

# Bible Echo

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THY WORD IS TRUTH

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## THE BIBLE ECHO,

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

## Current Comments.

### ON TO ROME.

THE once familiar cry of "On to Richmond," is no longer heard; but a new army has taken

Smyth of Andover Seminary concurring in part. Among the signers were a number of leading Congregationalists, Unitarians, Baptists, Methodists, and Episcopalians."

In fact, New England can scarcely now be considered as a Protestant community. Formerly the leading denomination was the Congregationalist; but the *Christian Union* of New York now says, "New England is no longer Congregationalist, but Catholic. It contains a million Catholic communicants, as against 230,000 Congregationalists." It is only to be expected, therefore, that Catholic fast-days should be given the precedence.—*Review and Herald*.

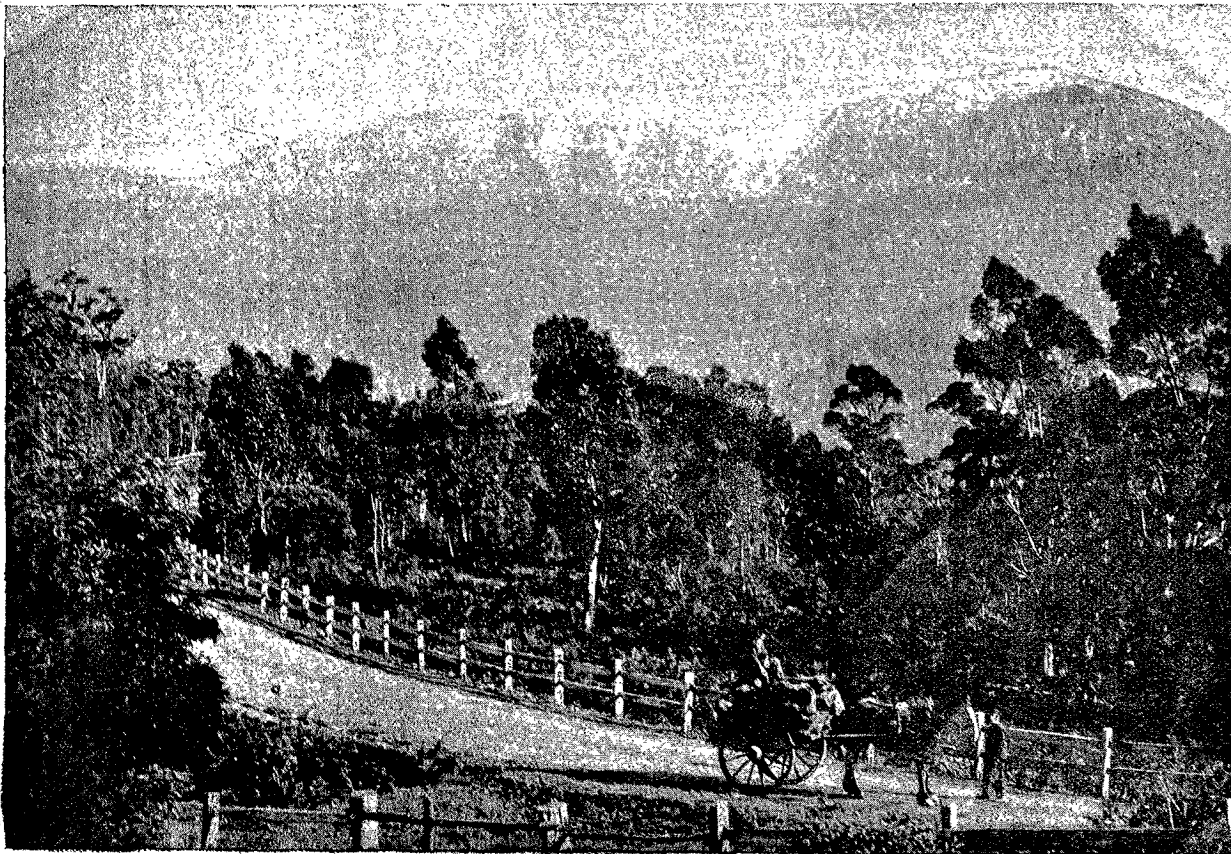
anywhere from half-past 10 to 11, and the evening service 10 minutes before 8. For the benefit of the very tardy ones the announcement is hereby made that the benediction will be the only portion of the service in which they are respectively invited to participate."

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### THE RESTRAINT OF JUVENILE SMOKING.

IT is time that the attention of all responsible persons should be seriously directed to the prevalence and increase of tobacco smoking among boys. Here and there, as we have recently shown, there have been observed expressions of

a strong repugnance existing in the public mind against this form of juvenile perversity; but we still lack the support of a general and outspoken objection to its continuance. At the same time we feel assured that no man who has really given any thought to the matter would hesitate in condemning the injurious folly of this practice. Stunted growth, impaired digestion, palpitation, and the other evidences of nerve exhaustion and irritability have again and again impressed a lesson of abstinence which has hitherto been far too little regarded. A further stage of warning has been reached in a case which lately came before the coroner for Liverpool. A lad was in the habit of smoking cigarettes and cigar ends, and after an attack of sickness died somewhat suddenly. The *post-mortem* examination revealed fatty changes in the heart, which there was little doubt, as the verdict held, had been fatally supplemented in their influence by the smoking habit referred to. This, of course, is an extreme example. It is also, however, after all, only the strongly colored illustration of effects upon health which are daily realized in thousands of instances. Not even in manhood is the pipe or cigar invariably safe. Much less can it be so regarded when it ministers to the unbounded whims and cravings of every heedless urchin. Clearly there is need of some controlling power here. The parent in certain classes is almost as ignorant of consequences, and probably often quite as apathetic, as his boy. We have therefore no hesitation in asserting our conviction that it is incumbent upon the Legislature, in view of its known pernicious effect upon mind and body during boyhood, to restrict this habit by an age limit.—*Lancet*.



MT. WELLINGTON, TASMANIA, FROM HUON RD.

(See Article, "Tasmania," page 268.)

the place of the old, and the cry is, "On to Rome,"—not, however, for the purpose of capturing Rome, but of being captured by it. Among many other evidences of this, we note the following from the *Independent* of June 16:—

"The question of fast-day in Massachusetts has taken the form of a message from Governor Russell, submitting for consideration a memorial suggesting a change of the day now observed as fast-day, and the observing of Good Friday as a church fast-day, independent of State authority; the general holiday recognized by the State to be changed to some other day in the spring. The memorial is signed by the presidents of Williams, Amherst, Smith, and Wellesley colleges, President Eliot of Harvard College and Professor

The *New York Tribune* states that the following notice was recently distributed in the pews of a church in Somerville, Massachusetts: "It may not be inappropriate to call the attention of the audience to the bad habit they have fallen into of watching people who come in late, especially those who have new clothes. These late-comers are modest people, and it must be a serious annoyance to have their raiment a subject of remark. They wear it unconsciously, and prefer that you would not notice them. The Sunday services are at half-past 10 and at half-past 7, for the benefit of all who desire to spend an hour in worship; but for all those who have recently visited the tailor, and milliner, and dressmaker, the morning service begins

anywhere from half-past 10 to 11, and the evening service 10 minutes before 8. For the benefit of the very tardy ones the announcement is hereby made that the benediction will be the only portion of the service in which they are respectively invited to participate."

## LIFE'S DISCIPLINE.

"TRUST not in man with passing breath,  
But in the Lord," old Scripture saith;  
The truth which saves thou mayst not blend  
With false professor, faithless friend.

Search thine own heart. What paineth thee  
In others in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek!

Where now with pain thou treadest, trod  
The whitest of the saints of God!  
To show thee where their feet were set,  
The light which led them shineth yet.

The footprints of the life divine,  
Which marked their path, remain in thine;  
And that great Life, transfused in theirs,  
Awaits thy faith, thy love, thy prayers!

—Whittier.

## General Articles.

## THE VALUE OF OUR SCHOOL WORK.

MRS. R. G. WHITE.

WE have erected institutions of learning in different lands, because it was not safe to intrust our youth to the influence of irreligious teachers, or even to those who would inculcate doctrinal errors. The necessity of instruction in the Bible, as well as in secular branches of learning, is apparent, and it is also essential that our youth have the benefits of manual training. In order to develop symmetrical characters, it is not only necessary to have thorough intellectual culture, but also a training of the physical powers.

There is a great work to be done for our youth, and for this reason we would urge them to take every advantage whereby they may be educated. We would invite them to attend our school, that they may come under the influence of intelligent, God-fearing teachers. Teachers in our schools should be persons of elevated character; for the tastes of those who attend school must be refined, their imaginations must become pure and elevated. Their aspirations must be purified through the power of Christ. If they yield themselves to his control, they will be fitted for positions of responsibility. They must be influenced to form correct habits; for every soul redeemed by the blood of Christ has an exalted destiny to fulfil. No one liveth to himself; all exert an influence for good or evil and in view of this the apostle enjoins young men to be "sober minded." How can they be otherwise when they consider the fact that they are to be co-workers with Christ, partakers with Him of his self-denial, self-sacrifice, his forbearance and gracious benevolence?

The apostle says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." God has chosen young men to be his agents in the work of advancing and upbuilding his cause. They are not to be seekers after amusement; they are not to live for selfish gratification, but for the salvation of souls. They are to be sober minded. In their God-given manhood, they are to rise above every enslaving, debasing habit, and cultivate their minds so that they may appreciate their high calling, and ponder well the paths of their feet. They are to study their Bibles carefully and prayerfully, to look for the waymarks, and inquire diligently whither their path is leading,—heavenward or to perdition.

How important it is that youth begin active life aright. A little diversion from the path of right at the beginning, will lead farther and

farther away from the way of truth and happiness. One careless step will place you upon the enemy's ground, and through yielding to temptation, your intellectual and moral energies will be benumbed and paralyzed.

It is to fortify the youth against the temptations of the enemy that we have established schools where they may be qualified for usefulness in this life, and for the service of God. Those who have an eye single to God's glory, will earnestly desire to fit themselves for special service; for the love of Christ will have a controlling influence upon them. The love of God imparts more than finite energy, and qualifies for divine achievements. The work of those who love God will make manifest the character of their motives; for the salvation of those for whom Christ has paid an infinite price, will be the object of their effort. All other considerations,—home, family, social enjoyment, will be secondary to the work of God; for they will follow the example of Christ. Christ showed his love for fallen man in leaving the heaven of bliss, the love and honor of the angels, to come to the world to meet man in his fallen condition. He worked to reform men, to fit them for a pure and holy heaven. He stopped at no sacrifice; He hesitated not at any self-denial, but for our sakes became poor that we through his poverty might be made rich. Jesus did not refuse to work among a rough, uncultured, depraved class. His sympathy for fallen man led Him to seek for the lost wherever they were, and to adapt his method of working to meet the wants of those for whom He labored. Workers for God must work as Christ worked, hesitating not to seek for the lost, though they are immersed in darkness, sunken in vice, and stained with sin. They must understand the conditions of those for whom they work, if they would obtain the victory. He who would be an efficient co-worker with Christ, must be willing to endure what He endured, to meet men as He met them, lifting them up from where they are.

Teachers in our schools will have to work as Christ worked, manifesting love and forbearance. Students will come to the school who have no definite purpose, no fixed principles. They will have no realization of the claims of God upon them; but they are to be inspired with courage, to be awakened to their responsibilities, that they may have high aims, and desire to improve their talent and increase their knowledge. They must be taught to appreciate their opportunities, that they may thirst for knowledge, and become examples in industry, sobriety, and punctuality.

God would have his workers aim at nothing less than perfection, and strive earnestly for its attainment. Those who go out to the world as teachers of Bible truth, should be cultured in mind and refined in manners. The people have a right to expect that the Christian teacher will meet a high standard, and they will pass severe judgment upon him if he does not. He should have such a character that he will command the respect of all, and it is for the purpose of qualifying workers for this exalted calling that our institutions of learning have been established.

In order that the students may be thus qualified for the work of God, the teachers must cultivate good manners and refined speech. But little is gained by devoting all the time to the study of books, if the manners and voice are neglected. Teachers should impress upon the students the importance of self-culture, that the students may overcome all improper habits of manner or utterance. There are youth who are intelligent, and yet who hinder their own suc-

cess by failing to cultivate clear, distinct utterance. There is great pathos and music in the human voice, and if the youth will make determined efforts to cultivate this power for Christ, they may become efficient in winning souls to Him. In offering yourself to God, you should seek to be as perfect as possible through the merits of Christ. You should seek to overcome all uncouthness in gesture, attitude, or utterance. The student must be impressed that by combining divine grace with his human effort, he may make himself a man. Through the cultivation of his mental and physical abilities, through faith in Christ, he may become a power in benefiting his fellow-men.

In view of what the youth may become, teachers should feel a deep interest in their students, working for their training and discipline in order that they may go forth from the school with higher, holier motives, with nobler principles than when they entered it. Teachers should feel an interest that their pupils may become efficient in their knowledge of the sciences, that their intellect should expand and strengthen, and that they should grow in grace and a knowledge of the truth. While cultivating the mind, the student should also be led to cultivate uprightness of heart, loyalty to God, that he may possess a character like that which Joseph possessed. Then they will scorn the thought of yielding to temptation, fearing to sully their purity. Like Daniel, they will resolve to be true to principle, to make the very best use of the intellect with which God has endowed them. Under the influence of genuine religion, the intellect expands, the thought broadens. No one can be connected with the God of wisdom and not develop in mind. Through faith in Christ we become endowed with power to lead other souls heavenward.

The greatest work the teacher can do is to influence those who are under his care to become Christians. Then the cultivation of the mental powers will not hinder the harmonious development of the moral powers. Divine grace will give clearness and force to the understanding, and he who has a virtuous character will become a bright light in the world. He will represent Christ in a well-ordered life and Godly conversation. He will adorn the doctrine of Christ. The principles of truth will be inwrought in the lives of those who are genuine followers of Christ, and bright beams of light will shine forth from them to the world. The righteousness of Christ will go before them, and the glory of the Lord will be their rearward. The Lord has said that He will honor those who honor Him, and God's word will be fulfilled. Not a jot or tittle of it will fail. If we are faithful disciples of Christ, many will stand before the throne of God wearing the white linen which is the righteousness of the saints, who will be there as a result of our faithful example, our earnest effort for the Master.

## THE GOSPEL IN HEATHEN LANDS.

GREENLAND.

A. G. DANIELLS.

AS WE study the history of missions in heathen lands, we are profoundly impressed with the love the missionaries felt for the heathen, the courage with which they endured hardships, and the victory with which their labors were eventually crowned.

The first missionaries to Greenland had but little to encourage them. The Esquimaux seemed too stupid to learn anything. Mr. Egede says that "It was in vain that he offered a fish hook for every letter in the language a

Greenlander would learn, and it seemed in vain to tell them the story of the gospel. For every story of the Bible, they would tell a legend of their country; for every miracle of the Scriptures, they would relate a wonder performed or alleged to have been performed, by their *angekoks* [priests]; everything the missionary taught, they turned into ridicule, in which they were aided and abetted by the wizards."

Many times the colonists were brought to the point of starvation. The Greenland trade, being unprofitable, was discontinued; the king of Denmark died, and his successor was not interested in the mission, and so they were left alone. They were obliged to live for long periods on seal's flesh and sea-weed. Of course poor Egede was blamed for all the suffering the colonists endured.

Finally, in 1731, the king and his advisers declared the mission a failure, and ordered the colonists to return to Denmark; and all but eight or ten, who were left to guard the property that could not at that time be removed, took their departure. This was a trying time for poor Egede and his wife. Ten long years of trouble and suffering had been devoted to the Greenlanders, and not one had embraced Christianity. It looked as though their labors were all lost. But they stood with unflinching faith in God, refusing to leave the work to which they believed their Master had called them.

While struggling along with almost insuperable difficulties, the God whom they served was stirring the hearts of other noble men to join them. In the same year that the colonists left the mission to return to Denmark, the work of Hans Egede was brought before the Moravian church at Herrnhut.

In the year 1733 this church decided to send some of their brethren to Greenland to assist Hans Egede in his difficult mission. The persons chosen were Matthew and Christian Stach. The brethren were soon on their way to Copenhagen to obtain a passage to their mission field. While waiting, they had an interview with Count Von Pless, a Minister of State. In answer to a question with reference to their support, they said, "With the blessing of God, we will work with our hands, and cultivate the earth, and we will build a house for ourselves in order to be chargeable to no man." But the Count told them their scheme was impracticable because "there was no soil to cultivate, nor wood with which to build." "Then we will dig a hole in the ground, and live there," replied the brethren. These answers had the ring of true gold, and it is not surprising that Von Pless admired the young men, and did all in his power to assist them.

They sailed on the 10th of April, 1733. Six weeks later, they arrived in Ball's River, and were gladly received by Mr. and Mrs. Egede. They built a house near Egede's settlement, and called it New Herrnhut. It was not long before their troubles began. Some meddlesome person wrote Mr. Egede, accusing the Moravian brethren of holding heretical doctrines, and soon "an unhappy difference" sprang up between them. For a time their way seemed blocked, but it was soon opened.

An Esquimaux boy who had been carried to Denmark in 1731 had returned, and was almost immediately prostrated by that terrible scourge, small-pox. This disease was unknown to the natives; and in spite of Egede's warnings, they flocked in to see the sufferer. In a short time thousands were prostrated with the horrible pes-

tilence. "For a whole year the plague raged, and it turned the land into a great charnal house." When the natives witnessed the sufferings of the people and the deadly effects of the disease, they fled in terror from their own homes, and many took their lives.

The missionaries were now called upon to drop their theological disputes, and work for the suffering people. This they did, and ever afterwards their hearts were bound together in Christian love.

In 1735 the Moravian brethren were rejoiced by the arrival of two other brethren, Frederick Boehnisch and John Beck. In the same year the noble wife of Hans Egede died, and a few months later he with his family returned to Denmark. He by no means abandoned the mission, but returned to arouse a greater interest in that field. In this he succeeded, and soon different missions were opened in the northern part. Egede had spent fifteen years in Greenland. They were years of unceasing toil and great sufferings. Although he had not



MATTHEW STACH.

the pleasure of seeing even one embrace Christianity, he had sown the seed, and before his death rejoiced over a fruitful harvest.

Christian Stach having returned to Herrnhut, the three brethren were for a time left alone; but soon their hearts were made glad by the arrival of the mother and two sisters of Matthew Stach. Ere long Beck and Boehnisch were united in marriage to the Stach sisters, and the company settled down in Greenland for life.

The first few years were full of anxiety and suffering. The missionaries knew very little of the Esquimaux language, and were so shunned by the natives that it was exceedingly difficult to pick it up. After a time the natives changed their tactics, and began to persecute the missionaries. They would ridicule the most solemn services and drown the hymns with howling. "They pelted them with stones, besieged their huts and stole their manuscripts, broke their furniture, pilfered their food, and even attempted to destroy their boat and drive it out to sea, in which case their last chance of subsistence would have gone. Nor were these annoyances merely practiced for a little time while their wrath lasted, but were systematically carried on for five long years, and were

borne by the missionaries with unexampled patience."

But there was a glorious end to this trying experience. In the year 1738, some Greenlanders wandered from the south to where the missionaries were living. While John Beck was reading to them from the Gospels he had translated, one of them inquired earnestly, "How was that? Tell it to me once more, for I too would be saved." Beck afterwards wrote, "Those words kindled my soul into such an ardor that I gave the Greenlanders an account of our Saviour's whole life and death," "while the tears ran down my cheeks."

This native's name was Kayarnak. He was the first Greenlander that yielded to the influence of the gospel. And this was not until after twenty years of labor in that country. He remained with the missionaries during the winter, and rendered much assistance in their translations. He then returned to his own country to tell the wonderful things he had heard. At the end of a year he led his brother and family to the missionaries to be baptized.

This was the beginning of a new era in the Greenland mission. Those who received the gospel told it to others; the whole spirit of the people changed, and their treatment of the missionaries was reversed. Of this great change one wrote: "The Lord hath done more for us than we knew how to pray for. A stream of life is poured upon the people." "They are so sensibly affected at singing or speaking of the sufferings of Jesus, that tears of love and joy roll down their cheeks."

This leaven continued to work until the entire population was Christianized. Not a pagan was left. Missions were established wherever there were people, churches and schools were built, and the country presented a new appearance. From the small beginning made by Hans Egede under the most disheartening circumstances, has arisen a work which in magnitude and effects well illustrates the fact stated by the apostle Paul that the gospel of Christ is the "power of God unto salvation." For truly no human influence could thus change the nature of men but little removed from the brutes, and place upon their minds and characters the stamp of the divine nature.

PENTECOST: UPON WHICH DAY DID IT OCCUR?

S. MCCULLAGH.

IN order that the word of God as contained in the Bible should receive its honor due, it is highly important that its standard of perfection be not lowered by building up theories upon what may seem fitting inferences, and presenting them to the Christian church as Bible doctrines and requirements. These principles are entirely overlooked by many professed Christian writers of to-day in their application of the feast of pentecost, and events connected therewith as recorded in the second chapter of the Acts of the Apostles.

The position is taken that the events which occurred on this particular day were arranged by the Lord to honor a special day, the first day of the week, which was to be set apart henceforth as a day of rest and worship. It will be seen that this is nothing more than mere inference. Inspiration does not once name the day of the week upon which pentecost fell that year. Other scriptures and events must decide

that point. Therefore, the object of the descent of the Spirit of God in so significant a manner on that particular occasion, was for some other purpose than that of honoring a particular day of the week. If the Spirit was given to attach any honor to the first day of the week, Peter, under the influence of that Spirit, would not have failed to mention it.

The disciples of Jesus were waiting every day between Thursday the ascension day and the day of pentecost, expecting each day to receive "the power of the Holy Ghost" (Acts 1:8, margin), according to "the promise of the Father." Acts 1:4. One reason why power came upon them on the day of pentecost, was because so many would be gathered at the temple for worship on that day, representing numbers of different nationalities throughout the world (Acts 2:5-12), who would return to their homes with a knowledge of Jesus Christ—his death, burial, resurrection, ascension, and mighty power as demonstrated in the gift of tongues. It is decidedly wrong to take these glorious revelations from their rightful position, and place them as a foundation upon which to erect a theory which is foreign to the facts.

We have the types in the Old Testament, and events of the New Testament which prove that the descent of the Spirit on the day of pentecost, as recorded in Acts 2, fell that year upon the seventh day of the week, and *not* upon the first. To single out a day and set it apart four thousand years after the great plan of redemption had been started into operation, is, to say the least, a strange procedure. The Sabbath of the decalogue rests upon no such inconsistency.

In arriving at a correct conclusion as to the day on which this particular pentecost fell, we can deal with facts. The term pentecost is a Greek word meaning fiftieth, so named because a feast peculiar to the Jews falling yearly upon was it the fiftieth day, reckoning from the second day of the passover feast,—the 16th of the month Nisan.

Let this point be marked, that inasmuch as the 16th of Nisan would not fall on the same day of the week each year, consequently pentecost, which was regulated by this date, could not fall on the same day each year. Jewish calendars show this to be true. The passover lamb was to be slain at the going down of the sun on the 14th of Nisan (Lev. 23:16; Deut. 16:6); the 15th of the same month was to be the *first* day of the feast of the passover, and a *yearly* sabbath. Lev. 23:6, 7. Then on the morrow after the fifteenth day, fifty days were to be counted, the last of which would bring pentecost. Lev. 23:15, 16.

Now with these brief accounts we must couple the events of the New Testament to ascertain on which day of the week the pentecost of Acts 2 fell. As has been shown, the passover lamb was slain on the fourteenth of the month Nisan; agreeing with this custom, Matthew records the action of the disciples of Jesus: "And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, He sat down with the twelve." Matt. 26:19, 20. This event could not possibly be later in the week than Thursday, for the next day the Lord was crucified. Thursday, then, would be the 14th, and Friday the 15th, and Saturday the 16th of Nisan. Friday would be the *yearly* sabbath of rest, and the 16th would fall upon the *weekly* Sabbath; this day was a "high day" because the sheaf of the first fruits was waved before the Lord, and from this day the fifty days were to be counted which would bring pentecost.

As the 16th of Nisan fell upon the seventh day of the week that year, pentecost was bound to fall upon the seventh-day Sabbath also that year. Then according to Scripture events, the out-pouring of the Spirit on the day of pentecost fell upon the Sabbath of the Lord thy God.

### CHRIST AND THE LAW.

GEO. E. HOLLISTER.

THE Word or will of God comes to us in a written form expressed in the law; it also comes to us in a living form in the person of Jesus Christ. The following compilation of texts shows the similarity existing between the written and the Living Word:—

CHRIST.	THE LAW.
1. He is "truth." John 14:6: "Jesus saith unto him, I am the way, the truth, and the life."	1. The law is "truth." Ps. 119:142: "Thy righteousness is an everlasting righteousness, and thy law is the truth."
2. Christ is "holy." Acts 4:27: "For of a truth against thy holy child Jesus, whom thou hast anointed," etc.	2. The law is "holy." Rom. 7:12: "Wherefore the law is holy, and the commandment holy, and just, and good."
3. Christ is "perfect." Heb. 5:9: "And being made perfect, He became the author of eternal salvation."	3. The law is "perfect." Ps. 19:7: "The law of the Lord is perfect, converting the soul."
4. Christ is "righteousness." 1 Cor. 1:30: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness."	4. The law is "righteousness." Ps. 119:172: "My tongue shall speak of thy word; for all thy commandments are righteousness."
5. Christ is "light." John 8:12: "Then spake Jesus again unto them, saying, I am the light of the world."	5. The law is "light." Prov. 6:23: "For the commandment is a lamp; and the law is light."
6. Christ is "life." John 1:4: "In Him was life, and the life was the light of men."	6. The law is "life" to those who keep it. Matt. 19:17: "But if thou wilt enter into life, keep the commandments."
7. Freedom in Christ. John 8:36: "If the Son therefore shall make you free, ye shall be free indeed."	7. Freedom in the law. Ps. 119:44, 45: "So shall I keep thy law continually. . . . And I will walk at liberty."
8. Christ "abideth ever." John 8:35: "And the servant abideth not in the house forever; but the Son abideth ever."	8. The law is "founded forever." Ps. 119:152: "Concerning thy testimonies, I have known of old that Thou hast founded them forever."
9. Christ "in the heart of his people." Eph. 3:17: "That Christ may dwell in your hearts by faith."	9. The law "in the heart of His people." Heb. 8:10: "I will put my laws into their mind, and write them in their hearts."
10. Rejecting Christ brings "wrath." John 3:36: "He that believeth not the Son shall not see life; but the wrath of God abideth on him."	10. Rejecting the law brings the wrath of God. Neh. 13:18: "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath."
11. We are judged by Christ. 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ."	11. We are to be judged by the law. James 2:12: "So speak ye, and so do, as they that shall be judged by the law of liberty."

Many more such parallels might be drawn, but these are sufficient to show how God regards the old code; it is even as He; and why not? It is God's character in law. Then let us "fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

### JERUSALEM AND THE JEWS.

It is a painful shock for the thoughtful traveller to find the cradle of Christianity so empty of Christian life. It is an added perplexity to realize that this, the native land of Christianity, is ruled—or rather misruled—by the Turk; and that, in the city of David, in "the promised land" of his fathers, the Jew is little better than a mendicant and a pariah. But a little reflection makes clear why all this is, and why nothing else could be.

In a sense, the supremacy of the Moslem in Palestine is an affront to Christian feeling and a reproach to Christian civilization. As we stood on the great stone floor of the temple area, there floated down through the air, from a lofty tower close at hand, the call of the Muezzin. "There is one God," he bawled out, "and Mohammed is his prophet!" In the mosque of El-Aksa, which occupies a considerable part of the temple area itself, some scores of Mohammedan devotees were busy with their devotions. Round the inner wall of the dome of the rock runs a broad blue band, inscribed with Arabic characters; the inscription consists of sentences from the Koran about Jesus Christ: "Praise be to God, who has had no son or companion in his government, and who requires no helper to save Him from dishonor. . . . God is one, and far be it from Him that He should have had a son," etc. Now the Turk, in one sense, has no title whatever to rule in Palestine. He is present in it only by the tolerance of the Christian Powers; a single gunboat could blockade the whole coast of Palestine, a single regiment could turn the Turk, bag and baggage, out of the land. The Turk shamefully misrules the land; he bears to it, in fact, the same relation that the blight does to the cabbage. Yet no intelligent visitor to Palestine, we think, can fail to see that even the "unspeakable Turk" has a distinct providential function in the Holy Land. He is, in fact, the trustee of Providence for the Holy Land, keeping possession of it until Christian nations have Christianity enough among them to be able to occupy the sacred land of their faith without cutting each others' throats upon its soil. No words of scorn are strong enough to express the feelings aroused by the "Christianity" which fills Palestine today with filth and hate and superstition. Even the "unspeakable Turk" is almost respectable when compared with the even more "unspeakable" Greek or Armenian or Latin fanatic, over whom he has to keep watch with a loaded rifle in order to prevent murder being committed. Mohammedanism in Palestine is serenely contemptuous of Christianity, and with reason. "Christianity," says Mr. Walter Besant, "might have had a chance in the East against Islam—but for the Christians!" Inside the church of the Holy Sepulchre, Greek, and Copt, and Latin, and Armenian are performing masses, marching in processions, weeping over absurd relics, and kissing the hands of dirty priests; while outside the great door stands a ragged and sulky-looking squad of Turkish soldiers to keep the peace. In the cave at Bethlehem, which, according to tradition, witnessed the very birth of Christ, each of the great rival systems of superstition has an altar; and yet in that very cave, and within six feet of that very inscription, a Turkish soldier stands all day with loaded rifle to prevent these wonderful "Christians" from slaughtering each other before their own altars! It is well for the peace of Christendom that the Turk stands as the warder of Palestine.

The position of the Jew in Palestine is very striking. The Jews are creeping back steadily

and fast to their ancestral seat. Their number is, indeed, already reckoned as over 100,000; and the cruel persecutions of Russia are fast swelling the number. But the Palestinian Jew is the meanest and most unlovely of human beings. "The chosen people," the descendants of Abraham and of Isaac and of Jacob, the kingly race of David and of Judas Maccabæus, are to-day a cluster of weeping beggars, lamenting outside the ruined walls of their temple, while above them the Mohammedan worships where once the high priest prayed!—*Editor Southern Cross.*

## Timely Topics.

### HOME RULE TRIUMPHANT.

THE home Government has changed hands, with a majority of about forty votes in the House of Commons on the side of the Liberals with Mr. Gladstone as leader. Lord Salisbury submitted to fate with good grace, and Mr. Gladstone has formed a competent Ministry. The extraordinary power and vigor retained by him at his advanced age, eighty-three the 29th of next December, commands the admiration of all classes. Mr. Gladstone was elected to Parliament in 1832, sixty years ago, and has been in office over half of the time since. He became Prime Minister in December, 1868. His versatile talents and great sagacity have led him to a foremost place among statesmen of modern times. As a financier he is regarded as the first in skill and ability. On philanthropic questions he has sought to stand on the side of suffering humanity. His espousal of the Home Rule cause has given him a warm place in the hearts of Irish patriots, at least the Roman Catholic section.

It would seem that the opportunity for which he has striven so earnestly is about to be placed in his hands. The world will await with the keenest interest the results.

It remains to be seen how sincere Irish devotion is to the man when Irish ideas of Home Rule are not fully met; and whether the majority will stay with him when he comes to choose between a radical and a moderate policy. Should he succeed in retaining the power and transferring to Ireland the prerogative of self-government, then a grave question will arise as to the consequences of such a step as affecting the liberties of Irish citizenship.

Freedom is doubtless as precious to Ireland as to any country. It is the rightful heritage of every country and of every man. But it is no more the right of one man than of another; it is no more the right of the many than of the few. Where two different classes, so bitterly antagonistic as are those of Ireland, have to live on a small island, it is better for all that authority should be administered by the even hand of a sufficient power, which has an equal interest for all parties.

Although some things are not as they ought to be for the happiness of Ireland, we doubt whether Home Rule, if adopted, would improve matters in general. The task of administering a government under existing circumstances is a perplexing one; and it may be questioned whether Irishmen could have done it better.

### VICE THE ENEMY OF FREEDOM.

THE turbulent element in the uneducated classes of working and non-working men seems irrepressible. Their lot is doubtless in most instances a hard one, and they feel it. Often it is made harder by their own actions. Ignorance encourages discontent, suspicion, and jealousy. But ignorance in our day can hardly be called a misfortune or a hardship; it is at best a failure to grasp the opportunities which come within the reach of the great mass of people in civilized lands.

Men who spend their earnings in beer, tobacco, whisky, gambling, or any other vice or luxury, will have to neglect the culture of their intellectual powers. He who becomes the slave of vicious indulgence of appetite or passion has but little desire to minister to the higher faculties of his nature. He remains a willing captive to evil, but attributes his unhappy surroundings to others who have chosen a different course in life.

As nations become more enlightened, wars

### MATTERS IN TURKESTAN.

THE issues sprung in Central Asia by the Russian advance seem at present to be chiefly centring between Russia and China. Turkestan has from time immemorial had a varied and interesting career, as being the theatre of contending armies, the scene of revolutions and conquests, and the possession at different times of various nations, and it is at present the home of many people representing different nationalities contiguous to that part of Asia. The region is rather undefined, but consists of two divisions,—West and East Turkestan, which are joined, according to most maps, by the apexes to which both divisions taper into the famous Pamir plateau, sometimes called "the roof of the world." West Turkestan is the more extensive tract, and lies east of the Caspian Sea. As the Mohammedan power has fallen into decay, it has been replaced by Russian occupation and authority, until at the present time it is practically a part of that great empire.

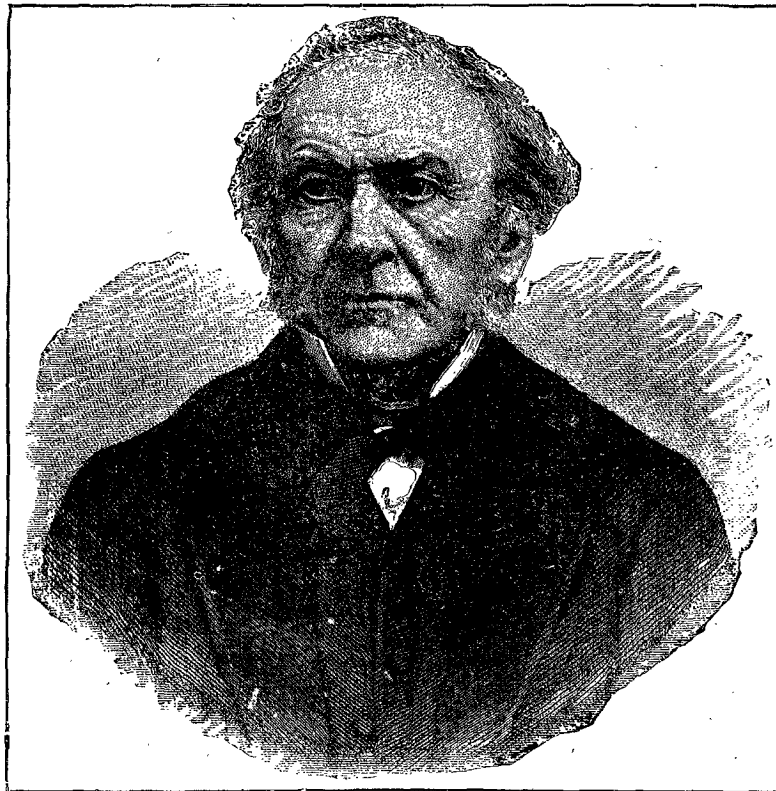
This has been accomplished by gradual steps of encroachment since 1864, when the Khanate of Kokhan, the richest of the entire country, was annexed.

Eastern Turkestan is virtually a Chinese province, and in many modern maps it is included within the lines of that empire. For many thousand miles the boundary of the Chinese dominions alone separates them from Russian territory; and of late years they have not been the best of neighbors. Now that Russia has swallowed the western division of Turkestan, and taken possession of the approaches to the eastern, it looks very much as if the Chinaman were about to be once more ousted from that province. He has been turned out more than once already. But this time he means to stay if he can, so there is talk of trouble.

### ANOTHER WONDER.

THE unfolding of modern wonders is soon to be advanced another degree, as it would seem by reports from the United States, giving an additional fulfilment to the prophetic prediction that that country is to do "great wonders" "in the sight of men." Rev. 13:13. There are apparently no bounds to the application of electricity to the useful arts. It is now to be applied as a motive power to railway carriages. A double line of rails is being laid between Chicago and St. Louis, two of America's principal cities, lying two hundred and fifty miles apart. The line is perfectly straight, making no deviations or detours for any consideration. The country passed through is very level. About seventy-five miles from each terminus is a power station, where machinery for generating the electricity will be located; thus the road will be divided into four sections. The carriages are to be fitted with powerful motors, and they will be built with pointed ends, so as to obviate the resistance of the air as much as possible. It is expected that the passage will be made in two and one-half hours, or at the rate of one hundred miles per hour, including stops, of which of course there will be but few.

The details of the scheme are not as yet fully published, though it is claimed that the system is completely arranged. We naturally regard it with incredulity, but dare not say it cannot be done; in fact the work is already begun.



THE RIGHT HON. W. E. GLADSTONE.

and strife become more improbable. And the same is true of the individual. But wherever ignorance, poverty, and vice prevail among a people, there is sure to follow strife and trouble. We are not inclined to attribute all the current labor troubles to the ignorance or depravity of working men, far from it. But upon investigation it will often be found that men cherish a worse enemy in their own bosoms than the one of whose tyranny they so loudly complain. Such deeds as are being perpetrated in the mines of Pennsylvania and Idaho and along the railways of New York State in America are the outbreaks of the spirit of discontent and turbulence which has in past generations found an escape through the horrors of civil or foreign war. They are the offspring of vice.

Could all workingmen be educated to an appreciation of their high and God-given privileges as men bearing the image of God, they would then possess a power which would first enable them to control themselves, to beautify and cherish domestic purity and liberty, and would very soon put into their hands the privileges which belong to every man. It would then be impossible to oppress the wage earner. He would meet oppression with intelligence, and in such a strife victory always favors the right.

## The Home Circle.

WHO GATHER GOLD.

THEY soon grow old who grope for gold  
In marts where all is bought and sold;  
Who live for self and on some shelf  
In darkened vaults hoard up their pelf;  
Cankered and crusted o'er with mould—  
For them their youth itself is old.

They ne'er grow old who gather gold  
Where spring awakes and flowers unfold;  
Where suns arise in joyous skies,  
And fill the soul within their eyes.  
For them the immortal bards have sung;  
For them old age itself is young.

—Scribner's Magazine.

## WOMEN AND THE TEMPERANCE WORK.

FLORENCE J. MORRISON.

THE British Women's Temperance Association, which now numbers about 50,000 members, held its anniversary meetings in the Memorial Hall on May 3 to 5, 1892. This meeting was characterized by much enthusiasm, the centre of attraction in the first session being the address of the President of the B.W.T.A., Lady Henry Somerset, who had just returned from America after a visit of many months in the interests of the temperance work. The hall, with its galleries covered with bright blue banners, its pillars festooned with flags interwoven with marguerites and geraniums; the large banner with the motto, "Associated for Progress, we bind ourselves that others may be set free;" the seats filled with delegates rising behind the platform, together with the mass of people that filled every available space, and the enthusiasm of the meeting, will not soon be forgotten by those who were present.

I will in brief give a few extracts from the president's address. After thanking the delegates and congregation at large for the warm welcome given her on her return, she said, "And now I return to this circle—one dearer to me, in a sense, than that of my fireside; for we are bound by close ties of service that shall last for eternity. Since I last had the pleasure of addressing you, I have travelled many thousands of miles across land and sea in the interests of our work and cause. As I travelled over the broad prairies of the New World, and saw the magnificent cities that have sprung up like magic, and have seen the results of prohibition in different States and cities, I have taken a broader view of the magnitude of the great prohibition cause. Whilst I have been absent, I have been testing and trying many things, as a mother moulds her ideas for the upbringing of her child. I have tried to consider all these matters, in order to bring you back only the best of my experience of that new land.

"I have brought back a portrait of Miss Willard, President of the World's Woman's Christian Temperance Union, and a letter and a banner—tokens of love from American women to those in England. The Americans take a very strong and serious view of the drink traffic. They are surrounded with difficulties on all hands. They are a young people, and are but facing this question, which we, as an older nation, should have faced years and years ago. There is one feature in America, which, if I could but see in England, I would sacrifice my right hand and almost everything I have. The women of America have not disgraced their womanhood. Go where you will, you will never see in any saloon in America scenes like those to be witnessed here. No woman would dare to open the

door of a saloon, save one who had deliberately sacrificed every ray of respectability. There is a public sentiment in America on the subject of women's drinking so strong that I would that one quarter of it existed here. Only twice during my long stay there did I see any woman touch beer or wine. I have never seen a woman in any private house I have visited put wine in her glass.

"We can judge to-day by results; and when people succeed, it is probably because they have gone the right way to work. Now, I agree that because the women of America have done splendid work, it is no reason that we should follow all their methods; but let us study them, and weave the best of them into use for ourselves, viewing them with open minds."

In speaking of the political aspect of the temperance cause: "Life is neither a pleasure nor a pain. It is a serious business to be entered upon with courage and a spirit of self-sacrifice." I believe we should do well to take these words as a message to ourselves, as we stand on the threshold of the coming political campaign. For fifty years the temperance reform has held its head above the surging waters of politics, making but little way against the billows of opposition, but holding on with relentless purpose. There is always danger, when party feelings run high, that men will forget the interests of the cause to which they are pledged; and should a Liberal or a Conservative stand for election, even though he represent the liquor interest and retrograde measures, such men will vote for him, because they are first politicians and then reformers. There have always been moments in history when woman has seen the clearer light, and has heard the words of divine wisdom and 'pondered them in her heart,' and in the great crises of humanity her voice has been uplifted for the better way.

"It has been frequently urged that woman has no place in the strife for political power; but what are politics but the great home government of the world? And if this is not woman's work, what is it? We have tried moral suasion since we first began, and at the present we are confronted with the fact that we are precisely where we were. The same amount, if not more, is spent on drink as when we began. If reform measures are not pressed upon our next Parliament, the best opportunity will have been gone by, the hour to strike will have been misimproved, and we shall, as a nation, wearily drag the long chain that has bound us for so many generations to poverty, dishonor, and injustice. We need in every centre to plan work, organize committees, arrange for canvassers, formulate questions for candidates on the same principle upon which you proceed during the county-council elections, and incarnate our purposes in active brains and busy work. It may be that in the coming struggle some reproach may fall upon those who are willing so to work. All reformers are stoned till they succeed; but the very hands that lift the weapon will be raised to bless as the triumph of right shall silence the clamor of wrong. When all others forsook Him, women still followed Christ. Let them now as faithfully follow his cause through the noisy throng and amidst reviling politicians, and be found among those who first tell out the song of victory to a captive world."

The evils in the higher circles of social life were touched upon. "The curse of drunkenness is found to an alarming extent in the social circles. Where darkness has filled every nook and corner, there the light must shine in. We must root away custom from them. It has

been maintained by the false teaching of science. We must unmask it in science. We must follow it into the schools and dethrone it there. It has been upheld by the Government, and we must follow it to the seat of Government. The temperance reform has ceased to be a mere question, however vital, of signing the total abstinence pledge. It is now to be regarded in its broader aspects and manifold correlations with other branches of the mighty reform movement, which is the grandest characteristic of our time. It includes at least fifty distinct lines of work, in all of which, if we would be well equipped, we must be specialists.

"We must come in closer touch as toilers for humanity. No accident of birth or material circumstance must make the smallest separation between us, as enlisted soldiers in the holy war. I cannot tell you the sense of unity I felt in the New World, where no thought of lineage or inheritance hedged me away from my white-ribbon peers, but all flocked round me in that sacred equality of service which alone confers on any Christian heart the patent of nobility. Can we not, as Christian sisters, rise to the same high level of an equal hand-clasp? The sweetness of reciprocal affection and confidence is one of the richest rewards that come to us like a perfume of flowers along the dusty highway, and to my mind one of the most holy characteristics of our movement is the mutual encouragement, good cheer, and love we feel for one another. Let us help each other to the utmost to call forth these qualities, speaking words of faith and praise while yet the listening ear and lonely heart can be by them uplifted and enriched."

The representatives of the leading societies of women gave short addresses on the special work in which they are engaged. The mere mention of some of the different spheres of work will suffice to show the interesting nature of the day: The British Women's Temperance Association; United Kingdom Band of Hope Union; Christian Polices' Association; National Temperance League; Church Army; Soldiers' Institute, Portsmouth; Prison Gate Mission; Girls' Club; Mildmay Deaconesses; Anti-Opium; Women's Suffrage; West London Mission; Social Purity Work; World's Women's Christian Temperance Union; Peace and Arbitration; Soldiers of the Royal Navy; Mothers' Union; Polytechnic Young Women, etc.

In her closing remarks the president said:—

"Life is a trust, and if by our Heavenly Father's love, we have been given some good gift and permitted to use it for Him, some power that we have consecrated, some bright experience which has lighted our way, pass it along like bread at sacrament."

Lady Somerset, occupying a high social position and mistress of an immense fortune, is a noble example of how wealth and influence may be consecrated to the good of humanity. Upon coming into possession of her estate, she was impressed by the amount of poverty resulting from intemperance among her thousands of tenants. She therefore threw herself earnestly into the work of redeeming them from the thralldom of the evil habit, and eventually became a public speaker in behalf of moral reform. She is a strong supporter of mission work in London, and often receives into her country home the destitute poor of the slums.

I am thankful that it was my happy privilege to attend the meeting of the Anniversary of the B.W.T.A., and to hear, not only Lady Somerset, but other influential and consecrated women who are devoted to the much-needed moral reform.

A SIMILE.

ADALINE PERKINS sat alone in the parlor of the pleasant farmhouse, in the Berkshire Hills. She was reading a new book which one of her young friends had loaned her that morning. Her mother was in the kitchen, hurrying through her work; for it was a busy day in spring time, and one of those mornings when everything seems to be clamoring and crowding to be done at once.

"Where is Adaline?" asked Uncle John, as he came in to get a pail to carry some water out to the potato lot.

"I suppose she is in the parlor reading that new book Minnie Sergeant brought her this morning. You know when Adaline gets hold of an interesting book, she isn't good for anything else. It's vacation; and the girls have to study so hard to keep up with their classes during the term, that they ought to have the vacation to rest and recruit in."

Uncle John noticed that his sister-in-law had a weary look on her face, and he saw that her hurried steps were made by an effort of will painful to see. He did not say a word, but went around to the east window in the parlor. It was so warm, and the air was so full with the scent of spring blossoms, that Adaline had opened it and had thrown the blinds back.

"Well, if you don't beat all the girls I ever saw, Ad. Sitting here crying as hard as you can, this beautiful spring morning. What can have happened to upset you so?"

"I'm reading of such a horrid acting girl. She has the sweetest, dearest mother in the world, and I was just reading where the sick mother is telling her sister how her daughter's indifference and thoughtlessness are breaking her heart. It is so pitiful that I could not help crying over it."

Uncle John drummed with his fingers on the window-sill for a few moments, and then said,

"Ad, that makes me think of a book I read once about an author in England; his name was Sterne. He was passing along the road one day, and he saw a donkey, which had been abused by its driver, lying dead by the wayside. He was so touched by the sight, that, man though he was, he burst into tears; but that very afternoon he let his poor old helpless mother go to the poorhouse, rather than be obliged to do extra work to support her."

Uncle John ran across the garden when he had finished the sentence.

Adaline laid the book down in her lap as she thought, "What did Uncle John mean by telling me about that horrid man? I certainly should never let my dear mother go to the poorhouse! When I get through school and earn my own money teaching, I shall send her nice presents every little while. But what if my mother should be dead, dead of overwork, before that time comes?" was the question conscience caused that young girl to ask herself at that moment. "Now is short, and forever is a long time to be sorry in."

In a few moments Adaline was crossing the threshold of the kitchen door.

"Mother," she spoke, in a grieved tone of voice, "why didn't you tell me you had all this extra work to-day?"

"Well, dear, I thought I could drive it through somehow."

"You knew, mother, that I would be very disagreeable if I were asked to leave that book and come to help you, and that I would go

about the work with the look of a martyr on my face, doing everything under protest. That is the truth, mother, dear, the whole truth, and nothing but the truth."

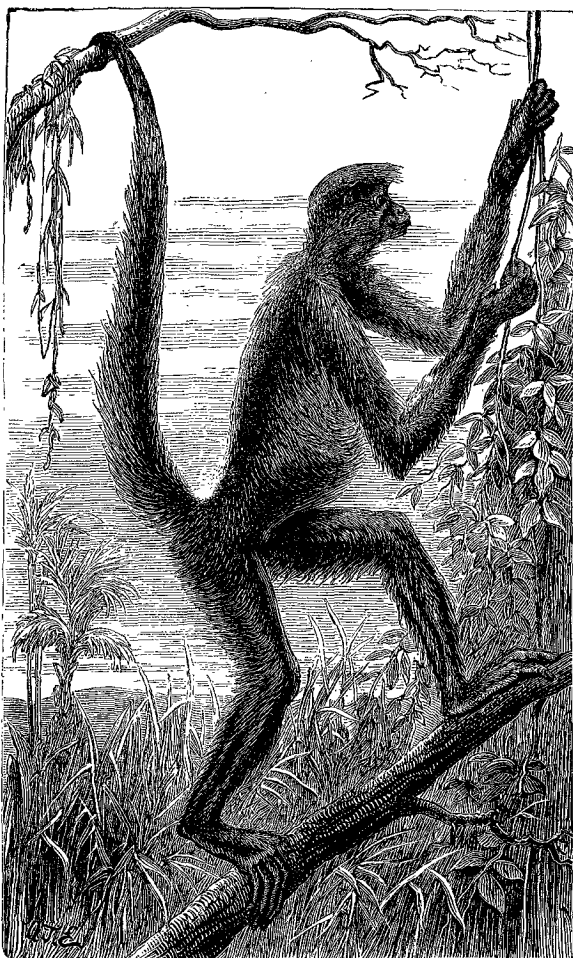
When Uncle John came in from the field at noon, the work was all out of the way, and the dinner just ready to be taken up.

"I declare, Mary's face looks ten years younger than it did two hours ago," was his first thought.

"That is what in rhetoric would be called a simile, Uncle John," the young girl said, as they sat facing each other at the table. But Uncle John only nodded and smiled. He kept his own counsel.—*Susan Teall Perry.*

THE BRIDGE OF SPIDER-MONKEYS.

THE spider-monkey is a very interesting as well as curious animal. He is called in natural science *quadrupana*, or four-handed animal; and to these, some of them add a fifth hand in the shape of a prehensile tail, by means of



which they suspend themselves from the branches of trees, or swing themselves from one tree to another, or unite themselves to each other into a bridge, or chain, and so pass from tree to tree without ever coming down to the earth, and from one part of the forest to another, over which they are in reality the masters. Their dominion is not disputed either by the tiger or the lion, from which they can easily escape by their nimbleness, running up, down, and along the branches of trees, and thus living generally far beyond the reach of those dangerous and ferocious enemies. As long as they keep on the trees, they are perfectly safe; but when on the ground, they become liable to attack. So, to avoid danger, the spider-monkeys form this bridge, or chain, hanging down linked to each other by their tails, and swinging in that position backward and forward, till the lowermost monkey catches hold of a bough of the nearest tree, and the whole group of monkeys then pass over the bridge thus formed of the suspended bodies of their companions. These monkey bridges are frequently seen suspended between trees in the forests of South America at vast heights in the air.—*Selected.*

THE MATCH INDUSTRY.

SOME interesting particulars of the recent progress of the manufacture of matches appear in a recent number of the *Chemiker Zeitung*. Sodium chlorate has been used in the place of the potassium salt for the production of "headless matches," which are capable of igniting throughout their length. A match of this kind, seeing that it could be rekindled repeatedly, should be economical in the extreme, always provided that it did not enhance the expenditure of the user by inconveniently burning his house down. Fortunately, sodium chlorate is hygroscopic, so that a match stick carelessly thrown away would stand a chance of becoming too moist to do mischief before an opportunity for re-ignition presented itself. Another novelty consists in the use of match sticks made of peat to meet the growing scarcity of suitable wood. The raw material is reduced to pulp, moulded into strips, and cut into sticks, forming a substitute for the usual little wooden staves excellent in every way. Match making has always been looked upon as a dangerous occupation, but there is reason to think that the danger has been much exaggerated. Terrible stories have been rife as to the prevalence of necrosis among the hands as the result of their constant contact with phosphorus fumes, but the facts of the case hardly bear this view of the matter out. There were no instances of the disease in Germany in 1886, only eight in 1887, and three in 1888. We need not therefore abandon the use of wax "vestas" in favor of foreign "tandstickors" from humane considerations.—*Industries.*

A METEOR.

THE Tiflis *Kavkaz* gives the following description of a meteor of great brilliancy which was observed at Tiflis, on May 10. It appeared at 11 P.M. in the west part of the sky, was of a round shape, and very brilliant. Three seconds after its appearance a part of it separated, moving towards the Mtatsminda mountain, and disappeared below the horizon, after lighting the slopes of the mountain, the central meteor continuing to move, but having lost for a few seconds its great brilliancy, which, however, soon reappeared. In about thirty seconds after the first appearance of the meteor, a second small part separated from it, increasing in size as it approached the earth. This also disappeared in the west, behind the same mountain, after having brilliantly lighted for two or three seconds its slopes and gorges. After that, the meteor took first a milky coloration, but soon became bright again, and of phosphoric aspect. A third part separated from it; but it was much smaller and not so brilliant as the two former. Finally the meteor disappeared behind the clouds—a white, lighted blot being seen through them—and gradually faded away. The phenomenon lasted altogether about three minutes. It will be remembered that Tiflis is a city of Russian Caucasus, near the Caspian Sea.

RECENT tests made under the auspices of the Royal Philosophical Society with a single barley stalk unfolded wonders which but few would have ever thought even possible. By steeping and watering that one plant with saltpetre dissolved in rain water, they managed to produce 249 stalks and over 18,000 grains.

## The Bible Echo.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor;

Assistant.

S. N. HASKELL, Contributing Editor.

\* Melbourne, Victoria, September 1, 1892.

### FAITH IS NOT SUPERSTITION.

SOME people do not need to be told this, while others, unable or unwilling to make a distinction, hold that the terms are synonymous. We believe it to be entirely susceptible of demonstration to the rational mind that they are in no wise related, that they spring from sources as widely separated as the poles, and that in every feature of character or fruits they are exactly opposite one to the other. Superstition is the child of ignorance, while faith promotes the sublimest knowledge, the profoundest wisdom. Superstition produces darkness, fear, depravity; but faith inspires purity, confidence, progress. Superstition stands in slavish dread or moves in fanatical spasms, while faith treads with steady assurance the upward path that leads to the Fountain of light and wisdom. Superstition is from below; faith is from above.

It is true that superstition may be attached to that which is of itself true and good; but its work is to blight the fruits of righteousness, and to thwart the steps of advancement. It attaches to truth as an incubus attends our dreams, to distort that which is fair and to frighten us with our thoughts. Whether attached to truth or error, its power for evil is very great. It works to destroy men, as faith works to save them. It is the spiritual power exerted by Satan, even as faith is the principle which connects GOD and man.

Among those who fail to distinguish between faith and superstition the idea prevails that education is fatal to faith. All admit that education scatters superstition as sunrise dispels darkness; but from the very nature of faith the opposite must be true of its relation to education. Faith in GOD is produced by what we know of GOD, and faith is the knowledge of GOD. It is the substance of spiritual things, "the evidence of things not seen." Faith is more than a persuasion, more than a mere belief, it is an assurance, a knowledge. Do we believe that GOD has made the worlds?—Nay, we know it. How?—By faith. Heb. 11:3. When we recognize the fundamental fact that GOD is the Creator of all things, and the Author of all laws and principles, we must perceive that every fact and every plan, every conclusion in natural science, as well as every moral precept, emanates from GOD. Scientific truths, natural truths, mechanical laws, intellectual laws, as well as spiritual truths, proceed from the same great source—the FATHER of light, the MAKER of all. Hence every step in true knowledge is a step toward GOD. We say true knowledge, because there is much that passes for knowledge that is not true. Men know a great many things that are not so. In the light of the great fact already stated, it is evident that true knowledge is based upon the fact that

GOD is all and in all. Every avenue of knowledge leads to Him; every ray of light proceeds from Him. No matter, then, what line of study one pursues, no matter what truths he may discover, every fact established is a revelation of GOD. In this way education and faith become coadjutors in establishing the heart in GOD.

But some people will see an objection to this manner of reasoning in the fact that in many cases education seems rather to drive men from GOD than to draw them toward Him. Our colleges have in far too many cases become the strongholds of skepticism. Scientific men are weak in faith and stumble at the primary truths of revelation. Even the pulpit admits of a "higher criticism" upon the Bible, and the world is but little shocked to hear the learned rabbis of divinity schools express their disbelief of the Word of GOD. But these facts, as unwelcome as they are, need not cause us to choose alternatively between faith and education. The Bible speaks of this kind of an education as the knowledge that "puffeth up." The learned apostle Paul admonishes us as follows: "If any man thinketh that he is wise among you in this world, let him become a fool; that he may become wise. For the wisdom of this world is foolishness with GOD." 1 Cor. 3:18, 19, R.V. There is an education that tends to flatter and encourage the vanity of the human heart, and soon lifts the creature, in his own imagination, above his Creator. To such the Word of GOD becomes stale and insipid. They are prone to look with contempt upon the simplicity of that faith that exalts GOD and his Word, and fancy that they have outstripped the wisdom which dictated the Bible. Of such an education those who fear GOD may well beware.

It is a great mistake to conclude that such a state of mind is the legitimate result of a liberal education. It is rather the result of a misapprehension of the real object of study. The acquirement of knowledge affects people in two ways: some are inflated thereby with a false sense of their acquirements, as though the knowledge they obtain originated with them instead of having come to them from others. Students of this class are sure to forget GOD; and everything else is eclipsed by the estimate they place upon their own wisdom. Upon another class education has an exactly opposite effect. Their minds are upon a source of truth and knowledge which is above them; and as they draw for themselves, they realize more and more that there is an inexhaustible supply. The more fully they realize this, the more insignificant the modicum of knowledge they have acquired appears to them, and the smaller they seem in their own eyes as compared with Him in whom are hid all the treasures of wisdom and knowledge.

Such are the effects which true education is designed to produce upon the human mind. Faith hungers and thirsts for such knowledge. The more a man knows of GOD, the more he knows of truth; and every gleam of truth, of whatever class, is a ray from the throne of the universe. Superstition has no use for knowledge; faith has. Hence the apostle says, "Add to your faith, virtue [force, strength]; and to virtue, knowledge."

### THE POWER OF GOD'S WORD.

J. O. CORLISS.

It is interesting at times to analyze the statements we read in the Word of GOD, because by so doing we discover a depth of meaning in them which is not revealed by a casual reading. For instance, we read, "The Word of GOD is quick and powerful." Heb. 4:12. This carries little conviction with it unless one stops to ponder its intent. But when we notice by other texts, as 2 Tim. 4:1; Rom. 8:11; Eph. 2:1, etc., that the word "quick" is used in contrast with death, and really means life, or living, the text immediately assumes a new phase, because of the engaging line of thought it suggests.

The Word of GOD, then, is not an inert mass of expressions, but is a lively Word, capable of producing action. This is brought out by the word "powerful," which comes from a word meaning energetic, or active. But that which is energetic has energy, or inherent power, and this gives capacity to operate and produce effect. GOD'S Word has this power to the fullest extent, so that whatever it utters becomes so, even though the elements of which it consists were never before in existence. For example, in Rom. 4:17 we read that GOD calls "those things which be not as though they were." For a finite being to do this would be but to falsify; but when GOD speaks thus, his word makes it so.

As stated by the psalmist, "He spake, and it was." Ps. 33:9. Thus GOD'S Word is creative power; that is, power to form out of nothing, or to cause to exist. In other words, GOD called things that were not, and immediately they were.

The same Word has life-giving power also. When Lazarus lay in the tomb, having been four days dead, the SON of GOD spoke the words, "Lazarus, come forth," and immediately he that was dead came forth from the grave, to be a living example of the power of the word of CHRIST. True, CHRIST was present in person on that occasion; but the result would have been the same had He spoken thus while in another part of the country. This is shown by the effect of his words spoken at Cana of Galilee, upon the son of a nobleman, who was sick at Capernaum. John 4:46-53. The nobleman, having heard of the power of CHRIST, went to Cana, and besought the SAVIOUR to go down and heal his son, who was at the point of death. The reply of CHRIST was simply, "Go thy way; thy son liveth." The man believed, turned homeward, and on his way was met by his servants, who told him that his son was alive and well. Upon inquiry the father learned that the fever left his son at the very time when the word was spoken by CHRIST.

The mystery of the Word taking effect without the personal presence of CHRIST is explained by a statement made to the Jews: "It is the Spirit that quickeneth; . . . the words that I speak unto you, they are Spirit, and they are life." John 6:63. The Spirit of GOD, by which his Word is produced, remains in the Word; and when that Word is received by any one for what it is, the Spirit accompanying it performs



the work. But if, on the other hand, one receives the Word of GOD simply as a narrative of facts, or as that which had a local power only, he gets but the letter of the Word without the Spirit, in which case no life or living power attends it. 2 Cor. 3:6.

The Spirit of life in the Word of GOD is CHRIST Himself. "In the beginning was the Word, and the Word was with GOD, and the Word was GOD." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the FATHER), full of grace and truth." John 1:1, 14. True, no one is able to fathom the depths of these scriptures; but one thing can be learned from them, that the life and power of the LORD JESUS CHRIST is in some way so blended with the Word of truth that he who properly receives the Word receives CHRIST, who becomes the power and life of the one receiving Him. This is plainly taught where it is said that "the Word of life," which was from the beginning, has been seen and handled, and was manifested to mortals, and was in turn declared by them to be eternal life, so that we too, who believe, may have fellowship, through that Word, with GOD, and his SON, JESUS CHRIST. 1 John 1:1-3.

The indwelling of CHRIST with the Word is its reconciling power. As all are reconciled to GOD by JESUS CHRIST (2 Cor. 5:18), it follows that if the word is one of reconciliation (verse 19), it has the indwelling of CHRIST, to effect such a result. Then, as CHRIST dwells in his word by his Spirit, he who has the Word of GOD fully in the heart, has CHRIST there in all his fulness. The psalmist says, "Thy Word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. By hiding the Word in the heart, CHRIST is there also in power, to guide away from sin and into righteousness. In harmony with this, we are told that "whosoever is born of GOD doth not commit sin; for his seed remaineth in him." 1 John 3:9. The seed of GOD which remains in the converted person is the "Word of GOD, which *liveth* and abideth forever." 1 Peter 1:23.

Thus the Word of GOD dwelling in the heart is a living, active faculty, which is none other than CHRIST Himself as represented by his Holy Spirit. He is the keeping power of the Word to every one who receives it in implicit faith, even to salvation from sin in this life, and to eternal salvation in the world to come.

WHO WILL BE TAKEN?

S. N. H.

IN connection with CHRIST's coming, it is distinctly stated that a separation will take place between the righteous and the wicked, while both classes are mingling together. It has been supposed by many that the expression, "The one shall be taken, and the other left," means that the righteous will be caught away to meet the LORD in the air, while the wicked will be left here on the earth; and some have supposed that they would be stolen away in a secret manner, unknown to the wicked until after they were gone. But a brief consideration of the Scriptures will

reveal the fact that it is the wicked that are taken—taken to be destroyed—and that it is the righteous that are left.

1. When CHRIST appears in the clouds of heaven, He is represented as having the whole world arrayed against Him to make war. His people are represented as being with Him. This would imply that a distinct separation had previously taken place. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:19-21.

2. The revelation of JESUS CHRIST is said to be with fire which will destroy the wicked then upon the earth. "To you who are troubled, rest with us, when the LORD JESUS shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not GOD, and that obey not the gospel of our LORD JESUS CHRIST." 2 Thess. 1:7, 8. "And then shall that wicked be revealed, whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. "A fire goeth before Him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth." Ps. 97:3-5. The righteous alone can live in the devouring fire. "Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." Isa. 33:14-16. It is at this time they are caught up to meet the LORD in the air amid the devouring fire revealed at the personal appearing of Christ.

3. It is expressly stated by John on the Isle of Patmos that there is a brief period of time mentioned by the term "quickly," when the righteous and the wicked will remain as they are, and no moral change take place with either class. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22:11, 12.

4. The same is taught by the parable, "Gather ye together *first* the tares." "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." Matt. 13:39-41.

5. In Matthew, the SAVIOUR states: "But

as the days of Noah were, so shall also the coming of the SON of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the SON of man be." Matt. 24:37-39. From the above we learn, 1. That the attention of the people before the flood was absorbed in eating and drinking, marrying and giving in marriage; 2. That this continued till Noah entered into the ark; 3. And they knew not until the flood came and took them all away—took away those who knew not; 4. So (or in like manner) shall the coming of the SON of man be; 5. There were seven days from the time that Noah and all the animals entered into the ark, before the flood came. "And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." "And it came to pass after seven days that the waters of the flood were upon the earth." "And they that went in, went in male and female of all flesh, as GOD had commanded him; and the LORD shut him in." Gen. 7:7, 10, 16. Here was a period after Noah entered the ark when probation was forever closed for that wicked race; for when the LORD shut Noah in, the world was shut out. 6. It was the wicked that the LORD took away at that time, and the SAVIOUR says it will be thus when He comes the second time. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your LORD doth come." Matt. 24:40-42. He then gives a parable to illustrate this truth: "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the SON of man cometh." Matt. 24:43, 44. The coming as a thief cannot be at the time of the "voice of the archangel and the trump of GOD;" thieves do not sound a trumpet before them as they approach the place of spoil; but it refers to the ending of probation just before CHRIST is seen in the clouds of heaven, and it is at that time that the separation takes place. If there were not any space of time that men would realize they were lost, how could those self-deceived souls say, "LORD, LORD, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:22.

6. In Luke 17, this matter is still more plainly stated. After speaking of the destruction of the antediluvians and Sodomites, the SAVIOUR says: "Even thus shall it be in the day when the SON of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and

the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto Him, Where, LORD? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together." Luke 17:30-37.

Here is a warning not to turn back to take anything from the house; or, in other words, not to go back to the world, "in the day when the SON of man is revealed." The "day" referred to here must cover a short period of time, in which GOD separates the wicked from the righteous, as in the case of the Sodomites and antediluvians. Then when the disciples ask where the separation is to be, the answer is, "Wheresoever the body [or "carcass" Matt. 24:28] is, thither will the eagles be gathered together." There is more of a fitness in comparing the eagles, unclean birds, to evil angels, than in comparing them to holy angels coming after the saints. Also there is more of a fitness in comparing a spiritually dead, lifeless man to a carcass than to the saints who are to be gathered into the kingdom of GOD, to deck the crown of glory worn by our SAVIOUR throughout eternity. We therefore conclude that the separation takes place when probation ends, before CHRIST actually appears in the clouds of heaven; and the close of probation is called the "coming of the LORD." The wicked are represented as a carcass, taken by the seven last plagues, surrounded by evil angels, and destroyed. Their destruction is completed by the glory of CHRIST at his appearing.

We are in the investigative judgment, which must take place before the righteous are raised, immortal, in a moment, in the twinkling of an eye (1 Cor. 15:51, 52); and when our names will come up before GOD, we know not. No one will know till from GOD's throne the fiat has gone forth, He that is holy, let him so remain; and he that is filthy, let him so remain. The decision will have been rendered in the courts above in the case of the righteous, while the wicked are left without a mediator. "And He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto Him; and his righteousness, it sustained Him." Isa. 59:16. He leaves the mediatorial throne, and takes the garments of vengeance, as described in Isa. 63:1-6.

## Bible Student.

### REDEMPTION OF THE EARTH.

ALL the fruit of sin would not be destroyed if the earth were not redeemed from the curse. Peter says that as the earth once perished with water, so it will once again be changed by fire. After saying that the heavens and earth which are now, are reserved unto fire, against the day of judgment and perdition of ungodly men, and that the elements shall melt with fervent heat, and the works that are in the earth shall be burned up, he continues: "Nevertheless we, according to his promise, look for new heavens

and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Jesus says, "Blessed are the meek; for they shall inherit the earth" Matt. 5:5. In Ps. 37:11 the same statement is made with an important addition: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." And this proves that they do not inherit the earth in its present state; for Jesus said, "In the world ye shall have tribulation." John 16:33.

Were the curse never removed from the earth, the works of the devil would not all be destroyed. Paul says that the saints now have the seal of the Spirit, which is the earnest of our inheritance until the redemption of the purchased possession. Eph. 1:14. Both man and his dominion were brought under the curse of sin. Jesus died to redeem them both; the inheritance has been purchased, as well as man, and, like man, waits to be redeemed. But this cannot be while there is a sinner, or a remnant of sin, in it.

For six thousand years the earth has been polluted by Satan and his works,—sin and sinners. But all these will be burned up; then the earth will be once more pure as it was when it first came from the hands of its Maker. The lake of fire which destroys the wicked is the same that burns up the last remains of sin and the curse, and purifies the earth. In Revelation 20 this lake of fire is introduced: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

The next chapter continues the scene: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Then will Adam be restored to his own Paradise, in his own dominion, given to him at the beginning. He lost them by sin; the second Adam restored them by his obedience and sacrifice. Then all the saints possess the earth, their long-lost home. Then, and not till then, will they appreciate the full force of the Saviour's words, "Blessed are the meek; for they shall inherit the earth."

This time will surely come. We have so long lived amid sin and rebellion, have so long been accustomed to vice and wickedness, have so long been shut away from heaven and God, that we cannot realize that it will be otherwise. Now, upon this earth, unrighteousness is popular, and "he that departeth from evil maketh himself a prey." Isa. 59:15. Here the righteous are vastly in the minority; but it is only here. When we remember the "innumerable company of angels," who are yet loyal to their God, we see that the righteous are really in the majority. For a short time the devil has succeeded in defiling a small part, a very small part, of God's creation. God has permitted him for a time to go on with impunity, till he has fully developed the awful consequences of sin and rebellion against the all-wise Creator. He will serve as an example to all the intelligent creatures of God, that they may see the utter folly of disobeying the Almighty. God will soon wipe out the blot which Satan has made on his universe, by the utter destruction of Satan and all his works.

Then will be fulfilled what God has spoken by the mouth of all his holy prophets since the world began. God "shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things." Acts 3:20, 21. As righteous men and loyal angels behold the punishment of wicked men and devils, they can sing, "Great and marvellous are thy works, Lord God Al-

mighty; just and true are thy ways, Thou King of saints." Rev. 15:3.

When we look upon the awful condition of the world, we are sometimes tempted to question the wisdom of God in permitting such a state of things to continue so long. But we must remember that God is from everlasting to everlasting, the eternal One. Our world has existed but about six thousand years. Here is a man sixty years of age. It seems but a short time since he was a little boy; yet he has lived a one-hundredth part of the time that the world has stood. One hundred such men in succession would reach from the foundation of the world to the present time. Then how brief a period is the world's history! At the longest it is but a moment compared with eternity. Think of the eternity that is past. Imagine the eternity to come. Remember that God's purposes reach from eternity to eternity. Then why should it be thought a thing incredible by us that God should permit the devil to continue in his rebellion so short a time, till he has fully developed his character and the consequences of sin?

Again, this earth, as compared with all the worlds of God, is no more than a grain of sand in comparison with the whole universe. The sun alone is as large as *thirteen hundred thousand* worlds like ours. At the rate of thirty miles a day, it would take a man over two hundred and forty years to travel around it. The planet Jupiter is four hundred and ninety millions of miles distant from the sun. Its diameter is eighty-nine thousand miles, it being *fourteen hundred* times larger than the earth. The nearest fixed star is so far distant that it would require a ball moving at the rate of five hundred miles an hour, over four million five hundred thousand years, or seven hundred and fifty times the period which has elapsed since the foundation of the world, to reach it from this earth; many of these stars are thousands of times larger than our earth, and probably they are all inhabited.

"Some astronomers have computed that there are not less than seventy five million suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has over thirty planets, primary and secondary, belonging to it. The circular field, or space which it occupies, is, in diameter, three billion six hundred millions of miles, and that which it controls is much greater. The sun that is nearest neighbor to ours is called Sirius, distant from our sun about eight hundred and fifty-two millions of miles. Now if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of those of all the seventy-five millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing seventy-five millions of circular fields, each three billion six hundred millions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of his hand, meted out heaven with a span, comprehended the dust in a measure, and weighed out the mountains in scales, and the hills in a balance,—He, who, sitting upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in. Nations to Him are as a drop in a bucket, and are counted as the small dust of the balance"—*Christian Almanac*.

When we view the subject in this light, considering the infinitely small portion of creation which this earth really occupies, and the brief period of its history in sin, and remember that Satan's work has been confined to this small sphere, and that even this will soon be restored

to its original condition, and that the devil will be punished for his crimes, all is reasonable, plain, and consistent. It is only when we take a narrow, contracted view of the matter that we are led to question the wisdom of God's dealings with this world.

Happy day! May it soon dawn! Then will be realized the glorious scene described in Rev. 5:13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

INTERNATIONAL SABBATH-SCHOOL LESSONS.

Lesson 10.—September 3, 1892.

THE FIERY FURNACE.—DAN. 3: 13-25.

GOLDEN TEXT: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43: 2.

1. What idolatrous act did Nebuchadnezzar perform when established in his empire? Dan. 3: 1. Note 2.
2. What decree did he make? Verses 2-7.
3. What complaint came to the king in reference to this decree? Verses 8-12.
4. What was then done? Verse 13.
5. What question did Nebuchadnezzar ask them? Verse 14.
6. What alternative did he set before them? Verse 15.
7. What insult did he offer God? Same verse, last part. See similar boasting in Isa. 37: 10-13.
8. What time to consider their reply did the three men wish? Dan. 3: 16. Note 3.
9. What faith in God did they express? Verse 17.
10. But if it were not God's will to deliver them, what was their choice? Verse 18. N. 4.
11. How did their reply affect the king? and what did he command? Verses 19, 20.
12. How was the command executed? Verses 21, 23.
13. How were the strong men affected who cast them into the furnace? Verse 22.
14. What revelation was immediately made to the king? Verses 24, 25. Note 5.
15. What did the king immediately do? Verses 26, 27.
16. What acknowledgment did Nebuchadnezzar make? Verse 28. He acknowledged their honesty, integrity, and righteousness.
17. What decree did he issue? Verse 29. Note 6.
18. What was done with Shadrach, Meshach, and Abed-nego? Verse 30.
19. What promise of God was exemplified in the case of these men? Golden text.
20. By what power were they kept from sinning against God? Ps. 17: 4; 119: 11.
21. How will persecutions always result if faithfully borne? Phil. 1: 12.

NOTES.

1. The date of this lesson is not certain, but was probably about 580 B.C., after Nebuchadnezzar had completed his conquest of surrounding nations, as predicted by Jeremiah (27: 2-8). The *place* was the plain of Dura, about five miles southeast of Babylon. There is a huge mound of brick there at the present time, about seven yards high, which Offert believes to be the base, or pedestal, of the great image.
2. The height of this image was ninety feet, its breadth nine feet. The height probably included that of the pedestal, and, covered with gold plates, it could be seen a great distance. It was, doubtless, an image of the protecting divinity of Babylon, Bel-Merodach. The word translated "image" means the image of a man.
3. "We are not careful," Revised Version, "We have no

need." It was a matter of principle, and, as the principle of right was in their hearts, they desired no time. They might have taken time and reasoned: (1) It is only for once, and that will not change our characters; (2) we will still hold our own religion at heart; (3) the king, too, ought to be obeyed; God has made him ruler (Jer. 27: 6-8), and, of course, we ought to be "subject to the higher powers," as God has ordained; (4) Nebuchadnezzar had befriended them, and, of course, they ought not to displease him; (5) their lives were at stake, and they might do as their fathers had done before them; (6) if they refused to obey, they would die, but if they yielded, they would live, and how much more good they could then do as rulers in that idolatrous nation. These and other vain excuses might have been urged by these faithful men. But they took the only safe way. They neither parleyed with the enemy, nor did they wish time to consider a matter of right or wrong. They could die, but could not yield. Compromise was sin, and right can never compromise with wrong and remain right.

4. They had faith to be saved *from* trial, *in* trial, *by* trial, whatever and whichever way God thought best. For Him they could stand alone; but God stands with them. When we stand *for* God, He stands *with* us.

5. The better translation of the term rendered "Son of God" is, doubtless, that of the Revised Version, "a son of the gods." Nebuchadnezzar, a heathen, did not know Christ; and yet it was Christ who was with them. They were with Him in the right; He was with them in the suffering.

6. Little did these men know what would be the outcome of their simple faith, that it would be the means of having the knowledge of the great God carried throughout that mighty empire in royal decree, by royal heralds. They decided for God irrespective of consequences. God used their simple faith to enlighten the world. It is always thus.

Lesson 11.—September 10, 1892.

THE DEN OF LIONS.—DAN. 6: 16-28.

GOLDEN TEXT: "No manner of hurt was found upon him, because he believed in his God." Dan. 6: 23.

1. On account of his fidelity and ability, what important position was Daniel called to fill in his old age? Dan. 6: 1-3.
2. What spirit did this stir up in the other officers? and what did they endeavor to do? Verse 4, first part. See Prov. 27: 4.
3. What was the result of their effort? and why? Dan. 6: 4, last two parts.
4. To what conclusion did their jealousy and envy lead them? Verse 5.
5. What action did they take to accomplish Daniel's destruction? Verses 6-9. Note the flattery to the king.
6. What course did Daniel pursue when he heard that the decree was signed? Verse 10.
7. How did they lead the king to commit himself in the destruction of Daniel? Verses 11, 12.
8. How did Daniel's enemies' present their complaint? and how did it affect the king? Verses 13, 14.
9. By what means was the king compelled to accede to Daniel's destruction? Verse 15.
10. How was the law enforced? and what was the hope of the king? Verses 16, 17.
11. How did the king pass the night? Verse 18.
12. What did he say in his lament before the lions' den in the morning? Verses 19, 20.
13. What answer was Daniel able to give? Verses 21, 22.
14. By what means and power was Daniel kept? Verse 23; Ps. 34: 7. Note 1.
15. By what means and power are the people of God kept from the superabounding evils of the last days? 1 Peter 1: 5.
16. How did the lions treat the accusers of Daniel? Dan. 6: 24.
17. How did this experience result for Daniel? Verse 28.
18. How did it result for the cause of God? Verses 25-27. Note 2.

NOTES.

1. First of all, Daniel was God's servant, he was not, therefore, the servant of men. 1 Cor. 7: 23. He knew that right was of God, and right would win. He knew that to deny his faith in face of the law was to deny God, was to show to his enemies that he did not believe that God would help him in time of trouble. Note that he made no display of his faith or lack of faith; he did not defy the unjust law nor show that he despised it; neither did he cringe or compromise; he simply did as he had always done. His purpose to do God's will was not affected in the least by the law. He was living the heavenly life.

"Count me o'er earth's chosen heroes; they were souls that stood alone  
While the men they agonized for hurled the contumelious stone,  
Stood serene, and down the future saw the golden beam incline  
To the side of perfect justice, mastered by their faith divine,  
By one man's plain truth to manhood and to God's supreme design."  
—Lowell.

2. There is no reason to suppose that Daniel expected great results to flow from his simple faith in God apart from his own connection with God. But such are the acts which God uses to advance his kingdom. Most of his people had departed from Him and were in captivity. A new empire ruled the world. The world must be enlightened even if God's people would not do it. God so overruled here, as in the case of Daniel's companions, that the head of the government issued a decree which promulgated the name and somewhat of the character of the true God to the entire empire. That very proclamation must have given opportunity to many honest hearts to find the true God. We shall never realize the fruits of Daniel's faith till we see the redeemed souls in the kingdom of Christ. God makes the wrath of man to praise Him.

Lesson 12.—September 17, 1892.

REVIEW.

1. In view of Christ's offering, priesthood, and power, what gracious invitation does the Lord extend to the nations of earth? Ps. 2: 10-12.
2. How does the apostle express the same thing? 2 Cor. 6: 2.
3. What is said of the one who trusts Christ? Ps. 2: 12.
4. What is the character and reward of the one thus blessed? Psalm 1.
5. What is the character and reward of the wicked—those who do not trust Christ?
6. How is God revealed through his works? Ps. 19: 1-6.
7. What characteristics of God are revealed in his law? Verses 7-9.
8. How should that law be regarded? and why? Verses 10, 11.
9. What should be the continued prayer of every child of God? Verses 12-14.
10. Who is able to supply all our needs in these respects? Psalm 23; John 10: 1-16.
11. What care does this Shepherd manifest toward his sheep?
12. What is said of his goodness and mercy toward those who trust Him?
13. What should be the feelings of every sinner? Ps. 51: 3-5.
14. On what basis alone should be placed God's mercy? Verse 1.
15. How much should this prayer embrace? Verses 7-12.
16. What is the result of being cleansed and kept by God? Verse 13.
17. What longings does the psalmist express concerning God's house? Psalm 84.
18. What does the Lord say of the condition and progress of those who trust in Him?
19. What blessings does the Lord pour out upon them?
20. What reasons does the psalmist give as to why we should praise God? Psalm 103.
21. What lesson of fidelity to conscience and truth have we in the case of Daniel and his companions? and what was its result?
22. Give an account of Nebuchadnezzar's dream.

## From the Field.

### THE MEASURE OF GIVING.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Luke 6:38.

GOD'S love hath to us wealth unheaped;  
Only by giving is it reaped.  
The body withers, and the mind,  
If pent in by a selfish rind.  
Give strength, give thought, give deeds, give self,  
Give love, give tears, and give thyself;  
Who gives not is not living.  
The more we give,  
The more we live.

—Selected.

### TASMANIA.

THOUGH limited in its extent of territory, and presenting an area of but 26,215 square miles, Tasmania is by no means an unimportant division of land; and its many diversified features add constant interest to one who delights in the wonder-

governor. On the following day Tasman weighed anchor, rounded Cape Pillar, the southern extent of Tasman's Peninsula, sailed north past Maria Island, which he so named after one of the members of Van Diemen's family, and then directing his course eastward he discovered New Zealand, and finally arrived home at Batavia the 15th of June, 1643.

After this, more than a century passed before the discoveries of Tasman were followed up. The French, in 1772, were the next to visit Van Diemen's Land. Then in the following year Captain Tobias Furneaux of the *Adventure* entered Storm Bay, and cast anchor in that bay, which now bears the name of his ship. This was the first visit made by the English. Captain Cook also entered the same bay in 1777.

The first colony established by England in the southern hemisphere was New South Wales, Australia. Deciding that it should be a convict settlement, in 1787 a number of convicts were sent over under command of Captain Arthur Phillip. The settlement was made at

place selected for their future residence was the site now occupied by the city of Hobart. Upon their arrival they found the little settlement at Risdon, formed the year before, in distressing condition, owing to scarcity of food. They called their new home Hobart Town after Lord Hobart, who was then secretary for the colonies. Collins was the first governor, and up to the close of the following year the Government quarters consisted of simply a tent.

In 1810 the first newspaper was published in the colony under the imposing title of *Derwent Star and Van Diemen's Land Intelligencer*. In size it was equal to but half a sheet of foolscap, printed on both sides and issued fortnightly at the exorbitant price of 2s. per copy. But it expired after an existence of a few months.

The city of Hobart with its present population of 25,000 is beautifully situated, as is seen in our illustration, on the sloping ascents of Mt. Wellington, overlooking the tranquil waters of Derwent, a magnificent and deep-flowing stream of clear, cool water. Beyond this, and to the

left, will be seen the extremity of a projecting portion of Kangaroo Point. Still further in the distance a range of hills intercepts further vision. If we turn about and look in the opposite direction, the lofty Mt. Wellington in solemn grandeur appears, towering up for more than 4,000 feet, with present hoary summit and invested with the garment of thin azure light which gives the far-away appearance to distant objects. The illustration on the first page of this paper presents the mountain as it is seen from the road leading to the Huon Valley.

W. L. H. BAKER.

(Concluded next number.)

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### BARBADOES ISLAND.

SINCE I returned to Barbadoes from British Guiana, I have been engaged in labor here. This is in some respects a remarkable little island. With an area of only one hundred and sixty-six square miles,

it has a population of 178,000, or an average of 1,059 to the square mile. I think there are only one or two other islands or countries in the world, that have so dense a population. The island is quite level as compared with neighboring ones, and is very thoroughly cultivated. Sugar is the principal export, and is shipped in large quantities.

Barbadoes is the centre or headquarters of the inter-colonial steamship lines, and the transatlantic steamers nearly all stop here. Bridgetown is the capital, and is an interesting city. Its streets are narrow, and very crooked. They wind about like the trail of a serpent. It has a good street-car, or "tramway" service, many fine buildings, and yet much of poverty and want.

Elder Ball organized a small church here last year, with which I have been holding some meetings, as well as preaching a few times in other places of worship. I have done a good deal of visiting among the correspondents of the International Tract Society, and have been trying to close up all my correspondence pertaining to this West Indian field before leaving for another. In my report to the Mission Board,



HOBART.

ful works of nature. Rugged as it is with its snow-capped mountains, numerous hills, lakes and rivers, it also presents fertile valleys abounding in fruits, grains, and vegetables, some of which are especially prized in other markets. The industries are farming, fruit growing, stock raising, mining, and manufacturing. Of fruits that are produced there is an abundance of superior apples, some pears, also quantities of smaller fruits. In mining there are obtained gold, silver, tin, copper, iron, and slate. In 1881 there were 155 registered gold mining companies, 62 tin, 2 copper, 1 iron, 1 slate, and 3 silver lead companies.

The discovery of this land was made in 1642 by one Commodore A. J. Tasman, a Dutch navigator sent out by General Anthony Van Diemen, Governor of Batavia, for the purpose of exploring the "Great South Land," the name by which Australia was then known. The expedition reached the coast of Tasmania in November, and on the 2nd of December a landing was effected in the vicinity of what is now known as Storm Bay in the southern part of the island. The country was named by Tasman Van Diemen's Land, in honor of the

Botany Bay, and Phillip became the first governor, who in 1795 was succeeded by Hunter, and he was followed by Captain King in 1800. During the administration of the latter, Van Diemen's Land was made a dependency of New South Wales, and as the settlement in the last named colony so rapidly increased, forming such a dangerous and unmanageable element, it was deemed expedient to convey a number of the convicts to the neighboring island, Van Diemen's Land. Accordingly in 1803 the first settlers entered the Derwent, and passing up the river to about four miles above the present site of Hobart, formed a settlement which was named Restdown, or Risdon.

In the same year, under Lieutenant-Colonel David Collins, a settlement was made on Port Phillip Bay, Australia, near the vicinity of the present town of Sorento. This bay had been discovered in 1799 by Captain Murray, and favorably recommended by Flinders, who had entered it in 1802, the year before the settlement was made. But owing to the unfavorable aspect of the surrounding country, and the scarcity of fresh water, the entire settlement in the following year, 1804, was removed, and the

I have asked for a minister and his wife to be located at Barbadoes, to have charge of the work in the Windward Islands, where there are so many encouraging openings.

When I was in the city of San Luis Potosi, Mex., several months ago, I was providentially thrown in contact with an interesting case, that of a young man who had, under great difficulties and amid much opposition, partially broken away from the thralldom of Roman Catholicism, and accepted Christ as his Saviour. His employers and parents were so bitter against his change of belief that he hardly dared go to a Protestant church for fear of being turned out of home. He had been trying to acquire a knowledge of the English language, and I was surprised to see how well he had succeeded. I talked and prayed with him, and advised him as best I could, and put him in correspondence with one of the secretaries of the International Tract Society, and had a Spanish Bible and some simple English tracts sent him. I have also kept up a personal correspondence with him. He was driven from home and went to Toluca, from whence he writes in his last letter to me as follows:—

“I assure you that you have no friends here in Mexico who rejoice more over the success of your work than I do. I have been reading my Bible carefully, and have been taking your good advice and learning as best I can. I have not given up my project of trying to go to America. I am suffering for being a Protestant. All people here order their servants to be confessed in the Catholic churches; so that I am afraid I am going to be turned out-of-doors again, if I don't accept it. I will *never* turn from my word. I have learned to know something of my Saviour, and I cannot offend my God. Pray for me, that my faith fail not.”

Dear brethren, what shall we say to such appeals? You who have been intrusted with plenty of this world's goods, and have the light of the knowledge of the truth of God, can you turn a deaf ear to such cases? He is a bright young man, and with a little assistance, might be educated in one of our colleges for a laborer in one of these Spanish fields. May God aid us to see our duty in such cases who are seeking for light, when we need them for laborers so much.

L. C. CHADWICK.

## News Summary.

### NOTES.

At one time it seemed that the strike at the Carnegie iron works in Pittsburg, Pennsylvania, was about to collapse; but the next news was that the unions were actively boycotting firms that persisted in using iron from Mr. Carnegie's works, and soon it was found necessary to call out the military again. In close connection comes the account of a railway strike on one of the American lines. Trains and buildings have been fired, carriages derailed, rails torn up, and trains run at full speed with pickets guarding the lines; but at the present writing the strike is said to be collapsing. Still worse is the trouble in Tennessee, where the miners, to the number of six thousand, have resisted, by armed force, the employment of convict labor in the mines near Nashville, the capital of the State. Several sanguinary encounters have taken place between the miners and the troops, in one of which fifty miners were killed and many wounded. The colonel in command of the troops was decoyed into the power of the miners by a flag of truce, and on refusing to surrender his troops, was threatened with lynching, an act which has aroused the indignation of the country. In the fight with the troops sent to disperse them, ten miners were killed. They speedily broke ranks and ran; but two hundred were taken prisoners.

In Broken Hill, N. S. W., the strikers are holding out stubbornly. The manifesto of the directors, proposing to open the mines on the old schedule of wages, and giving experienced workmen the preference, yet hinting at the possibility of not being able to maintain this rate of wages, and declaring that the mines shall not be run by the unions, they feel is equivocal in statement, and shows bad faith. The miners feel that they cannot trust such indefinite promises, and are determined to fight to the bitter end. In Wales a reduction of wages has been determined on that will affect a hundred thousand miners. In Paris the cabmen have been on strike to resist a reduction of wages. Everywhere there is unceasing strife between labor and capital; and we can only ask, Whereto will these things grow?

It is announced that an important congress of British trades unions is to be held in Glasgow this month. An earnest effort will be made in favor of establishing the eight-hours system by law, and increasing the employer's liability in case of injury to workmen. The measures to be adopted in order to secure better and more efficient representation in the House of Commons, and to make the vote of the unions a more important political factor in the elections, will also claim consideration. It will be seen at once how vital these questions are, and every friend of the laboring man will hope that he may be successful in winning his rights by the lawful means proposed.

### ITEMS.

The Pope has issued an encyclical letter denouncing Freemasonry.

The population of Ireland has decreased 750,000 in the last decade.

Southern Russia and Persia are still suffering from the deadly ravages of cholera.

The jubilee of the city corporation of Melbourne was celebrated on the 12th ult.

A new barque, on its way to Liverpool, was recently wrecked in a sudden squall, and twenty-four lives lost.

A lodging house in Monmouth, Eng., burned on the 17th ult., and eleven persons perished in the flames.

Two men were killed by the flooding of a mine at Templestowe, eleven miles from Melbourne, on the 13th ult.

The Russian Government is actively pushing on its railway in Turkestan, from Samarkand to Tashkend.

It is estimated that there are less than 10,000 paupers in the Japanese Empire with its population of 237,000,000.

The rebel tribes in Morocco, who have been committing wholesale ravages, have made peace with the Government.

According to Miss Frances E. Willard, in 1876 there were but thirty-six avocations open to women; now there are over 4,000.

A telegram states that the financial magnates of London look with favor on the fiscal policy of the present Victorian Government.

A plant for the manufacture of shillings, florins, and half crowns was found in the room of a prisoner arrested in Melbourne recently.

Several destructive bugs have been found on the fruit trees in Mildura, Victoria, and legislation on insect pests is urgently requested.

A disastrous typhoon is reported from the Japan seas. One steamer has been wrecked, with the loss of fifty of her passengers and crew.

The Celestials have for some time been flocking into Brazil, and the authorities are now face to face with the Chinese-exclusion problem.

In view of the rapid spread, and serious effects, of the opium habit in Burmah, the British authorities are taking measures to prohibit the importation of the drug.

The World's Fair, Chicago, is to be dedicated on Oct. 12, 1892, the four-hundredth anniversary of the discovery of America by Columbus, and opened to the public on the 1st of May following.

In Japan there are 700 earthquake-observing stations, and the records of the five hundred shocks that annually visit that country are accurately noted.

The Salvation Army believes in the use of printers' ink. It publishes thirty-one weekly newspapers and five monthly magazines, with a total annual circulation of 45,000,000 copies.

Mr. Francis Galton, an eminent English scientist, has proposed a scheme for signalling the inhabitants of the planet Mars, by means of the great Lick telescope in America. What next?

Unoccupied mission territory to the extent of 4,000,000 square miles still exists in Central Africa, an area larger than the whole of Europe, says Rev. George Grenfell, of the Baptist Congo Mission.

In connection with the report of the medical committee on the cancer cure claimed to have been invented recently by an Italian count, it is stated that in England thirty thousand persons die of this disease every year.

An Indian native has been elected to represent Finsbury, a village of Middlesex Co., in the British House of Commons; and this has reminded the Indian press that India should have fifty representatives in the Imperial Parliament.

Archbishop Vaughan, the successor of Cardinal Manning as Archbishop of Westminster, was formally invested with the Cardinal's *pallium* on the 16th ult. Many Protestant notabilities witnessed the brilliant and impressive ceremony.

France has fixed a covetous eye on the Gloriosa Islands, a small group in the Mozambique Channel, about a hundred miles from the northern extremity of Madagascar, and also on the island of St. Paul in the southern part of the Indian Ocean.

A dynamite tragedy recently occurred in Stirling, about thirty miles from Bruthen, Victoria, of which a shop-keeper was the victim. It is believed that several dynamite cartridges were exploded under his bed. The only other occupant of the house escaped miraculously.

A monster panorama, 445 feet long and 51 feet high, representing the Bernese Alps, with the Jungfrau in the background, has been painted for exhibition at the Chicago World's Fair. A private exhibition of the work was recently given to the press in Berlin.

The Indian Currency Association is urging the Imperial Government to establish a gold standard in India. The object is to preserve the country from the disastrous effects in commercial circles of the fluctuating value of the silver rupee, which is the present standard.

There has been a collision in the streets of Rome between the Liberal and Clerical parties. It was found necessary to call out the military to stop the fighting. The murder of the Bishop of Foligno in a railway carriage has awakened great excitement and intensified the feud between the two parties.

All authorities say that Peking, the present capital of China, and Nankin, the ancient capital, are hardly half so large as they were a hundred years ago. They show all the symptoms of decay. The more enterprising and energetic individuals are found now in the seaports, that offer a marked contrast to the more conservative and literary communities of the interior.

Last year alone the British and Foreign Blind Association embossed 8,500 books in English, French, German, Latin, Greek, and other languages, for the use of blind readers. About 250 seeing volunteers are engaged in writing out the first copies of books in Braille for this association, and 70 paid blind writers are employed in making copies. Besides these, the association continues to publish its two magazines for the blind.

Kansas is becoming one of the greatest salt centres in the world. The Lyons Salt Company have a shaft over a thousand feet deep, and the salt deposit has a depth of 265. There is now an underground city with streets cut in the pure salt. It cost over £20,000 to sink the shaft, and the machinery is said to have cost another £20,000. The salt as it is mined is almost absolutely pure, and it is claimed that this one mine could supply the whole land for centuries.

## Health & Temperance.

### ARGUMENTS IN FAVOR OF TEA AND COFFEE CONSIDERED.

NOTWITHSTANDING the numerous facts against these beverages, so popular is their use that there are many who profess to find apologies for employing them; a few of these we will now consider.

*Tea and Coffee Sustain the Strength.*—The same argument urged for tobacco and alcohol is also presented in favor of tea and coffee; but its value is no greater in the case of the latter than in that of the former. That it does not sustain either muscular or nervous strength is shown by scientific experiments which cannot be refuted by any number of unreliable accounts of the great amount of work which can be performed by persons who take little else than tea. Dr. Smith remarks that the use of tea appears to increase muscular activity, as under its influence there is greater ease in making exertion; but he immediately adds that if exercise be taken, "a greater sense of exhaustion follows" than when tea has not been taken; which shows, most conclusively, that the feeling of strength is not real, but deceptive, and that a person is really less fitted for exertion of any kind while under the influence of tea than at other times. Dr. Smith further remarks, in summing up the effects of tea, that exercise while under its influence is followed by "reaction, with a sense of exhaustion," and this is said to be felt even after having had a night's rest. No better evidence of the damaging influence of these drugs could be required.

If it be argued that the amount taken by ordinary consumers of tea is insufficient to produce any ill effect, we have but to call attention to the fact that it is not at all uncommon for persons with whom expense is not an item of moment, to take at each meal a quantity of the infusion of tea of such strength as to contain not less than five to fourteen grains of theine, a smaller amount than which has been known to cause unconsciousness and temporary paralysis. A single teaspoonful of dry tea may contain seven or eight grains of theine, and this is not an uncommon allowance for each person at a meal.

*Tea and Coffee Soothe the Nerves.*—How do they soothe the nerves? Do they furnish the requisite material for repairing the worn and exhausted organs?—No. They only temporarily excite them, so that their real condition is for a time obscured; but when their evanescent effect has vanished, the nerves are in greater need than before of being soothed, and each application of the remedy makes the evil worse. This is the reason why we seldom find a confirmed tea-drinker who is not troubled with nervousness. It is also equally true that the great majority of sufferers from this disease are tea or coffee drinkers. In hundreds of instances these nervous tea-drinkers have fully and speedily recovered their health by abandoning their use of the article. This is a sure and simple remedy.

*Tea and Coffee Relieve Headache.*—How invariably the unsuspecting lady resorts to a cup of tea to relieve the distress occasioned by that common malady, sick-headache! Yes; and how invariably that same sick-headache returns! Who ever heard of a person who was permanently cured of sick-headache by tea-drinking? Such a thing would be impossible. Tea and coffee are among the prime causes of sick-headache, although they afford temporary relief, just as tobacco and alcohol are prolific causes of

tremors, but yet appear to steady the trembling nerves for a short time.

*Tea and Coffee Supply the Place of Food.*—Many people who are largely addicted to the use of the articles will prefer a cup of strong tea or coffee to a hearty meal of nourishing food. Indeed, it is a common custom with the English peasant to reduce his bread fare one-half that he may be able to procure a cup of tea to accompany the remainder. Dr. Arlidge, of England, has recently called attention to the fact that the women of the working-classes in that country have carried this practice of substituting tea for food to such an extent that they are beginning to manifest the most unmistakable evidence of narcotic poisoning.

Tea and coffee, as well as alcohol and tobacco, have been called by some physiologists "accessory foods," because, as was alleged, they prevent the rapid disorganization of tissues, which always accompanies organic activity. It might be easily shown that this would be most undesirable if it were really true; for vital action is not only accompanied by organic change, but is inseparably connected with it. Some even say that it is dependent upon it. But we need not enlarge upon this; for it is claimed by our best authorities that careful experiments demonstrate the fact that change is *accelerated* instead of impeded by the use of tea and coffee. While we have little confidence in the reliability of any of these experiments, there being many chances for error, they are very interesting on some accounts.

A popular writer says, "Science almost always finds some foundation in fact for popular prejudices." In this case we have a very excellent illustration of this fact. Quite a number of illustrious individuals have been for some time recommending the use of tea and coffee, because, as they claimed, they prevent the ordinary rapidity of tissue change, and so lengthened life and economized food. But now we find Dr. Smith, the author of the latest and most popular and reliable work on foods, telling the people that they should use tea and coffee because they *increase* the rapidity of tissue change, and so increase the available force of the individual. Thus it appears that those who use tea and coffee need to eat more food instead of less, as heretofore claimed.

The only conclusion to be drawn from these facts is that even scientific men are sometimes so blinded by the fogs of appetite that they lose sight of true principles and allow themselves to be guided by their prejudices. Reason and common sense must decide from the facts in the case, independent of all such contradictory, and hence unreliable, testimony.

*Tea "Cheers and not Inebriates."*—Doubtless we shall startle some when we say that, although this is very pretty poetry, it is false in fact. Tea and coffee, as well as tobacco, are as truly capable of producing a condition of intoxication as is alcohol. Intoxication is a condition in which the sensibilities are paralyzed and the mind delirious. In more than one instance has this identical condition been induced by the use of tea and coffee. Drunkenness from the use of tea is not uncommon. In South America, a person who is greatly addicted to the use of coca is called a *coquero*, which means the same as our word drunkard. The Maté, or Paraguay tea of South America, the active principle of which is precisely the same as that of tea and coffee, produces not only intoxication but delirium tremens. Abyssinian tea, another form of the same principle, used in Shoa and among the poorer classes in some parts of China, is said by Johnson to be very intoxicating.

We have already referred to the fact that Dr. Edward Smith, of England, when conducting some experiments on the "physiological action" of coffee, fell to the floor insensible, in company with his assistant, as the effect of drinking strong coffee.

Dr. Cole, of England, describes the cases of several individuals who were frequently found lying insensible as the result of tea-drinking. One case which he mentions was an author who was thus found two or three times a week.

Indeed, the man who is so far bereft of his reason that he is wholly insensible is not the only person who is drunk. Every man who takes into his system any kind of stimulant, be it tea, coffee, tobacco, opium, arsenic, or alcohol, is drunk just in proportion to the dose, and all his actions will be more or less unnatural.

The word intoxicate is derived from the Latin word *toxicum*, poison, *intoxicatum* meaning to drug or poison. Intoxication, then, is a condition of poisoning; and it is wholly immaterial whether opium, alcohol, tobacco, tea, or coffee is the agent employed.—J. H. Kellogg, M.D., in *Home Hand-Book of Hygiene and Medicine*.

### THE OLD DEACON AND HIGH LICENSE.

#### AN OLD MAN'S RESOLUTION.

OLD DEACON BERRY went into the commissioner's office where licenses for selling liquor are sold. He was off in one corner reading Bishop Molehill's tract on "High License." Being a little hard of hearing, he failed to catch correctly what the next applicant for license said, but he thought he heard the following:—

"Mr. Commissioner, I want a license to get drunk. I want to get drunk for a year, and make myself dangerous to all. I want to pay for all the crime I shall commit, and I want to pay for it in advance. What's the bill?"

"One hundred dollars," was the reply.

The man took the license and departed. The deacon was paralyzed with horror. Coming to the desk, he said,

"Is it really possible that you let a man commit a crime by paying his fine in advance? What a state of morals we have reached! It seems to me the avenging hand of justice must be near. Shame! Everlasting shame and contempt on such laws!"

"You don't understand," said the clerk. "The man does not want a license to do wrong; he simply wants a license to make other people commit crime. He himself is a very moral man. This money I just received is needed to pay damages arising from—"

"From what?" shrieked the deacon.

"From the liquor traffic," said the clerk. "In fact," continued the clerk, "out of every \$17 damages from liquor, we make the dealers pay one by the way of a tax—some call it license."

"And the people?" said the deacon.

"Pay the \$16," was the calm reply.

The deacon put the tract into the stove and started down stairs, saying, "Lead us not into temptation; and if the welfare of thy kingdom demands that I should refuse to lead others in, even though my party should lose a vote, yet I say, 'True and righteous are thy ways altogether, O Lord.'"

GET into the habit of looking at the silver lining of the cloud; and, when you have found it, continue to look at it rather than at the leaden gray in the middle. It will help you over many hard places.—A. A. Willis, D. D.

# Publishers' Department.

## PUBLIC SERVICES.

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 St.	9:30 a.m.	11 a.m.
AUCKLAND—Melhelvie St., Surrey Hills ...	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall ...	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St. ...	2:30 p.m.	11 a.m.
MELBOURNE—Albert Hall, Heidelberg Road, Clifton Hill ...	9:30 a.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.	10:15 a.m.

## COMMENCEMENT OF SABBATH.

ADELAIDE: Sept. 23, 5-56; Sept. 30, 6-1.  
 HOBART: Sept. 23, 5-58; Sept. 30, 6-5.  
 MELBOURNE: Sept. 23, 5-57; Sept. 30, 6-3.  
 NEW ZEALAND: Sept. 23, 5-56; Sept. 30, 6-4.  
 SYDNEY: Sept. 23, 5-54; Sept. 30, 6-1.

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- Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
- London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E. C.
- New Zealand.—Tract Society, Bank's Terrace, Wellington.
- Sydney.—76, Pyrmont Bridge Road, Glebe, Sydney.
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— AND —

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# The Bible Echo.

Melbourne, Victoria, September 1, 1892.

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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.

CONSIDERABLE space in this number and its Supplement is devoted to the subject of education in general and to the Bible School in particular. It is all opportune, at this time, however, and we trust it will be carefully read and duly considered.

A SUPPLEMENT of sixteen pages goes out with this number of the BIBLE ECHO to our direct subscribers. It consists of sixteen pages of interesting and important matter from the pens of some of the principal promoters of the school, on various topics connected with the enterprise, and concludes with a two-page Prospectus. Should any of our readers fail to obtain a copy, it will be furnished on application gratis. Should any desire extra copies to distribute to interested parties, we will furnish them.

THE name adopted for the present for the school just opened in Melbourne by the Seventh-day Adventists is the Australasian Bible School. The address of the school and of those connected with it is 1 George's Terrace, St. Kilda Road, Melbourne.

### OUR SCHOOL.

BEFORE this paper reaches our readers, the Australasian Bible School will be in active operation. For some time active work has been going on placing the buildings in a proper state of readiness to receive the family and classes. This has involved no small labor and expense. The former has been faithfully and cheerfully performed by the managers and assistants. In behalf of the expense incurred, a fund has been opened by the Echo Publishing Company at this Office, and the friends of the school are invited to subscribe as they may be able to do. In our next a list of donors will be published, and thereafter all subscriptions to the School Furniture and Library Fund will be acknowledged in these columns. Here is a good opportunity to bestow our means for a noble cause.

On the 14th August the Melbourne church were called upon to pay their last respects to Mrs. Ellen E. Prismall, wife of Bro. W. J. Prismall, who died after a lingering illness. The close of Sr. Prismall's life was in serene and confident faith of a glorious resurrection. Her husband and two young daughters share the sympathy of a large circle of friends. The funeral services were conducted by the Editor assisted by Eld. A. G. Daniels; and memorial services were held the following Sabbath, at which an appropriate discourse was delivered by the Editor.

CONTENTMENT is the secret of a happy life. No man can be happy without it; no man can be unhappy who possesses it. Connected with Godliness, it forms the richest portion that ever befalls the sons of men. Competency is not measured by what the individual has, but by what he wants; therefore he who wants least is richer than he who wants most. It is the unsatisfied craving of the selfish heart that causes the greater part of human unhappiness. Experience has long since demonstrated that earthly attainments cannot satisfy these cravings. Covetous, stingy people are most unhappy, although they may abound with riches.

There is but one thing that can give genuine contentment and rest, and that is a well-grounded trust in God, a consciousness that He is our Friend, that Christ is our portion. Possessing Him, we possess all things; for we have the promise of the life that now is, and of that which is to come. We once knew a man who was quite sensitive as to his personal appearance, but upon one occasion he appeared upon the streets in rather shabby dress. Being reminded of it, he remarked that it didn't make so much difference so long as he had better clothes at home. He who has all his treasures in this world will naturally fret about them; but he whose treasure is in heaven learns to be content with such things as he has.

THE poor publican who prayed, "God be merciful to me a sinner," regarded himself as a very wicked man, and others looked upon him in the same light; but he felt his need, and with his burden of guilt and shame he came before God, asking for his mercy. His heart was open for the Spirit of God to do its gracious work, and set him free from the power of sin. The Pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the Holy Spirit. Because of his distance from God, he had no sense of his own defilement, in contrast with the perfection of the divine holiness. He felt no need, and he received nothing.

If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are.—Mrs. E. G. White.

THE commencement exercises of the Battle Creek College for 1892, were held in the Tabernacle, June 13, at 4 P.M. The graduating class numbered in all, nineteen; two in the Classical course, three in the Scientific, six in the Academic, and eight in the English. There was a large congregation present, the floral decorations were beautiful, and excellent music was furnished by the Battle Creek Orchestra. The chief feature of the occasion was the able address by the President, W. W. Prescott, on the topic, "The Distinctive features of a Seventh-day Adventist College." In this he showed that true education in any and all branches, is that which tends to lead to God and not from Him. By such a policy it is designed that all our institutions shall be governed. The occasion was a very pleasant one, and the best wishes of all go with the noble class of graduates, as they go forth to their labor of life, under the inspiration of their expressive motto: "Not to be ministered unto, but to minister."—Review and Herald.

THE Mercantile Bank of Australia went into liquidation last March, suddenly and without any warning. The sum required of shareholders to meet the bank's obligations, and set it on its feet once more, was stated at £274,676 17s. 7d.; and yet the half-yearly balance sheet, presented two weeks before, showed a reserve fund, including undivided profits, of £156,273 9s. 6d., and at that time a dividend at the rate of 8 per cent. per annum was declared.

A committee was appointed to investigate the affairs of the bank, and explain the sudden transition from prosperity to ruin. Their report, presented a few days ago, shows gross misappropriation of funds on the part of some of the bank's officers, and a strange state of blindness or negligence on the part of others. Great indignation is expressed by the shareholders in both England and Australia, and talk of prosecuting the directors is freely indulged. Scotch depositors, who have large sums in Australian banks, are greatly alarmed, and hint at withdrawing their deposits; and so there is danger that, as often happens in other cases, the innocent may suffer with and for the guilty,—the many for the greed and avarice of the few.

THE Review and Herald, publishers, have sent us a sample copy of a new book just issued by them, entitled, "Gospel Workers." It is from the pen of Mrs. E. G. White, and consists largely of choice extracts from her writings and addresses upon the subject indicated by the title, that of gospel work and workers. Those engaged in any branch of the work will find this book to be of invaluable help to them in promoting spirituality, and encouraging an appropriate sense of sacred obligations. The price is not stated, but we believe it to be not far from 3s. 6d. The book contains nearly 500 pages. May be ordered of this Office, where a supply will soon be received.

THE Missionary Review for May refers to an interesting paper recently published by Dr. Schreiber, of Barmen, on the prospects of Islam. He calculates that of the 175,000,000 Moslems, 100,000,000 are already subject to Christian powers, and that it will not be long before the remaining 75,000,000 will be in the same position. As a political power Islam has already fallen, and the loss of its temporal power is crushing and ruinous, unlike the effect of the loss of the temporal power by Rome. If Islam is gaining something in Africa among the negro races, it is losing ground everywhere else. The Church Missionary Society reports one thousand converts from Mohammedanism, the Rhenish Society, two thousand, and in Java there are twelve thousand Christians, most of whom were formerly Moslems.—Selected.

THE sum of ten pounds was some time since received at this Office, by mail from Tasmania. No letter, word, or name, accompanied the money, and so far we have not been able to ascertain its source or purpose.

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