my place to take
Where duty's voice may cry.

This world of wealth, if it were mine,
I'd lay it down if I could find
My way from it to heaven.
But this world's wealth is worthless here;
It will not for a moment clear
My path, nor say, "Forgiven."

These earthly things grow less to me
As I draw near eternity,
And from my heart they die.
And let them die, I die to them,
Their interest I've no wish to claim;
Christ calls me from on high.

WOMEN OF THE BIBLE.—XVI.

Deborah, A Mother in Israel.

A. M.

It will be remember that Deborah lived in those favored days when God was not only the religious ruler of the children of Israel, but their civil sovereign. They had chosen him to be such, and promised obedience. We have seen how Moses under God led them through the wilderness, and Joshua led them into the promised land. Othniel was then chosen as judge over Israel, followed by Ehud and Shamgar. But the children of Israel again did evil in the sight of the Lord, and he "sold them into the hand of Jabin king of Canaan, that reigned in Hazor, the captain of whose host was Sisera.

And the children of Israel cried unto the Lord; for he had nine hundred chariots of iron, and twenty years he mightily oppressed the children of Israel" (Judges 4: 2, 3); so that from fear the highways were forsaken, "and the travellers walked through byways, and the inhabitants of the villages ceased." Chap. 5: 6, 7. By this season of trial and distress, God was teaching the people the folly of forsaking his laws. He had given them rest from their enemies for fourscore years, and during this time they forsook the Lord their God.

It was in this period of affliction that Deborah, a prophetess, the wife of Lapidoth, judged Israel. "And she dwelt under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kadesh-Naphtali and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun. And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go up with me, then I will not go. And she said, I will surely go with thee. Notwithstanding, the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kadesh," and ten thousand men of Zebulun and Naphtali with them. "And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him.

"And the Lord discomfited Sisera, and all his chariots, and all his host with the edge of the sword before Barak; so that Sisera lighted down off his char-

iot, and fled away on his feet" to the tent of Jael, the wife of Heber the Kenite. "And he said unto her. Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael, Heber's wife, took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples." Judges 4.

We notice in the first place that Deborah is a prophetess, one instructed in divine knowledge by the immediate inspiration of the Spirit of God, and had gifts of wisdom she had not attained to in an ordinary way. She was entirely devoted to the service of Israel. She judged as a prophetess, and as God's mouth to them, correcting abuses, and redressing grievances, especially those that related to the worship of God. Deborah speaks of herself (chap. 5: 7) as "a mother in Israel." That was Israel's great need. The fathers and mothers had become worldly minded by keeping company with the idolaters around them, by going to their amusements, and then joining in their worship, ending in unlawful marriages with the Canaanites. Thus the families became united and mingled, so that the Israelites could not expel them, and take possession of the land; then their enemies became a thorn in their side and a snare, as the punishment for disobedience.

It was in this season of spiritual declension that the love of God to Israel was manifested in fitting Deborah to be a spiritual guide in bringing back the people to the path of duty. We have seen that her teaching and counsel were accepted; for it is said "that the children of Israel came up to her for judgment." Chap. 4: 5. Deborah had no desire for popularity or fame. She gave God's message to Barak, that he should lead out the ten thousands of Israel against Jabin's host, and to stimulate his faith gave also a sign by naming the very spot where Sisera would collect his army and iron chariots. But through lack of exercise, Barak's faith was weak, and he feared to go unless Deborah should go with him. She endeavored to show him it was wrong, and that if he still persisted in her going, the journey should not be to his honor, and so it came to pass. Sisera was taken prisoner, and killed, by Jael, the wife of Heber.

In many respects we are in circumstances similar to those of Israel. *Our home life is wrong.* We have forsaken the ways of the Lord. Private and family prayer is disregarded; there is no time for reading, much less studying, the *Word of God*, because there is no pleasure found in these things. Our friendships are all more or less of a worldly character; so that the faint desires for better things that occasionally arise in our hearts are quenched by the stronger spirit of vanity by which we allow ourselves to be surrounded. These things have produced the present generation of disobedient and lawless children.

The world's great need is "mothers in Israel," not acts of Parliament. In the divine statute book we find these instructive words: "But speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." "Young men likewise exhort to be sober-minded." "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the

young women to be wise [margin], to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." Titus 2: 1-6.

Victory over Israel's enemies came "when they offered themselves willingly" to walk in the way of the Lord, which they had forsaken. Notice carefully the apparently unequal forces of that battle. Jabin had nine hundred chariots of iron with scythes fastened to their axle-trees, that when driven into an unmounted army did terrible execution; he had also a very great host, while Israel had only ten thousand men. But the Lord of heaven and earth was with them. Deborah's description of the battle is, "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength." Judges 5: 20, 21. So to-day lawlessness, intemperance, infidelity, are the iron chariots that mow down the people of the earth as the penalty of forsaking the Word of God, which he has given to them as a lamp to their feet and a light to their path. Ps. 119: 165.

There is only one course by which these things may be righted; *by returning to God, and obeying his Word.* It is within the power of every mother to be a Deborah in her own household, if she will only be earnest, thorough, true to the teaching of God's revealed will. Let the Bible be your book of daily wants. Let it be always open. Take it with you wherever you go. Teach your little ones some few words *each day*, so that with the good-night kiss there may be a repetition of those words for the comfort of the little heart ere it falls to sleep. If you have never spoken to your children in this way, do not be afraid to begin when you have asked God to help you. Think of yourself as a child at His feet who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." James 1: 5. Again: "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength." Isa. 40: 28, 29. *How will he do this?* Listen to the precious words of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11: 28, 29. "Casting all your care upon him; for he careth for you." 1 Peter 5: 7.

MISS BETTY AND THE BOYS.

"No, I can't abide boys. I never could abide 'em. If there's any mischief to be done, they're sure to be up to it. If I'd had my way about things, there wouldn't be a boy on the face of the earth."

"Oh, that would be a bad state of things, seems to me," said Mrs. Marsh, the genial neighbor to whom Miss Betty Blount was easing her mind.

"I haven't a thing to say, you know, against your boys," Miss Betty assured her. "But I never can get over wonderin' why the good Lord in all his wisdom didn't hit on some way of doin' without 'em."

"Well, I can't help saying I'm glad he didn't."

"Of course you feel that way; but I'm a lone woman, and it's hard I should be livin' in a neighborhood so full o' boys."

Miss Betty's sentiments were so well known among the boys that it is small wonder they took a little mischievous pleasure in justifying her opinion of them. Only two or three of the village lads who daily passed her door on their way to and from school had any real desire to annoy the good lady; for all were agreed in declaring that Miss Betty's

bark was worse than her bite. There were but few of them, however, who did not enjoy teasing her a little. If they did not do her a real mischief, they were quite willing to make her believe they had.

On a bright spring day Miss Betty stood gazing affectionately at her house plants. They were the light of her eyes and the joy of her heart. She gave them the sunniest window, and moved them with loving care into the range of the sun's rays as they traversed her room.

"It's such an awazin' fine day, I've a great mind to get my plants out," she said. She carried out the pots, some large, some small. Along the south-side porch they were ranged; forty as thrifty plants as could be seen.

"Miss Betty," said a little girl, an hour later, coming to her door, "ma wants to know if that knittin's done."

"Yes, 'tis," said Miss Betty, smiling at the freckle-faced little lass; for her dislike and distrust did not extend to girls.

"Then she wants to know if you won't take it home and get some more."

"Yes, I will, Hetty."

As she went out to carry her plants in, her heart failed her. Moving a heliotrope a little farther into the sun, and a begonia rex a little farther out of it, she took her bundle of knitting, and went on her way.

Reaching the house of her friend, she knocked; but hearing no answer, she slowly opened the door and walked in.

"Why, Sarah Jane! what's the matter?"

The mistress of the house lay on her bed panting with the pain which Miss Betty, after a little questioning and examination, recognized as an attack of pleurisy. With skilful, willing hands she made her comfortable in bed, and applied hot cloths and other simple remedies until relief came.

"There," she said, at length, "here's your girls come from school, and I'll call and speak to the doctor on my way home. Send for me if you should be taken worse, and I'll come again."

Miss Betty bustled out of the house with a hope that she still might reach home before the boys should pass. As, however, her quick steps bore her on, she became aware that the summer sky had become obscured, and a cloud was arising whose blackness appalled her. She ran into the doctor's house, found him at home, and gave her message.

"Look here," said the doctor, following her to the door and seizing her arm as she was about to go out. "Do you see that funnel-shaped cloud? Don't you know it might mean death to any man, woman, or child that might be out? It may mean that for us in the house, but you mustn't go."

In the first possible moment Miss Betty Blount, in spite of the entreaties of the doctor and his family, hurried toward the little house on the corner.

All along her path lay evidences of the violence of the storm. Fences were levelled to the ground, huge boughs torn from the trees, and a modest little stream had become a raging torrent. As she came within sight of the porch, she stood still in dismay. A gnarled old tree which had stood at the corner had been blown down, and lay exactly over the place from which the flowers had smiled up at her in the morning. It was worse, far worse, than boys! They might have thrown a stone or stolen some flowers, but what was that to this? Entering her home, Miss Betty Blount stood for a moment with wide open eyes. Geraniums, heliotropes, begonias, smiled at her with their brightest smile.

"But do you know how they got there?" she asked her nearest neighbor. "Flowers can do more'n folks give 'em credit for; but I'm ready to own they couldn't 'a' walked in themselves."

"Well," said the neighbor, "I was so busy myself a-lookin' out for things 'fore the storm come, not to speak of bein' too flustered, to take much

notice; but I did catch a sight o' the school-boys comin' along; and while I was a-rushin' in an' out with my clothes off the line, they was a-rushin' in and out with your plants!"

"Them—boys!"

When the boys next passed, Miss Betty invited them in to a substantial lunch of mince pies, gingerbread, and apples, after which, of their own accord, they restored the little front yard to its accustomed neatness. Not a word was spoken of past disagreements; but from that day forward Miss Betty and the boys were fast friends.

"Secus to me they have fixed up a wonderful nice place for your plants," said Mrs. Marsh a couple of months later, stopping to admire some shelves on the porch.

"Oh, yes," said Miss Betty, beaming at the clumsy fixtures. "And you'd better come 'round to the back yard, and see the walk they've laid out to the well. They do many and many a good turn for me, bless their hearts! You see," she added, with a twinkle in her eye, "I'm a lone woman, and I never could get along in a neighborhood where there wasn't plenty of boys."—*Sydney Dayre.*

Useful and Curious.

A HALF-WITTED fellow, or as we would say a natural, somewhere in a rural district in Scotland, was in the habit of walking out in the fields to pray. He stood still beside a pile or dyke of peat moss and prayed. The peculiarity of the effusion was that it was entirely made up of confession of sin. Finally he wound up by adding quite audibly that he believed he was so great a sinner, that he would not be at all surprised if the Lord caused that pile of peat to fall down on his pate and "smoor" him. Another countryman, who happened to be behind the dyke, heard all that was said, and, suiting the action to the word, put his shoulder to the peats, and sure enough down they came about the sinner's ears. Staggering up, he exclaimed rather wrathfully, "It's a strange thing a fellow canna say five words in fun, wi'out being taken in airnest!" "And," said Professor John Ker, D. D., of Edinburgh, who told the story, "there are a great many people in the world who would be as astonished if their prayers were answered."

GOLD-BEATING.

The gold used for this purpose is usually alloyed with silver or copper, according to the color required. For leaf of a deep gold color one part copper to twenty parts pure gold is used. The gold is first cast into oblong ingots about three-fourths of an inch wide and weighing two ounces. The ingot is flattened out into a ribbon of about 1-800 of an inch in thickness by passing it between steel rollers. This is softened by heat and then cut into pieces of one inch square; 150 of these are placed between leaves of vellum, each piece of gold in the centre of a square vellum leaf, another placed above, and so on till a pile of 150 is formed. This pile is inclosed in a parchment case and beaten with a sixteen-pound hammer. The beating is continued until the inch pieces are spread out to four inches square; they are then taken out and each cut into four pieces, and the squares thus formed are placed between gold-beater's skin (a delicate membrane prepared from the large intestine of the ox), made into piles, and beaten as before, but with a lighter hammer. Another quartering and beating produces 2,400 leaves, having an area of about 190 times that of the ribbon and a thickness of about one two hundred thousandth of an inch. An ounce of gold is thus extended to a surface of about 100 square feet. After the last beating, the leaves are placed on a cushion, blown out flat, and their ragged edges cut away, reducing them to three and one-quarter

inches. Twenty-five of these are placed between the leaves of a paper book, which had been prepared with chalk to prevent adhesion of the gold, and are sold in this form. Attempts have been made to apply machinery to gold-beating, but it has not proved successful.—*Inter-Ocean.*

A BREAD MERCHANT OF BEYROUT.

HERE comes the bread-seller. He is one of a large class, and the flat pancake-like loaves that he has in his basket, show how the Beyrout people make bread. The same flat cake, of varying size and thickness, is everywhere the form of bread in Palestine and Syria. When fresh it is very sweet and palatable, but when old much like shavings.

At some towns in Mount Lebanon the loaves are baked in circular form, about two feet across, and almost as thin as paper. It is related that once a foreigner, on eating his first meal in the mountains, took one of these loaves and spread it on his lap, thinking it was some new style of napkin. Strange as this seemed to his Syrian host, we can hardly be surprised at the mistake, for to our Western eyes this thin, pliable sheet looks far more like cloth than bread. Now, this kind of bread has one great advantage, in that it does away with the necessity of using spoons. Those sitting at dinner tear off a piece from the loaf, fold it as a cup, and then dip a portion of food from the general dish in the centre of the table, devouring thus with each mouthful both spoon and contents. The housewives of Beyrout enjoy a touch of that convenient coöperation that is proposed by certain reformers of to-day; not that they take their meals in palatial public dining-rooms, but they do have public ovens, thus doing away with some of the household's "private gear." The dough is flattened out into disks of the proper size, and the boys or girls of the family put these on trays and carry them to the nearest oven, where they are soon baked on the smooth hot slabs.—*Selected.*

EARLY PRINTING AT AVIGNON.

DOCUMENTS have recently been discovered by the Abbé Requin that go to show that printing was practiced at Avignon before Gutenberg introduced it in Mentz. They record that in 1444 one Procopius Valdfoghel (Waldvogel), a goldsmith of Prague, was living at Avignon, and instructed two students there—Manaud Vitalis and Arnaud de Coselbac—in the art of artificial writing, and furnished them with the instruments for it, consisting of two abecedaria of metal and two iron *formæ*, a steel screw, forty-eight *formæ* of tin, and other implements. About the same time, Valdfoghel instructed one Davin, of Caderousse, a Jew, in the same art; and two years later, on the 10th of March, 1446, he entered into an agreement with the Jew to supply him with twenty-seven Hebrew letters cut in iron, and other implements for the practice of printing. At the same time the Jew agreed not to disclose the art, either in theory or practice, to any one as long as Valdfoghel remained at Avignon or in the neighborhood. A partnership was formed between Valdfoghel and his two former students, from which Vitalis retired in April, 1446, giving up his share in the implements, whether of iron, steel, copper, lead, and other metals, or of wood. He also made oath on the Holy Gospels that the art of artificial writing taught him by Valdfoghel was a true art, and easy and useful to any one who desired to work at it and was fond of it. It is questioned whether this declaration was obtained to avoid the imputation of sorcery, or to commit Vitalis to an assertion that the invention was a successful one. These transactions took place while Gutenberg was still experimenting at Strasburg, and their date, if confirmed, would fix Avignon, instead of Mentz, as the second city where printing was carried on.—*Popular Science Monthly.*

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor :

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S. N. HASKELL, *Contributing Editor.*

Melbourne, Australia, June 15, 1891.

THE PERFECT LAW.

THE sacred psalmist wrote, "The law of the Lord is perfect;" but America's great preacher once wrote, "I pity the man who has not got beyond the Ten Commandments." He expressed the sentiments of a large portion of the so-called progressive class of religionists, who imagine that they have almost discovered something that is far away better than old-fashioned righteousness. We have a sincere pity for the deluded man or woman who *has* got so far beyond the Ten Commandments in his own opinion as to esteem them lightly and to mock at the restraints which they impose. There are many such objects of pity, who, while professing to be above the necessity for such precepts, show by their lives that they have not yet comprehended the true nature of that law, the plane of their lives being far beneath even its literal requirements.

It is vain to profess the higher attainments of a profession without acknowledging its elementary principles. The man who boasted of his mathematical attainments and ridiculed the fundamental sciences of addition, subtraction, multiplication, and division would be regarded as an impostor; for no matter how high the degree attained by the scholar, these rules form the medium of all his calculations. So there are fundamental principles, elementary studies, in the science of Godliness; but Godliness itself never rises above those principles nor acts independently of them.

But the statement that the Decalogue is a "perfect" law is challenged by many who profess to teach a higher standard. To convince such of their error it should be sufficient to allude to the fact that Christ employed it as a text for many of his most impressive discourses. Still the impeachment is urged that the Decalogue does not undertake to prevent malice, much less to enforce love. But, be it remembered, the Saviour said that the whole law depends upon two precepts, one of which is, "Thou shalt love thy neighbor as thyself." From whence could we derive such a deduction? The answer to this question will lead us to study the nature of God's law, certainly a most appropriate theme.

It is a very poor conception of the Ten Commandment law that limits its scope to the mere letter of its injunctions and prohibitions. Its force is not lost when the character of the subject is at zero. By the same expression it both forbids sin and enjoins virtue. Obedience to the precept that says, "Thou shalt not steal," not only prevents theft, but causes every man to hold the rights of others in equal regard with his own. It leads men to do unto others as they would that others should do to them; and every infraction of the Golden Rule is a violation of the eighth commandment. By this precept, then, men are taught to love one another.

Evil deeds may be grouped into classes the particular features of which have their principal difference in the degree of gravity attached to their commission. The first steps from the path of virtue tend toward the great sin in which each transgression in that class will finally culminate,

if followed to its legitimate conclusion. And each grand division of the great family of sins is pointed out, and prohibited by one of the Ten Commandments. Thus, the seventh commandment forbids literally the sin and crime of adultery. But impurity of any kind is adjunctive to the worst forms of uncleanness; hence impure words, thoughts, actions, associations, or anything that tends in that direction, all come under the condemnation of the law of God. Not only so, but as it is an absolute necessity that the mind shall be employed, and a character must be developed either for good or evil, the commandment necessarily carries with it a positive force equal to its negative force; forbidding impurity, it inculcates purity, not of outward action only, but heart purity. Neither impure thoughts, "nor filthiness, nor foolish talking, nor jesting" is in harmony with this great principle of righteousness; and while these are excluded from the heart, purity is enjoined. "Blessed are the pure in heart, for they shall see God," is the Saviour's comment on the seventh commandment; while on the negative side of the question he speaks with equal emphasis: "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5:28-30.

That little sentence of monosyllables, "Thou shalt not kill," covers a field of almost unlimited extent in the moral and spiritual economy. While there are comparatively few who attain the awful name of murderers, there are probably fewer, who, if called strictly to account, would stand clear before God of the violation of the sixth commandment. The apostle John writes: "Whosoever hateth his brother is a murderer." 1 John 3:15. The Saviour speaks still more explicitly: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:22. He says more: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Verses 23, 24. That is, under the authority of this branch of the Decalogue we are commanded not to hate our fellows, not to apply epithets or hard names, and we are required before we offer to God to become reconciled to our brother whom we may have reason to think *has aught against us*. The beloved apostle carries the thought still further: "He that loveth not his brother abideth in death." Death is the penalty of transgression; accordingly, *not to love our fellow-men is a transgression of the law, which says, "Thou shalt not kill."* It is thus that we see the force of those words of our Saviour which hung the whole law on the two great commandments of Love to God, and Love to man. When studied under the light of the exposition given by Christ and the apostles, the commandments of God become "exceeding broad." Paul exclaims, "The law is holy, and the commandment holy, and just and good;" and let us each pray with the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law."

STUDIES ON THE BOOK OF DANIEL.

In our study on this book of thrilling interest, we have passed nearly through the seventh chapter. The rise and career of the four great kingdoms of the former part have been noticed; and at some length we have detailed the work of that power which was to "speak great words against the Most High," to "wear out the saints of the Most High," and to "think to change times and the law,"—a character borne out fully by the papacy, and only by that power. It now only remains to be seen how in later years this remarkable prophecy has been fulfilled.

After stating that the supremacy of this power should continue "a time and times and the dividing of time," the heavenly interpreter proceeds: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verse 26. Let us see when this period of supremacy has its course. The word "time," in this sense, means a year, as in chap. 4, verses 23 and 25. A time=one year; times=two years; dividing of time=one half year; total, three and one half years. For a parallel prophecy let the reader refer to Rev. 12 and 13, where the same power is brought out in somewhat different characters. Here the woman, the church, is represented as fleeing before the "dragon" into the wilderness, "where she is nourished for a time and times and a half time." The same period is called "a thousand two hundred and threescore days." Verse 6. Three and a half Scriptural years of 360 days would be 1260 days. Again, in chap. 13:5, where the same power is spoken of, it is said, "And power was given him to continue forty and two months." Forty-two months of 30 days contain 1260 days, and constitute three and one half years. There can be no doubt that this is the period spoken of in Dan. 7:25.

But three and a half literal years is not sufficient to cover any considerable portion of the history of the papacy: hence occurring in the midst of symbolic language, we look for the meaning of this term. By reference to Eze. 4:6 and other prophecies, we see that a day has been employed to represent a year. Accepting this hint, we apply this rule here, and find in it a solution of all the difficulties. The papacy was given supremacy by the decree of Justinian, emperor, in 538 A. D. Reducing the three and one half years to days, and calling each of the 1260 days a year, we are brought down to the year 1798 A. D. At this time the star of Napoleon Bonaparte was in the ascendancy. Acting as yet ostensibly under the control of the French Republic, the success with which he carried out the plans of the Directory contributed rapidly to his own prowess and glory. His attitude toward the See of Rome was governed by his apparent interests, and was sometimes very obsequious, at others supercilious. He was in the latter mood in February of 1798, when the French army under Berthier captured the city of Rome. In the closing days of 1791 the Directory sought and obtained grounds for making war upon the Ecclesiastical States. General Berthier obeyed his aggressive orders with alacrity, and soon had his army drawn up at the gates of Rome. The circumstances are graphically described in Allison's History of Europe, as follows:—

The Directory declared war against Rome with a promptness that showed how eagerly they had sought the quarrel, and Berthier received orders to advance instantly upon the Ecclesiastical dominions. That general, at the head of eighteen thousand veterans, entered Ancona on the 25th of January, 1798, where he completed a revolution that had broken out a few days before, secured its fortress, crossed the Apennines and,

on the 10th of February appeared in front of the Eternal City. The pope (Pius VI.), who was now more than eighty years of age, shut himself up in the Vatican, and spent night and day at the foot of the altar, imploring protection from Heaven. On the 15th of February, the revolutionists, in open revolt, passed through the streets, invited the French to enter, and Berthier hoisted the flag of the Republic over the walls of Rome.

But the Directory did not stop at the mere conquest of the city. They ordered the pope to retire into Tuscany, dismiss his Swiss guard, supply their place with French soldiers, and dispossess himself of his temporal authority. Force was, nevertheless, employed by the French. The aged pontiff was dragged from the altar in his palace, his repositories were plundered, the very rings torn from his fingers, and he himself, with only a few domestics for attendants, was conveyed into Tuscany, amid the brutal jests and sacrilegious songs of the French dragoons. The subsequent treatment of this venerable man was still more disgraceful to the Republic. Fearful that his virtues and sufferings might produce an influence in Italy unfavorable to the interests of France, the Directory ordered him to be removed to Leghorn, in March, 1799. After remaining there for a time, he was compelled to renew his journey, was conveyed across the Apennines and the Alps, exposed, by travelling at night, to the cold of those elevated regions; and he at length reached Valence, where he expired on the 29th of August, in the eighty-second year of his age and the twenty-fourth of his pontificate.

The year 1798 marked the termination of the 1260 years of papal triumph, and the reader can, with the facts before him, see how well they have borne out the prophecy. It is true that shortly after this a new pope was elected; but since the days of Luther, the tide of fate has turned against the man of the triple crown. He retained his prestige until the limit set by prophecy was reached, when his power received "a deadly wound." It would be difficult to select language that would as concisely and yet accurately describe the history of the papacy since that time as that chosen by inspiration: "They shall take away his dominion, to consume and to destroy it unto the end." As light and knowledge dawned upon the people, the love of liberty sprung up in their hearts, and the bands of superstition were rent by men of strong hands and nerves. One nation after another has thrown off allegiance to the great system of spiritual darkness. Step by step the pope came down from his high seat of temporal power, until at last only French soldiers remained to give any eminence to the remnant of sovereignty; and when these were needed at home to resist the invasion of Germany, Victor Emanuel seized upon the auspicious opportunity to carry out the long-cherished scheme of a united Italy. The pope retired to the Vatican, whence his lamentations over his departed glory are "not loud, but deep." His dominion is already consumed to the last degree, and this consumption is to reach "unto the end." Consequently, the end must be very near. Soon "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

AN EDITOR ABROAD.

S. N. H.

I MADE a short stay in the Golden State on my way across the American Continent, and a somewhat longer one in Battle Creek, Michigan, where I attended the General Conference and other meetings. I do not think that there is any other class of people that are such travellers as the Americans. They have the best facilities for travelling, the largest number of railways, and they are equipped in the most perfect manner. The Anglo-Saxon

race never hesitate to brave danger and hardship in exploring unknown regions, while often neglecting scenes of beauty and grandeur nearer home. After travelling around the world, I find here some wonderful scenes and exhibits of nature unrivalled in any other country.

Chicago, with nearly a million and a half of inhabitants, is becoming practically the centre of the American Republic, and in this city converge a greater number of railways than in any other American city. Here is the terminus of the competing lines from the East, nearly all of which pass Niagara Falls. All the railways lead to Chicago, as twenty centuries ago all the roads led to Rome. Going east from Chicago, we took the Michigan Central. For miles from Chicago, on the one side there is the ripple and roll and dash of the combining waves of the great waters of the lake, and on the other side stretch grassy parks, with shady nooks, tasteful residences, and costly suburban villas. Finally we reach Michigan City, with its sandhills, which rise abruptly on the lake shore to the height of three hundred feet. The surrounding country is low and level. By what power or action these strange mountains of pure drifting sand were cast up puzzles the guessing faculties of wiser men than your correspondent. Crossing the base of the great peninsula of Michigan, we arrived at Detroit. One writer describes the country through which we passed as follows:—

"The rolling country, with its silvery lakes and clear, cool streams, its fields of waving grain and luxuriant pasture lands, varied by occasional forests, by neat villages, and prosperous-looking, well-built cities, forms an attractive panorama through the clear plate-glass of the car windows, and, even with the most careless traveller, divides interest with the latest novel. Nearly all this region is famous for its yield of wheat and the fine flour which it produces. In its pastures graze flocks of sheep, and herds of graded cattle and blooded horses with pedigrees of royal length, while its towns and villages are alive with a great variety of manufacturing industries; nor will the eye fail to remark the evidences of material prosperity, and of education, culture, taste, and refinement in the numerous examples of the best forms of modern architecture in both private and public buildings."

Finally, we reach the Niagara Falls. Nearly all trains pass up beside the river from the Falls to Buffalo, or, at least, there is a connection with all trains, so that the traveller can get a view of the tumbling waters. The view from the two railway bridges that cross the river below the Falls is grand in the extreme. On some future occasion I hope to give the readers of the BIBLE ECHO a better description of this sublime scene.

I arrived at my old home, South Lancaster, Massachusetts, late on Friday, April 3, having been absent twenty-six months. It was indeed a joy to greet old-time friends after a wandering trip which has extended to every continent except South America. Here is located one of our educational institutions. After the Sabbath, I received an unexpected invitation to attend at the parlors of the large boarding-house, and upon entering was surprised to find a large assembly of students and other friends met to tender me a reception. In the midst of a very pleasant programme I was called on for a speech, but felt very much as a man did on board a ship when a great storm came, who, being the only professor of religion on board, was requested by the captain to pray. He had to confess that he knew but one prayer, and that was not suited to the occasion; still, we had a very pleasant time. The school has greatly increased in numbers, and gained in moral tone. There appears to prevail an excellent influence.

THE CHRISTIAN A DEBTOR.

E. J. W.

"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." Rom. 1:14.

THE apostle Paul had no sympathy with those who would say, "The world owes me a living." For such persons he had only the sharpest rebuke. His command was "that if any would not work, neither should he eat." 2 Thess. 3:10. In the language quoted above, we have the sentiment of the true missionary—one who has given his life to the service of others.

But Paul did not take any credit to himself for his labor for others. He considered that he was simply working out a debt. To the Corinthians he wrote: "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me if I preach not the gospel!" 1 Cor. 9:16.

The question is, How did Paul become a debtor to all men? and, Did any obligation rest upon him that does not rest upon every follower of Christ? The answer to both questions may be found in the Scriptures.

In the very beginning of his epistle to the Romans, Paul declared himself a servant of Jesus Christ. This means that he was the life-long bond-slave of Christ; yet his service was a willing service of love. He had given himself wholly to Christ, and was so closely identified with him that he was counted as a son and a brother. This is the position of every Christian. "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20. First of all, then, the Christian owes himself and all that he has to Christ, because Christ has bought him with his own blood.

But the fact that we owe ourselves to Christ, and that if we acknowledge that obligation we are to identify ourselves so completely with him that the service will not be ours but his (1 Cor. 15:10), makes us debtors to all men. For Christ "died for all;" and in carrying out his work for men, he assumed an obligation to all men, although no man had of right any claim upon him. Paul says that although he was in the form of God, he "made himself of no reputation, and took upon him the form of a servant." Phil. 2:6, 7. And we are expressly exhorted to have this mind in us. Jesus himself said: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:26-28.

Christ gave his life "for the life of the world" (John 6:51); therefore every one who yields himself to Christ, to become identified with him and his work, becomes, like him, a servant, not alone of the Lord Jesus, but of all for whom he became a servant. In other words, the Christian is Christ's servant; but as Christ's work is for the world, he who becomes a sharer of that work must become the servant of the world. Paul felt this to the utmost. He felt that he owed service to everybody that was in need; and so he did. The servant owes his service to the one who pays for it. Christ had bought the service of Paul by the sacrifice of himself; and when Paul recognized that debt to Christ and gave himself to the discharge of it, the Lord turned his service in the direction in which he himself labored. The only way to be a servant of Christ is to serve those for whom he died. Wesley had some of the same spirit that Paul had, when he said, "The world is my parish."

The second great commandment in the law is, "Thou shalt love thy neighbor as thyself." Our neighbor is every one with whom we come

in contact who is in need. Says Paul: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. "As we have opportunity." That indicates that we are to seek occasion of serving men, and so Paul did.

To the Romans Paul said in another place: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." Rom. 15:1-3. Thus again we learn that the work of Christ is to be the example for us; and he "went about doing good." Acts 10:38. Again Paul says: "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

The trouble with too many who profess to be followers of Christ is that they do not feel any great sense of obligation. Sometimes they talk about "getting a burden" for the work, but what is that burden? It is nothing else but a sense of the debt which we owe to Christ, and consequently to the world. If a man owes a great deal of money, and has no means with which to pay it, he will necessarily feel as though he had quite a load upon his shoulders—a burden. So all that is necessary to enable a man to have a burden for souls is for him to realize how much Christ has done for him.

The one to whom much is forgiven will love much. Paul felt himself to be the chief of sinners; and so when he felt the pardoning love of God, he realized that he owed much service. And he never forgot how much had been forgiven him, nor how great was his dependence upon God, and so the burden of debt was always resting upon him. Those who have felt the burden of their sins, and who know that they are removed, will not have to strive to get a burden for souls. They will feel, like Paul, that necessity is laid upon them, and it will be the joy of their lives to discharge that obligation.

A REVIEW.

THE LORD'S SUPPER; WEEKLY OR OTHERWISE.

S. McCULLAGH.

SUCH is the title of the leading article in the *Australian Christian Standard* in its issue for the month of May. If a Christian finds his religious practice to be out of harmony with the teachings of the Bible, then he should, on discovering his error, square his course without compromising the divine Word. And since the *A. C. Standard* seeks to enforce a religious rule upon the Christian church, and pretends to put forth inspiration in support of that rule, it is only right that we should investigate. Truth is desirable on every point. If the *Standard's* position is Scriptural then we as Christians should step in at once and help build up the breach.

The article in question claims that the observance of the Lord's supper at any other period than the first day of each week is "sinful neglect," and robs "Christian worship" of its "soul, centre, and crown." This is the gist of the article; if not, then there is no point in it.

This is a grave charge, and we would suppose that very emphatic scriptures would be produced to point out such a "sinful neglect."

It is not claimed that the Lord's supper is the "soul, centre, and crown of Christian worship;" but it is the observance of it every first day of the week. Thus the object sought is not to honor the Lord's supper, but the sanctification of the first day of the week. It is extravagant in the extreme, and unscriptural, if not sinful, to

take the soul-inspiring beauties and realities associated with the Lord's supper, and give them over to the upbuilding of another institution,—first-day observance, which is foreign to the New Testament, and which has its origin in the dogmas of an apostate church.

The truth is this, and we will call the teaching of Christ and his apostle to the Gentiles to witness, that the Lord's supper was instituted and commemorated without any regard to days whatever. It was instituted by the great Head of the church on the evening of the day on which he was betrayed, that part of the day which would correspond now with our Thursday evening. In those times the evening and night were always the first part of the day. Jesus said at the institution of the supper on the sixth day of the week, "This do." We will ask, "This do," for what purpose? to honor the day of its institution, or the first day of the following week? The question seems absurd. Listen! "This do in remembrance of me."

Question: When the Lord instructed Paul about the sacred institution (1), How often did he say we were to observe it? and (2) What did he mean by "this do in remembrance of me"?

Answer: "I have received of the Lord that which also I delivered unto you." (1) "As OFTEN as ye eat this bread and drink this cup (2), ye do SHOW THE LORD'S DEATH till he come." 1 Cor. 11:23-26. According to this instruction the observance of the Lord's supper does not commemorate the Saviour's resurrection, but his sufferings and death. What a perfect memorial the communion is! If a special day should be set apart for the celebration of this ordinance, that day upon which our dear Lord's body was broken and his precious blood spilt should receive the pre-eminence. But all can see that the choice of time is absolutely left to those who wish to observe it. *Often* does not imply every first day, nor every seventh day, nor every quarter; and still it is in no wise wrong to carry out the ceremony at regularly recurring periods, though the Scriptures do not establish the period. This is sound doctrine, and none can deny it.

Where, then, does the *Standard's* plea for "primitive Christianity" come in? The Scriptures show that it comes in through the trap door of tradition, which was exposed by Jesus when he said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." "And he said unto them, *Full well ye reject the commandment of God, that ye may keep your own tradition.*" Mark 7:7, 9, 13.

Where, then, is the scripture that authorizes or even hints our duty to celebrate the Lord's supper every first day of the week?—NOWHERE! The *Standard* recognizes this fact, too; for the article under consideration very ingeniously states, "Any one that will take the trouble to prove that it is incumbent on Christians to meet for worship on the first day of every week will find that the evidence for such a practice is not any stronger than that which is given for the weekly observance of the Lord's supper." This, to say the least, is a comical way to advocate primitive Christianity. The premise is fraudulent; the conclusion can be no other. The article strikes off on a theory to convince the Christian church of sin in a certain practice, then claims for its support the same kind of evidence that is supposed to uphold another theory which the majority of the Christian church accepts, and neither has any place in precept or example in the New Testament.

Any one that will study the Scriptures for himself will not find a shadow of evidence "that it is incumbent upon Christians to meet for

worship on the first day of the week." Let the *Standard* produce the text. How much, then, is there to this "reformation movement" which claims "the weekly observance of the Lord's supper as its central and controlling feature"?

The following would be an honest sample of the logic of this kind of reform: In establishing our position on infant baptism, we shall go about it in the same way as though we were proving our authority for observing the first day of the week, or the Lord's day. Any one that will take the trouble to prove that it is incumbent on Christians to baptize infants will find that the evidence of such a practice is not any stronger than that which is given for the observance of the first day of the week; therefore the conclusion arrived at should be the same. Would the *Standard* accept this? Try it.

Again, the lines upon which this castle in the air is erected are as follows: "1. The plain intimations of Scripture; 2. The universal testimony of antiquity." Now this style of supporting a "movement" should convince any candid mind of the unsoundness of the structure. "Intimations." Webster says that "intimation" means a hint; *an obscure* or indirect suggestion or notice. Away with such things. Let us have plain statements of Scripture, not obscure suggestions.

The only text quoted throughout the whole article is Acts 20:7. Let the reader study this text carefully from his own Bible, and it will be seen, 1. That the narrative is part of the history of Paul's travels; 2. The text is no injunction to Jew, Gentile, or Christian; 3. *It bespeaks no custom*; to say that it does is wholly assumption; 4. The mere "breaking of bread" does not include the Lord's supper. The "wine" is of equal importance with the "bread." There is no explicit evidence in the New Testament that the Lord's supper ever received the one-sided title of the "breaking of bread."

To substantiate these "intimations," the *Standard* brings to its support the writings called "The Teaching of the Apostles." The eulogy passed upon this document by the *Standard* calls to our remembrance the sarcastic advice of a D. D. which appeared in the *National Baptist* some time ago. In replying to a young minister concerning the early Fathers, the Dr. said, "Yes, my brother, the Fathers are your stronghold. They are Heaven's best gift to the man who has a cause that cannot be sustained in any other way."

The genuineness of this document styled "The Teaching" has been called in question by able critics. Be that as it may, the affair did not come to light till the year A. D. 1873. Part of its teaching is an outrage on the true principles of Christianity. We will not quote the worst we know of it, but will quote that part which the *Standard* would not dare to stand by while it remains the organ of its religious body. We quote from chapter seven: "And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, *pour out water thrice upon the head* in the name of the Father, and Son, and Holy Spirit. But before the baptism, let the baptizer fast and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before." So that pouring three times will do just as well as immersion. Warm water can be used if desired! And this is the document which, according to the *Standard*, "in Christian literature ranks next in value to the New Testament." The *Standard* is welcome to it.

Bible Student.

TO THE EDITOR:—

Will you kindly give your rendering of Gal. 4: 27, in your pages: "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband." Yours respectfully,
A SUBSCRIBER.

WE have not space, nor are we requested to explain the context with which this verse is connected, and without which it cannot be understood. For such explanation our correspondent is referred to the BIBLE ECHO of Oct. 1, 1890, in which will be found an editorial article on "Paul's Allegory." The verse under question, briefly stated, means that Agar (or Hagar, O. T.) stands for the old covenant, and Sarah for the new. Ishmael was born to Agar while Sarah yet remained barren. Finally, the child of promise, Isaac, was given, and through him the children of the barren, or desolate, came to outnumber those of the bond-woman. It should be borne in mind that the new covenant reaches into the future, perfect state, to the New Jerusalem above, and the children of that kingdom will be a company which "no man could number." In this allegory the typical system, which now "genders to bondage," is represented by Agar, and the real work of salvation by Sarah, who is the mother of all the faithful.

SABBATH-SCHOOL LESSONS.

Lesson 13.—June 27, 1891.

JAMES 5: 13-20.

1. What is the course to pursue under affliction? James 5: 13.
2. What is the meaning of the word "merry" in the third clause? *Ans.* It is not to be affected with frivolous mirthfulness, but to be in a buoyant, cheerful, courageous state of mind.
3. How is this state of feeling to be properly manifested? Verse 13, last clause.
4. What are the instructions in case of the sick? Verse 14.
5. Who are the "elders" here referred to? Note 1.
6. What is signified by "anointing with oil"? Note 2.
7. What promise is given to the prayer of faith? Verse 15.
8. What conditions and limitations must be understood in these cases? See note 3.
9. What precious promise is added respecting our sins?
10. What duty is enjoined in v. 16, first clause?
11. How has this instruction been perverted in a great part of Christendom? See note 4.
12. What is said of the prayer of a righteous man? James 5: 16, Revised Version.
13. What must be the nature of prayer to avail? Verse 16, last clause.
14. To what does James refer as a notable instance of the prayer of faith? Verse 17.
15. What encouragement has this reference to Elijah for us?
16. For what did he pray?
17. How long was rain withheld in answer to that prayer?
18. Have we anywhere a record of this prayer that it might not rain? *Ans.* We have no particular account of such an occasion.
19. Would the rain have been withheld if the prayer had not been offered?
20. Where is the account of Elijah's prayer for rain? 1 Kings 18: 41-46.
21. State the circumstances.
22. When one errs from the truth, what is our duty? Verse 20.
23. If we succeed in turning him from his error, what good work is done?

NOTES.

1. "The elders." The word rendered "elders" signifies primarily "one advanced in years and experience," and as from this class the spiritual leaders of the early church were probably chosen, it came to signify that office. In the case before us, the instruction need not refer exclusively to the officers of the church, but to any one who has had years of experience in the exercise of faith, and the duties of a Christian life. That those who are elders in years and in Christian service are to be held in special honor in the church, is evident from such passages as 1 Tim. 5: 1.

2. "Anointing with oil." This is done simply as an act by which to give expression to our faith, as the oil is not applied for any medicinal virtues which it may possess. As directed by James, the oil is applied to a person with a view to his healing. This has been perverted by the Roman Catholic Church to applying oil to a person with a view to his death. They call it "extreme unction," and make it one of the sacraments of the church; but for such a practice there is not the least warrant in the Scriptures.

3. VERSE 15.—The promises in reference to the sick are not absolute and unconditional; if they were, none need ever die from sickness, nor even from old age, which is only a species of sickness. But all are mortal and under sentence of death, and there is a special promise for those who die in the Lord, as Christians, in the last days. Rev. 14: 13. God, who sees as man cannot see, knows that sometimes it would not be best that the prayers we offer in our short-sightedness should be answered. Why, then, pray for the sick at all? It cultivates in us a spirit of prayer and dependence on God. It begets the habit of turning to him to whom we should turn, in calamities and affliction. It will often create conditions under which God will be pleased to interpose in our behalf, as he could not consistently do without our expressed desires and earnest petitions to this end. And we know not how many blessed answers may be obtained, till the trial is made.

4. Confession should be limited, as to publicity and extent, to the injury done. If an offense has been openly committed, a scandal to the church and community, it should be publicly confessed. If only one person is knowing to, or affected by, a wrong committed by another, confession should be made to that one, and the matter be made right with him; and that is as far as the matter need go. And if the sin is a matter between ourselves and God only, to him alone confession should be made. The Romish Church has perverted James 5: 16 to sustain auricular confession to the priest, a custom which is one of the mightiest engines of evil ever devised by Satan. The priests use it for the vilest purposes.

5. VERSE 20.—God alone can convert a sinner; yet he who co-operates with God in this work, is spoken of as doing the work, and saving a soul from death, and hiding a multitude of sins, by helping to the result of having them blotted out of the books at last.

INTRODUCTION OF THE GOSPEL INTO PHILIPPI.

Lesson 1.—July 4, 1891.

1. When Paul arrived at Troas, after the conference at Jerusalem, what vision appeared to him? Acts 16: 8, 9.
2. How did the apostle act upon this vision? Verses 10-12.
3. Who were with him? Acts 15: 40; 16: 1-3.
4. What is said of the importance of Philippi? Acts 16: 12.
5. What is meant by its being "a colony"? See note 1.
6. How was the work begun at Philippi? Verse 13.
7. What influential woman first accepted the gospel? Verse 14.
8. How did she show her love for the cause? Verse 15.
9. As the work continued, what attempt was made to bring it into disrepute? Verses 16, 17.
10. How did the apostle put a stop to this proceeding? Verse 18.

11. Was not what the girl said just the truth?
12. Then why did Paul rebuke her? Note 2.
13. What did the keepers of the girl then do to Paul and Silas? Acts 16: 19.
14. What charge did they bring against Paul and Silas? Verses 20, 21.
15. Was the charge true? See note 3.
16. What effect did the accusation have? Verse 22.
17. How did Paul afterward refer to this action by the mob? 1 Thess. 2: 2.
18. After Paul and Silas had been severely beaten, what was done with them? Acts 16: 23, 24.
19. What did Paul and Silas do after this cruel treatment? Verse 25.
20. What truth did they thus demonstrate? Rom. 8: 35-39.
21. What did David say of the Lord's commanding his loving-kindness? Ps. 42: 8.
22. What did he say would result from meditating on God in the night watches? Ps. 63: 5, 6.

NOTES.

1. In order to become perfectly familiar with any epistle, it is necessary to understand as much as possible of the circumstances attending the writing of it, and the people to whom it was specially addressed. The thorough teacher will find in the notes suggestions for many questions that are not written in the lessons. He will also find it expedient sometimes to expand one question into two or three. Care should be taken, however, not to carry this so far as to depart from the direct line of the lesson.

The principal facts which throw light on the epistle to the Philippians are found in the epistle itself, in the sixteenth chapter of Acts, and in 2 Cor. 8: 1-5. In Luke's narrative we learn that Philippi was "the chief city of that part of Macedonia, and a colony." Acts 16: 12. By the term "colony" is meant that the city was founded, or at least occupied, by Roman citizens, who had gone there under the direction of the Roman Government, and who possessed all the privileges of the inhabitants of the city of Rome.

2. The sixteenth chapter of Acts gives in a graphic manner the history of the founding of the Philippian church. Lydia, evidently a woman of some wealth, readily embraced the gospel, and provided in her house a home for the missionaries. But Satan could not allow the work to go on unmolested, and the way in which he sought to bring it into disrepute was by identifying his own work with it.

The damsel who followed Paul and Silas, saying, "These men are the servants of the most high God, which show unto us the way of salvation" (Acts 16: 16, 17), is said to have been possessed with a "spirit of divination," margin, "python." This means that she was a priestess of the Pythian Apollo, whose chief temple and oracle was at Delphi. To this celebrated oracle people flocked to receive information, just as people nowadays go to consult famous Spiritualist mediums. The damsel was really a Spiritualist medium, whom Satan controlled, and through whom he worked. The effect of her testimony concerning Paul and Silas, which was the exact truth, would be to cause people who were favorably impressed with their preaching to think that they were in harmony with her. Paul's course with her was in harmony with his injunction: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

3. The miracle which Paul wrought deprived the men of the gain which came to them through the girl's soothsaying. This enraged them against Paul and Silas. The student will recall that on a later occasion, at Ephesus, a great uproar was made against Paul and his fellow-laborers, by men who thought that their unlawful gains were endangered. Men who have no religion at all will often become apparently very pious when they are made to think that the preaching of the truth will interfere with their business. Observers of the signs of the times cannot fail to see that this spirit is still working. Paul and Silas had not troubled the city. They had gone quietly about their own work, and all the trouble had been caused by the men who had brought the accusation. Satan's work is always to charge upon the servants of Christ the trouble which he himself originates.

From the Field.

THE LAST HOUR.

THE sunset burns across the sky,
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O laborers, press in! press in!
And fill unto its utmost coasts
The vineyard of the Lord of hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of his own right hand
Shall overspread Immanuel's land.

The fields are ripe to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour.

Clara Thwaites, in Church Missionary Intelligencer.

MISSION WORK IN INDIA.

THE facts stated in the following article were obtained from Mrs. Jones of the Agra mission. The widows of the Hindoos in the Northwestern Provinces are well treated, the custom of the people in this respect differing vastly from that in Calcutta.

The zenana workers of the Baptist Missionary Society are the only ones, in the Northwest at any rate, who do not employ unconverted teachers in their schools. They take the position that to do so would be to lower the work of the gospel. In one society the superintendent, Mrs. Jones, once entered a school where she had engaged a Mohammedan to teach, and found the woman with the Koran open before her, deliberately laying down its mandates to the children. Mrs. Jones thought that such a discovery as that was enough to decide her never again to employ that class of teachers; but the woman replied that the Mohammedan teachers, even if they did not teach their faith to the children in school, would certainly have an influence out of it, which makes the argument all the stronger against having such help. At the last meeting of the Ladies' Missionary Conference of the Northwest Provinces, a resolution was carried, after some discussion, that the societies pledge themselves not to employ any but Christian help, that all the heathen teachers now being employed should be dismissed, save in the case of those who had served the society faithfully for many years, and who were not seeking to inculcate their own doctrines.

The native teachers, even those who are Christians, are not very reliable; they do not seem to look at the work as the Europeans do, but regard it more as they would any other service. One of the teachers had been giving a great deal of trouble, and it was proposed at a meeting of the European missionaries to dismiss her. Mrs. Jones pleaded that the girl be given one more chance, which was allowed; and then Mrs. Jones sent for her to talk to her, and pray with her, and see if she could not influence her to do better. Said the girl, "I have worked long enough in your service." "Don't talk about it as 'our service,'" said Mrs. Jones; "it is the Lord's service, and I wish you could look at it in that way."

During the hot weather, the zenana workers commence visiting at six in the morning and continue till eleven A. M. Zenana work is never carried on during the afternoon. It is not safe for the ladies, and especially the natives, to go out among the

people during the holy festivals of the natives. The majority of the people are drunk, the women as well as the men.

Thibet and Mongolia are large countries lying beyond the Himalaya Mountains. They have never been entered by missionaries, excepting that for thirty years the Moravians have been at work on the borders; and in England many have been praying that the Lord would open the way. The climate is cold. A Baptist missionary who was there in the month of June said that even at that time there was a heavy snowstorm. The people have a religion of their own.

In Southern India and in Bengal, the missionaries among the zenanas take fixed fees for their work. They tell the women that for so much they will come once a week, and spend an hour with them, and that they will teach them any secular subject they desire, and that then they will give them the Bible lessons free. They claim that the people value more what they have to pay for. But Mrs. Jones looks at it in another light. She says that when the secular lesson has been given, the women are tired and restless, and they say, "We don't want the Bible; we have not paid for it." They consider that when they pay for a secular lesson and receive the Bible free, the latter is not of much value. Thus the main object of the missionary is defeated. Some houses in Calcutta pay ten rupees a month to have a missionary lady come and teach secular subjects. In this way money is gained for the mission, no doubt; but a lot of valuable time is consumed in doing work that others who are not mission workers could and would do just as well. Mrs. Jones thinks it best that the women be baptized; but if their husbands will let them return to their homes and carry out their faith, she thinks it is the best thing they can do. If the husband will not, then she thinks they should come out and take their stand, and there are homes provided in such cases.

The Church of England is doing a good work in Agra. The minister is very low church; and in conversation a short time ago remarked that if things went on as they are going, they would have to leave the high church party and form a church of their own. There was a case of a girl in Delhi who came out and was baptized; she had to leave her home and friends and everything. She is in the home provided for such.

S. N. HASKELL.

TASMANIA.

For several months past, meetings have been held at Latrobe. This is a quiet and picturesque little town about seventy miles northwest of Launceston, and about five miles inland among the mountains. It has a population of about 1500. The meetings here have been well attended, and a considerable interest has been taken in the various points connected with the Third Angel's Message. Since the close of the tent-meetings, a hall has been taken, where Sabbath meetings and lectures are still held. A number have decided to obey, and we hope that many, now halting between two opinions, may yet step out to serve the Lord and keep his commandments. Many of the people have been kind and friendly to us, and there is still a good attendance at the Friday and Sunday night meetings. A number of subscribers have been obtained for the *Echo* and a few for *Good Health*.

Toward the close of May, the writer spent two weeks with the churches at Hobart and Bismarck. Fourteen meetings were held, which proved times of refreshing to all. Six were baptized, in accordance with the command of the Lord Jesus, and united with the Hobart church. It was indeed a blessing to meet with God's people, and hear their words of courage and praise. This was a pleasant visit, and one that we shall long remember. During our absence, the meetings at Latrobe were conducted by

Mrs. Hare. As we look out over the harvest field, we cannot but pray that the Lord of the harvest will raise up more laborers for his work. Anxious calls come to us from different parts of this island, where people are inquiring after the truth. We hope to be able to supply some of these during the winter months, and would ask the prayers of God's people on behalf of the work in Tasmania.

R. HARE.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1891.

No. of members	-	-	-	216
" " reporting	-	-	-	87
" " missionary visits	-	-	-	711
" " Bible-readings held	-	-	-	97
" present at readings	-	-	-	430
" of periodicals distributed	-	-	-	3146
" " letters written	-	-	-	389
" " letters received	-	-	-	63
" " subscribers taken	-	-	-	107
" " pages given away	-	-	-	16,216
" " " loaned	-	-	-	80,231
" " " sold	-	-	-	2303

JOSIE L. BAKER, Sec.

THE RIVULET MISSIONARY SOCIETY IN AUCKLAND, N. Z.

THE president of our society read the article in the *Echo* from the secretary of the Napier society in one of our meetings, and it greatly encouraged us; so we have decided to follow their example, hoping our letter will not fail to build up any who feel discouraged in their missionary work.

At the formation of our society, we had only ten members; but we are happy to say that lately the number has increased to sixteen. We meet every other Sunday at 3 P.M., and hold the meeting an hour and a half. During that time our president reads us either a portion of Scripture or an article from the *Bible Echo*, *Home Missionary*, or *Sabbath-school Worker*, which she selects beforehand; the members then give in their reports, which are, with very few exceptions, very encouraging indeed.

The following are a few extracts from letters received: "I am doing my very best to obtain subscribers for your interesting paper. Am sorry I'm not so active on my feet as other girls [she is a cripple], so am unable to do as much as I would otherwise; but I am letting no opportunity pass without speaking." "Enclosed you will find 1s. 6d. for half a year. They are very nice papers for the young; and if it helps you at all in ever so small a degree, I am only too glad to send it." Again we have encouragement: "The papers are very good; and if in sending them you go to any expense, I am only too happy to help bear it."

Such letters as these are what we look forward to with delight, and, though not so far advanced as our sister society, we feel our work is fast progressing.

MINNIE TEASDALE, Secretary.

YOUNG people do not always note the difference between ambition and aspiration. It may sometimes be wrong to be ambitious, while aspiration is commendable. Ambition desires to appear what aspiration seeks to be. In the political world ambition develops demagogues, while aspiration produces patriots. In religious life ambition makes hypocrites, but aspiration makes saints. Ambition seeks honor, wealth, and pleasure as final ends of life, while aspiration seeks them as a means for the benefit of men and the glory of God. Neither of these words is found in the Bible, yet illustrations of what they mean are found all about us. We can aspire after holiness, a knowledge of God, and the right, but to be ambitious for these has in it the idea of self-aggrandizement.—*Standard*.

News Summary.

NOTES.

AN American paper of recent date gives the following paragraph relative to the work of Moravian missionaries among one of the most deeply afflicted of the many classes of human sufferers: "The Moravians have for nearly seventy years carried on a work among the lepers of the Cape of Good Hope. The following sentence from Bishop La Trobe's account of it pictures to us at once the extremity of human misery, and love and faith working triumphantly through all: 'Go into the wards of the hospital; on one couch lies a leper whose hands are gone, and before him an open Bible; he has reached the bottom of the page, but cannot turn it over; he looks around, and one who can walk, but is also without hands, takes another who has lost his feet, on his back, and carries him to the first to turn over the leaf.' In 1865 the Baron and Baroness Keffenbrinck-Ascheraden having established a leper home at Jerusalem, the Moravian brethren were placed in charge of it. The first-fruits of honor in this form of the works of love in modern times, therefore, are theirs."

CHILI is having a generous taste of the horrors of war. Some idea of the scarcity of food may be formed from the fact that beef has been sold at a guinea a pound. In some sections, insult and imprisonment, robbery and outrage, are common, and ladies of the highest rank are not exempt. The war has been very bloody. In one fight, at Poso, more than a thousand of the Government troops were killed or wounded. In attempting to blow up the cruiser *Blanco Encalada*, the wooden gunboat *Pilcomayo* was torpedoed by mistake, and the boat destroyed and one hundred men killed. So strong is the feeling against the tyranny of President Balmaceda that ladies have sold their jewellery to help on the insurrection, and the officers and crews of the revolutionary navy have signed a "round robin" binding themselves not to lay down arms until they have hanged him. The Government has gained some victories of late; and there is a prospect that both parties may accept the mediation of France and the United States.

In the thirty years since the unification of Italy was completed in 1861, that country has grown rapidly in political importance. It is now recognized as one of the seven first-class powers of Europe, and has the honor of being a member of the Triple Alliance and, it is said, of a secret naval convention with Great Britain. Such a position calls for military strength; and with a population of 29,000,000, Italy has a permanent land-force of 870,958 men with reserves that would increase the number to 2,407,344. The navy also is very powerful, including some of the mightiest ironclads that have yet been built. Some of these sea monsters cost £1,000,000, and are vessels of 11,000 to 13,000 tons, with double engines of from 7000 to 18,000 horse power; they are armed with cannon of 100 tons weight, and manned by 380 to 420 men. The expense of the army and navy is enormous, and that of the civil service is scarcely less extravagant. An Italian authority places the number of civil servants of all classes at over 1,000,000. The result is a growing national debt, now nearly as large as that of Great Britain, which has nearly all been contracted within the last thirty years without a great war. The deficit for the last three years has amounted to £14,870,000, and the estimated deficit for 1890-91 is £1,733,000.

In Italy taxation is enormous, and falls with crushing weight on the agricultural industry, which is the chief source of national wealth, the rural population forming from 57 to 68 per cent. of the whole number of inhabitants. Out of a returned agricultural income of £40,000,000, the direct taxation is £12,000,000, and indirect taxes largely increase this sum. The peasantry, who cultivate the soil, are in abject poverty. Wages range from 5d. to 1s. 3d. a day. This does not afford the necessaries of life; many suffer from pellagra (raw skin), a terrible disease brought on by want and hardship, and often resulting in madness. Can they help contrasting their circumstances with those of the land-owners, who often have every luxury? Is it any wonder, that, under such social conditions, lawlessness flourishes, and such societies as the Mafia and Mala Vita spring up? But Italy cannot retain its prestige and

retrench its expenditure, while Europe maintains an armed peace. The question it has to face is this, Shall the Government go on increasing the armament, the debt, and the taxes, or shall it withdraw from the Triple Alliance, and take a humbler place among the nations?

Has the church of Rome lost the spirit of intolerance and persecution that characterized her in the Dark Ages? Have the freedom and progress of the nineteenth century permeated that time-honored system of error? In view of the progress this church is making everywhere, these are not unimportant questions; and they can be answered by another,—“Can the Ethiopian change his skin, or the leopard his spots?” As proof, see what the New York *Tablet* says of the rights of Protestant missionaries: “No self-appointed missionaries of self-created societies have any rights against the national religion of any country, and no claims even to toleration. . . . The Catholic missionary is sent by the church that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God or religion to hear him. Our Protestant friends should bear this in mind. *They have, as Protestants, no authority in religion, and count for nothing in the church of God.* . . . They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or pagan, closes their mouths or their places of holding forth.”

THE Jew is still to the front as a claimant of the world's sympathy. The Czar is firm that the millions in Russia must go. He justifies his course by accusing them of being a menace to the safety of the empire, and as a rule in complicity with the Nihilists. Their disabilities are increasing, and have entered the domain of their religious convictions. A proposition has been made to compel them to observe Sunday instead of the ancient Sabbath, and an order has been issued that all Jewish physicians in the army must resign either their commission or their religion, and that in future no Jews shall be admitted into the army in any capacity. Crushed by poverty and oppression, shut out from callings that would develop enterprise, forethought, and manliness, and compelled to live under insanitary and demoralizing conditions, the Russian Jews have no doubt become a very undesirable class of citizens. The European nations, whose labor markets are already overcrowded with poverty-stricken wretches, dread their advent as they would a plague. Baron Hirsch has come nobly to their assistance. He has, it is said, bought a large tract of land in the Argentine Republic, and made arrangements with Russia for their deportation in sections during the next twelve years; but no doubt other countries will get more than they want of them. While we know that the Jews are suffering the persecution denounced upon them in their own prophetic Scriptures for the rejection of God-given light, whose heart is not touched with pity, remembering the blessings we have received through the once chosen people?

ITEMS.

It is estimated that there are 24,000,000 child-widows in India.

Cholera has made its appearance at some of the Red Sea ports.

The omnibus strike in London is assuming serious proportions.

It is said that there are in London alone 200,000 factory girls.

A contemporary says that there were 4,000 strikes in the world during 1890.

Sir John Macdonald, Premier of Canada, has just died at the age of seventy-six.

Valuable discoveries of diamonds have been made in British Guiana, South America.

In Queensland the carriers strike is at an end, and the shearers' strike is collapsing.

The population of London, according to the latest census, is 4,211,000. In 1881 it was 3,816,483.

In the recent revolt in Cordova, Spain, firing lasted eleven hours, and twenty-five persons were killed.

Several persons were killed and many injured by an earthquake shock in the north of Italy on the 8th inst.

Fears are entertained that the coasting vessel *Tur-mung* has been lost, with the crew and one passenger.

In the O'Shea divorce suit, in which Mr. Parnell was made co-respondent, the divorce has been made absolute.

The Mormons are leaving Utah, U. S. A., and settling on a tract of land 125 miles long and 15 wide, which they have bought in Chihuahua, one of the States of Mexico.

The lower house of the Prussian Legislature has passed an act restoring to the Romish clergy the stipends which were sequestered by the Kultur-Kampf of 1873.

Turkish brigands attacked an express train near Adrianople recently, and in addition to robbing the passengers, carried off four Germans, whom they hold for ransom at £8000.

Lieutenant Graydon, U.S., has invented a scheme of aerial explosives to supersede the pneumatic dynamite guns, by converting the present 9-inch guns into long-range dynamite guns.

The short crops have produced absolute famine in Russia. Hundreds of peasants are said to be dying of starvation, and many have been cruelly flogged for their inability to pay the taxes.

Admiral Sir Charles Scott says that the eight war ships built for the Australian service are really fine ships. The fleet will involve the addition of eight hundred officers and men to the Australian marine force.

The Doshisha school in Japan, which has been described in S. N. Haskell's articles in the *Echo* relative to the countries he has visited, has just received a present of £20,000 from a gentleman residing in New Haven, Connecticut.

It is said that a conspiracy for the peaceable overthrow of the present absolute Government of Russia, originating with the students at Moscow, St. Petersburg, and Odessa, is spreading throughout the country, and several hundred lodges have been formed.

Before England took possession of Lucknow, there were no drink shops in it; it now contains over two hundred. Upper Burmah, once free from a single drink shop, now derives a revenue of £10,000 a year from ardent spirits.

According to a German statistician, there are 3,985 paper mills in the world, and of the 1,904,000,000 lbs. of paper turned out annually, half is used for printing, 600,000,000 lbs. being required for newspapers alone, the consumption of which has risen by 200,000,000 lbs. in the last decade.

The population of New Zealand is, by the late census, 623,352. This is a gain of 44,870 in the last five years; but the excess of births over deaths for the time is 64,168, and the recorded loss by emigration 10,920, and the New Zealanders are wondering what has become of the 8,378 persons not accounted for.

The Ministry in New Zealand stand pledged to a change in the basis of taxation in that island colony. As far as developed, their plan is to substitute for the existing property tax, a land and income tax, to be levied on the unimproved value of all lands, on improvements over the value of £3,000, and on incomes of £300 and upward.

A French Exhibition has been opened in Moscow. The exhibits include painting, sculpture, architecture, and all that relates to teaching, from the elementary schools to the universities. The Czar visited the Exhibition; but the Nihilists met him with a plot, and four large boxes of dynamite which they had smuggled through the Customs department as machinery. And the Czar's terror extends to the whole city of Moscow.

It was decided last year that the waterways should be utilized as far as possible in the construction of the great Siberian railway from the Ural Mountains to the Pacific. This leaves 1,967 miles of railway to construct, at an estimated cost of £13,300,000. When the Czarewitch was in Vladivostock, he turned the first sod on the Grafskala section of this road.

In the German capital, as elsewhere, the Salvationists have carried on a very active warfare against the drink interests. In self-defense, the publicans founded a *War Cry* similar to that of the Salvationists, and in the columns of the first number they hit out right merrily. But Kaiser Wilhelm's officials got their hands on the first number, and probably thinking that one *War Cry* in a capital was enough, promptly hinted that another must not appear.

Health and Temperance.

THE GRUMBLER.

HE sat at the dinner-table

With a discontented frown :

"The potatoes and steak were underdone,

And the bread was baked too brown ;

The pie too sour, the pudding too sweet,

And the roast was much too fat ;

The soup so greasy, too, and salt,

Sure 't was hardly fit for the cat.

"I wish you could eat the bread and pies

I've seen my mother make ;

They are something like, and 't would do you good

Just to look at a loaf of her cake."

Said the smiling wife : "I'll improve with age,

Just now I'm but a beginner ;

But your mother has come to visit us,

And to-day she cooked the dinner."

—Lizzie M. Hadley, in *Good Housekeeping*.

SECRETION AND EXCRETION.

THE nutrition, or maintenance of the body in health, involves two essential processes, *assimilation* and *disintegration*, or *dis-assimilation*. *Assimilation* is the process by which the nutritive material furnished to the tissues in the blood is made into tissue, each tissue possessing the power to renew itself from the elements found in the blood. *Dis-assimilation* is the process of tissue waste, or breaking down. Every act, thought, sensation, no matter how slight, results in the waste or breaking down of tissue. As accessory to these two great processes, we have *secretion* and *excretion*. *Secretion* is the formation from the blood of something which did not exist in it, but which is produced by transmutation of some of the elements which it contains, for the purpose of aiding in some vital process. *Assimilation* is really a secretory process, each tissue possessing the power to secrete tissue like itself. *Excretion* is the removing from the blood of the products of tissue waste, which are washed out of the tissues by the venous blood.

Secretions.—The principal secretions are the following : 1. The digestive fluids, comprising the *saliva*, *gastric juice*, *bile*, *pancreatic juice*, and the *intestinal juices*, all of which have been described ; 2. *Serous fluids*, produced by serous membranes for the purpose of lubrication ; as by the peritoneum, which lines the abdominal cavity and covers the intestines ; the pericardium, which incloses the heart ; the pleura, which covers the lungs and lines the chest ; the membranes of the brain, etc. ; 3. *Synovial fluid*, which is formed by the synovial membranes of joints for the purpose of lubrication ; 4. *Sebaceous matter*, which is formed by minute glands in the skin and some parts of the mucous membrane for the purpose of protecting the skin, and keeping it in a supple condition ; 5. Various other fluids formed by small glands which are imperfectly understood, as the pineal gland and pituitary body of the brain.

Excretions.—The principal excretory products are the *sweat*, *mucus*, *urine*, *bile*, and carbonic acid, eliminated respectively by the skin, the mucous membrane, the kidneys, the liver, and the lungs. The excretions are not produced by the organs named, but by the tissues, the organs mentioned simply serving to separate the various morbid elements from the blood.

Without going into the minute details of the subject, we will now consider the structure and functions of the principal secreting and excreting organs which have not been already described.

The Skin.—The general structure of the skin has been described, and hence we need consider here only the points there omitted ; viz., the secreting and excreting organs of the skin and the hair.

The Sweat Glands.—A close examination of the little ridges found upon the palms of the hands, by

the aid of a small magnifying-glass, will reveal what appear to be fine transverse lines crossing the ridges at short intervals. A closer inspection shows that the apparent lines are really extremely minute openings, guarded by delicate valves. These are the mouths of the perspiratory ducts, which convey to the surface the product of the sweat glands. The gland itself is merely a coiled tube, situated deep down in the true skin, and surrounded with a net-work of blood-vessels. The duct is simply a continuation of the same tube upward through the cuticle to the surface. It passes out upon the surface of the skin obliquely, thus leaving a small portion of the cuticle overlapping its orifice, forming a sort of valve.

The number of these delicate glands is enormous. It has been carefully estimated to be about 2,300,000 in a single individual. The length of each is about one-fifteenth of an inch, making their aggregate length about two and one-half miles. The perspiratory secretion consists of water holding in solution various excretory principles, the chief of which is urea, which is also eliminated by the kidneys, and is one of the most important excretory products. The amount of urea varies somewhat with the amount eliminated by the kidneys. The sweat also contains a large proportion of chloride of sodium.

The Hair.—With the exception of the palms of the hands and the soles of the feet, the whole surface of the body is covered with hairs, which vary much in length and thickness in different parts of the body. The hairs found upon the head average about 1-400th of an inch in diameter, varying from 1-140th to 1-1500th of an inch. Dark hair is usually coarser than light. The color of the hair is due to pigment of the same nature as that which gives color to the eye and skin. The number of hairs upon the entire head is about 120,000. Straight hairs are nearly round. That which is curled is elliptical. The hair of the negro is flat. Hair possesses the peculiar property of becoming strongly electric when rubbed. This is especially manifested in cold, dry weather. When combed in the dark, sparks may be seen to issue from it. This may be well seen in rubbing the back of a cat, stroking toward the head. Most hairs are hollow, being really hollow tubes, the outside being covered with a layer of overlapping cells.

The hairs grow from little pouches in the skin. The hair serves a useful purpose in protecting the body, giving additional warmth in some places, and in hot climates protecting the head from the heat of the sun, being a good non-conductor. It also diminishes the friction of clothing. The mustache protects the lungs from dust.

Sudden Blanching of the Hair.—Cases have occurred, in which, under the influence of fear, grief, or some other strong emotion, the hair has turned white in a single night, a week, or some other short period. Examination of hair thus affected has shown that the cause of the change of color is the appearance in the hair of great numbers of minute air-bubbles.

The Sebaceous Glands.—Connected with the hair follicles are little glands for the secretion of a fatty substance. These glands discharge their contents into the hair follicles, whence they reach the skin. —J. H. Kellogg, M.D., in *Home Hand-Book of Hygiene and Medicine*.

THE GROWING AGE.

THE brain of a child is proportionately much larger than an adult's, but of much softer consistency, and its convolutions are not complete until the seventh year. This is one of the reasons why early study is dangerous.

The child's heart beats much more rapidly than that of an adult, and the growth of the heart, instead of being regular, like the growth of the body as a whole, is accomplished by fits and starts. The

more rapid action of the heart renders the child peculiarly liable to fever, and the liability is further increased by his weaker vital resistance. Hence childhood is the special season for scarlet fever, measles, whooping-cough, and other similar complaints.

The irregularity of the heart's growth may give rise to disturbances of the organ of a seemingly dangerous character, but with proper care they will pass away as the heart attains its full development. Such proper care includes ample nourishment, sufficient sleep, and the avoidance of special strain. The season of rapid growth and development, say between the ages of ten and twenty, needs particular attention. Nature is then at work, as it never will be again, in building up the tissues and developing the nervous sensibilities. This is the period which makes the largest demands for an outdoor life, for pure air, sunlight, active exercise, abundance of nutritious food, a vigorous digestive tract, a ready assimilation, and an active, elimination of waste.

It is the period of study and ambition, as well as of a wisdom that thinks itself wiser than it is. The increasing mental activity needs to be regulated by experienced teachers, and considerate mothers, lest the brain be worked at the expense of other organs and tissues.

Duller minds should not be forced to keep step with those which are naturally more active, and the influences of the home and the school-room should be tranquillizing and adapted to evoke the kindlier feelings. Fretful parents and scolding teachers may do a life-long injury during this susceptible period.

It is a period when neither study nor night excitements should interfere with sleep ; when penny novels do their worst work ; when mothers need to know what their children read, and to be their confidential counsellor in all delicate matters ; when the use of tobacco is specially perilous, almost surely giving rise to affections of the heart, and when spirituous liquors and all opiates are peculiarly pernicious.

WASHING OUT THE STOMACH.

DURING the past year several physicians in New York have tried, with gratifying success, a novel treatment for dyspepsia and cancer of the stomach by washing out that organ. The process is very simple and not dangerous. A long flexible pipe is passed down the throat until one end is in the stomach. The upper end has a funnel attached, into which hot water is poured until the stomach is filled. The weight of the water in the pipe and funnel gives a hydraulic pressure sufficient to distend the stomach. The pipe has an aperture big enough to hold a lead pencil. After the stomach has been filled, the funnel end of the pipe is turned down until it is lower than the bottom of the stomach, and the stomach is emptied as a barrel of any fluid is emptied through a siphon. The process may be repeated several times. The result is that the undigested food and mucus are washed out, and the hot water closes the blood-vessels and reduces inflammation. The relief is immediate. The dyspeptic may have his stomach washed out before a meal, so that he can take a fresh start. After the lapse of a sufficient time for ordinary digestion, the stomach may be washed out again. This process has been in use at the New York Hospital, we are informed, for some time.—*Scientific American*.

BARON LIEBIG says that "brandy, in its action on the nerves, is like a bill of exchange drawn on the strength of the laborer, which, for lack of cash to pay it, must be constantly renewed. The workman consumes his principal instead of interest,—hence the inevitable bankruptcy of the body."—*Medical Brief*.

Publishers' Department.

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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.

SINCE the removal of Bro. James Smith from Hobart, Bro. J. G. Shannan, of 170 Murray Street, has consented to act as our agent to receive and forward subscriptions. This arrangement does not supersede nor interfere with the regular work of the tract society, of which Mrs. A. R. Lacey, of Newtown, is local agent.

It is now thought best to open a series of Sunday evening services in connection with the church at Melbourne, in Federal Hall, North Fitzroy, their usual place of meetings. The meetings will commence at 7 o'clock, and the subjects will be varied and of practical and theoretical interest.

WE are pleased to report that many of the friends of the BIBLE ECHO, who have learned to appreciate its value, have decided to devote at least one half day each week to securing subscribers by placing its merits before the people within their reach. We are prepared to furnish suitable outfits for those who will canvass for the paper. The agent will take the orders and forward the names. The Office will mail an acknowledgment to the subscriber, and the price will not be collected until the acknowledgment and some copies of the paper have been received by the one who orders it. Thus all chance for suspicion will be removed, and the work of canvassing will be rendered much easier.

To all who can, we earnestly say, Go and do likewise; we are anxious to see our lists greatly extended.

OUR missionary in China, Bro. A. La Rue, has our thanks for occasional copies of Hong Kong papers.

ELDER J. O. CORLISS, with whom many of our readers are personally acquainted, and whose name has long stood among the editorial staff of this paper, writes that he expects soon to proceed from Michigan to the West India Islands to open a mission in connection with our work. Already the Truth has obtained quite a footing there, and some one is needed to give shape and force to the work. Bro. C. was one of the company who first brought present truth to Australia.

WE are pleased to be able to report having received another brief letter from E. H. Gates, who is in charge of the missionary vessel *Pitcairn* sent out by our people from California last October. The letter was dated Apia, Samoa, May 24, and states that they arrived there three weeks previously. They expected to remain another week and then proceed to Tongatabu and Fiji, where it is expected that some of the company will tarry. From thence they sail to Norfolk and New Zealand. Our friends in Auckland will probably soon have the pleasure of welcoming the little ship and its devoted company. It is probable that Bro. Gates will spend some time in that Conference, then he expects to come to Australia, where he will also be sure to meet a hearty welcome. The letter speaks of Samoa as in a condition very unfavorable to the reception of anything good at present on account of the prevalence of vice and the unsettled state of public affairs, which may culminate in war at any moment.

The expected date of their arrival in New Zealand was not given, and the time when they may be expected in Australia is still more indefinite.

Do we well to be unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend; all Heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that his people should be weighed down with care. But our Lord does not tell us that there are no dangers in our path. He does not propose to take his people out of the world of sin and evil, but he points us to a never-failing refuge. He invites the weary and care-laden, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care that you have placed on your own neck, and "take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." We may find rest and peace in God, casting all our care upon him; for he careth for us.—Mrs. E. G. White.

THE primate of the English Church in Australia and the Catholic archbishop were bidden to the same feast. Unhappily there was but one very best seat at the table. Lord Jersey, who bade them, after causing inquiry to be made by cable as to what his obligations were, was informed that in the colonies he could do as he chose, consequently he elected the primate to the highest room; and the archbishop wouldn't come, poor fellow! No doubt he thinks the primate ought to heed the injunction of the Saviour in Luke 14:8-10, where we are counselled not to choose for ourselves the highest seat, lest a more honorable man should come, etc.

LETTERS have been received from the young men Brn. Teasdale and Semmens, who lately went to America to obtain desired school advantages. They have arrived safely and are settled down to work. The former is at Healdsburg College in California, where he is putting the knowledge of printing which he obtained in this Office to good use in the college printing office, in addition to his studies. Bro. Semmens is at the Medical and Surgical Sanitarium in Battle Creek, where he proposes to take a course in medical training and perhaps to finish up with a regular medical course. We are glad that each reports himself much pleased with his surroundings, and their hearts are full of desires to become useful in the great work of doing good. The other young people who accompanied Bro. Haskell home, we have not heard from directly, but have learned that they too have good prospects before them.

WHILE speaking of those who have lately gone across the sea to seek a fitting up for usefulness, we would also mention others who went previously,—some from Napier, New Zealand, who write encouragingly of their progress; and of Bro. Herbert Lacey, who over two years since went to Healdsburg from this Office. Bro. Lacey has been employed as tutor of Greek and Latin during the past year. His many friends will be very happy to welcome his return; but we hear the prospects are rather remote, as it is proposed by some that he spend two years at a University. We are glad to know that these young men are willing to dedicate their powers to God. And while we miss them, we only desire that they may be led into those fields where their powers for good may find the fullest scope.

It is very gratifying to learn that Australia has been admitted to the International Postal Union by the unanimous action of the Postal Congress recently in session at Vienna. The time when the arrangement shall take effect has been fixed for the first of October next. The advantages to be derived from this step are such as will materially aid in bringing the colonies into closer relation with the outside world. The postage rates to all other countries of the Union will be the following: Letters, half ounce, 2½, prepayment optional; postal cards 1d., newspapers 1d. for two ounces; packet of merchandise 1d. for four ounces; registration fee 5d. The principal nations and colonies in the world are now included in the arrangement. Australia was received with much enthusiasm on the terms proposed by our own delegates.

THE EXPLOSION NEAR ROME.

ON Thursday morning, April 23, shortly after seven, a large magazine, containing 265 tons of gunpowder, attached to a fortress a short distance from Rome, exploded with terrific force, completely demolishing the building, destroying numbers of the surrounding houses, tearing up large trees, and smashing windows, and doing other damage at considerable distances from the scene of the disaster. Happily, through the prompt action of the commanding officer, the troops in the adjoining barracks were able to escape, as also the boys at the farm school near by; and as every one in the locality took to flight at the first alarm, only two or three persons appear to have been killed, though some 247 were injured. No definite cause has yet been assigned for this sad occurrence; but considering the many inflammable elements of a political character with which Italy abounds, one cannot but fear that incendiarism may have had a hand in it.

BUDDHISTIC Theosophy, a strange admixture of heathenish spiritualism, has had its advocate in Melbourne in the person of Colonel Olcott, who has delivered a series of lectures in one of the public halls. We can say that the further such things are off, the better they sound.

THE BIBLE ECHO will be posted one year to any address in the colonies for 5s. 6d. Those who receive specimen copies, without having ordered them, need have no apprehension about being called on to pay for them. The attention of such is called to the standing notice at the head of this department.

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