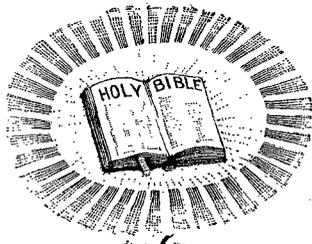


Bible Echo

AND

SIGNS OF THE TIMES



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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

Current Comments.

THE “higher criticism,” which is now deemed the proper theology in certain learned circles, assumes to designate what parts of the Scriptures are divinely inspired and what are not. In other words, these higher critics tell us what is to be believed and what is to be rejected. It should be remembered that when Christ was preaching on earth, he did not follow this style of teaching. He proclaimed the word, and declared it to be the truth, and there is no record that he ever made exception of a single verse. He indorsed Moses, and the prophets, and the psalms. Nor did the apostles ever except any part of the Scriptures. Both Christ and his apostles preached the gospel from the Old Testament, that being all the Scriptures they had, but we have no word of adverse criticism. Paul’s testimony is that “all Scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Such indorsements are worth more than all the skepticism that the learned critics can invent.—*Signs of the Times.*

* * *

RUSSIAN FAMINE.

It is no easy matter to convey to English readers a correct idea of what the Russian people are now undergoing. Distress connotes in Russia an order of phenomena specifically different from what it means in England. Life in an English workhouse would be heaven to many a poor Russian, who dies of sheer hunger without venturing to aspire to such relative comfort as it affords. For the corn spirited away by ghoulish speculators—mainly Orthodox Christians, not Jews—are substituted articles of diet the consumption of which seems explicable only on the hypothesis that man’s digestive powers are as ample as those of the ostrich. Bread made of straw chopped fine, bran, and an admixture of rye is a godsend, to obtain which thousands of human beings would sell their very souls. Powdered tree-bark, flavored with ground peas, is esteemed an excellent food by men who work as if their bodies were made of some incorruptible metal. “Hunger Bread,” made of dried dung, tree-bark, powdered peas, and goose-foot, is not only not spurned, but greedily grabbed up—nay, fought for—with as much eagerness and bit erness as if it were the ambrosia of the gods.

“What are we to do?” is the cry now waxing shriller and louder as the season advances, and the outlook becomes proportionately bleak. The peasant-boards have forwarded official reports to the Ministry, pointing out the necessity of wiping out taxes and arrears, and affirming that, in addition to this serious sacrifice, the Government will have to provide ways and means for keeping the people alive for fourteen months longer. If this be a fair statement of facts—and it is embodied in official documents drawn out by command of the Minister—it simply means that it will require a vast amount of self-control and ingenious manœuvring on the part of the Government to keep from repndiating the imperial debts. For the number of the destitute is legion, and is increasing day by day. Suicide has become so rife since the famine began that the journals have drawn attention to it; but the data are still incomplete, for the motives are in most cases suppressed, and the fact itself in many. Millions are suffering from want in its myriad forms, hundreds of thousands are tortured by the pangs of actual hunger, and no man can say how many have died, are dying, or will yet die, victims of the famine.—*Telegraph.*

* * *

THE CHINESE GOVERNMENT ON FOREIGN MISSIONARIES.

A *Pekin Gazette* which has reached this country by this week’s mail contains the full official text of the memorial of the Tsung-li-Yamên to the Throne on the anti-foreign riots. It is remarkable for the testimony it bears to the general character of missionary work in China. The following are the precise words: “The religion of the West has for its object the inculcation of virtue, and in Western countries it is everywhere practised. Its origin dates a long time past; and on the establishment of commercial intercourse between China and foreign Powers, a clause was inserted in the treaties to the effect that persons professing or teaching the Christian religion should enjoy full protection for their persons and property, and be allowed free exercise of their religion. The hospitals and orphanages maintained by the missionaries all evince a spirit of benevolent enterprise. Of late years, when distress has befallen any portion of the empire, missionaries and others have never failed to come forward to assist the sufferers by subscribing money and distributing relief. For their cheerful readiness to do good, and the pleasure they take in works of charity, they assuredly deserve high commendation. Even granting that amongst the converts there are bad as well as good people, still they are all equally Chinese subjects amenable to the jurisdiction of their own authorities, and the missionary cannot claim the right of interfering in any disputes or lawsuits that may arise. There is no reason, therefore, why any of the people and the converts should not live together in peace and harmony.”

KEEP THE SOUL ON TOP.

In the drink problem, too, there are a great many Christian men who have a great deal more faith in non-Christian methods, and a great deal less faith in Christian methods, than I have. It is quite legitimate for society to protect itself from the despotism of the drink traffic by laws and constables. But the man who is set free from the power of drink by a policeman keeping guard over the closed doors of the liquor shop is not free indeed. The real evil is the supremacy of appetite over the reason and affection in the individual, the general rednetion in the supremacy of the affection and the reason over the appetite. When the soul has been made master of itself, when it dominates its own appetites and passions, when, Samson-like, it breaks the green withes of custom with which its enemies have sought to bind it, and turns the wine-glass upside down at the dinner party without ridicule, then it is free indeed, and not till then. A little girl came home from her Sunday-school one day, and her father asked her if she had learned a text. “Yes,” she said: “I keep my soul on top.” Her father laughed, and asked her to find the passage. She pointed it to him triumphantly, and he read: “I keep my body under.” He who keeps his soul on top, and only he, is free indeed from the bondage of appetite.—*Lyman Abbott.*

* * *

AUSTRALIAN FRUIT IMPORTATIONS.

THE probability of large shipments of fruits to this country being made from our Australian colonies in the early future, the practicability of which has been so recently demonstrated by the great quantities of excellent Tasmanian apples with which our markets have this year been supplied, is now further exemplified by the arrival of a small consignment of raisins from the Australian Irrigation Colonies, on the river Murray, being the first samples received from these settlements, the establishment of which some three or four years ago has been attended with such remarkable success that their progress has been described by a colonial bishop who recently visited them (Dr. Thornton, of Ballarat) as simply “amazing.” A quantity of raisins is now on view at the London offices of the Australian Irrigation Colonies, 35 Queen Victoria Street. They are entirely sundried, the clear atmosphere of that part of Australia where the settlements are situated enabling the drying of all descriptions of fruit to be carried out in the most perfect manner, and without risk of injury. They are pronounced of excellent quality, both in flavor and appearance, and are very attractively put up in 2 lb., 6 lb., and 12 lb. boxes. The above consignment will, in due course, be followed by others, embracing other valuable fruits.—*Public Opinion, London.*

TWO HARVEST-FIELDS.

R. HARR.

THE Master paused, where soft the swell
Of Galilee's blue waters murmuring fell.
Around, the multitude, in thronging numbers, press;
Beyond, the cornfields shine in autumn dress.
He spoke; the Master's tones fell sweetly grave;
Naught else is heard but echoes from the wave.
"Behold"—'twas thus he spoke, the while
His finger points where distant cornfields smile—
"A sower went to sow."

Forth from his hand the scattering seed
Fell thick and fast across the furrowed mead.
"Some fell"—ah me! but fell to lie
On barren path, while from on high
A clamorous crew of vulture breed
First trample, then devour, the seed.

"Some fell," and from the stony waste,
Kissed by the dewy twilight, sprung in haste;
But when the sunbeam fell with scorching ray,
The blade first smiled, then drooped, and died away.

"Some fell," but thorns had rooted there;
And as it grew, they fold around with care,
But care that poisons; for the weakened blade
Grows worthless in that thorny shade.

"But other fell," and here the Master told
How the good ground brought forth an hundred-fold.
That thronging multitude has passed; to-day
Each slumbers silent in his hall of clay.
But that great lesson, echoing soft and low,
Still speaks to man: "A sower went to sow."
The seed he scatters o'er the slumbering clod
Bears heavenly life—the word of God.

"The wayside," what?—The careless mind,
Uncultured, barren, hard, or blind
To all but earth and self. O thoughtless one,
Satan will pass, when lo, the seed is gone!

"The stony ground"—impulsive soul,
Weak, generous, wanting self-control.
The seed is sown, and soon with promise fair
It springs to tell of plenteous harvest there.
But lo, the glance of scorn, with burning ray,
Rests on the blade—profession dies away.
The depths are stony—light convictions please:
The cross is bartered for a life of ease.

"Mong thorns"—the life beset with smiles
Of giddy pleasure, or deceptive wiles
Of fortune, that with cankering grief
Steals from the soul Heaven's sweet relief.
These tower above the tender blade
That droops, forgotten, 'neath their shade;
And when life's harvest time appears,
No harvest crowns its misspent years.

"Good ground"—the honest heart prepared
By patient toil and heavenly grace conferred,
The word of life sinks deep, and from each shower
Of blessing draws new life and power.
The tender blade still upward grows,
Nor scorn nor care its strength oppose,
Till when the autumn comes with crest of gold,
The Master counts an hundred-fold.
Great Teacher, let this soul of mine
Read well the lesson taught by lips divine,
Till from life's barren waste shall rise
A golden harvest for the skies.
Each rock and thorn remove, with trampled clod,
So shall I bring forth fruit for God.

General Articles.

CHANGED INTO HIS IMAGE.

MRS. E. G. WHITE.

SIN-BURDENED, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall become changed into his image, our character will become like his. We should rejoice that all judgment is given to the Son, because in his humanity he has

become acquainted with all the difficulties that beset humanity.

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image; so that one looking at us sees Christ's own character shining out as from a mirror.

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only common-place things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christ-like.

Enoch kept the Lord ever before him, and the inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of Him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. But the more closely one views Christ, the less disposed he will be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness.

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not ascended on high. Now all may be equally favored. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness.

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his passions are subdued, unless his will is brought into captivity to the will of Christ.

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality.

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and

life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Christ is soon coming in glory, and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, cannot expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Oh, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God.

BY WHOM WAS JESUS SLAIN?

N. A. DAVIS.

INFINITE love has devised a plan whereby justice may be satisfied and the sinner pardoned. The means of escape lie in the substitution, voluntarily, of an unforfeited life. The substitute is Christ, who lays down his life "an offering for sin," and in order that man might be led to accept the gracious provision, he reveals himself incarnate to the world. Although his life is seen to be full of matchless love, of gentleness, of sympathy, of the dispensation of unbounded blessings, yet wicked hands nail to the cross the one whose very mission was to save themselves. Heinous as was their crime, there are to-day apologists who would hide the infamy of these murderers of the Son of God under the false assertion that it was ordained that by their hands Christ should die, and hence they could not avoid the commission of the deed. In answer to this we would point out that God does not ordain that any man should sin.

Some urge, however, that, inasmuch as it was necessary that the Messiah should be slain, a refusal on the part of the Jews to become his executioners would but have shifted the guilt on to other shoulders. This argument is manifestly erroneous, seeing that it was not necessary that Christ should die by any man's hand. The sentence of the law did not require this; nay, more, if Christ had been slain by human hands, the sentence of the law would not have been met by his death, and the object of his mission would have been defeated. A knowledge of this fact, possibly, impelled Satan to put it into the hearts of men to slay the Prince of life; certainly he would not have sought the death of Jesus, had he thought that by so doing he would defeat himself and make pardon possible for man. To illustrate our point, let us suppose that a citizen of Victoria commits murder, and that the law condemns him to die; but an unauthorized man steps in and slays the murderer. Does this satisfy the law?—No. The sentence has been defeated, and the slayer is accounted as a murderer, while, legally, the original crime remains unexpiated.

Had the Jews been appointed as God's executioners, they had had no sin; but they were not, and consequently, if they had actually slain Jesus,

then his death would not have met the claims of the offended law of God. But, some may object, "had not God foretold the circumstances that attended the death of the Saviour, and must not prophecy have been fulfilled?"—True; but we must not lose sight of the great fact that foreknowledge always precedes the ordaining of events; in other words, that God foretells, not what *must* be, but that which he, "who sees the end from the beginning," knows *will* be. It is not for us to say how God would have ordered events, had he foreseen that the Jews would not crucify our Lord; but of this we may rest assured, the Jews and their crime were no necessary portions of the plan of salvation. Then if the Jews did not slay Jesus, wherein lies their guilt? In the overt intent. They slew him in their hearts, and hence their sin is one with that of many of a later date. Naturally the question will now arise, By whom was our Redeemer slain?

Ancient writers tell us that it was customary to break the legs of crucified criminals to prevent them from getting down from their crosses and running away, and that often from three to four days would elapse before they died. When Pilate was told that Jesus was "already dead," the record says that he " marvelled greatly," thus bearing out the truth of this statement. When the soldier pierced the side of Christ, water was mingled with the blood that flowed forth, evidencing that Jesus had not died from the effects of the crucifixion, but from a ruptured heart, the water being, according to the testimony of many eminent scientists, a certain indication of this condition. The cause of the phenomenon is, we are told, always excessive anguish and mental strain, causing the functions of the heart to be so far suspended that the sac enclosing that organ becomes distended with white serum, and, upon puncturing, to discharge, as the Scriptures record of Christ, blood and water.

How came the Saviour's heart to break?—The load of sin that was laid upon him and the hiding of his Father's face. The sins of the past, the present, and the future of this wicked world, your sins and mine, crushed him in that bitter hour, and when God's face was turned away, the strain became too great; and thus died the victim in the hands, not of Jews or Romans, but of the law for whose breach he suffered. Thus was fulfilled the prophetic utterance of the psalmist, referring to the sufferings of Christ, in the 69th psalm, "Reproach hath broken my heart." When the Father's face was withdrawn in displeasure, the Saviour stood just where the condemned sinner will stand at last. He drank the cup of woe. Apart from the crime of the Jews, the Lord's death would have been just as certain and just as efficacious; and hence *their* act becomes a gratuitous sin, rebellion against God, and is chargeable only to themselves and to those who, by their consent to his death, became accessory thereto.

Dear reader, do you realize that when Jesus died, he "died that you might live"? that he died in order that you might be enabled to keep the once offended law? Oh! let that exhibition of infinite love constrain us to die with him to sin, and live with him unto righteousness henceforth; so that by and by we may with him share the crowning glories of the kingdom that he died to win.

FROM CHRISTIANIA TO COPENHAGEN.

FLORENCE J. MORRISON.

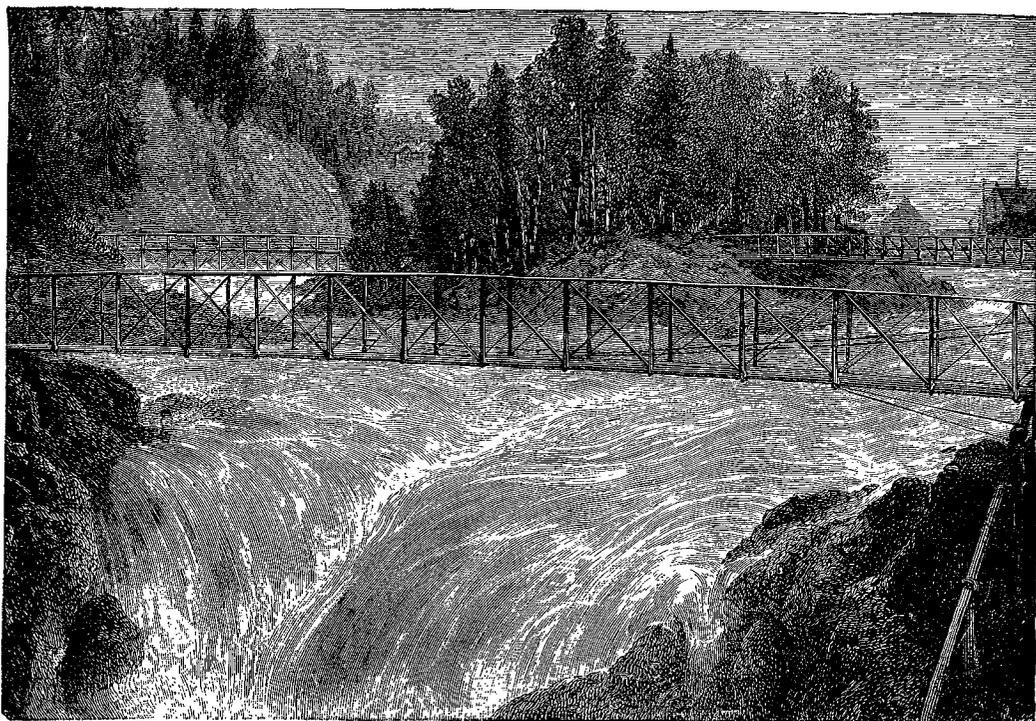
THE traveller may go from Christiania, Norway, to Copenhagen, Denmark, by two routes; one by rail, the other by steamers that ply down the fjord and through the Cattegat. The enjoyment of the latter method of travel necessarily depends largely upon the weather. We chose the water route, and took the little steamer *Christiania* late in the afternoon. The first few hours after leaving Christiania, the panorama of strait and island, of mountains and cloud, was a constant delight to the eye; for the broad fjord was in a peaceful temper. As the steamer left the fjord, she entered the waters of the Cattegat and sailed due south. A strong wind blew, and the water was rough all night.

Our first view of Sweden was obtained from the deck of the steamer, as she slowly passed up the Gotha River, the stream on which stands Gothenburg, a city of 75,000 population, and the second city in importance in Sweden. It was a clear bright morning on the first day of July. The river winds along between rocky cliffs, and at every turn there is a change of scenery. The immense lumber yards give evidence of the great timber trade of the

As we entered the harbor, flags were flying from the masts of the numerous vessels lying there, and the town itself was gaily decorated, it being the occasion of the agricultural exhibition. We moved down the river through the sound, and were soon sailing between the low rocky coast of Sweden and the still lower sandy shores of Denmark. Late in the afternoon, we glided past an ancient castle overlooking the quiet little town of Elsinore, on whose battlement Shakespeare made the ghost of Hamlet's father walk. It is also the scene of other interesting legends. Here are great stretches of rocky arable land scattered over a wide barren region; while the small fields for pasturage or tillage, with small red cottages dotted here and there, are almost the only signs of human habitation. The most northern point of Denmark is marked with a fishing hamlet of a few hundred inhabitants. Many of the houses are built of the boards of wrecked vessels; an old church lies half buried in the sand. There is a lighthouse one hundred and fifty feet high, the top of which commands a wide view; the line of foam marking the meeting of the North Sea and the Baltic may be clearly discerned. Roskilde, an old town on the deeply indented fjord of that name, was the capital of the kingdom of Denmark down to

1443, and the residence of the bishops of Zealand to the time of the Reformation, and once numbered 100,000 inhabitants. The only relic of its ancient glory is the fine Danish Cathedral, and the tombs of the Danish kings from Harold I., 687 A.D., to Frederic VIII., 1863.

As the vessel proceeds, the channel gets narrower, until an expanse of water only three miles wide separates Sweden from Denmark. The towers of Copenhagen at length become visible; the batteries, which proved so destructive to the English fleet in 1801, are passed, and about six P.M. the harbor of Copenhagen is reached. The capital of the kingdom



TROLLHÄTTAN FALLS.

country. Wide canals run through the principal streets in the vicinity of the harbor. The town was founded by Gustavus Adolphus in 1691, and many Dutch settlers were among the first inhabitants. The Dutch character is not wanting at the present time. The commercial prosperity of Gothenburg dates from the time of Napoleon I., when, because of the continental blockade, it became the chief port of the trade of England with Northern Europe. By means of the Gotha Canal, this city has been brought into direct communication with Stockholm, the capital of Sweden, and the interior of the country, which has added much to its prosperity. The Trollhättan Falls, shown in the picture, are in the Gotha River near this canal.

Gothenburg's system of controlling the drink traffic has been in force many years, and is as follows: The city authorities license only a certain number of shops for the sale of unadulterated spirits; a company takes charge of these, and receives five per cent. on the capital invested, all surplus going into the city treasury. It is said that this system works very well; that drunkenness has declined, and that there are fewer "bars" than there used to be. The practice seems questionable, however, to a believer in total abstinence. Though there may not be so many staggering on the street, the sad effects of habitual drinking are depicted upon the countenances of many, both old and young.

of Denmark lies on a narrow and deep strait of the sound that separates the Island of Zealand from Sweden. An excellent harbor is formed here, to which the city is indebted for its early commercial prosperity.

TIME'S RAPID FLIGHT.

W. H. B. MILLER.

How often we look back on the years that have passed, and exclaim, "How quickly the time flies!" The events which occurred months ago seem but the history of yesterday, and long years appear but months. Truly, "We spend our years as a tale that is told." The minutes speedily form hours, the hours days, the days months and years; the seasons come and go, and yet how little progress we seem to make. Although we rapidly grow old, how slowly we grow in grace, and in the knowledge of God! Time is one of the most precious talents entrusted to us by our Father; and if it is left unemployed, our condemnation will be as certain and as severe as was that of the unfaithful steward, who hid his talent in a napkin. We cannot console ourselves with the thought that so long as we commit no acts of wickedness we meet the requirements of God's Word. If so, it would be right to hide ourselves away from the world, its temptations and duties, as did the hermits of days gone by.

But idleness, the cause of many a transgression, is as much a sin now as ever it was, and the Master says to us, "Why stand ye idle here?" "Go work in my vineyard." There is an abundance of work for all. "The harvest is plenteous." But the precious moments pass unimproved, opportunities speed by unnoticed, and resolutions are forgotten almost as soon as made. Suddenly some circumstance awakens us from our lethargy, and we exclaim with surprise, "How quickly time has flown!" As we glance back at the time which we have lost, we wonder how we could have been so careless and forgetful. Equally negligent are we regarding the important work of training for eternity our own imperfect characters. Scarcely a week passes but we determine, under the influence of God's Holy Spirit, to be more faithful in our warfare against sin; but how very soon the things of the world smother the good purpose and prevent its growth. If we could only realize that every flying moment is deciding our fate for eternity, how earnestly we would mingle with our daily petitions the prayer: "So teach us to number our days, that we may apply our hearts unto wisdom." This *forgetfulness* is one of Satan's strongholds in our hearts, and it must be overcome. By God's grace we can gain the victory and vanquish the enemy. Let us hold fast the ground already gained, and take at least *one step* forward every day. Watch the moments, and seize the opportunities as they pass. Instead of the joyful commendation "Well done!" let us not at last deserve the reproachful words of the Saviour, "Thou wicked and slothful servant!" Future days and years will fly as rapidly as have past seasons, and what will the record be? God has not left us in darkness regarding the future, and we must realize that "Knowing the time, it is high time for us to awake from slumber; for now is our salvation nearer than when we first believed."

May God help us each to work while probation still lingers, while it is called to-day, so that we will not have to mourn over golden opportunities which have forever passed when the great closing events remind us that "Time shall be no more."

LITTLE THINGS.

M. C. WILCOX.

It is the small things which make up the sum of human life. We only live a moment at a time. The aggregate of our years is made up of seconds, just as the monster edifice is made up of single bricks. We all know how true these things are, but how little their importance is realized. Men yield themselves to God in a sort of general way, with but little regard to details; and when the details present themselves in practical duty, they are turned aside as of little account, while upon the use or abuse of little details depends the successes or defeats of life. Says Jesus: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16: 10.

This is demonstrated continually in matters of the world. The apprentice who devotes himself to his trade, who learns the ins and outs, the whys and wherefores, and is faithful otherwise, although he be but of medium ability, is the one who succeeds. The young printer who is determined to learn his trade thoroughly, who seeks to understand the reason of things, who will learn spelling and punctuation if he does not understand them, who will have a care for type and time, who will perform as faithfully the irksome duties as those which give pleasure, who will distribute pi or sweep a floor as cheerfully as he will lock up a form or read proof, who will be square, straightforward, manly, true to conviction, working unselfishly for his employer's interest,—such a boy will make the well-paid, trusted workman

or foreman or manager. On the other hand, many a bright, witty boy will kill time, shirk irksome duties, take no particular interest in his work, and will make at the best only a third-rate printer, wondering all his life why he was never promoted. The truth is, he never deserved it.

It is about this way in the Christian's life. Many who give themselves to God do so only in a general way. In detail there is but little change in life. Little duties are irksome to them. The conversation is as light and trifling as before, the heart takes pleasure in the vain things of life, fault-finding and criticising are ever on the tongue; reading the Bible, secret prayer, helping with a word here, a deed there, a little money somewhere else, to overcome the selfishness and hardness of the life, are things disagreeable to do. They are not willing to set themselves to overcome the tendencies of the natural man. They look forward to some great thing, to some great or honored position in the cause of God, and forever wonder why they do not get them. The reason is that they neglect the very things which would fit them for such a position. The irksome duties contained blessings which they never saw. The unlifted cross contained a crown which they never wore. The untried conflict held victories which they never won. The desert ways passed by springs of living water of which their souls never tasted. In fact, the very things, the only things, which bring real, lasting blessings, which go to build up a permanent character, are the things which are slighted as of small importance, unworthy of effort or notice. And thus the individual goes on dreaming of something great by and by, and continually neglecting the only things from which true greatness springs.

Would to God that the worth of little things could be realized; that there could be such submission to Christ that every thought and imagination might be brought into subjection to him; that the pure thought, the kindly word, the noble, unselfish doing of the most irksome duties, whether appreciated by man or not, might make up the sum total of the Christian life, and so build up a Christ-like character. Be assured, if we were worthy and God needed us, whether man knew our worth or not, God would know it, and would so order events that we would find the place for which we were fitted. Compare Esther 2: 21-23 with 6: 1-3, 11. But if men never know our ability or worth or devotion, God knows all and notes all in the record books of heaven. So Jesus labored, unappreciated even by his own, but for his faithfulness and humility God "hath greatly exalted him." "Let this mind be in you which was also in Christ Jesus."

JOHN WILLIAMS.

CONTRIBUTED.

When John Williams was an apprentice in London, he made an appointment with another boy to spend an evening in folly and amusement where Satan's influence would have full power. As he was hurrying along to meet his companion, at the turning of a street he met his master's wife. "John," said she, "where are you going?" and he told her. The good lady said to the lad, "That is not a good place to spend your time in; come along with me instead." The boy consented, and went to church that evening. Jesus, who has the hearts of all men in his keeping, caused the speaker to choose for his text: "What will it profit a man if he gain the whole world and lose his own soul?" That word came like a loud knock to the heart of John, and it kept knocking until the lad heard the voice of his Saviour, and God gave him grace to let the Saviour in. He became an earnest Christian, and then a Bible student; in the end he finished his course as

the martyred missionary of the South Sea Islands.

Knocking, knocking, who is there?
Waiting, waiting, oh how fair!
'Tis a pilgrim, strange and kingly;
Never such was seen before.
Ah, my soul! for such a wonder
Wilt thou not undo the door?

THE JEWS' RETURN TO PALESTINE VS. GOD'S CONDITIONS.

S. MCCULLAGH.

An idea is often expressed that it makes no difference what persons believe, so long as they do what they think is right. But this presents a contradiction upon its very face. How can a person do right if he does not believe right? Now, if the Bible does not teach that the Jews are to be gathered to Palestine, and many people are believing that they are to return before the Lord comes, it follows that such people will be putting off the Lord's coming in their minds until the Jews return; then many will be overtaken unawares by that momentous event—the coming of Christ in glory. Therefore it does make a great difference what we believe on this Jew-return question. Knowing that Christ has given us many earnest admonitions to "watch and pray" lest "that day come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth," we should test every doctrine by the Word of God.

Looking over the history of the six thousand years of God's dealings with the children of men, one would think that sufficient events have occurred to convince this generation that God's promises concerning nations and individuals are always conditional.

The Jewish race have no more claims to promises of God made to them irrespective of conditions, than the infidel has to everlasting life regardless of the essential principles of the gospel.

In regard to national favor or disfavor of Heaven, the Lord has explicitly stated a fundamental principle as perfect and just as his character: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it, *if that nation, against whom I have pronounced, turn from their evil*, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; *if it do evil in my sight, that it obey not my voice*, then I will repent of the good wherewith I said I would benefit them." Jer. 18: 7-10. It is certain that the Jews have not complied with the former condition, therefore they have forfeited all claims to the promise of being gathered and restored. The natural seed of Abraham, by their own words and works, generation after generation, for two thousand years, despised the mercy of God, taking a fearful advantage of his long-suffering. They "took his servants, and beat one, and killed another, and stoned another," "killed the prophets;" but last, and worst of all, they "killed the Prince of life."

Never was a sentence pronounced that was more deserving and just than that delivered by Jesus to the twelve tribes of Israel through their representatives: "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43. The chosen apostle announced the fulfilment of this sentence on that memorable Sabbath day at Antioch, when Jews and Gentiles were present in crowds to hear. Said the ambassador of Christ, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life

LO, WE TURN TO THE GENTILES." Acts 13:46. From this time forth the Jewish nation would be no more. Salvation through Christ for individuals has always been open to them, but no more national blessings would ever be given them. For seventeen hundred years, the families of their tribes have been so thoroughly confounded that their genealogies have been untraceable!

True, there is a gathering of Israel spoken of in many Old Testament scriptures; but as "the natural branches were broken off," a spiritual engrafting takes place,—a spiritual Israel made up of every nation, kindred, tongue, and people, who will inherit the promises, and enjoy the great prophetic gathering into the kingdom of Christ. Praise God for the great truth that national distinction has gone forever! The true "Israel of God" are they who will be found bringing forth the fruits of the kingdom of God—"fruits answerable to amendment of life." By this we see that the purposes of God are not frustrated by the downfall of the Hebrews; for all can become members of the tribes of Israel by accepting Christ and his righteousness as their Redeemer and their hope. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

NEW WEAPONS OF WAR.

THE invention of formidable weapons of war continues to receive so much encouragement in Europe that only the most fearful carnage can be predicted as the result of the various efforts to increase the efficiency of guns and explosives. Whether the theory is valid or not that war itself will be abolished from the excess of means of destruction, it is certain that the European governments are not restrained by any theoretical fears, but are vying with each other in the securing of important secrets of advanced methods of war instruments. The Austro-Hungarian War-office is now sternly guarding the secret of a new explosive called "ceracite," which has been invented by two Austrian engineers. Its power surpasses that of dynamite by ten to seven, and it is serviceable alike for cartridges and cannon. The future of military operations will have an aspect of terror not before known, if this new explosive is put into practice. By experiment it is found that the "ceracite" will cause one bomb-shell to practically demolish a line of five hundred men. With such force in operation, the present conditions of the Red Cross or any hospital service would be entirely inadequate, and the increase of Bands of Mercy would be demanded. Another new invention of war with similar purposes of wholesale destruction, is a gun, the manufacture of which has been, until recently, a profound secret in England. This weapon is pneumatic in principle, and is said to be superior to all guns fired with smokeless powder. The gun is described as "almost noiseless, absolutely smokeless, and having no recoil; and even if fired by day, and to a much greater extent if fired by night by a moving field battery in a wood with a shell, the only possible means of judging where the shot came from would be by following the projectiles or watching the direction in which they struck the ground, and so following the line from which they came." The formidable character of this weapon is apparent.—*Boston Journal*.

Timely Topics.

MAMMON'S HOLIDAY.

AUSTRALIA'S great carnival of pleasure and sin has come and gone once more. For eight days every year Melbourne is *en fete*. High and low, rich and poor, relinquish any cares of life they may usually be encumbered with, in order to be free to worship at the shrine of the gambling Moloch whose

altar and image are then erected. The event around which these days cluster is the horse-race for the "Melbourne Cup," a golden trophy, said to be worth 150 sovereigns. It should not be understood that these remarks unmodified apply to all individuals; for there are those who generally pursue their usual course on most of the days, while a very few endeavor to pay no heed to any of them. Tuesday, or "Cup day," of this week is a public holiday. Shops, offices, banks, factories, are closed; all work is suspended. One hundred thousand people or more witness the great race in which great interests are involved. The prizes to the winning horse amounted this year to nearly 11,000 sovereigns, which is but a mite compared with the "sweeps" and other wagers depending upon the result, which is awaited and received by the country with almost breathless interest, and by the onlookers with a rage of enthusiasm that would discount the Inferno.

The money depending upon the result of a drove of horses scampering around a two-mile course cannot be reckoned, but would amount to many hundred thousands, if not to millions of pounds sterling. The money comes from the bank accounts of the rich, the purses of ladies, the pockets of fools, the wages of the poor, and in many cases from the very lives of suffering wives and children. It is a sorry spectacle to see a country standing on the "ragged edge" between bankruptcy and a bare existence, lavishing such untold wealth upon that which benefits no one, but curses many thousands.

The programme for the week includes many races and other scenes of popular but useless and sinful revelry. Who can estimate the volume of moral stench that arises to heaven from Melbourne during this dark week? The events are graced by the presence and patronage of lords and ladies. Royalty in vice-regal forms adds *eclat* to the occasion, and many thousands are squandered in providing a "cup dress" such as will excite the envy or admiration of the multitude.

But all our remarks are superfluous; they will not abate the evil one whit. We would be glad to strengthen in any possible way the hands of those who are battling the giant evil. But its effects reach far and wide. Everywhere men and women "have something on the cup." The clerk, the teacher, the salesman, the barmaid, the banker, the teamster, the shoveller, the beggar, and the thief, all are permeated with the virus of this great annual malady of sin.

It is unfortunate that it should come to be regarded as a universal holiday. It would be better if all Christians would totally ignore the day and the event, and content themselves with the other holidays which follow on so soon.

THE RETURN OF THE JEWS.

BESIDES the contributed article we publish on this subject, written from a Scriptural standpoint, a few remarks upon the real status of the question as to whether the land of Palestine is destined to again become the home of literal Israel may be considered timely. It is a fact by no means devoid of marvel-lousness that among those who have given the prophecies of the Bible any consideration, there should be such a general impression that the return of the Jews to Palestine is one of the settled facts of the future.

We do not so read the Word. And since there is a diversity of opinion, we turn with interest to scan the human probabilities. Every indication pro or con possesses an interest for those who are watching the matter, as many thousands are doing.

In the United States interest in this matter has risen to such a pitch that a great petition has been presented to the President, asking that the influence of the Government be used with the Turks, Greeks, Arabs, etc., to render the settlement of the land of

Palestine by the Jews more feasible, and to bring the claims of the Jews to Palestine as their ancient home to the recognition of those powers which control the land. Dr. Cyrus Hamlin replied to the petition with several valid reasons for rejecting the scheme as unreasonable and impracticable. Among them are the facts that the Jews as rebels have long ago forfeited all promises made to them; in placing the Jews, other peoples would have to be displaced, thus inflicting hardships and injustice upon others. But one fact stands out before all others—the Jews have no desire to go to Palestine. They are not enamored of the bleak barren hillsides of Judea. Had they before them the purpose of re-establishing themselves in old Canaan, they should now manifest it. The present is a most auspicious time for them to claim a heritage long since forfeited by sin. But they manifest no such tendency. On the other hand, Australia, America, England, Argentina—anywhere; they are knocking at all doors except the one closed upon the nation by the hand of God eighteen hundred years ago.

At present their antagonism to Christianity would prevent their voluntarily going to a country upon which the religion of Jesus has laid its hand. Should the veil be taken away from their hearts, and should they come to look with humble trust and love upon the Man of Calvary, a love for the land long trodden down might spring up. Such an event is not impossible. Heaven would rejoice to be able to graff them in again; but in their rebellious state, it never can be.

AERIAL NAVIGATION.

IN a late number of the *Century*, the secretary of the Smithsonian Institute, located at Washington, the foremost technological institution in the United States, writes an article on the Possibility of Mechanical Flight. He determines the question in the affirmative. The problem is solved on the principle that light flat surfaces are sustained by the air if sufficient motion be given them, a patent fact, and all that is required is to provide for the maintenance of the motion, and a proper position of the body to be supported. Experiments have shown that one horse-power will sustain in horizontal flight two hundred pounds at fifty miles per hour. It is claimed that engines may be constructed to weigh with their appurtenances twenty pounds per horse-power; and that the planes for their support, or the ship, need not weigh more than that, so that a wide margin is left for added weight. The writer considers that the minor details of guiding and controlling such a machine will soon be overcome.

Experiments are going on in various parts of the world. Mr. H. S. Maxim, the inventor of a celebrated gun bearing his name, predicts the introduction of aerial navigation for war-ships within the next decade. These are not to be balloons driven with the wind and tossed, but genuine steamers, able to pursue any course, to halt or proceed, to rise or fall, whithersoever the governor listeth.

Of what account would be our forts, guns, and soldiers in that day? Nothing but a hole in the ground could avail a man when bomb-shells and dynamite are hung in the heavens overhead, waiting to be dropped into our streets or down our chimneys. This would be fulfilling the prophecy which says, "He maketh fire come down from heaven on the earth in the sight of men." Rev. 13:13.

In view of the wonders which have already been done, we are not disposed to scoff at this last stupendous presumption of genius. We don't want to ride, not on the trial trip any way, and the very dream of the future when the heavens above us shall become a highway, causes strange sensations to creep up and down the spine. We may see it; and when we have, it will seem that life for the past fifty years will have its full quota of wonders.

The Home Circle.

WORTH WHILE.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of the earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, and fallen,
Who had no strength for the
strife,

The world's highway is cum-
bered to-day;
They make up the sum of
life.

But the virtue that conquers
passion,
And the sorrow that hides in
a smile,

It is these that are worth the
homage of earth,
For we find them but once in
a while.

—Ella Wheeler Wilcox.

MRS. MEADE'S VACA- TION.

It was not yet nine o'clock; not all the freshness of morning had died away in the sultry heat settling over the city, giving direful promise of increased temperature as the day grew older. The pavements were hot beneath the foot, dusty leaves hung motionless, and all passers instinctively sought the shadowy side of the street.

But away from the dust and noise of traffic, the blinding glare and reflected heat of stone pavement and brick walls, Mrs. Bernard Meade's home, 1000 V— Avenue, with its high, airy rooms, vine-shaded porches, fountain-cooled grounds, seemed another zone from the torrid one down town. And Mrs. Meade herself, in her lace-trimmed, white morning gown, with a fresh red rose in her belt, and another in her dark hair, looked worthy to be an impersonation of the ideal of which the summer poets sing. She was bidding adieu to her husband, three merry daughters, and Aunt Judith, who were all setting out this breathless morning for a two months' stay in the mountains.

"If you are lonely, mother dear," said Etta, "you'll change your mind and come to us, will you not?"

"And you'll dispatch directly if you're the least bit sick?" chimed in Marian.

"And, Ellen, I do beg of you to be prudent, if you will stay in the city," added Aunt Judith, in her most impressive tones. "Do not, I beseech you, run around in highways and hedges, as it were, searching out 'Fresh Air' children and sick seamstresses."

"Dear Judith, dear girls, I really think I can be trusted without a guardian for a month or two; yet I will promise to be as circumspect as is possible for a giddy young thing of forty odd years while debarred your grave mentorships."

Mr. Meade gave the best advice after all. Kissing his wife, he said, "Now, Ellen, have a good time all your own way. Get all the rest you can, and don't stint yourself any enjoyment in following your own sweet will."

So the little party drove merrily away, and Mrs. Meade stood alone, save Ponto, the great Newfoundland, on the shady verandah. She glanced over the smoothly shorn lawn, where the fountain scattered its cool spray over sward and flower, the glittering ivy twining about the great trees, through whose thick foliage just enough sunshine glinted down to

comfort. For however lovingly a wife and mother may devote herself to husband and children, however faithfully she may look to the ways of her household, there often comes, even to the most affectionate and unselfish, a longing to be a little while alone, and free, to a certain extent, from the every-day solving of domestic problems, a study which in some phase or other comes to every housekeeper, be she rich or poor.

Aunt Judith would have been greatly dismayed had she for a moment dreamed that her parting counsel had sown a seed just the reverse of what the good lady meant to implant in her sister's mind. "Highways and hedges," "a good time your own way," the words mingled themselves almost ridiculously in Mrs. Meade's mind. And when she lingered in the library with the last magazine in her hand, when she sat alone at the appetizing repasts which cook was instructed to prepare with an eye to daintiness and yet to labor saving, when she drove late in the cool of the day away from city thoroughfares along country roads where wild roses mingled with creamy elder blossoms in tangled beauty, the thought grew until it began to take shape.

"There are so many," thought pretty Mrs. Meade, "not exactly poor, but always straitened, whom Fresh Air Funds and other summer charities cannot reach. Perhaps I can, anyway I mean to try; for there are more highways and hedges in this world than Judith imagines, or most of us for that matter."

Mrs. Meade's first invitation went to Miss Louisa Highby, a pale, thin maiden lady, who tried to possess her soul in patience amid the noise and confusion of a brother's home, with her sister-in-law's poor house-keeping and six ill-trained children. Miss Louisa, who in her younger days had known peace and plenty in her father's house, who had not now even the privacy of her small, stifling bed-chamber, but must share it with two small nieces; how

was she cheered and strengthened by a week's stay at V— Avenue! How great was her enjoyment of a quiet, airy sleeping apartment, the cool luxury of the bathroom, the orderly meals, the privilege of sitting alone and still when she so pleased!

After Miss Louisa came Katy Lee, whose parents were too well off to allow their child to rank among "Fresh Air children," and yet too poor to afford summer journeys. And little Katy grew wan and thin, and lost appetite in the hot, shadeless streets of closely built brick houses—just such streets as we find in all our cities, occupied by the great middle class of people, who are rarely in want, but only lifted above it by unremitting toil, who have no claim upon, nor even dream of, public charity, but into whose lives come very few pleasures.

The V— Avenue mansion was a palace of delights to Katy, and Mrs. Meade the queen thereof. To gather flowers, to swing in the hammock, to



cast a pleasing light upon the whole. Then she turned and looked within, across the verandah with its red chairs and inviting hammock, into the wide hall, cool and shaded, its handsome appointments only prelude the elegant rooms beyond.

"And they have left all this for a noisy hotel," she murmured to herself, "for rooms which will hardly be as airy and comfortable as ours. Yes, I think I am very glad to stay, and mean to have, as Bernard told me, a good time all my own way."

Despite the girls' protests, Aunt Judith's concern as to "the way it looked," and a little surprise on her husband's part, Mrs. Meade had resolved to remain in her own pleasant, spacious home during the summer. Perhaps it was a little lonely without her husband's cheery voice, the girls' bright faces, and Aunt Judith's ready help on any occasion; yet in a few days she began to enjoy the quiet house and her rest from ceaseless planning for her household's

watch the fountain, to dress her doll beneath the trees, to ride in a carriage (there are city children who could not help but enjoy a funeral because of the unfamiliar pleasure of a carriage drive), to have ice cream at dinner, and to wear a white dress all day—these were a series of delights which seemed like memories of fairyland to the child for months after.

The next that she found in her highway-and-hedge rambles was Archy Winn, who lived on another street the exact copy of Katy's home. Archy, just recovering from an attack of fever, weak, fretful, fanciful, hungry with a convalescent's craving, yet no appetite for the fare on the home table, served in the hot kitchen.

If V— Avenue had been almost wonderland to Katy, it was a veritable paradise to the ailing boy. How comfortable it was to rest on soft lounges, or lie in the hammock, undisturbed by noise or flies, to hear the ice tinkle against his glass of milk, to ride with Mrs. Meade to market and choose the fruit for the day, to have little surprises planned by his hostess and the cook, in the way of impromptu lunches just when he felt weak and empty, to follow James, the good-natured black coachman, around the stables, and sit beside him, occasionally, holding the reins on the evening drive—what a week it was! And so much did the boy improve that Mrs. Meade kept him for another week's stay.

Nellie Hunt, tired and worn after ten months' teaching, was the next guest. Mrs. Meade was skilful in entertainment, and this young lady was made happy by little excursions to a near seaside resort, by some pretty afternoon teas, to which Nellie had the privilege of inviting the guests. The carriage was placed at her disposal to take whom she would for a drive; and in the many nameless, graceful ways by which a quick-witted, sympathetic elderly woman can give a girl pleasure, Mrs. Meade filled with enjoyment the ten days' visit of the young teacher.

The village church to which Rev. Theodore Field ministered never thought of such a thing as offering the pastor a vacation, and the pastor had no surplus funds to spend on a vacation trip had one been offered. So when on a bright warm morning a letter was brought into Mr. Field's study, a letter with an invitation (and check inclosed for railroad fare) to spend two weeks at 1,000 V— Avenue, there was unusual excitement in the quiet manse. Mr. Field had met Mr. and Mrs. Meade at some church meeting, and Mrs. Meade, remembering his tired face and worn clothes, resolved to put a little restful cheer into this disciple's life for the Master's sake.

And knowing, out of her own happy wedded experience, how enjoyment is enhanced by the presence of a true helpmeet, Mrs. Meade's delicate, cordial invitation included Mrs. Field also. And so husband and wife came to enjoy the beautiful Christian hospitality which made every day at V— Avenue a red-letter day to the hard-worked, weary minister and his no less weary wife.

The last to share Mrs. Meade's vacation was Mrs. Alford—another of that mighty army of weary ones. Mrs. Meade's home was a very haven of rest to Mrs. Alford. The unhurried rising in the morning, the unwonted luxury of an afternoon nap, the meals for which she had no planning or fatigue, the respite from sewing on buttons, darning stockings, and that "never-ending, still beginning" task of housewives, picking up things.

At last Mrs. Meade sat alone, gazing over her pretty grounds. Is she regretting her summer at home, her singular vacation? Does she wish she had abided by Aunt Judith's advice and kept out of the highways and hedges?—Ah no! She murmurs to herself, "Lord, I have tried to give my cup of cold water to some of thine own—perhaps the least—and have been so happy in doing it. Accept it for thy name's sake."—*Congregationalist*.

Useful and Curious.

A YOUNG man named Campbell has lately been discharged from the Melbourne hospital, after being detained about four weeks, whose recovery borders on the miraculous. He was loading a pistol at the muzzle, when it exploded and sent the iron ramrod, 10½ inches long, into his head. The missile entered his face below the left eye, pierced the eye-ball in an upward course, entered the brain, and emerged from the skull at the top of his head. Nine inches of the rod projected through the hair. In this condition the sufferer retained his senses and nerve five hours, and presented himself at the casualty room of the hospital in his right mind. The rod was removed, and the necessary trephining operation performed by Dr. Chas. Ryan. Although at first the case seemed very precarious, the symptoms soon improved, and the patient was discharged completely recovered.

THE first women's temperance convention on record was held May 22, 1802, when the women of the Iroquois Indians held a council, to which they called the chiefs, and thus addressed them: "Uncles! some time ago the women of this place spoke to you. But you did not answer, as you considered their meeting not sufficient. Now a considerable number of those from below, having met and consulted together, join in sentiment, and lament, as it were with tears in our eyes, the many misfortunes caused by the use of spirituous liquors. We therefore mutually request that you will use your endeavors, and have it removed from our neighborhood, that there be no more sold nigher to us than the mountain. We flatter ourselves that this is in your power, and that you will have compassion upon our uneasiness and have it done." The chiefs retired for consultation, and Sachem Brant brought in their reply: "Nieces! we are fully convinced of the justice of your request. Drinking has caused many misfortunes in this place, and has been, besides, a great cause of derision by the effect it has upon people's speech. We assure you, therefore, we will use our endeavors to effect what you desire. However, it depends in a great measure upon Government, as the distance you propose is within their line. We cannot, therefore, absolutely promise you that your request will be complied with—BRANT."—*Christian Commonwealth*.

WOLFRAM MINING IN NEW ZEALAND.

WOLFRAM, or tungsten, belongs to a group of rare metals, and until a comparatively recent time was known only to the chemist, and its value was known only in the laboratory. With the invention of 100-ton guns, the demand for tungsten soon made the previously obscure metal well known throughout the mining world. It was soon found that the steel tube lining the bore of these enormous guns could not resist the shock entailed by discharging many shots without becoming fractured. Experiment proved that the addition of a small quantity of tungsten to the fine steel employed in gun-making rendered the latter metal wonderfully elastic, so that the steel tube will expand under the tension of firing and contract again to its normal size a great many times before the quality of the metal is in any way impaired. The German gun factories absorb most of the tungsten found in the world, and from being a mere curiosity seen only in the laboratory of the chemist, this rare metal has acquired considerable value. Wolfram generally occurs in combination with iron in Europe, but it is also found in Scheelite, or tungstate of lime. It is in the latter form that it occurs in Otago. The metal itself is of a white color, extremely brittle and heavy, the specific gravity being 19.1, that of gold being 19.3. It will thus be seen that tungsten is a very heavy metal, being only very slightly lighter than gold.—*English Mechanic*.

THUNDER.

CONCENTRATING itself around the art of making efficient lightning conductors, some study has been made and some knowledge has been arrived at as to the behavior of that awe-inspiring nuisance with which Jove was armed. Both Greek and barbarian, prince and pauper, are occasionally subjected to the visitation of thunderstorms, and have the highest scientific authority for doubting their immunity from sudden death, unless they seek refuge in a solidly constructed iron house, or, perhaps, the nearest Safe Deposit. However much windows may rattle and buildings tremble, we never hear of a pane of glass being broken by thunder; yet a cannon of no extraordinary size will break every window in the neighborhood by the concussion of its discharge; the glass, for some reason not clearly explained, always falling outwards. The sound of cannon fire can, moreover, easily be heard at fifteen or twenty miles, and occasionally at two or three times this distance. Even on this slender basis it seems safe to argue that the volume of air which is heated by a flash of lightning is considerably less than that of the gases liberated by a charge of powder in a large cannon. The traditional tribute of awe which is paid to it notwithstanding, thunder, it would therefore seem, is but a small-scale operation after all, and as much inferior from the point of view of mere "bigness" to the manufactured article as lightning is for all useful purposes to a 30,000 volt "rotary current."—*Electrician*.

BIG BRAINS AND SMALL SKULLS.

THE general belief that great mental capacity is associated with a great brain-case is seriously imperiled by the examination which Professor Virchow has just made of Greek skulls exhumed from graves dating from the fourth and sixth centuries before the Christian era. At this period the Hellenes were at the acme of their intellectual superiority. Yet the skulls in question, though those of males, which, as a rule, are ten per cent. bigger than those of females, exhibited one and all remarkably small internal volume and external measurement. As a rule, the brains of highly gifted men have been heavy. Thus that of Cuvier weighed 64½ oz., that of Spurzheim 55 oz., that of Sir James Simpson 54 oz., and that of Agassiz a little less, while the average weight among Europeans is from 49 oz. to 50 oz. On the other hand, Newton, Byron, and Pope had small heads—a fact compensated for by the superior quality of the brain within; and it was found, to the surprise of his admirers, that Gambetta, a fine orator but a failure otherwise, was but slenderly provided with the raw material of thought. Idiots have been known to have large brains, and numerous cases are on record in which people of no intellectual calibre have had brains weighing from 60 oz. to 63 oz.—*Court Circular*.

QUITE ANOTHER THING.

THERE is a proverb in Scotland that "Mony ane will gang a mile to hear a sang that winna gang a foot tae hear a sermon." A certain United Presbyterian Church in the North of England was the scene of two evening meetings in one week; namely, an evangelistic meeting and a concert, or service of song. A Scripture reader in connection with the congregation, while on her diurnal rounds, came in contact with a douce old Scotchman, a member of the church. "Now, David," queried the good woman, "are ye comin' up tae the meeting this week?" "O, ay," exclaimed the canny Scot, "I maun come tae the meeting; for I ken some o' the folk that's gaun tae sing." "Tuts!" exclaimed his interrogator, "it's no the concert, it's the ither meeting I mean." "O!" sighed the devout Scot, "I dinna think that I can come; for ye see that I am sae tired at nicht that I can hardly stir aff my chair."

Bible Echo and Signs of the Times.

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

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Melbourne, Victoria, November 15, 1891.

THE LAW AND THE GOSPEL.

But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jer. 31:33.

THERE is no antithesis in the expression that embodies the terms law and gospel, nor is there the slightest antagonism in the systems that they are supposed to represent. There are many people who suppose that the law bespeaks bondage, that where it prevails the gospel is neutralized in its work, and who look upon the gospel as an antidote for the rigorous effects of the law. Such a view is but a caricature of the truth, a dishonor to the Author of truth. We cannot suppose that God ever had any purpose in reference to mankind other than their highest good. The law certainly was not intended to curse men. Blessings are ever pronounced upon the obedient, and curses upon those who forsake the commands of God. How much more reasonable to conclude that the gospel of Jesus would be designed to aid men in keeping the law of God rather than to supersede and reproach it.

As regards the two covenants mentioned in the text quoted above and its context, the first one was the agreement entered upon between the Lord and Israel when "he took them by the hand to lead them out of the land of Egypt." It expired at the cross. Its object, upon the part of God, was to secure obedience to his law by his chosen people, and the motive that prompted the people was that they might secure the blessings attached to obedience. The principal feature of those blessings was that they should be God's special people. The second covenant was ratified by Christ instead of Moses, and was instituted and sealed at the cross. The essential features of this covenant are identical with those of the first,—obedience to the law on the part of the people, and "they shall be my people," on the part of the Lord. In the latter compact the law was to be written on the heart rather than on tables of stone. There is certainly no incongruity in claiming that two agreements were made concerning the same principles. God's single purpose toward man has been to induce him to voluntarily yield obedience to the principles of righteousness. This accomplished, the way is opened for him to consistently bestow upon his beloved children all that divine goodness and infinite love have designed for them.

When he first led out of bondage his people Israel, he found them a race of weak and superstitious slaves, who for centuries had been deprived of every liberty and privilege, both civil and religious. He could only present to them the very rudiments of his will, and enforce them upon their dull moral perceptions by such demonstrations of dread power and majesty as would most deeply impress them with the importance of obedience. The lesson set before them at the institution of the first covenant was simple in its language, and so far as outward requirements went, it involved only those principles necessary to guard the people from open sin and crime. They were given in the elementary form of negative precepts, except in the cases of the fourth and fifth. It was all they could compre-

hend, and more than most of them succeeded in attaining to. Line upon line was given, precept upon precept, in exposition of the principles embraced in the law of God, in order to lead the people to a just conception of right principles. But they proved to be a stiff-necked, gain-saying people. "They would none of my counsel; they despised all my reproof." Nevertheless the work of God went forward, even for the benefit of the few who were faithful to the light.

But simple as was the form of that law spoken from Sinai to the trembling fugitives, it contained the germs of all those grand truths by which men become sanctified in heart and life, the unfolding of which has from that time engaged the thought and labor of all good men, yes, the life and words of the great Teacher himself. It is true, sadly so, that of the two or three millions who received that lesson in divine ethics at Sinai, very few indeed ever arose in the development of moral character to the place where they pleased God or were enabled to enjoy his service. Some did avail themselves of the heavenly tuition, and were blessed and honored of God according as they trusted in him. In after generations there were devout men who, under the influence of the Spirit, came to behold wonderful things out of the law of God. David perceived that the law of the Lord was perfect, converting the soul. He declared he had "seen an end of all perfection; but thy commandment is exceeding broad;" and in each of the one hundred and seventy-six verses of the 119th psalm, he endeavors to pay an adequate tribute to that law which formed the basis of the covenant then existing, and was to form the basis of that which was yet to be made.

In the fulness of time Christ came. He was the light of the world—a world of darkness. From heaven he brought to earth the glory of the Father. Through the prophet herald he proclaimed his mission: "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." That which was upon his heart he sought to impress upon the hearts of his people. Thus the law of God became the fundamental consideration in the covenant that Christ came to establish. How he succeeded in weaving it into the fabric of his work, we will see in our next.

STUDIES ON THE BOOK OF DANIEL.

CHAPTER TWELVE.

THE closing words of chapter eleven refer to the time when the Turkish Government shall be removed from Europe and shall be established at Jerusalem. "He shall plant the tents of his palace between the seas, at the glorious holy mountain." (R. V., margin.) Thoughtful men the world over have read this event by foresight, without the aid of this prophetic statement. And we can all realize that it is soon to meet its fulfilment together with the latter part of the verse: "He shall come to his end, and none shall help him." A short race will the "Sick Man of the East" run when the help of the Great Powers no longer holds him in his place among living nations. By any stretch of probability we cannot place these events beyond a very few years in the future. A general war in Europe is almost certain to involve this question, with the result that Constantinople will become too warm for the Turk. Whoever else may gain the coveted prize, he will not be able to remain. His dominions in Western Asia only remain to him, but the greed of Russia will not long suffer him to retain that territory.

As we have before remarked, these events are

the next in order in the fulfilment of this prophecy, and, considering their evident proximity, our situation becomes a matter of exceeding interest, especially when we come to consider the events which are to succeed those we have already noticed. We are living between verses 44 and 45 of the eleventh of Daniel. The forty-fifth verse brings to view the removal and downfall of Turkish power. We now proceed to note the succeeding events:—

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Dan. 12:1-3.

What a mighty revolution now takes place. Michael is the Archangel, Jude 9; it is he whose voice awakens the dead (1 Thess. 4:16), and John 5:28, 29 teaches that this voice is that of the Son of God, or Christ. Hence Michael is Christ himself. To stand up is to reign. See Dan. 11:2, 3, 4, etc. This, then, is the time when Christ comes to take to himself his great power and to reign. He comes to dash the governments of earth to shivers, to save his people and vindicate his own truth. There will be a time of trouble; there will be deliverance for the people of God, all whose names are written in the book. Those who are sleeping will be raised to everlasting life; those who are alive and remain will be changed to immortality.

The faithful workers for Christ and humanity will have their reward. "They that be teachers [margin] shall shine as the brightness of the firmament." All will have a glorious reward. "They that turn many to righteousness [shall shine] as the stars forever and ever." Certainly this should be ample encouragement to all who in any capacity do work for the Master. Such work will meet a recognition at the hand of God. Who does not desire to have stars in the crown of his rejoicing. And, blessed thought, the time is near. A few more years at most of earth's weary watching, and the morning will dawn. Already the day begins to break.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. Verse 4.

In this verse we have a direct answer to the question so frequently asked, Why have not these things been found out before? Daniel had now become an old man. Long he had borne the heavy burdens of state, and at the same time held aloft the lamp of God's truth in regions of unnatural darkness. He had experienced many vicissitudes of exaltation and debasement, of honor and neglect, from his fellow-men; but through them all he never swerved from his fidelity to God. God, on his part, entrusted to his faithful servant a message of unusual importance to the world. Repeatedly he was led to chronicle through prophetic rapture the events of future time. History has demonstrated to us the faithfulness of his testimony. Now his work is done. He desires to see more clearly for himself the meaning of all these things, the termination of the rugged path outlined for God's people. But this was not given him. The words were shut up, the book was sealed. Many generations should pass away; even down to the time of the end it should be enfolded in mystery.

We have reached this most interesting point in the course of time, and now we behold the seals unloosed from Daniel's book. With a glory and grandeur heretofore unappreciated, these words shine out to warn and instruct us who are living in the "time of the end."

Many are running to and fro. Streams of travellers fill the great thoroughfares of the world, going hither and thither. The amount of travel now accomplished in a year would, even fifty years ago, have sufficed for many a decade at the then prevalent rate. Knowledge, too, in every branch of investigation is rapidly increasing. The minds of men are actively pursuing the various lines of study open to human effort. Ingenious hands are contriving improvements that constantly startle the world with the realization of new possibilities. Surely no one can read this verse of prophecy with consideration, without seeing at once that it was our own day upon which the mind of Inspiration rested when those now living words were dictated. Now is the time of the end; now are Daniel's words unfolded; now are many running to and fro, and now knowledge increases.

As the prophet asks to be more explicitly told the end of these things, verse 8, the word comes again: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Then it is added: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Another vivid picture of our own day. How few are willing to understand even that which is so plain. The Word of God is slighted; opinions of men are taken in the place of the plain words of inspiration. Wickedness becomes exceedingly wicked. Men plunge headlong to ruin. But, thank God, some are earnestly striving for the light; some stand bravely by the Word of truth; some are striving by obedience to all God's holy law and living faith in Jesus to obtain a fitness of character to stand when he shall appear. May all who have read these articles have a share in this work, and at the resurrection morning be prepared to meet the grand old prophet, whose words we have studied, in a glorious immortality.

DID THE FLOOD COVER THE ENTIRE EARTH?

S. N. H.

AMONG all nations there is a tradition that the earth was once covered with water, although they differ as to the time of the flood or the manner in which it came. This is an indisputable evidence that the Mosaic record is true. That such traditions exist among the Chinese, Hindoos, Persians, Chaldeans, Egyptians, Greeks, Mexicans, several tribes of the American Indians, and the natives of the islands of the Pacific Ocean, is a fact so well known that there is no question concerning it. We would refer those who are interested to see direct testimony from these different nations, to the "Testimony of the Rocks," by Hugh Miller, and also Humboldt's "Cosmos." We will insert one or two testimonies as an illustration of what might be quoted from all these different nations. The following is a Chaldaic tradition as found in the Chinese: "There was a first heaven, an age of innocence, when the whole creation was perfect happiness; when everything was beautiful, everything was good; all things were perfect in their kind; whereto succeeded a second heaven introduced by a great convulsion. The pillars of heaven were broken; the earth shook to its foundation; the heavens sunk lower toward the north; the sun, the moon, and the stars changed their motions; the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence and overflowed it. Man having rebelled against Heaven, the system of the universe was totally disordered. The sun was

eclipsed, the planets altered their courses, and the grand harmony of nature was disturbed."

The Japanese have a tradition which shows that they too have received the idea that the earth was at some time covered with water. There were two individuals known to them as the first gods of the Japanese, who at a certain time sat on a cloud; one of them dropped his spear into the water, whereupon he lifted it up, and drops fell from it and became islands. The tribes of New Zealand have a different tradition, but one that teaches the same thing. According to their account, the North Island was fished up. The Fijians also have a tradition that sometime in the past there came a boat from a long distance, and finally landed on some peak of a mountain.

A Babylonian tradition is recorded by Berosus, their oldest historian, which reads as follows:—

"God appeared to Xisuthrus (Noah) in a dream, and warned him that on the fifteenth day of the month Dæsius, mankind would be destroyed by a deluge. He bade him bury in Sippara, the city of the sun, the extant writings, first and last; and build a ship, and enter therein with his family and his close friends; and furnish it with meat and drink; and place on board winged fowl, and four-footed beasts of the earth; and when all was ready, set sail. Xisuthrus asked 'whither he was to sail,' and was told, 'To the gods, with a prayer that it might fare well with mankind.' Then Xisuthrus was not disobedient to the vision, but built a ship five furlongs (3,125 feet) in length, and two furlongs (1,250 feet) in breadth; and collected all that had been commanded him, and put his wife and children and close friends on board. The flood came; and as soon as it ceased, Xisuthrus let loose some birds, which, finding neither food nor a place where they could rest, came back to the ark. After some days he again sent out the birds, which again returned to the ark, but with feet covered with mud. Sent out a third time, the birds returned no more, and Xisuthrus knew that land had appeared; so he removed some of the covering of the ark, and looked, and behold! the vessel had grounded on a mountain. Then Xisuthrus went forth with his wife and his daughter, and his pilot, and fell down and worshipped the earth, and built an altar, and offered sacrifice to the gods; after which he disappeared from sight, together with those who had accompanied him. They who had remained in the ark and not gone forth with Xisuthrus, now left it and searched for him, and shouted out his name; but Xisuthrus was not seen any more. Only his voice answered them out of the air, saying, 'Worship God; for because I worshipped God, am I gone to dwell with the gods; and they who were with me have shared the same honor.' And he bade them return to Babylon, and recover the writings buried at Sippara, and make them known among men; and he told them that the land in which they then were was Armenia. So they, when they had heard all, sacrificed to the gods and went their way on foot to Babylon, and, having reached it, recovered the buried writings from Sippara, and built many cities and temples, and restored Babylon. Some portion of the ark still continues in Armenia, in the Gordizean (Kurdish) Mountains; and persons scrape off the bitumen from it to bring away, and this they use as a remedy to avert misfortunes."

In speaking upon this point, Alexander says in his work, "Moses and the Philosophers:" "In this respect the evidence from tradition agrees with the testimony of the Scriptures and that of geology. The three witnesses agree." The testimony of geology does not agree, however,

as to the time of this overflow of water, but to the fact that the earth has been overflowed.

A further evidence of the truthfulness of these traditions is that they do not agree as to the precise method of the discovery of the earth, nor in respect to the flood; but they do agree to the fact. Had each one of them agreed as to the manner of the overthrow of the earth by the flood, then it might be said that some missionary carried them the news; but when they had no knowledge of the Bible whatever, and had a tradition agreeing in fact, but differing as to the cause and manner, it shows that they did not obtain their information at the same time or from the same person. Their testimony agrees also in the fact that there was at least one family that was preserved through or over the floods. Also they agree in the fact that sometime and in some manner the earth was created, although there are a variety of ideas as to how it was created. Upon this point it may be said that there is not a tribe of people or a nation on the face of the earth, unless it be some of the tribes of Africa, but that have in some manner preserved some tradition of the universal deluge that occurred some time in the past.

From the Scriptural evidence that has been presented in a previous article, and the tradition that has come down where they have not had the Bible, we conclude that we are now on that portion of the earth that was originally covered by the sea.

A further evidence of the above position lies in the fact that on the ocean bed has been found relics of elephants and other large animals in those portions of the world where at the present they do not exist. This may be accounted for by the fact that the seasons changed at the general breaking up at the time of the flood. Upon the point of bones of animals being found in the bottom of the sea, Hugh Miller, in his "Testimony of the Rocks," says: "From one limited tract of sea-bottom on the Norfolk coast, the fishermen engaged in dredging oysters brought ashore, in the course of thirteen years, two thousand elephants' tusks and grinders." How did they get down on that sea-bottom and when? The only solution that has even an appearance of plausibility is that they lived and flourished there when the Atlantic was a beautiful tropical country instead of an ocean. We prefer as yet to stand by the old Book; and although there may be some things in it that we do not at once see how they could be, we will still look for some testimony that will show how they are in harmony with the facts that true science reveals. Let us remember that it took thousands of years for science to find out that God "walketh in the circuit of heaven," thus proving the rotundity of the earth, that he stretched it "out over the empty place," and that he "hangeth the earth upon nothing," instead of on the back of a turtle, when the Bible announced the fact in one of its oldest books in the simplest language. See Job 26:7; 22:14.

ITEMS ABOUT JAPAN.

S. N. H.

It is less than fifty years since the attention of the world was called to the Japanese kingdom. In fact, to the western world Japan was a sealed book till 1862, when at the International Exhibition in London the products of the country were exhibited.

The true name of Japan is Dai Nippon (Sun's origin). It is a peculiarly shaped kingdom, and is estimated to contain 149,000 square miles. Its population, according to the latest reports or 1886, is 38,151,217. It has 12,000 towns, or

cities, and 59,000 villages. It is said to contain over 3,000 islands, including the uninhabited rocks. It is very mountainous, with several active volcanoes. The highest mountain is Fugiyama, which is about 12,300 feet above the level of the sea. The longest river is Tonegawa, 170 miles. There are two large and principal plains, Kwanto and Echigo. The coast line is very irregular, and teems with bays, some of which are of considerable size. The bays of Tokio, Sendai, and Osaka are among the largest. The Japanese, strange to say, have no names for their bays or straits, and those found and marked on maps and charts have been given by European navigators. The Yeddo Bay is the best known to foreigners, but Sendai Bay, those running up to the north of the island of Awaji, and the one commonly called Osaka are also famous. Good anchorage can be found in the small bays and harbors on the entire coast.

The country is frequently visited with shocks of earthquake, but it is seldom that they are severe. The earthquake of 1855 was felt most severely at Yeddo. It is estimated that on this occasion 14,241 dwelling houses and 1,649 fire-proof storehouses were overthrown in the city. The one which occurred about the last of October of the present year, was even more destructive. Fifty thousand houses and seventy miles of railway were destroyed. Several towns were wrecked, and one was completely demolished, the sea rushing over it. Four thousand persons lost their lives, and five thousand more were seriously injured. Great distress resulted among the destitute and wounded survivors. The shock lasted two minutes, and completely changed the contour of the country. In September, strong winds pass over the empire, causing a great deal of destruction. The ports open for free trade are Yokohama, Kobe, Nagasaki, Hakodate, and Niigato; but Yokohama, Kobe, and Nagasaki are the ones that are continually in use by vessels calling.

The climate is very healthy and salubrious, but varies according to the locality. In the southern portion lying close to the tropics they enjoy a perpetual summer, while in the far north of the empire they share the Arctic temperature of Kamtschatka. The climate, on the whole, is said to be favorable to foreigners, although its frequent changes often prove trying to European residents. All the mountain ranges are wrapped deep in snow during the winter months, and from many peaks the snow never disappears. In the northern provinces it has been known to fall to a depth of no less than eight feet. After the winter months, there is a short rainy season. The best months for excursions into the interior are April and October. Winds blow from the south from about the middle of May till the end of August. There are certain seasons of the year when violent revolving storms known as typhoons, resembling the West Indian cyclones and the cyclones of the Indian Seas, are liable to come up at any moment. Large trees are often snapped asunder like mere twigs, while roofs and chimneys also suffer severely.

The mode of conveyance for passengers is one that originated in this country, but has since been adopted in Ceylon and Hong Kong, China. It is by what is called a jin-riki-sha. Some of these are of sufficient size to carry two persons, although they are usually made to convey only one. They are two-wheeled carriages, shaped something like a miniature gig, and are usually drawn by a single Coolie, although for rapid travel two men are employed. In the city of Tokio alone there are over 10,000 of these jin-riki-shas. They are of various styles and shapes, and were introduced twenty years ago. They

travel at the rate of six miles an hour, or would compete with a common horse. For the transportation of luggage or heavy goods, a large two-wheeled cart is used. These are drawn by four or six Coolies. The palanquin is also employed for travel, which is suspended by poles resting on the shoulders of Coolies. In the country districts, where the roads are stony and narrow, pack horses are used and also bullocks and oxen. These animals are shod with straw sandals to protect the hoof, and their burden is attached by ropes to a rough pack saddle, without girths, but a rope prevents its sliding backward or forward. They will very often go up stone steps and steep hills, with their straw sandals. Burdens of moderate weight are usually carried by Coolies, a package being fastened at each end of a pole worn across the shoulders.

The farm buildings of the humblest people are frequently situated in the midst of a rice field or on a higher slope at some little distance from the road. Men, women, and children go out to till the ground from early morning till late in the evening. Their labor is sometimes varied by felling trees and cutting brushwood on the hills. The plow is exceedingly small, with but one handle, and is easily pulled through the soft mud of the rice fields, by a single pony, a bullock, or a couple of Coolies. Instead of threshing to separate the ears of corn from the stalks, the latter are pulled by hand through a long row of iron teeth projecting from a short rack of timber. The sickle with which they reap the grain is merely a straight iron plate about four inches in length and sharpened on one side, which projects from a short wooden handle four inches long. Rice is the staple product.

The Japanese race appears to be an amalgamation of different races, the Mongolian predominating. There are two types of Japanese, one of slender build and often with a fine form of Roman nose; the other, the lower type, thick set, broad, and muscular, with flat noses. But they have the same complexion, most of them being of a light yellow color. They are a small people, the average height of the male being about the same as that of an adult European female.

The religious beliefs of the Japanese people may be defined under the heads of Shintoism and Buddhism. By the former is meant the religious beliefs of the natives prior to the introduction of Buddhism and the Confucian philosophy. They are not a nation of idol worshippers, but there seems to be mixed up in Shintoism a system of hero worship. Many renowned warriors and other personages of ancient days are exalted into what we would term demi-gods. This inculcates a reverential feeling toward the dead.

In their large villages, the buildings and machine shops, the cleanliness of the streets, their form and arrangement, the industry and taste of the people as manifested in their painting and inlaid work, all indicate a superior intelligence. And yet in all of these respects they have a taste peculiar to themselves. The whole nation speaks the one language, but different dialects are used in various parts of the empire.

The exclusiveness of the people is seen in their former condition, shut up to themselves, avoiding treaties with other nations till quite recently. The same spirit characterizes all their society. Although there is no caste here, society is divided up into clans, each one looking down upon the other. But they are respectful and polite. It is not their custom to shake hands, but to bow from one to three times, and sometimes till the forehead touches the ground. They appreciate kindness, and those who reciprocate their polite-

ness are looked upon with great favor; but if it is not reciprocated, instead of being discouraged, they stand back on their own dignity. The better class possess honor where confidence is reposed in them, and in matters of deal they are far more honorable than the African, the East Indian, or the Chinese. They reason well on almost any point, and yield to sound argument.

But like all of the heathen nations, they reason from an entirely different standpoint from those who for generations have been moulded by Christian civilization. This fact is appreciated by experienced missionaries among them. The principles we inherit, and which often become the basis of our reasoning, to them would be perfectly ridiculous, and *vice versa*. To as far as possible place ourselves in their position, and realize the difficulty under which they labor, is the principle manifested by Christ in taking upon himself our nature. But to ignore this principle is to labor without Christ. The present generation of the heathen are not responsible for what they inherit any more than we are; neither are they responsible for what they do not thus receive. This may be a reason why God in his merciful providence is causing the rays of gospel light to dispel the mist that has so completely enveloped millions of the human race in the closing scenes of the world's history. How many of these will finally take the crowns lost by those that have had great light and have refused to walk therein, the judgment alone will reveal.

Bible Student.

LESSONS FROM THE GOSPEL BY MARK.

Lesson 9.—November 28, 1891.

Sending out the disciples; John the Baptist.—Mark 6: 1-29. Parallels: Matt. 10; 14: 1-12; Luke 9: 1-9.

1. Where did Jesus go from Capernaum? Mark 6: 1; Luke 4: 16.
2. What questions were raised on hearing him preach? Mark 6: 2.
3. What caused them to stumble? Verse 3. See note 1.
4. What scripture did they thus fulfil? Isa. 8: 14; 1 Peter 2: 8.
5. What common principle was manifested in their reception of Christ? Mark 6: 4.
6. How did their unbelief affect him? Verses 5, 6.
7. How did he send out his disciples? Verse 7.
8. What power did he give them? Verse 7; Matt. 10: 8.
9. Where did he send them? Matt. 10: 5, 6.
10. What did he command them? Mark 6: 8-10.
11. How did they fulfil his instructions? Verses 12, 13.
12. In thus preaching, with whom were they co-laborers? Mark 1: 14, 15.
13. What did Jesus say of those who neglected their testimony? Mark 6: 11.
14. As Herod heard of Christ, whom did he think he was? Verse 14.
15. What had Herod done to John the Baptist? Verses 17, 18.
16. Who was especially angry under John's reproof? Verse 19. See note 2.
17. How did Herod regard John? Verse 20.
18. What course did Herodias pursue to obtain revenge? Verses 21, 22.
19. What foolish oath did Herod swear? V. 23.
20. What did the damsel, instigated by her mother, say? Verses 24, 25.
21. How did this affect the king? Verse 26.

22. Ought Herod to have kept his rash oath? Lev. 5 : 4, 5. See note 3.
23. What did he do? Mark 6 : 27, 28.
24. What did John's disciples do? Verse 29; Matt. 14 : 12.
25. What is said of those who rejected the message of John? Luke 7 : 30.
26. Upon whom, after all, will the wickedness of Herodias fall? Ps. 7 : 15, 16.

NOTES.

1. The margin of the Revised Version reads in Mark 6 : 3 that the Jews of Nazareth "were caused to stumble." Their hearts were at first open to receive his wonderful words; but Satan suggested doubts. He called to their minds Jesus' residence with them, how he had wrought at his trade, had moved in and out among them as one of the people, and they could not bear to think that one of their number was greater than were they. Who can stand before envy (Prov. 27 : 4) if it is in the power of the one who envies to destroy? It was the same spirit which sold Joseph into Egypt that at Nazareth rejected Christ. At Capernaum they accepted him, at Nazareth he was forced to flee for his life. To one he was precious (1 Peter 2 : 7; Matt. 11 : 6); to the other a stone of stumbling (1 Peter 2 : 8). But the cause of offense was in their own heart. The temptation of Satan was but the occasion.

2. Herod Antipas (tetrach of Galilee from B. C. 4 to A. D. 39) was the slayer of John the Baptist. He was son of Herod the Great by his fourth wife, Malthace. Like his father, he was ambitious and ostentatious. His first wife was the daughter of King Aretas; but he divorced her in order to marry Herodias, the wife of Herod Phillip, his brother, an ambitious and profligate woman who was not content with the private life of her husband. The adulterous union between Antipas and Herodias was rebuked by John the Baptist. Herod's superstitious nature seems to have been somewhat in fear under the faithful preaching of John; but the rage of Herodias was aroused, and her cruel, cunning playing on the sensuous and pleasure-loving nature of the king accomplished the death of John the Baptist and finally the ruin of her husband. In the case of these two, Herodias and John, we can find comfort in Eccl. 8 : 11, 12.

3. Boothroyd's translation of Lev. 5 : 4, 5 may help the reader to a clearer understanding of the text: "Or if a person have sworn rashly, from pronouncing with his lips, to do evil, or to do good (whatsoever it be that a man may rashly pronounce with an oath), and it be hid from him; yet when he knoweth that he is guilty in any way of these things, and that by any of the things he hath become guilty, he shall confess the sin which he hath committed; and shall bring his guilt-offering," etc. Herod was verily guilty and was exempt from his rash oath. Of course this is not understood to refer to solemn vows before God. There are other scriptures which give instruction with reference to vowing. But a rash oath or a bad promise which involves sin or injury to another in its fulfilment is better broken than kept.

Lesson 10.—December 5, 1891.

The Great Provider.—Mark 6 : 30-56. Parallels: Matt. 14 : 15-36; John 6 : 5-21.

1. When the twelve had made their missionary tour, what did they do? Mark 6 : 30.
2. What shows our Saviour's regard for them? Verse 31.
3. Where did they go for rest? Verse 32; John 6 : 1.
4. Did they get away from the people? Mark 6 : 33.
5. What effect did this have upon Jesus? Verse 34. See note 1.
6. What question of temporal interest agitated the minds of the disciples? Verses 35, 36.
7. What reply did our Saviour make to them? Verse 37; Matt. 14 : 16.
8. Why did Jesus thus answer them? John 6 : 6.
9. What did his disciples reply? Mark 6 : 37; John 6 : 7. See note 2.
10. How much provision was there in the company? Mark 6 : 38; John 6 : 8, 9.
11. What did he do with the provision? Mark 6 : 39-41.
12. How far did it go? Verse 42.
13. At the close of the meal, what command did he give? John 6 : 12.

14. How much was gathered? Mark 6 : 43. See note 3.
15. How many were fed? Verse 44; Matt. 14 : 21.
16. What effect did this notable miracle have upon the people? John 6 : 14, 15.
17. What did Jesus do after this? Mark 6 : 45, 46; Matt. 14 : 23.
18. What happened to the disciples after they had put to sea? Mark 6 : 47, 48; Matt. 14 : 24.
19. How did Jesus appear to them? Matt. 14 : 25; Mark 6 : 48.
20. What effect did his appearance have upon the disciples? Mark 6 : 49; Matt. 14 : 26.
21. How were their fears quieted? Mark 6 : 50.
22. When did the storm cease? Verse 51, first part; Matt. 14 : 32.
23. How did this miracle affect them? Mark 6 : 51; Matt. 14 : 33.
24. Ought they to have wondered at the stilling of the sea after the miracle of the loaves? Mark 6 : 52.
25. What did they find on reaching the other side of the sea? Verses 53-56; John 6 : 22-25.
26. What was the object of those who were fed in seeking Christ? John 6 : 26.
27. What should be the object of all? Verse 27.

NOTES.

1. The natural tendency of the human heart is to become impatient when hindered in its object. Jesus needed rest and refreshment; but as he looked upon the vast multitude who were perishing and dying for want of the bread of life, his great heart of love and pity was touched, and he turned from his own desires, begotten by actual physical necessities, to feed the multitude with the bread of life, finding his own food the while in doing the will of God. John 4 : 34. This was the spirit of the Master. "If any man have not the Spirit of Christ, he is none of his."

2. When our Saviour ordered the disciples to feed the multitude, they asked him, according to Mark, "Shall we go and buy two hundred penny-worth of bread, and give them to eat?" Then follows Philip's statement recorded by John: "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little." The Roman penny was worth about eight and a half pence, and the sum in the treasury of the disciples probably amounted to two hundred times that, or about £7. The multitude probably numbered not less than 10,000, and Philip's statement, from a natural point of view, was a correct one. But one loaf was sufficient in the hands of the Master. His creative power furnished what was wanted, "exceeding abundantly above all" that was thought. He is the same Jesus yesterday, to-day, and all days to come.

3. "Twelve baskets" (Greek, *kophinos*), probably one each for the twelve disciples. It denoted a small wicker basket, of which each man may have carried one. In Mark 8 : 8, 20 a different Greek word (*spuris*) is translated basket, meaning a large basket, or hamper, such as Paul was let down in from the window. Acts 9 : 25.

IMPRISONMENT AND DEATH OF JOHN THE BAPTIST.

JOSEPHUS tells us that John was imprisoned at Machærus in Peræa, a fortress celebrated in the history of the Asmonæans and Herodians. Here his disciples came to tell him of the deeds of Christ. We cannot suppose that John himself had had a moment's doubt of the truth he himself had first proclaimed, that Jesus was the Messiah. On a former occasion, he had said enough to clear up all uncertainty and remove all jealousy from the minds of his disciples; but, less instructed and less magnanimous than their master, they still need a further lesson; and for this John sends two of them to Christ. They found him in the act of healing many of their diseases, casting out unclean spirits, and preaching the gospel to the poor. His only reply is to bid them report to John what they had seen and heard, which he would doubtless tell them were the signs of Messiah foretold by the prophets, and he adds a gentle rebuke to their slowness of belief. With this message he sends them back to John,

whose life was soon after terminated. Nothing but the death of the Baptist would satisfy the resentment of Herodias. Though foiled once, she continued to watch her opportunity, which at length arrived. A court festival was kept at Machærus in honor of the king's birthday. After supper, the daughter of Herodias came in and danced before the company, and so charmed was the tetrarch by her grace, that he promised with an oath to give her whatever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. The promise had been given in the hearing of his distinguished guests, and so Herod, though loth to be made the instrument of so bloody a work, gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced.

Meanwhile Jesus, turning to the people, vindicates John from any suspicion of wavering or time-serving that his message might have raised, and bears testimony to his true character as "a prophet, yea, more than a prophet." They had gone forth to the wilderness to see him, and what had they beheld? No pliant reed, that would bend before the wind of adversity; no dainty courtier, to fear a king's frown or a queen's hatred. No! he was the very Elijah predicted by the prophets as the Messiah's herald; but their childish folly, never knowing what to ask for or expect, vented itself in discontent and unbelief alike against the stern asceticism of John and the winning love of Jesus, "but wisdom is justified of all her children."—*Dr. Philip Smith.*

GALILEE.

THIS name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" (the Hebrew word *Gallil*, the origin of the later "Galilee," signifies a "circle, or circuit") of country around Kedesh-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. 20 : 7; 1 Kings 9 : 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles." Isa. 9 : 1. It is probable that the strangers increased in number, and became during the captivity the great body of the inhabitants. In the time of the Maccabees Galilee contained only a few Jews living in the midst of a large heathen population (1 Macc. v. 20-23). Strabo states that in his day it was chiefly inhabited by Syrians, Phœnicians, and Arabs (16, p. 760); and Josephus says that Greeks also dwelt in its cities (*vit.* 12).

In the time of our Lord, all Palestine was divided into three provinces, Judæa, Samaria, and Galilee (Acts 9 : 31; Luke 17 : 11; Joseph, *B. J.*, 3 : 3). The latter included the whole northern section of the country, namely, the ancient territories of Issachar, Zebulun, Asher, and Naphtali. It was divided into two sections, "Lower" and "Upper." A single glance at the country shows that the division was natural.

After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins. The National Council, or Sanhedrim, was taken for a time to Jabneh in Philistia, but was soon removed to Sephhoris, and afterwards to Tiberias. The *Mishna* was here compiled by Rabbi Judah Hakkodesh (cir. A. D. 109-220); and a few years afterwards the *Gemara* was added. Remains of splendid synagogues still exist in many of the old towns and villages, showing that from the second to the seventh century the Jews were as prosperous as they were numerous.—*New Testament History.*

From the Field.

DIVINE LOVE.

E. LANG.

WE sit and think, and think again,
Till thought on thought is piled in vain,
To measure love divine ;
'Tis only when the Spirit comes,
Revealing to his chosen ones
His love, his truth, his mind,—
'Tis only then we see his love,
Revealed in splendor from above
By the Spirit given ;
Great Spirit, come, thy love reveal,
And give us now its joys to feel
While on our way to heaven.
By thy great awakening power,
Open our eyes this very hour
To see thy love revealed ;
Oh, how the sight transports the mind,
And fills us all with love divine ;
Our peace with him is sealed.

FROM THE WEST INDIES.

PORT-OF-SPAIN is the capital of Trinidad, and numbers perhaps 40,000 people ; they are the most cosmopolitan of any that I have met in this field, including English, French, Spanish, Portuguese, Chinese, and Coolies. The different denominations represented are Church of England, Wesleyan, Presbyterian, Baptist, and Catholic.

The Catholic Church is very strong, owing to the great number of French, Spanish, and Portuguese. But the most substantial people of wealth and influence are generally found among the Scotch and English. Some of the heaviest mercantile firms both in Trinidad and Demerara, are controlled by Scotchmen.

A young Presbyterian has lately come to Trinidad to learn the Hindostani language and labor among the Coolies. I have met one of the teachers at Queen's College who is a native Spaniard, and teaches both Spanish and French. Now, would it not be a fine idea for one of our ministers who wishes to learn Spanish, to come down here and labor, and at the same time get a knowledge of Spanish? I understand that there is talk of sending a minister this way. I wish he were here now.

I think some of our ministers who are in delicate health should make the West Indies their field of labor. The heat is very seldom as great here as at home, and sunstroke is almost unknown. I will quote from Guppy's almanac:—

The range of the thermometer is usually from seventy at dawn to eighty-eight in the middle of the day. During the hotter months it reaches ninety-three, or even higher; while during the cooler weather, which generally lasts for a few weeks at the beginning of the year, the temperature sinks as low as sixty-six at night. The dry season may be reckoned to extend from the middle of January to the middle of May; but it is sometimes a week or two longer than this.

As one passes from point to point in this part of the world, he will find new objects of interest wherever he goes. Barbadoes is a beautiful island. When you reach Demerara, you find the most beautiful city I have seen in the tropics, with broad streets, electric lights, etc.; but the country is low and flat, not a mountain in view, and if it were not for the sea wall, the country would be inundated at high tide. It is naturally an unhealthy place. Last year they buried three thousand persons in Georgetown alone.

In Trinidad we see the grand old mountains once more, a pleasant change after six months in Demerara. I have visited the Botanical Gardens here, and they are simply magnificent. The Governor's palace has been erected in these gardens,

and with its surroundings affords a home worthy of any potentate. Across the way from the palace is a public square, or savannah, as it is called here, which is as flat as a floor, and contains about four hundred acres.

WM. ARNOLD.

Port-of-Spain, Trinidad, West Indies.

IMPORTANT MEETINGS IN EUROPE.

AFTER the interesting Bible school in London, which was conducted by Elder E. J. Waggoner, and, with the accompanying meetings, attended by Elder O. A. Olsen, the president of the General Conference, Bro. and Sister Morrison, and other workers, important meetings were held in Christiania, Norway, Grythytted, Sweden, and Bottmingen, Switzerland.

The meeting in Switzerland has been reported in the ECHO. Of the Bible school and other meetings in Christiania, Bro. Olsen says:—

"The three different kingdoms of Scandinavia are represented in the Bible class as follows: Sweden, 23; Norway (including the workers in the printing office), 50; Denmark, 12. Besides these, a large number of our brethren and sisters here at Christiania have attended, thus making a regular attendance of about 100. The daily programme runs something as follows: Committee and council meetings at 8 A. M.; instruction in canvassing, 9:30; Bible study, 11; canvassing instruction, 3 P. M.; address by the writer, on the subject of the work, or social meeting, as the case may be, 5; Bible study, 7. Then there has generally been besides all these, a special council at 2 P. M., so that our time has been fully occupied. I think that nothing could have been more timely than the appointment and holding of this institute. The work here was in need of just the help that this institute has given.

"Dr. Waggoner has enjoyed much freedom in conducting the Bible study, and the precious truths have been greatly appreciated by all, and the word seems to take a deep hold upon hearts.

"Our brethren have also been much interested in our talks about the work, and the opening providences of God as manifested all over the great harvest-field; and have expressed themselves as very much gratified by what they see and hear, and especially that it is their privilege to be connected with the work, and have a part in it. We are glad to be able to give such an encouraging report of the work here at present, and also of the outlook for the future. Of the matters that have been carefully considered and freely discussed, the subject of schools for our young people and children, in which they can be educated and trained for usefulness, has been the most prominent. The demands for such schools in these countries are great and urgent. We will say nothing to the detriment of the public schools. So far as facilities for education are concerned, they are very good. But there are great obstacles to be met in sending our children and youth to them. The schools hold six days of the week, and while in some places our brethren have succeeded in getting their children free on the Sabbath, in other places they have not. But it is only in the primary schools that this is possible, for in none of the higher schools will our children be permitted to be absent on the Sabbath; so that a large portion of our young people are deprived of the advantages of education, unless they pay no regard to the Sabbath.

"There are only four organized churches in the Norway Conference; namely, one in Christiania, one in Moss, one in Laurvig, and one in Northern Norway. Besides these, however, there are several unorganized companies, located at Frederikshald, Arendal, and several in the northern part, that will probably be organized in the near future. The

business of the Conference passed off very harmoniously."

The meeting in Sweden was a camp-meeting and Conference. "Fifteen churches were represented by about twenty-five delegates. One new church was added, making sixteen in all. The entire church membership is 457; Sabbath-keepers not members of any church, 140; total, 597. The Conference business passed off very harmoniously. The Spirit of the Lord was present in a large degree. The camp was not a very large one, being composed of only four tents,—three family tents and one meeting tent. This number of tents, however, was altogether insufficient for the demands of the occasion.

"Ten years ago the Swedish Conference was first organized at this place. Since that time the truth has made wonderful advancement in Sweden. This is an excellent field for labor; but here, as in Norway, the poverty of the people forms an embarrassing feature in connection with the support of the work.

"Sabbath was a very precious day. It was clear and bright, and all nature was full of life and good cheer. In the early morning the ordinance of baptism was administered to three candidates, and at 9 o'clock the Sabbath-school was held, and was a very interesting occasion indeed. The large tent could by no means hold the congregation that was present; the children filled more than one half of it. Before the opening exercises, the children were gathered in and seated, and then the older people filled all the remaining room in the tent, and all around it. The attendance was fully two hundred. After the opening exercises, the teachers took their classes, and found places out on the lawn, or under the shade of some tree, or in the grove near by, for their class recitations.

"During the forenoon and afternoon services, the tent was packed full, and people were standing all around it. There were probably 150 of our own people present, besides a large number of others. At 5 o'clock the greater part of the brethren and sisters adjourned to the mission house, where they celebrated the ordinances, while at the same time a meeting was held with the young people and children in the tent.

"On Sunday the attendance was between 350 and 400, which was very good considering that Grythytted is only a little country place of about 800 inhabitants. We have hopes that some of the precious seed sown fell in good ground, in honest hearts, where it will bring forth fruit to the glory of the Master."

SHIP MISSIONARY WORK IN MELBOURNE.

SINCE my last report, I am glad to say that the shipping in port has greatly increased. There are quite a large number of vessels in harbor at present, some of which have not been in this port before. On boarding them, I have been cordially received by both officers and crew. In conversation with them, I have found some good Christians, and glad they were to have some one to converse with on religious subjects. The Norwegians are more susceptible to Bible truth than any other foreigners, and although they present a rough exterior, underneath beats a heart of love for fallen humanity. Our publications are welcomed among them, and read and re-read with interest. Not only has our literature been thankfully received and appreciated by many, but it has been taken away and distributed in other ports, where the Word of God is seldom heard. In North Queensland especially, a large quantity of reading matter has recently been given out by a master who reports that it is highly appreciated and eagerly sought after.

I trust that the Lord will bless these silent messengers of truth that have been distributed from time to time, and that the good seed sown will spring up to the honor and glory of God.

C. J. ROBERTSON.

News Summary.

NOTES.

THE following paragraph, from an English paper, shows what superstition can do: "During a recent drought at T'singkiang Pu, in China, the Governor took really severe measures to obtain rain. Nine Buddhist and nine Taoist priests were employed to pray, and to make them more earnest and zealous in their praying, they were not allowed any shelter, but were made to stand out in the hot sun all day. These priests were to have 500 cash each per day, and five taels each when rain came. It is but fair to add that the Governor resorted to these extreme measures only after walking twice daily round the temple, praying and bearing an iron tablet on his breast and a willow wand in his left hand."

FROM time to time news is flashed to us across the water of a revolt in the Arabian province of Yemen against Turkish rule. Sometimes it is one and sometimes the other side that seems to be winning. The latest news, though it is some days old, was that the Turkish commander was holding Sana, the capital of Yemen, against a force of 40,000 rebels and was calling for 20,000 additional troops. One thing is certain, and that is that the Arab insurgents are making Turkey no little trouble. The contest has a deeper than a mere political significance. The Sultan claims to be caliph, or successor to Mohammed, the "Commander of the Faithful." Should the Yemenites secure their independence, this honor would in all probability be again conferred on a member of the prophet's own family, and no small loss of prestige to the Sultan would result.

A LATE number of the *Missionary Review* says that China is the field where the work of the medical missionary was first developed. It was taken up in 1827 by a surgeon in the employ of the East India Company at Macao, seventy miles from Canton, China. This branch of mission work received a strong impetus in 1835, and has grown till at the present time there are from three to four hundred medical missionaries in heathen lands. "Nearly every well-equipped mission has one or more physicians constantly engaged in medical work, and not a few ordained clergymen have a medical education also, and give part of their time to the sick and to dispensing medicines, particularly in their travels from one station to another." Says a writer in this paper: "Many thousands every year come to the mission hospitals and dispensaries, and many more are treated by the medical missionary in his country tours, who would not in any other way be brought in contact with Christian teachers, and to all alike are presented the story of the cross, the message of salvation."

BARON HIRSCH is calling a conference of representative Jews from all parts of the world in the interests of the Russian Jews. The Baron has spared neither pains nor expense in the prosecution of the benevolent scheme in which he hopes to enlist his brethren. As a diplomat, he has knocked at the door of many courts. He has sent a man to travel in Russia and learn the real condition and needs of his people there; he has arranged with Russia for a gradual and methodical exodus; and he has hunted the world over for a place of refuge. No doubt he has well-digested plans for the establishment of Jewish colonies in various places to present to the conference. It is said that Baron Hirsch has secured possession of a large tract of land in Argentina. Each family of Jewish refugees is to receive a hundred and fifty acres of this land with provisions to last a year; the second year the settlers will have to supply their own wants, and the third they will be expected to pay a small rent. The scheme seems to have been framed on the wise principle of helping them to help themselves.

THE present Shah of Persia has been one of the most progressive monarchs that the country ever had. During his reign Teheran has changed from a dreary old town of 100,000 inhabitants to a city of thrice that population, and been beautified with fine promenades, elegant residences, and handsome public edifices. He has introduced banks, gas, telegraphs, and street railways, and modernized his army; and he is the first ruler of Persia to form a regular ministry on the European model, and to nominate ambassadors to foreign courts. The Shah is also an enthusiast with the camera, and takes very good pictures with it when he condescends to do so. Wherever he goes, he is accompanied by a court photographer, who takes views of everything that interests the king.—*Christian Weekly*.

ITEMS.

Prince Bismarck is writing his autobiography.

The Russian language is to be taught in Japanese schools.

The Pope has decided to institute a Statistical Office in the Vatican.

There is great mortality from typhus fever in the famine districts of Russia.

The quantity of tea this year shipped from Hankow to London was 10,357,753 lbs.

The State elections in the United States show a gain on the part of the Democrats.

The damage done by the fire at Sandringham, the residence of the Prince of Wales, is placed at £12,000.

Great alarm still prevails among the Europeans residing in China, in the towns on the Yang-tse-Kiang.

A Greek Church has been opened in Chicago, where it is stated there are 2,000 adherents to the Greek faith.

Work has been suspended on the Siberian railway, on account of the financial depression throughout Russia.

It is stated that Russian mothers are killing their little children to save them the pain of dying of starvation.

The cotton crop of the United States this year is estimated at 8,652,579 bales, larger by 1,341,275 than ever before.

A British steamer engaged in the petroleum trade has been wrecked off the coast of Greece, and twenty persons drowned.

Thirteen persons have been killed by an accident to a military train which took place four hundred miles east of Bombay, India.

Three workmen have been arrested in Hungary, on a charge of conspiracy against the life of Emperor Francis Joseph of Austria.

Intelligence has been received of the murder of a French exploring party, consisting of eight members, by the natives of Madagascar.

Emin Pasha has discontinued his engagement with the German Government, and proposes to confine himself hereafter to the English sphere.

Prince Lucien Bonaparte, an indefatigable student and voluminous writer on philological subjects, has just died at the age of seventy-eight years.

During the past year, nearly four million copies of the whole or part of the Scriptures have been circulated by the British and Foreign Bible Societies.

It is rumored that Lord George Hamilton, First Lord of the Admiralty, will next spring be appointed to succeed the Marquis of Lansdowne as Viceroy of India.

The most violent thunder-storms in the world occur in French Guiana. The thunder there in an ordinary storm is almost deafening, while peal follows peal in quick succession.

An order has been issued for closing the public houses in the famine districts of Russia, as the peasants spend in drunken orgies money that has been given them to buy food.

It is stated that the German Government propose to ask the Reichstag to appropriate £9,000,000 to provide new artillery. Another item in the cost of "keeping the peace of Europe."

A collision has taken place between the British and Portuguese troops at Delagoa Bay in Africa, in which two men were killed and fifteen wounded. It is feared that international complications may result.

The old monarchical families of France are gradually drifting into the receptions of Madame Carnot, which means the acceptance of the Republic.

On the 2nd inst., Mrs. Best, a young married woman residing in South Melbourne, was accidentally shot by her husband, and died during the night. Another reminder of the folly of carelessly handling firearms.

Two hundred more prisoners, five hundred in all, have been liberated by miners in Tennessee, U. S. A., as a protest against the employment of prison labor in the mines. The prisoners have, however, been recaptured.

The Maverick National Bank of Boston, U. S. A., has become insolvent through the dishonesty of its officers, three of whom have been arrested for embezzling £500,000 of its funds. The liabilities of the bank are stated at £1,500,000.

The Russian Government is said to be about to float a loan of £40,000,000. A part of this money is to be devoted to the relief of the famine sufferers; it is estimated that not less than £25,000,000 will be required for this purpose.

M. Hilaire, a well known French journalist, says that the condition of the finances of Egypt is a proof of the excellence of British government, and that to withdraw from that country now would be an injury to Egypt and to the world at large.

A divorce suit has been brought against Madam Melba (Mrs. Armstrong), the famous Australian prima donna, in which the young Duke of Orleans is made co-respondent. The Duke's father, the Count of Paris, and head of the Bourbon house, is indignant at his son's course.

The Nihilists in Russia are showing renewed activity. It is said that the movement is widely extending. The police have lately discovered several plots, and many arrests have been made. It took 63,000 troops to guard the Czar on the route from Poland to Sebastopol on his return home from a visit to Denmark.

Uneasy spirits in Brazil have been attempting to restore the monarchy; partly as a consequence, martial law has been proclaimed, and President Da Fonseca has declared himself dictator. The political horizon is overcast and threatening, and warlike preparations are in progress.

According to Russian sources, the total population of Russia is 103,912,642. Of these, 75,541,644 are adherents of the orthodox church. Of the others, 11,000,000 are Pascolnites, or "Sectarians"—i.e., Stundists, etc.; 7,646,796 are Roman Catholics; 5,104,200 are Protestants (nearly all Lutherans); 2,620,000 are Jews, and 2,000,000 are Mohammedans and heathens.

Recent longitude experiments at McGill College, Montreal, under the auspices of the British and Canadian Government, led to the determination of the length of time it takes a telegraphic signal to cross the Atlantic. Out of two hundred signals sent, it was found that the average time taken to cross the Atlantic and back again—about 7,000 miles—was a trifle over one second.

In the Irish party things go from bad to worse. Mr. Healy has been publicly horsewhipped for traducing Mr. Parnell. The national convention at Waterford has been attended by serious rioting; one hundred and fifty persons have been injured, and the hospitals are taxed to their utmost capacity. The great Home Rule movement seems in danger of being swallowed up in party and personal hate.

The firm of Messrs. Hirschfeld, Wolff and Co., Berlin bankers, have failed with £400,000 liabilities. The Empress of Germany and Prince Henry, the Emperor's brother, are large losers. Herr Wolff has been arrested on suspicion of fraud. Another banking firm, that of Messrs. Som-rfield and Son, have failed in consequence of the first failure, and both father and son have committed suicide.

The Pope has sent a second appeal to the courts of Europe, in which he asserts that it is imperative to maintain the independence of the holy see. In Italy there is a popular movement in favor of making the Pope an Italian citizen, amenable to the law of the country, instead of an imprisoned sovereign within the bounds of his palace. Thus the contest between the Vatican and the Quirinal deepens, and it will be interesting to watch its progress and result.

Health and Temperance.

VEGETABLE VERSUS ANIMAL FOOD.

In answer to the arguments presented in our last article in favor of a vegetable diet, those who entertain opposite views urge the following among less important considerations:—

1. Though originally vegetarian in his habits, man has so long been accustomed to the use of animal food that it has come to be a necessity.

Long-continued violation of a principle cannot destroy it. The dirt-eaters of the Orinoco River in South America have for ages been addicted to the habit of eating clay; but this in no way alters the fact that clay is not good for them, al-

though they have become so accustomed to its use as to seem to be little inconvenienced by it. If flesh was not the best food for Adam, for the primitive Romans, Grecians, Persians, and Egyptians, it cannot be for modern man, whose organization is essentially the same. Examination of the remains of persons who died many thousands of years ago shows that there has been no radical change in the human organization within the knowledge of man. And again experience shows that flesh food is not a necessity, since thousands have renounced its use, and, though suffering slight inconvenience at first, have improved under the change.



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2. Those nations that use the most flesh, as for example the English, are the strongest and dominant nations.

While it is true that the English nation makes large use of animal food, and is at the same time one of the most powerful on the globe, it is also true that the lowest, most miserable classes of

human beings, as the aborigines of Australia and the inhabitants of Terra del Fuego, subsist almost wholly upon flesh. It should also be borne in mind that it is only within a single generation that the common people of England have become large consumers of flesh. In former times, and when England was laying the foundation of her greatness, her sturdy yeomen ate less meat in a week or a month than the average Englishman of the present consumes in a single day. It is still true of the average Irishman that he eats less flesh food in a week than the average Englishman eats in a day. Even more might be said of the stalwart Scotchman, whose chief article of diet is oatmeal. The Persians, the Grecians, and the Romans became ruling nations while vegetarians. Other influences than diet are the chief factors in determining national supremacy.

inflicts a most intolerable nuisance upon society.

2. *Tobacco Taints the Breath.*—It may be suggested that this objection does not amount to much in these days when almost every person's breath is redolent with something,—emanations from decaying teeth, foul odors from a sour stomach, putrid smells from an ulcerated nasal cavity, or something equally offensive. But we protest that these are bad enough alone; and when they are reinforced and augmented by the pungent, fetid odor of tobacco, a climax of foulness is reached which is wholly beyond description, and needs only to be once experienced to be fully appreciated.

3. *Tobacco Defiles the Air.*—Even the very atmosphere surrounding a tobacco-user is laden with a characteristic fetor. Every pore of his skin is sending out a stream of the poison, while each expiration of air from his lungs pollutes his immediate neighborhood. And if the person is a smoker, the evil is increased tenfold; for it seems to be the special avocation of the smoker to contaminate as much as possible of the pure air of heaven with his vile drug, thus forcing it upon the most repugnant, for we must breathe or die.

What right has any person to thus poison "the breath of life"? How long would a man be permitted to scatter broadcast the poisonous germs which communicate small-pox or scarlet fever? Yet tobacco kills more persons every year than both these maladies combined.

4. *Tobacco-using Enervates Offspring, and so Threatens the Race with Extinction.*—If tobacco-using should increase during the next two hundred years as rapidly as it has done in the last period of that length, it would become a universal vice. Then would vanish the last hope for the race; ultimate extinction would be inevitable.

It often occurs, and, indeed, is true as a rule, that the worst effects of the use of tobacco are not seen in the man who indulges the habit, but appear in his children. Whence came

SOCIAL EVILS OF TOBACCO-USING.

1. *Tobacco-using is a Filthy Habit.*—Yes; it is notoriously filthy and disgusting to every one except the individual who indulges it. We need not describe the reeking filth of a tavern bar-room or a smoking-car; for there is no person with the slightest love for neatness and cleanliness who has not a hundred times been offended by forced contact with the results of tobacco-using in some of the many detestable ways in which they occur. A tobacco-user renders foul and offensive everything that comes in contact with him. He always leaves a dirty mark behind him—shall we say a fitting memento of his character? Perhaps that would be a little too hard; but may it not be that constant association with filth will make some disagreeable modifications in a man's character?

A man who will be a slave to tobacco not only ruins himself—his health, his mind,—but he

such a vast army of nervous, sickly, yellow-faced young ladies? Inquire, and learn that their fathers were tobacco-users, and you have the secret. Improper diet, fashionable dress, lack of exercise, and other unhygienic influences may receive their due condemnation for producing such poor specimens of humanity as are these useless, "vapory," hysterical creatures; but when we find that their troubles began with the very first day of their existence, that they were as hysterical in their cradles as ever afterward, we must look for some hereditary cause; and we find it in the fathers who poured out their children's vitality in reeking streams of tobacco juice, and puffed it away in clouds of odorous smoke.

A terrible inheritance of constitutional weakness, nervous debility, and general incapacity for enjoyment, does the tobacco-using father entail upon his children. Most strikingly applicable are the words of Ezekiel, "The fathers have eaten sour grapes, and the children's teeth are set on edge." With

reference to the same subject, the renowned Sir Benjamin C. Brodie said, "No evils are so manifestly visited upon the third and fourth generations as the evils which spring from the use of tobacco."

5. *Tobacco-using Fosters and Engenders Indolence.*—The habitual user of tobacco can scarcely escape the almost irresistible tendency to indolence which his habit engenders. It first wastes his muscles, and makes him less fitted for active, energetic labor; then it benumbs his senses, so that he becomes averse to activity, and delights to linger in the fascinating dreamy condition of half-unconscious stupidity into which the somniferous drug introduces him. Tobacco-using is a most prolific parent of laziness. Banish cigars and every other form of tobacco, and how soon would the loafers vanish from our street corners and alleys!—*Facts about Tobacco.*

Publishers' Department.

PUBLIC SERVICES are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

| Place and Address of Meetings. | Time of Meeting. | |
|---|------------------|-----------|
| | Sabbath-School. | Church. |
| ADELAIDE—Bible Christian Chapel, Young Street | 9:30a.m. | 11 a.m. |
| AUCKLAND—Machelvie St., Surrey Hills | 2:30p.m. | 10:30. |
| BALLARAT—Societies' Hall | 2 p.m. | 3 p.m. |
| HOBART—Baptist Chapel, Harrington St. | 2:30p.m. | 11 a.m. |
| MELBOURNE—Federal Hall, 14 and 16 Best St., North Fitzroy | 9:30a.m. | 11 a.m. |
| PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall | 2 p.m. | 3:15 p.m. |
| SYDNEY—O. F. Hall, Wilson St., Newtown | 3 p.m. | 10:45a.m. |

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ORDERS may be addressed to any agent in the following list:—

- Adelaide.—Pastor Will D. Curtis, Parkside.
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- MELBOURNE: Dec. 5, 7.9; Dec. 12, 7.16.
- NEW ZEALAND: Dec. 5, 7.5; Dec. 12, 7.11.
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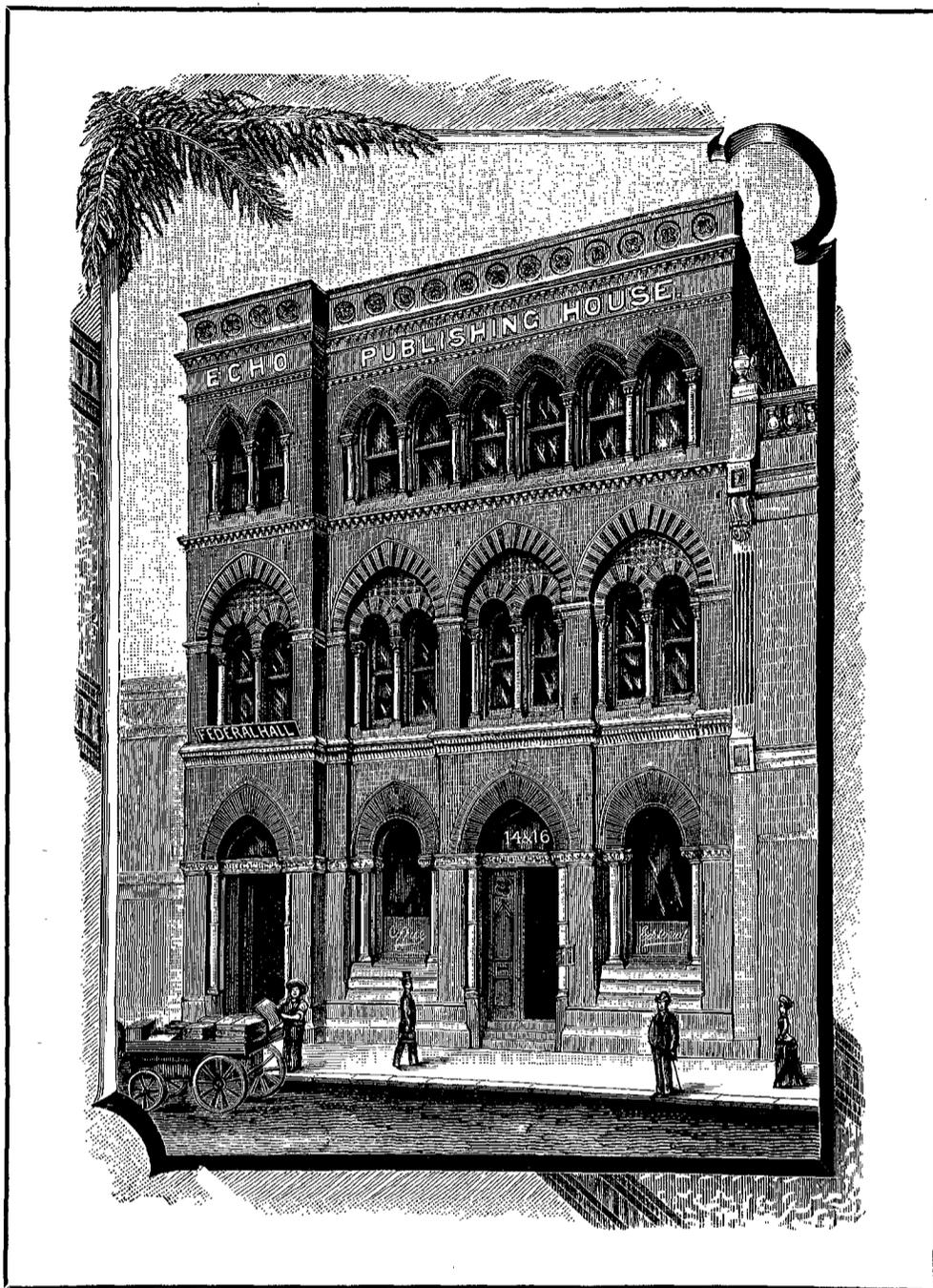
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Bible Echo and Signs of the Times.

Melbourne, Australia, November 15, 1891.

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

REMEMBER the appointment of the Australian S. D. A. Conference, which is to convene in Melbourne, Dec. 23, 1891. A workers' meeting will begin about Jan. 1, for the instruction and encouragement of those who are engaged, or design to engage, in any of the different branches of work.

It had been expected that Bro. W. C. White and company would come to Australia by the American boat due this week in Sydney. Their names do not appear, however, in the passenger list telegraphed from Auckland, which leads us to conclude that for some reason their trip has probably been postponed for one boat. Left to guess a reason, we should not have to look very far; for the boat was pretty well in possession of a mammoth circus troupe and menagerie. This would render their chances for obtaining passage small and for comfort very much smaller. The fact that their names do not appear is not conclusive evidence of their non arrival, it is true. But as this paper goes to press before the boat reaches Sydney, we give the presumptive evidence. Our Conference and other annual meetings are appointed at a date three weeks later than the next boat; so we still have hopes that we shall not be greatly disappointed.

TENT-MEETINGS are now in progress in Reidfern, Sydney, conducted by Brn. Daniells and Steed, and in the neighborhood of Adelaide by Bro. Curtis. The former have been hindered by unpropitious weather and by prevailing influenza. The latter, we are informed, opens up with a very favorable outlook for good. We should be glad if the BIBLE ECHO could hear from these meetings directly.

WE are informed that the meeting of the New Zealand Conference has been postponed until after the holidays. Doubtless more definite information will be given as soon as arrangements are perfected.

THE articles on the Flood, published in this and the last issue, not only abundantly prove the position taken, but also furnish the best proof that the Scriptures relating to those early times are literally true. If true in this instance, in spite of the asseverations of modern skeptical science, are we not justified in supposing that upon all disputed points we are warranted in standing by the faithful Word of God? We judge so.

A PRIVATE letter from our esteemed correspondent, H. P. Holser of Basel, Switzerland, informs us that in company with L. R. Conradi, he was about to set out upon a trip to Russia to visit and encourage the friends of truth in that dark dominion. From there they intended continuing the tour to Constantinople, Asia Minor, Palestine, Northern Africa, and Italy. Except for the first part of the journey, we would be glad to join company with these brethren. As religious matters now stand in the land of the Czar, Russia is a good place for non-orthodox preachers to stay out of. If it be duty for some one to go, we trust that God will protect his servants; certainly no other consideration would induce our brethren to encounter such peril of life and liberty. We shall await the result with anxiety.

Their visiting the other points is rendered expedient by the fact that along the journey people have seen the light of present truth, and are obeying it to the best of their knowledge, at the same time calling for some one to come over and help them. We confidently expect to be able to place before our readers an account of their travels and experiences.

MOSES' MOTHER.

HOW FAR-REACHING in its results was the influence of that one Hebrew woman, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. She is sowing seed that will spring up and bear fruit, either for good or for evil. She has not to paint a form of beauty upon canvas or to chisel it from marble; but to impress upon a human soul the image of the divine. Especially during their early years, the responsibility rests upon her of forming the character of her children. The impressions now made upon their developing minds will remain with them all through life. Parents should direct the instruction and training of their children while very young, to the end that they may be Christians. They are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages.

Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. Then it will be found that many of the failures and crimes of men and women have resulted from the ignorance and neglect of those whose duty it was to guide their childish feet in the right way. Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence and success to a praying, Christian mother.—*Mrs. E. G. White.*

A CORRESPONDENT desires an explanation of Matt. 16:23: "But he [Jesus] turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." Did Christ curse Peter, whom he had blessed in verse 17? Christ addressed himself to Satan, not that he called Peter Satan, but because Peter was acting under an impulse of the evil one. The rebuke was doubtless intended to benefit Peter, and place him on his guard, because he allowed wrong motives to control his mind. The apostle afterwards learned this lesson; for he himself writes to us, of our adversary the devil, "Whom resist, steadfast in

the faith." James also says, "Resist the devil, and he will flee from you." It is not proper that disciples of Jesus should ever become mouthpieces for Satan, though he always stands ready to use them as such. When tempted, they should be ready to rebuke and resist him. The words which the Saviour spoke to Peter are those with which he should have met his tempter, and those with which every Christian should meet the suggestions of Satan.

AN epidemic of the influenza has visited Australia. It seemed to attack Melbourne rather earlier than other places, and more lately has extended to Sydney, Hobart, and other points. Its ravages have been severe. Many valuable lives have been sacrificed, though its force seems to have abated in Melbourne. As a church, we have not escaped; many have been ill; but at the same time a good Providence has watched over us, and none have fallen victims to the malady so far. Where rational treatment is followed out, we have not had occasion to use doctors or drugs. A good hot bath at the outset, a warm quiet room with perfect rest, and such applications as the circulation or local pain demanded, with careful nursing, has thus far brought us through. We should be unfaithful to our sense of gratitude if we did not express our thanks to God for his mercies in these trying times.

AUSTRALIA begins to feel somewhat sore on the tender spot of her reputation, which suffers from caustic criticism, administered by certain writers who have lately visited our shores. It seems like a very unkind proceeding in these authors to go home, after being lionized and feasted, and abuse the kind-hearted colonies, who love to be spoken well of. One thing is certain, Australia will never gain the respect of the world by pampering every adventurer who comes here, to fill his pockets with sovereigns and his head with material for newspaper yarns. She will be pretty sure to forfeit the good will of a large share of creation, by continuing to pose as the land where horse-racing, pugilism, gambling, and speculation are the principal industries (?) in the estimation of the people. It is as true now as ever, that "Righteousness exalteth a nation; but sin is a reproach to any people."

SYDNEY seems to be having its epidemic of financial failures. For several weeks the announcement, "Another failure," "Another Company suspends payments," or something similar, has appeared so frequently, that we have lost all account of the number. It has become so great, however, that confidence in the land and investment business as a speculation must be pretty well shaken. The great haste that people are in to be rich, is a snare into which the great majority fall, and are pierced through with many sorrows.

DR. E. DE PRESSENSE says, "'Not Thy will, but mine be done,' changed Paradise into a desert. 'Not my will but Thine be done,' changed the desert into Paradise, and made Gethsemane the gate of glory."

You will very often find it the case that the man who is good in big things makes up for it by being very mean in little ones.—*Athens Globe.*

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