

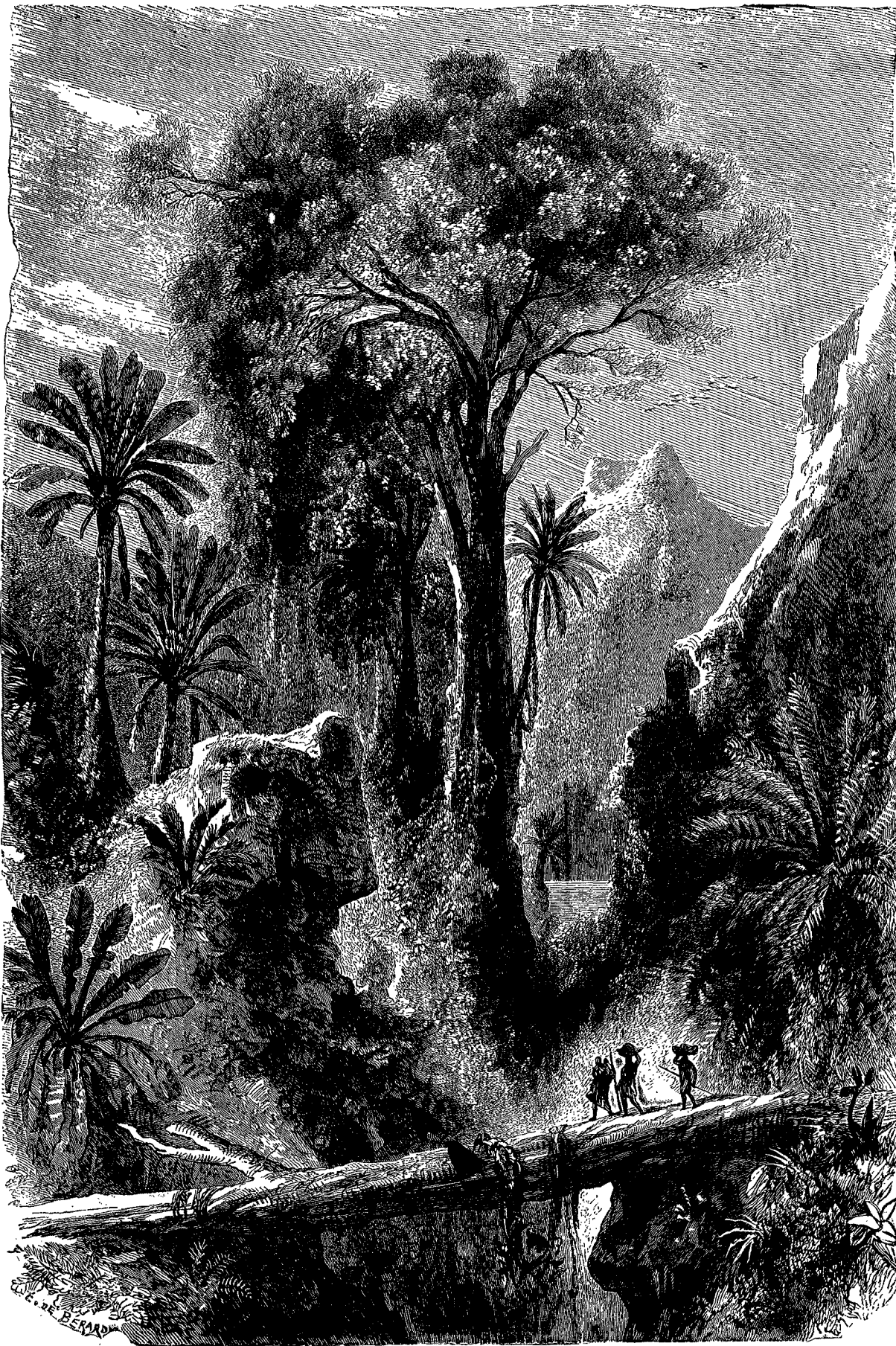
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Current Comments.

DR. MOSELEY, in his work upon tropical diseases, says, "I have ever found, from my own knowledge and custom, as well as from the custom and observation of others, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience."

THE proposal to increase the German army by 70,000 recruits has excited less notice than it deserves. In Germany the question is a momentous one, and opinion is strongly divided. Perhaps because the Emperor favors it, it is opposed by Prince Bismarck. The excessive military activity of France, and the evidently improved efficiency of her armaments, has driven the Emperor to the new reform, which will add another £4,000,000 sterling to the Budget. The demand for armies still more colossal is ominous.—*European Mail*.

THERE cannot be the shadow of a doubt that newspaper accounts do more to stimulate crime than almost any other one cause. They appeal to those who are too ignorant to attempt crime by themselves, but who, on reading of the doings of others in the papers, find here examples ready set for them, which they can easily follow. Moreover, constant contact with vice blunts the moral feelings, and constant reading of the acts of criminals is apt to have the same effect, and to so familiarize the minds of the people with crime that it loses its first repulsiveness.—*Printers' Ink*.

SUPPLICATION.

FORBID my feet to stray,
O Father, from the way
That leads to Thee and to thy perfect rest;
Though that way's rough and steep,
Right onward would I keep—
The path Thou choosest for me is the best.

The best—though on its flints
My feet leave bloody prints,
And every step is added toil and pain;
The best, though hard and strait,
Since through its narrow gate
The golden City shall my soul attain.

Misled by sinful pride,
Too long I turned aside,
Placing in human wisdom all my trust;
Too long in sorest need
Leaned on a broken reed,
And fed my heart with hopes that turned to dust.

I thank Thee for the care
That waited not my prayer,
But kindly through the ministry of woe.
By loss and bitter pain,
Hath called me back again,
To test thy love and thy forgiveness know.

And now thy work complete
Consoler! Paraclete!
Thy will be done; and may that will be mine,
Till through thy grace I win
The victory over sin,
And all my soul is filled with love divine.

* * *

General Articles.

TEMPTED IN ALL POINTS.

OUR MIGHTY HELPER.

MRS. E. G. WHITE.

THE Christian is enlisted to fight in the cause of God, to be a soldier of Jesus Christ. Jesus fought all our battles during his life upon earth, and in that He was tempted, He knows how to succor those who shall be tempted. We have no power to war with principalities, and powers, and spiritual wickedness in high places, except as we draw strength from Christ. Jesus calls upon you to behold the confederacy of evil, to behold the conflict through which you must pass. He bids us count the cost of standing under the blood-stained banner; He does not flatter us that we shall have no difficulties in this life; but although we shall be tried and tempted in meeting the confederacy of evil, yet we are assured that all the heavenly intelligences will be enlisted on our side in every battle. But the ministry of angels will not ensure us against sorrow and trial. Angels ministered to Jesus; yet their presence did not make his life one of ease, nor free Him from conflict and temptation. While we are engaged in the work which the Master has appointed us to do, though trials and perplexities and temptations press upon us, we should not be discouraged; for we know that One has endured all these temptations before us.

We each have a battle to fight with the fallen foe. We should begin the conflict in the light of the Bible, gaining victories over self, giving no place to the evil one. We should not sin against God by indulging sinful thoughts or speaking murmuring words. We should not let the enemy control our powers in the least, but throw all the weight of our influence on the side of Christ. God has pledged his word that his grace will be sufficient for us in our greatest necessity, in our sorest distress. Appropriating this grace, Christ will be found to be a very present help in time of trouble.

The Lord expects his servants to excel the lovers of the world in life and character. That

they may do this, He has placed at their command unlimited resources. The Christian is a spectacle unto the world, to angels, and to men. He is looked upon as one who is striving for the mastery, running the race set before him that he may obtain the prize, even an immortal crown. His motives are to be above the motives of those who love the world. He is to feel that in the great contest in which he is engaged, there is everything to win, and everything to lose. He is to realize that he must make use of every entrusted power to overcome the world, the flesh, and the devil, through the power of the Holy Spirit. Grace has been abundantly provided that he may not fail nor be discouraged, but be complete in Christ, accepted in the Beloved.

Those who would be victors should contemplate the cost of salvation, that they may be subdued by the love of Christ, that their strong human passions may be conquered, and their will brought into captivity to their Redeemer. The Christian is to realize that he is not his own, but that he has been bought with a price. His strongest temptations will come from within; for he must battle against the inclinations of the natural heart. The Lord knows our weaknesses; yet He has valued man, even though finite and incapable of any good in and of himself, at an infinite price. "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Every struggle against sin, every effort to conform to the law of God, is Christ working through his appointed agencies upon the human heart. Oh, if we could comprehend what Jesus is to us and what we are to Him, murmuring would be forever silenced, unbelief would be swept away, the value of the soul would appear, and we would believe that God has loved us with an everlasting love.

You who are tempted and tried and discouraged, look up. Let no weary, halting, oppressed soul become faint-hearted, and lose hope. The promises of God come sounding down along the lines to us, assuring us that we may reach heaven if we will abide in Christ. Look up; it is fatal to look down. Looking down, the earth reels and sways beneath you, and nothing is sure. A divine hand is reached toward you. The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the glory of God will shine upon you. Do not be discouraged because you see that your character is defective. The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in distinct contrast with his perfect character. Be not discouraged; this is an evidence that Satan's delusions are losing their power, that the vivifying influence of the Spirit of God is arousing you, and that your indifference and ignorance are passing away.

Whatever may have been your past experience, however discouraging may be your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you his arms of love and his robe of righteousness. Do not continue to talk of your weakness; Jesus came to bring moral power to combine with human effort, that we might advance step by step in the heavenward way. Let your faith lay hold of the precious promises of God,

and if clouds have encompassed you, the mists will roll back; for the angels of God are ever ready to help in every trial and emergency. We are not left to battle unaided against the prince of darkness. As we realize the attacks of the enemy, we shall feel the need of fleeing to the stronghold, we shall learn to lean upon the Mighty One. He will be to us as the shadow of a great rock in a weary land, as a covert from the tempest. Deep and fervent will be the gratitude of him who experiences the help of God in times of temptation and trial.

The whole army of heaven is enlisted to fight our battles for us, to work out for us a glorious victory, and Jesus is the Captain of our salvation. But let no one think that we shall not be called upon to endure tribulation. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these that are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

THE GOSPEL IN HEATHEN LANDS.

MADAGASCAR.

A. G. DANIELLS.

IN a former article we have shown that the gospel was introduced into Madagascar at a most opportune time. The king was liberal, and far in advance of his people. He was somewhat acquainted with the civilization of Europe, though not especially interested in Christianity. He welcomed the missionaries and encouraged the change they proposed in the religion of his country, in order to obtain the improvements of civilization. During the life of this gifted prince, all went well. The missionaries accomplished wonders, one of the greatest being the formation of a *written* language for the people, and the translation of the Scriptures into that tongue.

But the change of rulers occasioned by the death of this king brought a great change to the mission. The queen was idolatrous, cruel, heartless. She reversed everything. The new religion was condemned, all religious books were ordered to be burned, the missionaries were expelled, and every subject was commanded to return to the religion of his ancestors. The flood-gates were thrown wide open, and wave after wave of persecution rolled over the country for years.

During this dark period, the believers multiplied: At times the storm would abate long enough to allow them to gather fresh strength and courage. One of these calms was brought about by this heartless queen's only son. When sixteen years of age, he learned from a Christian associate about the Christian religion. He was deeply impressed with what he heard. He arranged with some of the Christians to meet at his private palace evenings for the study of the Scriptures and for prayer. He believed the things he heard, and pitied the suffering people. For a period of two years he prevailed on his mother to treat the Christians more humanely.

After fifteen years of bitter persecution, the queen and the government grew weary of their task. It seemed a hopeless one. Although they had filled hundreds of graves with earnest Christians, there were more living than when they began. Moreover, the queen was disposed to abdicate the throne in favor of her son, and he was a Christian. Her Prime Minister, a bitter enemy of Christianity, was dead, and his son, a friend of the Christians and especially of the Crown Prince, had succeeded to his position.

With these changes the government made proposals to resume their former friendly relations with England, and to open up trade with European nations. England was disposed to respond to these changes of sentiment, and in 1852 sent a memorial to the queen of Madagascar. The message was carried by Messrs. Cameron and Ellis. The former had been connected with the mission, and was expelled when the persecutions began. After landing at the chief port of the island, they were compelled to wait there a fortnight before they could learn whether they would be permitted to proceed to the capital. While waiting, they were busy collecting information about the Christians. One of the facts brought to their notice is so good and so important that I would call especial attention to it. It is thus related by Mr. Ellis:—

"Nothing struck me so much as the earnest, importunate, and reiterated applications for the Holy Scriptures and other Christian books which reached us through all available mediums. One fine-looking young officer, who had come from a distance, on hearing that we were at Tamatave, almost wept when in reply to his solicitation for a book, Mr. Cameron told him that we had not a single copy left. In answer to an inquiry as to the number of Christians in his neighborhood, he replied, 'We are few in number, because we have so few books. If we had books, many would read them and would unite themselves with us.'"

This hunger for the Word of God is a good testimony to the power of the Scriptures. It accounts for the increase of numbers during fierce persecutions. The people had no missionaries to lean on, but they had the Word of God. This they studied and believed, and it proved to be spirit and life.

After waiting fifteen days, they received a friendly message from the queen, but not permission to visit the capital. Mr. Ellis left for the Mauritius with the intention of returning soon. He did so in the following year, and took with him a supply of Bibles and other books; but he found that the Custom's officers had orders to seize all literature of that kind. How he succeeded in getting them ashore is thus stated by himself:—

"I could only conceal them tied under my dress, and in this way, and in my pockets, I managed to take eighteen Testaments and other books at a time. But my heart sometimes beat a little quicker when the bow of the boat touched the shore, and I had to jump down on

the beach amidst three or four Custom-house officers, lest a copy should get loose and fall on the ground before them. I generally spoke to them and passed on, breathing a little more freely when I had entered my house, locked my door, and deposited my treasures in the innermost room. By this means I was able, during my successive visits to Tamatave, to introduce about fifteen hundred copies of portions of the Scriptures and other books among the famishing Christians, some of whom had only a few chapters in manuscript, or three or four leaves of a printed book, soiled, and torn and mended until the original was the smallest part left."

Mr. Ellis was still denied the privilege of visiting the capital or working to any advantage for the Christians, so with sorrow he returned to England. About this time it became known that a plot was formed to dethrone the queen. She naturally charged the native Christians with the conspiracy, and determined to destroy the last one, and cleanse the land from every trace of the new religion. All Europeans were banished; officers in all parts of the island were ordered to arrest, imprison, and flog every Christian they could find. Hundreds fled from their homes to the mountains. There, by the streams in the valleys, in the caves, and dense forests shown in the engraving on the first page, they lived and worshipped God. Many were loaded down with irons so fastened to the neck, wrists, and ankles that they could not straighten any of their joints. One of these instruments of torture, which Mr. Ellis afterwards carried to England, weighed fifty-six pounds.

These atrocities were kept up until the death of this terrible queen in 1861. As before stated, her son was a Christian. As soon as he took the throne, a wonderful change came over the land. "The first act of the new king was a free invitation for the return of all foreigners, the proclamation of perfect religious liberty, without distinction or favor, throughout the land, and the liberation of all exiles, prisoners, and captives. Never were stranger scenes witnessed than those which followed the issue of this proclamation. Suddenly there came forth from concealment men and women who were thought to have been long since dead, and buried or eaten by the dogs; many dragged themselves to the capital in their chains, but hardly able to stagger, owing to the weight of their fetters and the weakness and feebleness of their bodies; others were brought in by the king's messengers, poor, bruised, maimed, emaciated, and sometimes dying creatures—sad witnesses to the barbarity of the dead queen."

This proved to be the end of the fearful persecutions in Madagascar. Mr. Ellis returned and took hold of the work with great courage and energy. Every difficulty was surmounted, the people were instructed in the Scriptures, churches were built, and schools were established. The young king who inaugurated these changes did not live long. His sister took the throne soon after his death, and proved to be a noble ruler. Her heart was transformed by the grace of God. In the presence of hundreds of her subjects, she received baptism, and took her stand for the Christian religion. The Spirit of God witnessed to these steps, and from that time a wonderful change came over the whole land. The heathenism of Madagascar was eradicated, and the gospel was planted in its place.

The history of this mission from the day the first missionaries entered the country to the present time is of deep interest. It presents many valuable lessons. No mission ever opened more favorably, none was ever opposed more fiercely, and none ever ended more triumphantly. It reveals to the world the wonderful power of the gospel.

"NOT DESERTED."

DESERTED! who hath dreamt that when the cross in darkness rested
Upon the Victim's hidden face, no love was manifested?
What frantic hands outstretched have e'er the atoning drops averted?
What tears have washed them from the soul, that *one* should be deserted?

Deserted! Go! I could separate from his own essence rather;
And Adam's sins *have* swept between the righteous Son and Father;

Yea, once Immanuel's orphaned cry his universe hath shaken—

It went up single, echoless, "My God, I am forsaken!"

It went up from the Holy's lips amid his lost creation,
That, of the lost, no son should use those words of desolation.
—Elizabeth Barrett Browning.

CHRIST AND THE RESURRECTION.

A. T. JONES.

THE only hope of future life which the Word of God presents is in the resurrection of the dead. This is the hope of the righteous; it is the Christian's hope. Paul, in discussing this subject of the resurrection of the dead, proves first that Christ is risen, and then says, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:12-14. It is evident that there were some at Corinth, even as there are some now, who professed to believe in Christ, and at the same time believed *not* in the resurrection of the dead. But Paul settles that at once by saying, "If there be no resurrection of the dead," your faith in Christ is vain. This proves plainly that our hope and faith in Christ meet their fruition only at and by the resurrection of the dead.

This is so important that the Spirit of God, by the apostle, repeats it. Again he says, "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." Here it is declared that to deny the resurrection of the dead is to deny the resurrection of Christ, is to leave the professed believer yet in his sins; and therefore it subverts the gospel and the salvation of Christ. This is followed by another most important conclusion, and that is, If the dead rise not, "then they also which are fallen asleep in Christ *are perished*." It would be impossible to more forcibly show that all hope of future life depends upon the resurrection of the dead. If there be no resurrection of the dead, then the dead are perished. And this is stated, not of the wicked dead, but of the righteous dead; "they also which are fallen asleep in *Christ*," even these have perished; if there be no resurrection of the dead. In verse 32 this is repeated in another form: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink, for to-morrow we die."

The hope of life by Christ at the resurrection of the dead, is the hope in which Paul lived, the hope in which he exercised himself, the hope which he preached. When he stood before the council, he said, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Acts 23:6. And afterwards, when he answered his accusers before Felix, he said, I "have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. . . . Let these same here say, if they have found any evil doing in me while I stood before the council, except it be for this one voice that I cried

standing among them, Touching the resurrection of the dead I am called in question by you this day." Acts 24:15-21. Again, when he stood before Agrippa, he said, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:6-8.

Now put these things together: (a) He stood and was judged for the hope of the promise made of God. (b) This was the promise made unto the fathers. (c) Unto this promise the twelve tribes—all Israel—hope to come. (d) For this hope he was accused of the Jews. (e) But he was accused—called in question—of the Jews "touching the resurrection of the dead." (f) Therefore the hope of the promise of God, made unto the fathers, is the hope of the promise of the resurrection of the dead. (g) This is made emphatic by his question to Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" When Paul was at Athens, "he preached unto them Jesus and the resurrection." Acts 17:18.

Therefore it is plainly proved that the hope which God has set before us in Christ and his blessed gospel, is the hope of the resurrection from the dead unto everlasting life and eternal glory. And as this resurrection all depends upon the glorious appearing of our Saviour, therefore the second coming of our Saviour is inseparably connected with this, the Christian's "blessed hope." Thus saith the Lord, "The grace of God that bringeth salvation hath appeared to all men, *teaching us* that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

This is that for which Job looked. He says, "All the days of my appointed time will I wait, till my change come." Job 14:14. This change is at the resurrection; for Paul says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye; at the last trump." 1 Cor. 15:51, 52. Again says Job, "If I wait, the grave is mine house; I have made my bed in the darkness. . . . And where is now my hope?" Chap. 17:13-15. Here it is: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not a stranger. My reins within me are consumed with earnest desire for that day." Chap. 19:25-27, margin.

Time and space would fail us to quote the words of this hope, expressed by David, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Hosea, and Micah, and all the prophets and apostles. We can only cite again the words that this is the hope of the promise made of God unto our fathers, unto which promise we instantly serving God day and night hope to come. Why should it be thought a thing incredible that God should raise the dead? The righteous dead shall live again at the coming of the Lord, and therefore we look and anxiously wait for that blessed hope and the glorious appearing of the Lord Jesus. Like faithful Job, our reins within us are consumed with earnest desire for that glorious day. And as He assures us, "Surely I come quickly," our hearts reply, "Amen. Even so, come, Lord Jesus."

MAKE HIS PRAISE GLORIOUS.

W. H. B. MILLER.

THE people of God under the old dispensation were forbidden to bring any imperfect sacrifice to the Lord's altar. The first-fruits were to be brought, the very best of everything, and was not this a reasonable requirement? For our salvation, God spared not the most perfect sacrifice that heaven contained,—his pure, spotless, only Son. Then certainly our sacrifices, including those of thanksgiving and praise, should be as nearly perfect as we can render them. If our hearts are abundantly full of gratitude, every child of God will make melody within. Not only when among the Lord's people in the congregation, but daily, hourly, *continually*, sweet chords of praise will resound within the inner court of the temple that God has deigned to own, and melodious strains of heavenly love and joy will be heard even without the temple, softening and subduing other hearts by its divine influence, and thus glorifying the Creator. And our voices will be heard, too. We shall feel that we cannot afford to remain seated and silent in the congregation while the Lord's people are on their feet singing his praises, and thus not only lose a precious privilege, but neglect a solemn duty. Remember, we were created for his glory. And there is no need to wait until the time when the ransomed of all nations shall come to Zion with songs of rejoicing; for God is willing to give us a new song to sing every day; He is waiting to bestow fresh blessings upon all who are ready to receive them.

We cannot imagine discord in heaven, nor can we for a moment believe that the Lord is pleased to hear discordant praise from his people on earth. By referring to an instance in 2 Chron. 5:13, we notice that the record says: "It came even to pass as the trumpeters and singers *were as one*, to make *one sound* to be heard in praising and thanking the Lord, . . . that then the house was filled with a cloud, even the house of the Lord." We believe that if our sacrifices of praise are not as perfect as careful cultivation and practice would make them, they are not as acceptable to the Lord as the more melodious songs would be. Let us see how the singing was arranged in the olden days. In 1 Chron. 6:31, 32, we read that David chose singers, and set them "over the service of song in the house of the Lord." In Neh. 12:42, the record says, "And the singers sang loud, with Jezrahiah their overseer." The service was no doubt well rehearsed and understood by the singers before it was offered to the Lord as praise. God accepted the glory thus given, and blessed his people; and we cannot help thinking that God would accept such worship now, and that He will always recognize any effort on the part of his children to make his praise more glorious.

What beautiful anthems the Lord has given us in his Word! What sublime, holy language, full of praise and glory to the great Father of all, is contained in the book of Psalms. But man has sought out many inventions, and the modern hymn book is far removed from the pure fountain head. Can we wonder why church singing drags, and melody departs, when the worshippers are called upon to sing, for instance, such a hymn as the one commencing,—

" 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love my Lord or no,
Am I his or am I not? "

The children of Israel learned by sad experience that God did not delight in murmuring and

unbelief. We are not exhorted to *sing* about our doubts, and trials, and difficulties; but David says, "Sing ye *praises* with understanding."

We might, for another instance, cite the well-known stanza:—

"What various hindrances we meet
In coming to the mercy-seat!
Yet who that knows the worth of prayer,
But wishes to be often there?"

How does this verse compare with the divine expression of a similar thought: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God . . . even thine altars, O Lord of hosts, my King and my God!" O that we might sing the sweet words of David, as God's people did in days of old! Thus indeed we might make his praise more glorious. Imagine a congregation singing the beautiful psalm: "Bless the Lord, O my soul, and all that is within me, bless his holy name." We think that most of the congregation would joyfully rise to their feet, and sing with the heart and with the understanding also.

We need to realize and love the privilege of praise in this life if we would glorify God hereafter. In Rev. 19 we read of a wonderful chorus. A vast multitude is gathered in heaven. The people have beheld the marvellous works of God; they have acknowledged his true and righteous judgments, and have magnified Him before the throne. Now it seems as though words could not be found to express their praise, that even their immortal tongues could not speak of such omnipotent glory and power. They fall down on their faces and worship. One can imagine a solemn silence. Suddenly there is heard a voice from the throne saying, "Praise our God, all ye his servants, and ye that fear Him, both small and great." O, to join in that mighty answering chorus! John says: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready."

If we feel we are not able with our voices to praise God harmoniously here, we can at least do so in our hearts; and by-and-bye, when our tongues shall be tuned anew, when our eyes shall behold our Redeemer's glory, when we shall fully realize his wonderful salvation and infinite love, then we shall join with the redeemed of all ages, in the glorious redemption song of Moses and the Lamb, and shall offer Him *perfect* praise throughout eternity.

"IF THE HEART IS ONLY RIGHT."

It is a common saying that trifling differences of religious faith and practice are of no account if the heart is only right. God looks on the heart, and for this reason it is thought that we have a perfect right to differ on such outward things as the "mode of baptism" and the particular day we observe as the Sabbath.

This may seem liberal toward those that differ with us; but is it not rather excusing ourselves in holding error? Is it not a special pleading in behalf of ourselves, arising from a consciousness that we are in error, and a desire to persuade others—those who cannot see our hearts—that our hearts are right, though our creed and our practice are wrong? I never heard a Baptist say that he thought immersion would be acceptable with God, if the heart was only right. He is fully conscious that the

Lord will accept of the institution as taught and practiced by Christ and the apostles, and consequently has no misgivings on this point. I never heard an observer of the day mentioned in the fourth commandment say that he thought God would accept of that day, if the heart was only right. Those who obey God "in letter and in spirit too," have no fears of the result, and never feel as those do who offer to God a substitute for what He has commanded, hoping it will be accepted *on the ground that the heart is right*.

My friends, let me say to you who take the liberty of varying from what God has taught, hoping for acceptance because the heart is right, in the language of the prophet, "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. It is possible that you are self-deceived, and do not know your heart. The Lord searches and knows it, but perhaps you do not. How shall

THE SECOND COMING OF CHRIST.

IN 2 Timothy 3:16, Paul declares: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" but there are some people who tell us, when we take up prophecy, that it is all very well to be believed, but that there is no use in one trying to understand it; these future events are things that the church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled. But Paul doesn't talk that way; he says, "All Scripture is . . . profitable for doctrine." If these people are right, he ought to have said, "Some Scripture is profitable; but you can't understand the prophecies, so you had better let them alone." If God didn't mean to have us study the prophecies, He wouldn't have put them into the Bible. Some of them are fulfilled, and He

Lord, who, at his coming, will take him into his blessed kingdom.

In 2 Peter 1:20, we read: "No prophecy of the Scripture is of any private interpretation." Some people say, "Oh, yes, the prophecies are all well enough for the priests and doctors, but not for the rank and file of the church." But Peter says, "The prophecy came not by the will of man, but holy men spake as they were moved by the Holy Ghost," and those men are the very ones who tell us of the return of our Lord. Look at Daniel 2:45, where he tells the meaning of that stone which the king saw in his dream, that was cut out of the mountain without hands, and that broke in pieces the iron, the brass, the clay, the silver, and the gold. "The dream is certain, and the interpretation thereof sure," says Daniel. Now, we have seen the fulfilment of that prophecy, all but the closing part of it. The kingdoms of Babylon and Medo-Persia and Greece and Rome have all been broken in pieces, and now it only remains for this stone, cut out of the mountain without hands, to smite the image and break it in pieces till it becomes like the dust of the summer threshing-floor, and for this stone to become a great mountain and fill the whole earth.

BUT HOW IS HE GOING TO COME?

We are told how He is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels, who said unto them (Acts 1:11): "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." How did He go up? He took his flesh and bones up with Him. "Look at Me; handle Me; a spirit hath not flesh and bones, as ye see Me have." I am the identical one whom they crucified and laid in the grave. Now I am risen from the dead and am going up to heaven. He is gone, say the angels, but He will come again just as He went. An angel was sent to announce his birth of the virgin; angels sang of his advent in Bethlehem; an angel told the women of his resurrection, and two angels told the disciples of his coming again. It is the same testimony in all these cases.

I don't know why people should not like to study the Bible, and find out all about this precious doctrine of our Lord's return. Some have gone beyond prophecy, and tried to tell the very day He would come. Perhaps that is one reason why people don't believe this doctrine. He is coming; we know that; but just when He is coming we don't know. Matt. 24:36 settles that. The angels don't know, that is something the Father keeps to Himself. If Christ had said, "I will not come back for two thousand years," none of his disciples would have begun to watch for Him, until the time was near, but it is

THE PROPER ATTITUDE OF A CHRISTIAN

to be always looking for his Lord's return. So God does not tell us when He is to come, but Christ tells us to watch. In this same chapter we find that He is to come unexpectedly and suddenly. In the twenty-seventh verse we have these words, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." And again in the forty-fourth verse, "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."—D. L. Moody.

CHRISTIANS are set as light-bearers on the way to heaven. They are to reflect to the world the light shining upon them from Christ.



INDIAN HUNTERS.

(See Article "American Indians," page 3, 9.)

we know that our hearts are right with God? How shall we test our love to Him? His Word will direct us: 'By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous.' 1 John 5:2, 3.

Now, my dear friend, if your heart is right, all is well. But if you wish to excuse yourself from doing what God has commanded, your heart is not right in the sight of God. If you think something else will be acceptable because the heart is right, you are deceived. To prove that your heart is right, you must do whatever God commands; and not only so, you must obey Him willingly, cheerfully. When his commandments are not grievous or burdensome, you may hope that your heart is right; but never, while you wish to evade his requirements, offer Him a substitute, or even grudgingly do the thing He requires. We must not be like those described by a prophet as saying, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" etc. Amos 8:5. On the contrary, the Sabbath, and all the commandments must be our delight.

Reader, is your heart right?—R. F. Cottrell.

is at work fulfilling the rest, so that if we do not see them all completed in this life, we shall in the world to come.

I don't want to teach anything dogmatically, on my own authority; but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth, is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that doesn't make a great deal of baptism; but in all of Paul's epistles I believe baptism is only spoken of thirteen times, while it speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this.

THE DEVIL DOES NOT WANT US TO SEE THIS TRUTH;

for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his followers to Himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his

The Home Circle.

PRAISE.

F. B.

"Praise the Lord, all ye righteous; for praise is comely for the upright."

When from the silence and the dew of night,
The sun lifts up his wings of radiant healing,
Like golden feathers fall the beams of light,
Throughout the earth and heaven softly stealing.
The grasses bow in scintillating dews,
The thousand leaves of thousand, thousand trees,
And happy throats proclaim the merry news
That "morn has come" in sweet symphonic keys.
O soul, shalt thou not join in nature's chord,
And raise a glad thanksgiving to thy Lord?

When day is in its zenith, throbs the light
As though it beat from some great heart above us;
The grain grows richer and the flowers more bright,
The very air about us seems to love us.
The fields mature with grain and berries red,
The wine of life is in the grape's blue cup;
We hear how all God's ravens have been fed,
The lion's whelps, the sparrows flitting up.
And shalt thou in life's bounties share thy part,
And yet withhold from God a grateful heart?

When falls the night across the glowing west,
The very gate of heaven's ajar an hour,
And isles of gold in seas of silver rest,
It seems there blooms full many a heavenly flower;
And 'mid the azure, shines a rainbow ring
O'er terrible crystal, like the throne of Him
Before whom angels, ever worshipping,
Fold their pure faces, cherub and seraphim,
In wings of glory. O, the birds sing low
When nature simulates the glorious scene;
But men plod on with not a thought aglow,
Though all the flowers in the meadow lean.
Shalt thou be silent with no rapturous word,
To mark to men the marvellous works of God?

The stars, like flocks, sleep in the fields of night,
Safe in the mighty orbits of their meadows;
Shall this not teach us of our Father's might?
He folds the stars; and though we rest in shadows,
We may lie down in peace, no care to borrow.
His breast is safe as mother's, yea, and more;
And yet shall we sleep on, and wake to-morrow,
With not a thought such Fatherhood to adore?
O, with the stars rejoice before thy God,
And with the firmament make sweet accord.

Praise ye the Lord, sing praises unto Him.
Why need there be exhorting to this end?
Does not your heart thrill, and your eyes grow dim
In love unutterable for such a Friend?
Praise ye the Lord, 'tis comely unto you;
Garment of praise, the oil of joy, put on.
His tender mercies, ever fresh and new,
Demand fresh praises each succeeding morn.
There comes a time, 'tis written in his Word,
When every creature shall give praise to God.

WOMEN OF THE BIBLE.—XXX.

Michal.

A. M.

MICHAL was the younger of Saul's two daughters. Concerning the other, "Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife; only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him" to destroy him. "But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife."

And it was told Saul that Michal loved David; "and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in the one of the twain." "And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him, . . . and Saul became David's enemy con-

tinually." "Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through a window, and he went, and fled, and escaped. And Michal took an image and laid it in the bed and put a pillow of goat's hair at the head thereof, and covered it with the clothes," R.V. "And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed. . . . And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?" 1 Sam. 19:11, 17. "And Saul sought him every day, but God delivered him not into his hand." Chap. 23:14.

In Saul's treatment of David we have one of the clearest lessons of the cruel workings of envy that can be found. It is first seen when they are returning from the slaughter of the Philistines when David killed Goliath; and the women came out of all the cities to meet King Saul, dancing and singing, "Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him: and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? And Saul eyed David from that day and forward." Chap. 18:6-9. David's troubles not only immediately follow his triumphs, but take rise from them; such is the vanity of that which seems greatest in this world.

Saul perceived that David increased while he decreased in popularity. He knew that the Spirit of God was with the young man, and that the favor of God rested upon him, while he realized that through disobedience God had rejected him and withdrawn his good spirit; and by envy and jealousy he gave place to the devil, and, urged on by his temptations, went from bad to worse. *Envy, malice, and jealousy* torment the soul with ideal miseries; he who harbors them suspects every one of enmity and treachery, breaks through the bonds of honor and conscience, and is hurried on to revenge. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4. "A sound heart is the life of the flesh, but envy the rottenness of the bones." Prov. 14:30. "For where envying and strife is, there is confusion and every evil work." James 3:16.

But David made no attempt against Saul; he kept God's way, waited God's time. It was a great trial to his faith and patience; but under the greatest provocation he had such command over his spirit that he did not suffer himself to rebel against his principles. He declares it his fixed resolution never to be his own avenger; and ever sought to render good for evil to him from whom he had received evil for good.

After the death of Saul, David was anointed king. "And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, . . . let us bring again the ark of our God to us." For since the Philistines had taken the ark in battle, and after a few months sent it back to Israel, it had been kept at Kirjath-Jearim for more than eighty years. And David went and all Israel with him to bring up thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim.

And they carried the ark of God in a new cart out of the house of Abinadab. And Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. So David would not remove the ark of the Lord unto him into the city, but carried it aside into the house of Obed-edom the Gittite.

Let us pause before this solemn warning, and notice that the beginning of this trouble was in neglecting to do what God had said, that the ark should be carried upon the shoulders of those who were appointed to this work; and only those who were duly appointed should touch it, lest they die. Num. 4. These two things were disregarded. It was no excuse that the Philistines had done so, and were not punished for it; they knew no better, neither had they priests and Levites to undertake the carrying of it. But if Israelites did so, it was at their peril; it was not what God appointed. David had neglected to examine the law of God to see how this good work should be done. God would hereby teach them and us that a good intention will not justify a bad action. It will not suffice to say of that which is ill done, that it was well meant; yet this is how the majority excuse themselves for keeping sacred the first day of the week instead of the seventh day, which God appointed. The ark was the token both of God's presence and of his covenant; the name and perfection of Jehovah are in Jesus, the minister of the covenant, who forms the foundation of every true hope, privilege, and comfort of the believer; as it is written, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." "For this is the covenant: . . . I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to Me a people." Heb. 8:8, 10. This new covenant Jesus sealed with his blood, and his spirit brings souls into it. God once wrote his law to his people; now He will write his law in them. He will give them understanding to know and believe his law; He will give them memories to retain it; He will give them hearts to love it, and consciences to recognize it, courage to profess it, and power to put it in practice. The whole habit and frame of their soul shall be a table and transcript of the law of God.

After a period of three months, David and the elders of Israel brought up the ark from the house of Obed-edom to Jerusalem. And David put off his royal robe, and was clothed with a robe of fine linen; and it came to pass as the ark of the covenant of God came to the city of David, that Michal, David's wife, looked through a window, and saw King David dancing and playing, and she despised him in her heart. "Then David returned to bless his household, and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself. And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel; therefore will I play before the Lord, and I will yet be more vile than thus, and will be base in mine own sight; and of the maid-servants which thou hast spoken of, of them shall I be had in honor. Therefore, Michal the daughter of Saul had no child unto the day of her death." 2 Sam. 6.

David's wife neither understood his act of humility in laying aside the royal robes for the fine linen garments of the temple, nor his gratitude and joy which found expression in dance and song. To her it was foolishness and unbecoming. Who has not felt something like Michal when viewing or reviewing the acts of worship with which we do not agree, because we do not understand, but which are accepted of God? Great joy in God is only consistent with great humility, and always accompanies it. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. Yes! where this takes place, it is *seen, felt, and known*. But how can one who has not acknowledged himself a lost sinner, and obtained pardon at the hand of God by Jesus Christ, know anything of the blessedness of the one whose transgression is forgiven and whose sin is covered, or the peace which passeth understanding, which the world can neither *give* nor *take away*? Yet such often presume, like Michal, to censure and condemn the joyful Christian as undignified and fanatical, should his enthusiasm lead him to testify to God's miracle of grace—"a sinner saved by grace." But the punishment inflicted upon Michal should teach us that any reproach cast upon the Lord's servant, be he king or peasant, is an offence and displeasing to Him; and for the comfort of any who may be reproached He has caused it to be written: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified." 1 Peter 4:14.

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THE AMERICAN INDIANS.

THE idea of property, of the right of the individual to personal ownership of something that he and others value, is at the very root of civilization. This idea has had hardly any healthy growth among the Indians of North America. The soil belonged, in their view, to the whole tribe, and no individual rights to particular parts of it were recognized. The product of the soil was the gift of the Great Spirit and belonged to any taker of it. In consequence the great work of the Indian training schools loses much of its possible results, because the pupils go back to the people who have learned nothing of what has been taught the Indian boy and girl at the school.

Few of the Indian tribes have at any time been cultivators of the soil, and west of the Missouri River, on the great plains, practically none of them were ever even in the smallest way farmers. Game and fish were almost their sole reliance for food. Hence they were nomads, and by habit of life and training admirably fitted to be made a pastoral people. Besides this, they live in a country ill-adapted to successful farming, but for flocks and herds the best in the country.

The idea of the family is universal among them, and from that came the broader idea of

the tribe. Polygamy is common, and women are quite commonly the objects of purchase and sale in marriage. Usually the man who wishes to take a woman for his wife makes his negotiation with the woman's father. A present of ponies, blankets, or other valuables brings the consent of the parent. The woman chosen rarely objects, though, when she does, such objection often breaks off the negotiation. The value of the present is graded by the ability of the man who gives it, and also by the supposed value of the woman. This is graded by her personal appearance, her family standing in blood and influence, and by the strength of the desire of the suitor.

Their amusements are chiefly story-telling in



GROUP OF INDIAN WOMEN.

the lodge or about the camp fire, horse-racing, foot-racing, games of ball, sometimes wrestling, and always gambling. The stories are sometimes traditions of tribal or race history, sometimes tales of personal adventure, or accomplishment in war or the chase, but frequently are such tales as are told among all uncivilized people by their story-tellers. The Indian has not yet got to cornering pork or corn, nor speculating in Alaska and North Pole third preferences; but he has the correlative of all the white man's horse-racing, poker-playing, and wagering.

Indian dress has been so much modified and changed by the altered conditions of the past few decades that the characteristic dress of the tribes is now hardly to be seen. When game was plentiful, tanned skins furnished not only the covering of the lodge, but the principal part of the clothing of both sexes. Then the robe, the shirt, the leggings, the moccasins, knife case, bow and arrow or gun case, were elaborately, and often artistically and tastefully ornamented with bead or quill embroidery or painted design. In such work often the design and arrangement of color might furnish the most beautiful and artistic pattern or suggestion for

the white man. The squaws were skilful tanners and good needlewomen. So, frequently, the Indian clothing was not only good for its purpose and well made, but artistically beautiful.

Most ludicrous to the white man were some of the uses as ornaments to which were put objects whose purpose was unknown to the Indian. The toothed brass wheels of a watch or a Yankee clock were highly prized ear-drops. Half of a pair of handcuffs made an armlet more valued than a fashionable belle's bracelet.

Once when an abnormally intelligent Indian Commissioner furnished the Sioux at Standing Rock with a quantity of tinned iron wire three-bottle casters, for their best dining-rooms, they suddenly bloomed out all about the agency, strung about the necks of bucks and squaws, as a very new and fine fashion in necklaces.

Articles of white men's clothing appeared sometimes in the most astounding way. As once at Port Riley, when a young Indian dandy paid his respects to the commanding officer, clad in a spike-tail coat with a brigadier-general's epaulettes, a staff officer's chapeau and feathers, and almost nothing else.

The native character, ability, conduct, social custom, dress, and life of the Indian show that he is not an irreclaimable savage. Unjust treatment in the past, ignorant, bigoted, and misdirected effort now, have much obstructed, and do much hinder and retard, the progress toward better things. But the discouraging outlook does not warrant the conclusion that better things are unattainable, nor that the civilization of the Indian is a hopeless dream.—*Abridged from Arthur's*

Home Magazine, June, 1892.

THE MINISTER'S BOW.

In a certain town a new minister had been called and settled. In that town was a "God-forsaken" old reprobate, whom nobody respected or spoke to who could avoid it. He had never been known to go inside a place of worship. He only worked when driven by necessity to do so, and loafed about the town, a common nuisance.

A few days after the minister came to the town, he met the old man on the street, and bowing spoke a pleasant "good-morning," and passed on. The old man turned and looked after him, and made inquiry of some one as to who he might be. The same thing happened a day or two afterward, and again during the space of a week or two.

Some one told the minister that he had made a friend of the old man, and laughingly told him that he was wasting politeness on the old reprobate.

"Never mind," said the minister, "it does not cost much to be polite, and no more to an old reprobate than to the squire of the town."

It was not long till old Blank was noticed creeping into the corner of the church farthest from the pulpit and nearest to the door. He had come in late and was the first to leave the church. He came again and again, and was finally brought to Christ, and during the rest of his life lived a consistent and earnest Christian life. He said the minister's bow was what did it.—*Selected.*

The Bible Echo.

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

GEO. C. TENNEY,

Editor;

S. N. HASKELL, Contributing Editor.

MISS E. J. BURNHAM,

Assistant.

Melbourne, Victoria, December 1, 1892.

THE VITAL POWER OF RELIGION.

A TREE growing by a flowing river does not live the precarious existence that depends upon occasional showers of moisture that may or may not come. Drought or rain, sunshine or cloud, does not affect it. Its fruit fails not; its leaves do not wither; its growth and development go steadily forward, and it becomes a constant comfort to its owner, a delight to all who behold it. This is because its roots strike into a soil permeated by water from a never-failing supply. The tree of itself possesses no qualities of strength and vigor that other trees do not possess; but its successful career all depends upon its relation to the source of moisture and the conditions of growth.

Such is the figure chosen by inspiration to illustrate the experience of the individual who is connected with GOD by living faith and confiding trust. There are in human nature no springs of grace and virtue, no unfailing source of strength, nothing from which to develop beauty of character or fruit unto holiness. Ability to do this must be imparted from sources outside of ourselves. Growth in grace needs to be constant. No one will perfect himself in grace by spasmodic absorptions of grace from CHRIST, though many do exist in this way. But their lives and experiences are not satisfactory. What they gain in a few moments of blessing, they more than lose through months of spiritual drought. Others utterly forsake the Fountain of living waters, and inhabit dry and parched places in the desert. They see not when good cometh, and their lives are fruitless, unprofitable, utterly void of good results.

Not only under this figure is the importance of maintaining a living connection with CHRIST declared in the Scriptures, but the sacred Book abounds with admonitions and precepts upon this point. Especially does our SAVIOUR Himself seek to impress this truth upon his disciples. He illustrates the truth by the figure of the vine and its branches: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." To abide in CHRIST is to be planted by the river of waters. It does not indicate an occasional connection with the Vine, but an abiding in CHRIST. This presence, says JESUS, shall be a well of water springing up unto eternal life. Daily and constantly there will be nourishment and strength imparted as naturally as the tree assimilates the sap and sustenance of the soil. This will give stability and firmness to the character.

Our SAVIOUR speaks of that class of people who receive the Word of truth as seed sown in stony ground. The seed springs up readily; but there being no depth of earth, it soon withers and dies. CHRIST says it is

because "they have no root in themselves." It is a mere surface work. They do not become grounded in CHRIST. Their roots do not reach down to the eternal source of moisture and comfort. Again CHRIST says, "Have salt in yourselves." Salt represents the saving grace of GOD, for which some people are wholly dependent upon others. Like the heath of the desert, they depend upon their surroundings. When there is a shower of divine grace, they revive. When everything is parched, they too wither up. The trouble is they have no vital connection with CHRIST. They have no secret supply of grace. They cannot help others; others must help them. Their supply of spiritual nourishment depends upon what they get from their neighbors. It is such people that JESUS had in mind when He uttered that pointed saying.

Let each one have some grace to impart to others as well as a supply to live by. To help others is the commission and sacred duty of every Christian. No one has a right to throw the weight of his support on the church.

It is our privilege to live in the full enjoyment of the grace of GOD every day, fed and watered by the infinite bounty of GOD's grace. There will be no want to such souls. "My GOD shall supply all your needs, according to his riches in glory through CHRIST JESUS." What a promise is this! But in order to realize its fulfilment, we need to be planted by the River of water whose waters fail not.

Vitality in Christian life is as necessary to the development of Christian character as it is in a plant or tree to the development of fruit. This vitality does not originate in us. We cannot produce it; but it comes without measure to those who live near to CHRIST. And the only reason why there are so many people of robust profession but sickly experience is because so many are satisfied to live far from CHRIST.

NOTES OF TRAVEL.

ALBANY TO COLOMBO.

THE infrequency with which my letters can reach the ECHO while I am on the outward journey is one consideration that prompts me to refer particularly to this part of the tour. It is sufficiently familiar to many of our readers who have passed between the colonies and the mother countries, and needs no lengthy description to those who have never passed over it. The distance is 3,390 miles in a straight course from Cape Leeuwin, nearly northwest. And the time occupied is given as twelve days, though the voyage is frequently made in ten. After leaving Cape Leeuwin, no land is seen until Ceylon is reached, unless it be in rare instances a very small group of islands which lie in mid-ocean near the usual course.

The third day we fell in with the trade winds, which followed us nearly to "the line." The sun was obscured by clouds daily, and the heat was thus modified to a comfortable degree. On Sunday, the usual programme was varied by muster of the crew, at which the Lascar sailors made a

very pretty show in their clean robes of white, adorned with gay trimmings. This was followed by "divine service," so-called at least, led by the captain and participated in by many of the passengers, some of whom doubtless felt the necessity of doing a little expiatory work. But it is a matter of surprise to observe the ease with which some people adjust their record to the claims of their consciences. Such little realize that there is any further account to be settled. This, to many thousands, will prove a fatal delusion. A profession of religion, belonging to a church, reading a few prayers, psalm singing, are, sad to say, a snare to multitudes who trust in a very small amount of these things to offset lives of self-indulgent sin and folly.

GOD has faithfully warned all men that they must square their lives by his Word; and they that "worship Him must worship in spirit and in truth." The perfunctory performance of outward devotions is not acceptable to GOD when obedience to his will is wanting. Many who simply seek to enter will never find the way to everlasting life, because they think more of the vain pleasures of this world than they do of pleasing GOD. But there is sweet pleasure in CHRIST's service. There is peace and joy in communion with heavenly influences.

We are now drawing near to Colombo, where I shall change to the Indian boat, taking the one to Calcutta.

THE JAPANESE; THEIR ORIGIN.

S. N. H.

THE nations of the earth were originated by the LORD, to break up the monopoly of Nimrod, the grandson of Noah. The purpose of GOD in creating this earth is thus stated by Himself: "Thus saith the LORD that created the heavens; GOD Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18. To the Athenians the apostle speaks upon this point, and the object of the nations, as follows: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the LORD." Acts 17:26, 27. GOD Himself was to be worshipped by mankind. But Satan proposed an organization that would bring all mankind under one general form of government, of which he would be the head. Thus the hearts of men would be less accessible than as though society was broken up into different forms of government. But Moses said, "The Most High divided to the nations their inheritance." Deut. 32:8.

After Noah had come from the ark, and as the wickedness of his descendants increased, knowing well the purpose of GOD his impious great grandson proposed to build a city and a tower, whose top might reach unto heaven, and he said, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." "And the LORD said, Behold, the people is one, and they have all one language; and this they begin

to do: and now nothing will be restrained from them which they have imagined to do. . . . So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth." Gen. 11:4-9. Here, over four thousand years ago, was the origin of nations, and the means God used to accomplish his purpose in peopling the earth. By originating languages, so that each people understood their own tongue only, they were under the necessity of living separate from the others, making their own laws, and governing themselves independently of the others. While it may be true that but few, if any, of these nations which now exist have retained their original tongue in its purity, because of intermingling one with another, yet this is the Biblical historical account of the origin of the people of Japan, in common with the other nations of the earth.

Those who will place before them a large map of the world will see how naturally from the old Babylon site, these eastern nations, including Arabia, Persia, Turkey, Afghanistan, India, and the Chinese Empire, and by the aid of the currents of the ocean, those islands south of India, Australia, etc., would be peopled, while in the northeastern direction by way of Corea, and a hundred miles by sea, Japan and its thousand islands would be settled, and by going farther north, and across what is now called the Behring's Straits, we pass into North America, thus on to Central and South America; and by passing in the opposite direction from Babylon, Europe and Africa also would be peopled, and thus the people from the land of Shinar would be "scattered abroad upon the face of all the earth."

The word *Japan* is from the English reading of the Chinese word *Jehpun*, or *Yepuen*. The Japanese pronunciation is *Nippon*, or *Nifon*. *Ni* means the sun, and *Pon* source, referring to the parentage, if not the birth, of the sun goddess, whose children the Japanese call themselves. It has been called the "Great Britain of the East;" for Japan in some respects is to Asia what Great Britain is to Europe. It lies ten degrees farther south than Great Britain.

Like all other Eastern nations whose origin dates back to remote antiquity, there is no authentic history except that found in the Scriptures, which shows that this people originated before the art of writing was invented. There are, however, verbal traditions handed down for many centuries, which clearly reveal that the earlier settlers had some knowledge of Bible truth. One tradition is found in nearly every, if not in every, eastern nation, as well as the various aborigines of the islands of the sea, that their ancestors believed that some time the earth was covered with water. The oldest tradition of the Japanese is to the effect that before the beginning of the world of men, there existed numerous generations of gods. In the last of these divine generations, there were a brother and a sister named respectively Izamagi and Izanami, who united in

marriage and gave birth to the various islands of the Japanese archipelago, which before was but a universal sheet of water. The traditional stories of how they became islands are various. One is that while they were seated upon a cloud, one dropped his spear in the water, when upon picking it up, the drops that came from the spear became islands.

Their only reliable history, however, dates back to the introduction of letters, from the fifth to the seventh century, a knowledge of which was brought by the Buddhists from China. They have a traditional history which antedates this about one thousand years. It is evident, therefore, that the earliest inhabitants of this island had some knowledge of the flood, which they brought with them. This of itself corroborates the Scriptural history of the early scattering of the descendants of Noah.

CAN WE KEEP THE SABBATH?

E. J. WAGGONER.

A QUITE common objection that people urge against keeping the Sabbath is that it is peculiar, and that very few people observe it. There are two classes of people who make use of this argument. The first class attempt to make capital out of it against the Sabbath, and argue that since the Sabbath is observed by so very few people, it cannot be right, assuming that the majority must be right. The second class believe that the seventh day is the Sabbath of the LORD, but have not the courage to live out their convictions of duty. They say, "If everybody else would keep the Sabbath, I would be glad to do so too."

The first class might easily be convinced if they wished to be. Let us see to what absurdity the theory that the majority must be right will lead us. Less than four hundred years ago it was the universal belief that the earth was flat, and that it was stationary. For hundreds of years no one had thought of questioning this belief; and when, finally, a few bold spirits ventured to advance the idea that the earth is spherical, and that it moves, they were regarded as fanatics and dangerous heretics. But the proof that the earth is round was convincing, and now all enlightened nations hold to that belief. Now if it be true that the majority must be right, we must conclude that several centuries ago the earth was really flat, but that, as people advanced in knowledge, it gradually assumed its present shape. The mere fact that the majority believe the earth to be flat or spherical does not in the least affect its shape. The majority of the human race are idolatrous. If majorities were always right, Christianity would be an error. Many other conclusions equally absurd must be accepted if we hold to the theory that whatever is popularly believed is right. But the advocates of that theory rarely urge it on any subject except the Sabbath. The truth is that the opinions of men have no effect whatever on facts. Men's opinions change, but the truth is always the same.

Those who dare not venture out alone to obey the truth, may have their faith strengthened by considering some cases that are on record. Paul says, in Rom. 15:4, that

"whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The eleventh chapter of Hebrews contains a list of notable men. We are referred to Noah, who "walked with God" in an age when the "wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." It must have been no slight effort for Noah to face the world with such an unpopular truth as that the world was to be destroyed by a flood. No doubt he was jeered at in a most unmerciful manner, and considered a fool, but the event proved the wisdom of his course. Had he waited for people enough to accept the truth for that time to make it respectable before commencing to build the ark, he would have been drowned with the rest.

Abraham is another individual who is held up as an example of faith. I think we do not generally realize the full extent of the sacrifice that he made when he obeyed the command, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." His father's family, as we learn from Joshua 24:2, 3, were idolaters. No doubt he had to endure much opposition and ridicule from his relatives for thus leaving them and going away, with apparently no object whatever, without even knowing where he was going. No one who starts out to obey God in these times can have a darker prospect, to all outward appearances, than Abraham had. Had he drawn back, instead of becoming the father of all the faithful, his name might never have appeared among them. Other instances might be cited indefinitely.

Who does not honor those moral heroes? and who has not wished that he might be even like them, and be accounted worthy to share in their reward? Well, who is there that cannot? They were men, subject to weaknesses and temptations the same as men are nowadays. They lived in the world, associated with their fellow-men, and transacted business the same as men do now. How, then, did they become so honored of God? Simply because they were willing to be regarded as peculiar; they thought more of God's approval than they did of the applause of men. For this we hold them in high esteem; yet we shrink from doing what we commend in them. We may, however, be like them if we will; for their cases are recorded, as Paul says, simply for our encouragement.

We shall find, if we study carefully, that the Bible says much in favor of *peculiar* people. The Jews were brought out from Egyptian bondage that they might serve the LORD, and be a *peculiar* people. Paul says in Titus 2:14 that CHRIST "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a *peculiar* people, zealous of good works." The apostle here speaks especially to those who are "looking for that blessed hope, and the glorious appearing of the great God and our SAVIOUR JESUS CHRIST." It seems, then, that the people of God need not hope to become popular in these days any more than

in the past. CHRIST was very unpopular: "He came unto his own, and his own received Him not." John 1:11. Very few believed on Him, and they were of the most despised class; and at the last even these forsook Him, while He suffered the most bitter persecution. And what does He say to his disciples? "The servant is not greater than his LORD. If they have persecuted Me, they will also persecute you." Those, then, who are waiting for truth to become popular before accepting it, will wait in vain.

One thought in regard to this expression, 'peculiar people.' The idea is not meant to be conveyed that people are to strive to make themselves conspicuous by their peculiarity. The people of GOD are peculiar simply because they are "zealous of good works," in a time when men (professed Christians) are "lovers of their own selves," "despisers of those that are good," etc. 2 Tim. 3:1-5. CHRIST was peculiar in this respect, yet He was a pattern of humility. This people are to be like Him, not despised on account of individual peculiarities, but because of their steadfast adherence to truth. "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

One thought more: If we keep the commandments of GOD, we are GOD's servants. If we refuse to obey Him, whose servants are we? We certainly must be the servants of Satan. There is no neutral ground. "To whom ye yield yourselves servants to obey, his servants ye are whom ye obey." Now suppose you continue in sin—and sin is nothing else than the transgression of the law (1 John 3:4; Rom. 7:7)—what is your prospect for living? Here it is: "For the wages of sin is death." Rom. 6:23. "The soul that sinneth, it shall die." Eze. 18:20. You say you cannot live if you keep all GOD's commandments; GOD says you cannot live if you do not keep them. If your statement were true, you would only lose this present life, and many men in times past have lost their lives for the truth of GOD, and we honor them for it; but if you disobey GOD, you will lose eternal life. Jesus says, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16:25. Satan may promise well, but he has nothing but the treasures of this world to offer, and they are all forfeited, so that he has really nothing to offer you. How different is the service of GOD. The apostle says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. But the promises of life and happiness to those who fear GOD are almost innumerable. Not a tithe of them have been given. Surely they are more than sufficient to enable any one to trust GOD.

Who is not willing to suffer with CHRIST? When He endured so much for us, can we not endure a little for Him? If it were possible for us to get to heaven without any suffering, would we not feel ashamed to say that we had never suffered for Him? We have also this to comfort us, that whenever

we suffer for the truth, He suffers with us, and accounts all injury done to his people as done to Himself. And to crown all, we are assured that "if we suffer we shall also reign with Him," and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

THE WEEK OF PRAYER.

A. G. DANIELLS.

OUR people in America have for several years observed one week of the year as a week of prayer. The time chosen has been either the holidays or the week preceding. From the first, this plan has proved a great blessing to those who have taken part in it, and to the cause in general. Each year, as they have perfected their arrangements and entered more heartily into the plans, they have reaped better results, so that now they would not think of dispensing with the week of prayer.

It is designed that during the week our people shall, so far as possible, rest from their regular employment and spend the time in the study of the Bible and in prayer. Public services are held in all the churches and each day all the members endeavor to meet all together, at least once. Where it can be done to advantage, they meet more than once. All are supplied with articles and Bible-readings on appropriate subjects, one of which is given each day at the largest gathering. The subject is studied and prayed over by all.

Although this plan has been carried out for five years in America, and has to some extent been adopted by our people in England and Europe, yet we have not taken it up in this country. We have each year intended to do so, but have never received the readings from America in time. This year we have decided to prepare our own readings, and observe the week of prayer with our people in other parts of the world.

The object, briefly stated, for devoting a week to Bible study and prayer, is that we may draw near to GOD. He has promised that if we draw near to Him, He will draw near to us. There are very weighty reasons why there should be a close union between GOD and his professed people.

1. We must be connected with GOD in order to live right in this present evil world. This is a most important consideration. GOD requires personal goodness in every one who names the name of CHRIST. The heart must be pure, the desires good, and the life above reproach. Anything short of this will reproach and dishonor the worthy name of JESUS. GOD has planned for such a life, and requires it. He has made provision for it, and will not be satisfied with anything less. But who is sufficient for these things? No man in the world can of himself live as he ought. JESUS says, "Severed from Me, ye can do nothing." Our sufficiency is in Him. How important, then, that we take time, and make earnest efforts to draw near to GOD.

2. We must be closely united to GOD in order to know his will. "Spiritual things are spiritually discerned." Separated from GOD, our minds are narrow and dark. Our

thoughts are not his thoughts. We cannot take in his plans, nor realize the greatness or importance of his work. GOD must put his thoughts in us; He must enlarge our minds, so that we can take in the situation and plan wisely for the advancement of his cause. We have reached an important time in the history of the message we have embraced. We are in need of special light and wisdom from Heaven.

3. We must abide in CHRIST in order to do the work He requires at our hands. In accepting CHRIST, man becomes his servant. To his servants GOD commits his work, and He thus makes them debtors to the world. And so it is written, "For we are laborers together with GOD." In all ages GOD has made his people the depositaries of his truth. He has sent them into all parts of the world to make that truth known to others.

The work of GOD has been great, solemn, important, at all times; it has been fraught with eternal interests in all ages. But there has never been a time when the church had a greater work to do than at the present time. The end of all things is at hand; the judgment is in session; the last call to man must be given. But this is a work the church can never do without the special help of GOD. The LORD, by his Spirit, must work through the church. When Moses was called to lead Israel from Egypt, he understood full well his need of divine help. He said to the LORD, "If thy presence go not with me, carry us not up hence." And David said, "Except the LORD build the house, they labor in vain that build it."

In view of these considerations, should we not as a people seek divine aid as never before? Can we hope to live as we should without it? Shall we have the wisdom and understanding in the things of GOD that we should, unless He dwells in us? And can we hope to do the great work devolving upon us without his constant presence with us as individuals?—We surely cannot. But what will bring GOD near to us?—"Draw nigh to GOD, and He will draw nigh to you." Our desire for his presence, our longing for his help, our faith in his promises—these unite man and GOD, the human and the divine. Then we can do all things, because CHRIST works through us.

We believe the time has fully come when we should devote a week to prayer, when we should seek the LORD most earnestly for much of his presence. We look forward to this week of prayer with deep interest. Are we as a people satisfied with our past experience? Have we done what we could? Shall we be glad to meet our record in the judgment?

This will be our first attempt to observe the week of prayer. We are preparing matter on the most appropriate subjects we know of, to be presented at this time. Our ministers are preparing for the occasion. And now we ask all our people to begin at once to plan for the same. Seek GOD, and arrange your business so that you will be ready to enter into the services heartily. In all parts of the world our people will be offering up to the LORD their songs of praise and earnest prayers. GOD has great blessings in store for his people, and we shall have all that we truly long for.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 12.—Dec. 17, 1892.

STEPHEN'S DISCOURSE.—ACTS 7:2-50.

GOLDEN TEXT: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" Heb. 8:1.

1. Where was Abraham when God first appeared to him? Acts 7:2.
2. What did God at that time say to him? Verse 3. Compare Gen. 12:1-3.
3. To what place did Abraham finally come? Acts 7:4.
4. How much of the land of Canaan did Abraham possess? Verse 5, first part.
5. Yet how much had God promised? Verse 5, last part.
6. By what had that promise been confirmed? Heb. 6:13, 17.
7. Was it possible that God could lie in this matter of the inheritance? Verse 18.
8. Then what conclusion must be drawn from Stephen's statement in Acts 7:5? Note 1.
9. What, then, did he thus early in his discourse bring vividly before his hearers? N. 2.
10. What did God say to Abraham concerning his seed? Acts 7:6, 7.
11. What did He give to Abraham? Verse 8.
12. What was its significance? Rom. 4:11. Compare Gen. 17:7, 8, 11. See note 3.
13. What, therefore, was in this also forcibly brought to the attention of the council?
14. What history did Stephen then briefly outline? Acts 7:9-36.
15. In identifying Moses, to what did he again direct their minds? Verse 37.
16. To what conduct of the Israelites did Stephen next refer? Verses 39-43. Note 4.
17. What is contrasted with the tabernacle of Moloch? Acts 7:44.
18. Why is it called the tabernacle of witness? See note 5.
19. What did Stephen say of its history? Acts 7:45-47.
20. What did he say about God's dwelling-place? Verses 48, 49; Isa. 66:1, 2.
21. What must the council have seen as the evident conclusion of Stephen's argument? Heb. 8:1.

NOTES.

1. Stephen's statement in Acts 7:5 most conclusively proves the resurrection. God promised Abraham an inheritance, yet Abraham died without having received a foot of it. But God cannot lie, therefore his promise will be fulfilled, and that means a resurrection for Abraham, and not only for Abraham, but also for all his seed.

2. In Heb. 11:13 we are told of Abraham, Isaac, and Jacob that they "all died in faith, not having received the promises." This shows that they did not expect their inheritance in the land of Canaan in this life. This is further shown by the fact that in their lifetime they confessed that they were strangers and pilgrims on the earth. They looked for "an heavenly" country. Heb. 11:16. Moreover, at the very time God made the covenant with Abraham, confirming the promise, He plainly told him that he should die without receiving the inheritance, and that his seed should be in bondage for four hundred years. Gen. 15:13-16.

3. A few other points about Abraham's inheritance might be noted. The promise included the whole earth. Rom. 4:13. It is an everlasting inheritance. Gen. 17:8. Consequently, when Abraham and his seed possess it, they will have everlasting life. The righteous only can possess the inheritance. Rom. 4:13. This is also shown by the fact that circumcision—the sign of righteousness (Rom. 4:11)—was the token of the covenant. Gen. 17:11. Still further, when God first made the promise to Abraham, as well as afterwards (Gen. 12:3; 22:18), he said that in his seed all nations of the earth should be blessed. But in Gal. 3:8 we learn that when God said that, he was preaching the gospel. Therefore the inheritance promised to Abraham and his seed was such as could be obtained

only through the gospel, which is the power of God unto salvation through the cross of Christ. Rom. 1:16; 1 Cor. 1:17, 18.

4. "But when the time of promise drew nigh, which God had sworn to Abraham," etc. When God delivered Israel from Egypt, it was to fulfil the promise to Abraham. But that, as we have seen, meant everlasting life in the new earth. That this was what God had in view is corroborated by the fact that the Israelites could not enter Canaan until they were sinless. After they crossed the Jordan, they were all circumcised—the sign of righteousness by faith—and the Lord said, "This day have I rolled away the reproach of Egypt from off you." Josh. 5:9. Jericho was taken by faith. Heb. 11:30. But Ai could not be taken because there was sin in the camp, showing that when Jericho was taken all the people had the righteousness of faith. This fact was in itself sufficient to show the Jews the nature of the inheritance that God gave to Israel, and who should possess it. Although God gave the children of Israel the inheritance, they departed from the faith, and so did not go on to possess the land. Read Ps. 81. Of this apostasy Stephen speaks in Acts 7:39, 43.

5. Reference to the tabernacle of Moloch naturally led to the mention of the "tabernacle of witness," which the fathers brought into the land with Joshua, and which afterwards gave place to the temple of Solomon. It was doubtless called the "tabernacle of witness" because its chief use was to contain the ark, in which was the law of God, which was a "testimony" and a "witness" against the children of Israel. Ex. 25:21; Deut. 31:26. But neither the tabernacle nor the temple of Solomon could be a dwelling-place for God. Solomon himself, in his prayer at the dedication of the temple, recognized the fact that his temple could not contain God. 2 Chron. 6:18. The fact that God made all things is sufficient to show that no man can make a house that will be a fit dwelling-place for Him. Acts 7:48, 49; Isa. 66:1, 2. This necessarily led to the conclusion that He dwells in a temple made without hands; and that was so suggestive of the conclusion that Jesus is the high priest in that heavenly sanctuary (Heb. 8:1) that the council could stand no more.

Lesson 13.—Dec. 24, 1892.

THE LORD'S SUPPER PROFANED.—I COR. 11:20-34.

GOLDEN TEXT: "And when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of Me." 1 Cor. 11:24.

1. What existed in the Corinthian church? 1 Cor. 11:19.
2. As a consequence, were their meetings profitable or otherwise? Verse 17.
3. What was it impossible for them to do while in such confusion? Verse 20, Revised Version.
4. What unseemly actions were indulged in at their professed celebration of the Lord's supper? Verse 21.
5. Where should bodily hunger be satisfied? Verse 22.
6. Where had the apostle received that which he delivered to the Corinthians? Verse 23.
7. When Jesus, on the night of his betrayal, took bread, what did He say and do? Verses 23, 24.
8. What did He next do? Verse 25.
9. What does the apostle say of this cup and this bread? 1 Cor. 10:16. Note 1.
10. Then what must all those be who truly eat the Lord's supper? 1 Cor. 10:17.
11. In that case can there be any division? 1 Cor. 12:25-27.
12. What is signified by the Lord's supper? 1 Cor. 11:26.
13. What did Jesus say of those who do not eat his flesh and drink his blood? John 6:53.
14. In thus acknowledging Christ's death, what else do we also acknowledge? Verse 53; Gal. 2:20.
15. Why should a man examine himself before eating the Lord's supper? 1 Cor. 11:27, 28.
16. How does one eat and drink unworthily? Verse 29. See note 2.
17. Then in what respect should a man examine himself? 2 Cor. 13:5. Note 3.
18. For what purpose did Christ come into the world and die? 1 Tim. 1:15.

19. When will the salvation be complete? Heb. 9:28; 1 Peter 1:3-5.

20. Then to what time does the celebration of the Lord's supper necessarily direct the mind? 1 Cor. 11:26.

NOTES.

1. The Lord's supper is called the "communion," since Paul declares that it is the communion of the body of Christ. That is, it is the symbol of our oneness with Him. Eat and drink Christ by his word (John 6:63), and this is to be done constantly. So the Lord's supper is only the occasional symbol of a continual feast.

2. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Strangely enough, many take this to mean that no man who is not worthy can eat the Lord's supper. In that case no one could eat it. To eat the Lord's supper is to feed upon the body of Christ. The eater must discern the Lord's body. Now Christ's body was given for sinners. Rom. 5:6. Christ alone is worthy. The man who comes to the Lord's supper thinking that he himself is worthy is the one who eats and drinks unworthily; for he does not discern that the Lord's body was a sacrifice for sinners. That man eats and drinks unworthily who comes acknowledging that he is nothing, and is not worthy of anything, but that Christ is everything, and that Christ is his.

3. "Let a man examine himself, and so let him eat." This, as indicated above, cannot mean that a man is to take an inventory of his deeds, good and bad, so as to know how worthy he is to eat the Lord's supper. The Lord does not want men to come as Pharisees. Neither has He abdicated the throne of judgment in favor of any man. He has not constituted a man the judge of his own actions any more than He has made him the judge of other men's actions. For what, then, shall a man examine himself? Paul says, "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5. Let a man believe that Christ is the Saviour of sinners,—and he does not unless he believes that He is *his* Saviour—and he will eat and drink worthily.

JESUS IS COMING AGAIN.

JESUS came to the world because "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

He came because "He first loved us." 1 John 4:19.

He came to give Himself for us, "that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. To "save his people from their sins." Matt. 1:21. To make us "meet to be partakers of the inheritance of the saints in light." Col. 1:12.

He is coming again. "I will come again, and receive you unto myself." John 14:3.

He is coming again, "this same Jesus." Acts 1:11. "The Lord Himself." 1 Thess. 4:16. "And every eye shall see Him." Rev. 1:7. "Thine eyes shall see the King in his beauty." Isa. 33:17. "We shall see Him as He is." 1 John 3:2.

He is coming again "with power and great glory." Luke 21:27. "And all the holy angels with Him." Matt. 25:31.

He is coming again with dazzling splendor, "as the lightning cometh out of the east, and shineth even unto the west." Matt. 24:27. "With the voice of the archangel, and with the trump of God." 1 Thess. 4:16. "And the dead in Christ shall rise first." 1 Thess. 4:16. "We which are alive and remain shall be caught up together with them in the clouds to meet the Lord." 1 Thess. 4:17. For "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect." Matt. 24:31.

He is coming again "to give every man according as his work shall be." Rev. 22:12. To give a crown of righteousness to all "that love his appearing." 2 Tim. 4:8.

And it is now time to rejoice. "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

He who hath loved us and given Himself for us, Gal. 2:20, is about to appear "the second time without sin unto salvation." Heb. 9:28.

By his love for us, and ours for Him, can we not say, "Even so, come, Lord Jesus"? Rev. 22:20.

From the Field.

THE GOOD HEREAFTER.

HAPPY he whose inward ear
Angel comfortings can hear
O'er the rabble's laughter;
And while Hatred's faggots burn,
Glimpses through the smoke discern
Of the good hereafter.

Knowing this that never yet
Share of truth was vainly set
In the world's wide fallow:
After-hands shall sow the seed,
After-hand from hill and mead
Reap the harvests yellow.

Thus with somewhat of the Seer
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And on midnight's sky of rain
Paint the golden morrow.

—Whittier.

ADELAIDE.

In the last issue of the ECHO we referred to a recent visit to the Adelaide church, and mentioned some features of our work that we thought would be of interest. We wish now to refer to some other points of interest.

Several months ago, Elder Curtis, who had been with the church about three years, was called to another field. During his labor in Adelaide, the membership of the church had more than doubled. Many who had united with them had never been without a preacher. The responsibilities of the church were heavy, and fell with considerable weight upon the officers. We confess that we had some fears as to the results; for we know that such changes are usually attended with more or less discouragement and dissatisfaction. Viewed from a human standpoint, this is natural, but not necessary; considered in the light of the Scriptures, it should not be so. Jesus is declared to be the author and finisher of the Christian's faith. He is the true Shepherd of the flock, the true minister of the church. The individual who has Christ, has a good minister. And so the church that has Him as a minister can do more for its members than any man or any number of men.

We were much gratified to find that most of the church looked at the matter in the right light. The officers had taken hold of their work with courage, and were being supported by the members. We truly felt that they had reason to be of good courage. The object of my visit was to help the church in whatever way I could. One very interesting and we trust profitable line of our work was that done with the church officers. We devoted one or two evenings each week to the study of the church, its officers and members, and the relation of each to the other. The more we studied this subject, the more profoundly we were impressed with its importance. The church is God's organization. It is the only organization among men that is of purely divine origin. The conditions of membership and the duties of both officers and members are clearly defined in the Scriptures. The object of the church is to reveal the character of God to the world; it is to be the light of the world. This can only be done when the church bears the image and superscription of Christ. And the church, as such, bears this just in proportion as its members bear it in their individual lives.

In order for the church to be what it should be, and so fulfil its high calling, it must be disciplined; that is, the officers must know and

do their part. They must feed the flock. They must care for the weak, lift up the hands that hang down, strengthen the feeble knees, and make straight paths for the lame, lest their feet be turned out of the way. But this good work is not for the officers alone. It is the duty of every member of the church to assist them. They are a company of believers associated together for mutual assistance and encouragement. This means work. The strong must help the weak. Those whose surroundings are more favorable are to carry light and comfort to those who are sick or desponding or in any kind of trouble.

As these matters were laid before the church, many responded cheerfully and asked to be instructed in church work, that they might be of use in the Master's vineyard. It was decided to arrange so that every member of the church should be visited each month. A company of workers was appointed to do the work. A Bible-reading is prepared for all the workers to use. Each month a new reading is prepared. One is chosen from the company of workers to act as leader. The leader has charge of the readings, and gives instruction on the readings to all the workers. Each one then takes the reading home to study and pray over. When they are prepared, they go out to the families of their district. Having made their appointments before, all is ready, and they can do their work without loss of time. After the reading, all engage in a season of prayer. The worker is also supposed to ascertain if any in his district are sick or needy. If so, he should see that they are relieved. It may be necessary to bring the matter before the officers. They are also to see that every family in the church is supplied with the ECHO, and to get our most important books in the hands of the members of the church.

It is hoped that this kind of work will make the members of the church better acquainted with each other, and that it will encourage and build up the weak ones. The workers have finished their first round of visits, and bring in most cheering reports. It may be well to state that this kind of work is not designed to take the place of the work that the church should do for those who are not of our number. We trust this sort of work will stimulate every one to greater zeal for others.

Working for God is both a stimulus and a tonic. One reason why little children do those things that are bad, those things that vex and annoy their mothers, is because the mothers fail to give them something good and useful to do. They must do something, that is their nature; and if they are not directed in their actions, they will be very apt to do wrong. And this is true of both the old and the young in the church. God in his providence has given the church a great work to do. It is for their good, and it is the greatest honor that God can confer upon man in this world. Those who do this work are brought nearest to their Creator.

A. G. DANIELLS.

THE WORK IN THE ISLANDS.

OUR little vessel left Auckland, N. Z., on Monday, June 27, on her return voyage to California via Pitcairn and Tahiti. A few weeks later, one fine morning the last of July, the schooner was lying safe off Pitcairn Island in full sight of Adamstown. Soon the boats were alongside; and after the usual greetings, the passengers were taken on shore to recover from their long voyage. We found that no deaths or marriages had occurred since the

former visit of the vessel; but there had been several births, swelling the population to 137 at the present time.

The people of the island have been suffering severely from drought during the past two years. The banana crop, on which they largely depend, had utterly failed, and they had been reduced some of the time to subsisting on wild beans. But their unparalleled generosity led them to save what few things they could grow, and, instead of feasting on them themselves, wait till we arrived to share the luxuries with us. We lost no time in getting on shore the provisions we had brought from Auckland for them; and to say the things were appreciated would not half express it. The church and Sabbath-school were in a prosperous condition, all the young people taking an especial interest in the success of the latter, which in order, plan, and execution surpasses many schools we have seen in more favored communities.

Elder Gates, whom we left in very poor health, remained, with his wife, on the island, to look after the mental, moral, and industrial interests of the people.

Fourteen days sail from Pitcairn brought us to Tahiti, the place of this writing. On the arrival of the vessel, the news which reached us was that instead of a dozen Sabbath-keepers, as we had expected, there were over thirty on this island alone. A native preacher who had been keeping the Sabbath quietly at his home since the *Pitcairn's* first visit, had been expelled by the French mission because, as they said, he was "*mai peapea*," i. e., very vexatious, or troublesome, as already a number of his people met to keep the Sabbath with him. In fact, there were more than they supposed; for when the next Sabbath came, there were twenty-four, including his deacons, who met at his house, and who said they were convinced of the truth, and were going to obey it with their pastor, even though they received the same harsh treatment as had been given him. Since our arrival, we have been instructing them in the ways of righteousness, and already there is such a marked change in them that the other natives notice it. The common tobacco habit, which was even practiced during the prayer-meeting, is being broken up, and not only are they learning to respect the house of God, but also the importance of keeping clean the temple of the Holy Spirit, whose temple our bodies are. They are now asking for baptism, their pastor having instructed them on the nature, significance, and importance of that ordinance.

We, in company with Elder Curtis and wife, went out to attend one of their native meetings on the Sabbath, and we were all deeply impressed with the devotion and true piety manifested in all their faces and their behavior. News has reached us from Raiatea, another island of this group, that a native local preacher, who, through reading matter left with him on our former visit had accepted the truth, holds Sabbath meetings which are attended by several families, and that there are other families still, some of whom are European as well as native, in distant parts of that island, who are keeping the Sabbath. We also heard that there are Sabbath-keepers on Huahine, another island of this group. The people in these islands desire help, and we shall visit them as soon as our work here will allow.

The one drawback to the work here is that which we find by the home papers is so generally agitating the public mind throughout the world, —a spirit of religious intolerance, which exercises its influence even on the government officials. It has uttered its voice even here, and attempts

to prevent the brethren of our faith from holding meetings, while the Roman Catholics, French Protestants, Mormons, and all others are allowed liberty.

Bro. Deane received a letter from the "Com-misere de Police" ordering him to stop his meetings, claiming that it was against the French law for over twenty persons to congregate in one place, even though it were outside the city limits, without a permit from the Government. But we have personally known, at two or three houses on this same road, in the limits of the city as well as out, a number exceeding twenty to congregate, and especially on Sunday, for drunken debauchery and indecent dancing, unmolested and unhindered.

We have waited upon the governor and the mayor, and have shown them that in France our people are allowed to hold meetings and organize churches, while some of these bodies which are allowed liberty in this colony of France are not recognized at all. The mayor readily declared himself in favor of religious liberty, and granted us freedom to hold our meetings in the city limits; but the governor, on whom it depends to grant our brethren's request, has not given an answer.

Of course we recognize in all these proceedings the same influences which the enemy of all righteousness has exercised over governments elsewhere, and in other periods of the world's history as well as this. But the work of God will go on and prosper; it cannot be hindered, though all the governments of the world should forbid its progress.

A. J. READ.

TAHITI.

THE Tahiti or Society Islands are a group of thirteen islands and several islets situated in the South Pacific within the tropics. Tahiti, Moorea or Eimeo, Titiaroa, Meitia, Raratea, Moru, and Huahine are some of the principal islands. Tahiti is by far the largest; it has an area of 412 square miles. In nearly all of these islands "there is a mountainous interior, with low, rich plains sloping down to the coast. Coral reefs surround them. The water-supply is abundant, tropical fruits and vegetables grow plentifully, and a salubrious, temperate climate is universal." But except in Tahiti, where seven thousand acres are under cultivation, producing cotton, sugar, and coffee, agriculture is in a backward state. The population of all the islands is stated at 25,000, of whom nearly half live in Tahiti.

These islands, "together with the Marquesas, Tuamotu, Gambier, Tuburia, the island of Rapa, the Wallis or Uea, and Howe Islands, form what is called the French Establishment in Oceanica, under the control of a Commandant General, who resides at Tahiti."

The missionary ship *Duff* visited these islands in 1797. The labors of the missionaries were attended with great success from that time until the French occupation in 1844; but with the institution of the French Protectorate, the floodgates of iniquity were opened. The people were corrupted by the combined influence of rum-sellers and other foreigners. The London Missionary Society was embarrassed, and withdrew from Tahiti and Moorea in 1852. At that time there were 1,870 church-members. There are about that many in Tahiti at the present time, with about 1,500 children in the schools connected with the eighteen mission stations. These stations are under the care of three European missionaries of the Paris Evangelical Society, assisted by native pastors and teachers.—*Encyclopædia of Missions, Vol. 2.*

News Summary.

NOTES.

THERE is great suffering among the poor of England in consequence of the trade depression and the unusually large number of men out of employment. Lord Brassey suggests that many thousands of these starving men could make themselves homes in West Australia, to the mutual benefit of themselves and the colony whose resources they would help to develop.

THE baby-farming case in Sydney is attracting no little attention. The bodies of fifteen little ones have been found in the yards of houses that have been occupied by the Makins. Public indignation is justly aroused to a high pitch at the heartless cruelty which the revelations show has been practiced on so many innocent sufferers.

Two sensational tragedies have just occurred in this colony, one in Ballarat, the other in Melbourne. In Ballarat an eloping couple, one of them a wife, attempted to commit suicide together. In Melbourne a man undertook to kill a husband and wife and then himself, because his brain was crazed by an unlawful love; but the tragic scene he made ended in his own death only. The evidence brought out shows that the wife had encouraged his attentions. In each case the evil resulted from an unlawful passion.

THE officers of the Anglo-Australian Bank, Melbourne, which had its birth in "boom" time and promptly collapsed when the boom did, have just been arrested on a charge of publishing false statements in order to defraud their depositors. It appears that the £2,000,000 capital with which the company commenced business, was purely fictitious, being "created by a few entries in a book," and yet they secured deposits to the amount of £130,000. Another illustration of the fruits of covetousness.

THE foregoing notes do not allude to a tithe of the records of sin and woe with which the press is burdened. If such things can happen in lands where civilization has reached its highest point, the Bible is a household book, and churches are common,—a land where religion has erected her strongest barriers,—how emphatically does it show the subtle deceitfulness of sin, and the innate selfishness of the human heart.

ITEMS.

Cholera has again broken out in Russia.

England receives from abroad yearly £10,000,000 worth of foreign fruit.

During the past six months, the revenue of France has fallen off £1,000,000.

A thousand deaths from yellow fever are reported to have occurred in Mexico.

Ten vessels have been wrecked off the coast of Newfoundland, and twenty-five sailors drowned.

An Arctic whaler has been crushed by ice-floes, with the loss of thirty-five of the forty men on board.

A disastrous fire has occurred at Tokio, the capital of Japan. Six hundred houses have been destroyed.

Eight vessels have been wrecked in severe storms on the Black Sea. In three cases all the crews were drowned.

The gross receipts on the United Kingdom railways for 1891 exceeded those of 1890 by nearly £2,000,000.

The Russian Government, having failed to float a loan of £17,000,000 in Paris, is now trying the Berlin money market.

Many lives have been lost, and railways and plantations washed away, by floods in Costa Rica, Central America.

A bull-ring of colossal dimensions, and capable of accommodating 12,000 spectators, has been opened at Lisbon.

A new Mannlicher rifle has just been successfully tried in Vienna; 120 rounds can be fired in a minute, and there is no recoil.

The Nile has been higher this season than was ever known before, and much destitution will result from the excessive overflow.

Professor Cornfield calculates that the mean length of life in London during the last 14 years has increased from 34½ to 38½ years.

A new vessel just built in Russia is propelled by electricity, and can, it is said, make the trip across the Atlantic in twenty eight hours.

Germany is trying to float a loan of £7,500,000, the money to be used in strengthening the defences and constructing strategic railways.

A prosecution for malversation of funds has been brought against the directors of the Panama Canal Company, including Baron de Lesseps.

So strong is the Republican feeling in Spain and Portugal, that these nations have pledged mutual assistance in case of a Republican outbreak.

A gang of ten horse-thieves that were captured in the southwest of Russia have been lynched in a brutal manner, being hacked to pieces with scythes.

The Japanese Government has decided to send 1,000 workmen to the World's Fair, and after that for a tour of the principal cities in the United States.

Count Tolstoi, the well-known Russian novelist and philanthropist, predicts another terrible famine in Russia in consequence of the partial failure of the rye crop.

Some professors of the Munich University, in Bavaria, have been experimenting on the cholera bacillus, and pronounce it harmless in a healthy human system.

The Hazara tribes of Afghanistan are again in revolt against the Ameer. It is believed that Russian emissaries have supplied them with artillery and ammunition.

Sir Samuel Griffith, Premier of Queensland, thinks that the Separation Bill, which has just been defeated in the Legislative Council, will be passed by the new Parliament.

The Government of Canada has promised a subsidy of £200,000 for the establishment of the proposed line of Pacific mail steamers between Vancouver's Island and Australia.

The municipality of Rome has expelled the members of religious bodies from many of the hospitals of the city, and has replaced them by lay attendants and nurses. Of course this is very displeasing to the Pope.

The opening of the Belgian Parliament on the 8th ult., was made the occasion of a riotous demonstration in favor of universal suffrage. The measure has, however, been defeated in the Belgian Chamber of Representatives.

Yarn spinning promises to become a profitable industry in China, where one factory on the borders of the Yang-tse-Kiang turns out about 130,000 yards of cloth weekly. The machinery is English, but the operatives are Chinese.

The Presidential election in the United States has resulted in the choice of Mr. Cleveland, the Democratic candidate. The election has been attended with considerable excitement, one of the chief questions at issue being the tariff.

The Sultan has given orders for the immediate construction of the fortifications recommended by General Brialmont on the Bosphorus. In the meantime the Czar is urgently demanding free passage for his fleet into the Mediterranean.

Kerosene is taking the place of gas in the signal boxes and semaphores of some of the Melbourne suburban railway stations, with very gratifying economic results. In the station where the practice was first introduced, the saving is estimated at about £200 per annum.

Archbishop Vaughan, who is at the head of the Roman Catholic Church in England, has resolved to place that church in an aggressive, controversial attitude. He has deputed to several educated priests the task of defending the faith, and meeting opponents on the public platform.

A man in Bohemia has been sentenced to fifteen years' penal servitude for attempting to kill his wife, in order that he might marry her sister. He took a novel way to dispose of his wife. Having set fire to his house, he pushed her into the flames, thinking her death would be considered accidental. She, however, escaped, and laid a charge against him.

Health & Temperance.

VENTILATION.

VENTILATION is rendered necessary chiefly by the contamination of the air by the foul and poisonous products of respiration and perspiration, and by the combustion incident to illumination, in the burning of gas, oil, and candles. It consists, essentially, not in absolute removal of all impurities from the air, but in diluting it to an extent sufficient to render it tolerable without producing disease. The amount of air needed for this purpose will of course depend upon the degree or rapidity of contamination. It will be useful for us to consider in this connection the rapidity with which the air becomes impure under ordinary circumstances.

A person produces or exhales at each breath one cubic inch of carbonic acid. Since the ordinary proportion of the gas is four parts to 10,000 of air, or two parts to 5,000, and the greatest amount consistent with health is three parts to 5,000 of air, it is evident that a single cubic inch of carbonic acid gas renders unfit for respiration 5,000 cubic inches of air, or at least increases its proportion of impurities to such a degree that it may be breathed but once more without being injurious to the system. As in singing, speaking, when engaged in exercise, even when standing, although not actively exercising, there is a considerable increase in the depth of respiration, or the amount of air respired, so that considerably more than one cubic inch of carbonic acid is exhaled with each breath, while a considerable amount of contamination of the air occurs through the skin, which is not taken into the account, we may safely say that each breath renders unfit for breathing again, three cubic feet of air. With this fact as a practical basis, it is very easy to ascertain how long the air in an unventilated room of any given size will remain fit for respiration. Let us take as an example a bedroom 9x10 and 10 feet high, with no means provided for ventilation. There are plenty such to be found. The capacity of such a room would be 900 cubic feet of air, which would all be rendered absolutely unfit to breathe, and in fact poisonous, by a single person breathing it at the rate of twenty respirations a minute for fifteen minutes. Two persons would require but half the time. Two adults and a lamp, or two grown persons, a small child, and a candle, would produce the highest degree of contamination admissible in five minutes. These calculations are of course based upon the supposition that the room under consideration is air-tight. Fortunately, however, this is not the case, no matter how studiously the architect or builder and the occupants may have endeavored to guard against the possible entrance of a whiff of pure air. The life-giving element will find its way in, even through brick walls and solid masonry, and around the sides of the window-sash, through keyholes, and in every other possible way, though in quantities wholly inadequate to dilute the products of respiration to the point of safety. Examination of the air in crowded theatres has shown that the amount of carbonic acid present is often five to ten times as great as is consistent with safety to health.

A little computation based on these facts will show that each person requires at least 3,000 cubic feet of fresh, pure air per hour to wash away and dilute the poisons poured forth from his own lungs and skin. Any system of ventilation is inadequate which does not supply this amount of air to each occupant of a dwelling,

lecture-room, sitting-room, or sleeping apartment. Sick-rooms and hospitals require two or three times as much air as this, on account of the greatly increased amount of contamination.

Window Ventilation.—The conditions required can be rudely secured in any ordinary building by opening two windows, preferably on opposite sides of a room, or by opening a window and a door, or even with one window, in case of necessity, by lowering the upper sash and raising the lower one. A practical question often asked is, How much must a window be raised or lowered in order to secure the proper amount of air? Since each person requires at least 3,000 cubic feet of fresh air each hour, it is evident that each of the two openings must be of sufficient size to allow the passage of that amount of air in the time specified. Allowance must also be made for gas-lights, lamps, candles, etc. A candle should be counted as about half equal to a person, a lamp as equal to one person, and a gas-light as equivalent to six to ten persons. Careful experiments have shown that in order to secure the proper amount of air under ordinary circumstances, without producing unpleasant and dangerous drafts, it is necessary to raise or lower a window of ordinary width one inch for each person. Hence, if the occupants of a room consisted of three persons and a lamp, it would be necessary that the window on one side of the room should be lowered four inches, and on the other side raised four inches.

When a strong wind is blowing, and in very cold weather, the opening may be decreased in proportion to the force of the wind or the degree of coldness. It must be acknowledged, however, that this is a very poor mode of ventilation, at the best. The only reason why we have given it any attention is that it is the only mode that many persons can be induced to adopt, and it is better that a poor method should be used rationally than that those who employ it should be left to go to such extremes as do many persons. We have known persons who prided themselves on sleeping in a room in which, in the coldest weather, the wind was allowed to blow a hurricane through windows lowered a foot or two on all sides of the room, when a half-inch opening in two windows would have furnished them with all the air they could possibly make any use of.

Chimney Ventilation.—The value of the chimney as a ventilator is much greater than is always appreciated. The old-fashioned fireplace was a most thorough means of ventilation; and even the modern stove, which requires a much smaller quantity of air, is by no means worthless as a ventilator as well as a means of heating. It is possible, however, to utilize the chimney in other and more efficient ways. There are several methods of accomplishing this; one is to carry the smoke-pipe up the whole length of the chimney. By this means the hot smoke and gases in the pipe will heat the surrounding air in a chimney, and create a draft which may be utilized very readily by connecting the chimney with the room to be ventilated. This is probably the best and most economical means of ventilating a small building. By placing the chimney in the centre of the house and leading all the smoke-pipes of the house into one central pipe running through the centre of the chimney, a good draft may be produced; and by connecting each room with the chimney by means of proper ducts, the most thorough ventilation of the whole house may be secured.

Moistening of the Air.—Although there has been much discussion upon the subject, there is good evidence for believing that the addition of

moisture to air which is unusually dry is a matter of great importance to persons in health, as also to those suffering with certain forms of disease, particularly pulmonary difficulties. The air should not be saturated, but should contain sufficient moisture so that it will not cause unpleasant dryness of the throat, eyes, and skin. The requisite amount of moisture may be obtained by evaporation of moisture in open vessels upon the stove, in a pan provided for it in the furnace, by means of moistened linen cloths or sponges placed before registers, and in a variety of other ways.

Night-Air.—The fear of night-air should deter no one from ventilating sleeping-rooms during the night, as during sleep more air is needed than at any other time, on account of the increased quantities of poisonous products given off from the skin and lungs during repose. It is this fact which makes it especially necessary that beds and bedding should be thoroughly ventilated every morning. If possible, they should be exposed to the rays of the sun and the fresh air for two or three hours, at least, daily. The windows of a sleeping apartment should always be widely opened every morning, and the disinfecting air and sunshine allowed to perform their sanitary labors unrestricted by blinds and curtains.—*J. H. Kellogg, M.D.*

CARE IN LITTLE THINGS.

It would be a great point gained if the fact were generally recognized that disease is mainly due to transgression; that health is the normal condition; that sickness is of God only as He has so arranged things that penalty follows disobedience, whether moral or physical.

A child is allowed to go to school in bad weather with its feet not duly protected, and to sit with wet and chilled feet through the session. It is not to be looked on as of God that such a child either sickens and dies, or grows up to be a life-long invalid.

A growing girl, when the weather threatens rain, is permitted to hasten off to school without waterproof or umbrella, at the risk of having to sit through the session with a wet dress about her ankles. Every mother should not only see to it that her child is properly protected against exposure, but should carefully train her to look out for herself in this respect.

The special need of sleep by growing children is not sufficiently appreciated. Such special need is involved in the very fact of growth; but the growing period is also the period of school life, with its worry and fret, its mental pressure and multitudinous excitements. Under such conditions, more hours of sleep are necessary, because much of the sleep is not profound. The brain is like the ocean, tossing after the storm is over. There is nothing like sleep to restore a tired brain, and nothing like the lack of it to expose it to harm. A child should be allowed to waken of itself; it is sure to do so when it has had sleep enough. To this end it should always retire early.

Another thing important to be looked after, especially in the case of growing school-girls, is the matter of food. For boys and the younger girls open-air sports may generally be trusted to insure self-regulating appetites; but girls after the ages say of twelve or thirteen, from less active out-door life, insufficient sleep, and from the pressure of their studies, are apt to have little or no appetite in the morning.

The growth and the special development of the young girl involve a special demand for food. Moreover, the brain is not only growing, but is being specially worked, and must be correspondingly nourished, if it is to retain its vigor.—*Sel.*

Publishers' Department.

NEW BOOKS.

The following have just been received:—

Gospel Workers.—By Mrs. E. G. White. A book for the gospel minister, the church officer, the colporter, and the home missionary. It is a compilation of carefully selected extracts from the "Testimonies to the Church" and other writings of the author, and includes the Morning Talks to Ministers given at the Tabernacle during the General Conference of 1883. Cloth, 12 mo., 480 pages, 4s. 6d.

Christian Science.—What Is It? Is it Science? Is it Christian? By H. A. St. John. It is divided into three parts. Part First is entitled "Unscientific Theories," and shows from the writings of "Christian Scientists" just what "Christian Science" really is. Part Two is a comparison in parallel columns of the teachings of "Christian Science" and "Modern Spiritualism." Part Three is a brief setting forth of "Modern Spiritualism" by copious quotations from their own writings. Paper covers, 88 pages, 9d.

ON THE WAY.

Rise and Progress of the Seventh-day Adventists.—By J. N. Loughborough. Cloth, octavo, 392 pages. Plain, 5s.; Gilt, 6s.

This work gives a rapid and comprehensive review of the great Advent movement of fifty years ago, in Europe and America, and then pictures the rise and growth and work of the Seventh-day Adventists to the present time. Eld. Loughborough began his labors among this people at an early date in their history, and he speaks from personal experience of the interesting features that have been developed in the progress of their work. The author notes many incidents of which he was an eye-witness, in which the gift of prophecy, connected with this work from its commencement, has been manifested to guard against unseen evils, and lead to advance steps, and greater spiritual growth among the churches of the denomination.

Bibel Lesungen. (Bible Readings. In German.)—The German edition of this familiar work is at last completed, and we have it uniform in style and price with the English edition. There are 151 readings, and 62 illustrations, filling 540 pages. It will be sold by subscription.

Jesu Profetier. (Prophecies of Jesus. In Danish.)—By John G. Matteson. Cloth, 12 mo., 620 pages. From 8s.

Jesu Profetior. (Same as above, in Swedish). This is the third revised and enlarged edition of this edifying and deservedly popular work. It is made up of four parts. 1. Our Saviour's Prophecies; 2. Prophecies of the Apostles; 3. Daniel's Visions; 4. The Revelation of St. John. The earlier editions of this work have had a large sale in Scandinavia and the United States.

JUVENILE PUBLICATIONS.

We have made a careful selection of choice books for the young, which we can recommend for family reading and for Sabbath-school libraries.

Among the Mongols.—By James Gilmour. This book aims at representing to the western reader whatever is most noteworthy and interesting in the home life, manners and customs, superstitions and beliefs, of the Mongol tribes inhabiting the Plateau of Central Asia. Cloth, gilt, crown 8vo, 384 pp. ... 2 0
Posted ... 3 6

Child's Poems.—A collection of choice poems for the young. Cloth, 24mo, 128 pp. ... 1 0

Fidelia Fiske.—A record of her life and labors in Persia. 16mo, 192 pp. ... 1 6

Golden Grains.—Ten pamphlets, each 32 pages, 18mo, containing instructive stories for children and youth. The series of 10 ... 1 0

Sabbath Readings.—Four volumes of choice selections in prose and poetry, suitable for the Sabbath. The selections have been carefully made, and none need fear to place them in the hands of the young. They are not, however, designed exclusively for the young, but are adapted to general home reading. All the members of the family circle will find something in them to entertain and instruct. They are just the thing for holiday or birthday gifts. Per set ... 7 6
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Popular Missionary Biographies.—A remarkable series, bringing before the reader the motives, the life work, and the influence of some of the world's best men. A careful comparison of these books with larger biographies of the same persons, shows that the writers have, in almost every instance, been successful in their efforts to present the facts of greatest interest to the average reader, in a clear and interesting style. Cloth, crown 8vo, fully illustrated. Each ... 1 6
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JOHN WILLIAMS, THE MARTYR MISSIONARY OF POLYNESIA.—By Rev. James J. Ellis.

LADY MISSIONARIES IN FOREIGN LANDS.—By Mrs. E. R. Pitman, author of "Vestina's Martyrdom," etc., etc.

SAMUEL CROWTHER, THE SLAVE BOY WHO BECAME BISHOP OF THE NIGER.—By Jesse Page, author of "Bishop Patteson, the Martyr of Melanesia."

DAVID LIVINGSTONE: HIS LABOURS AND HIS LEGACY.—By Arthur Montefiore, F.G.S., F.R.G.S., author of "H. M. Stanley, the African Explorer."

DAVID BRAINERD, THE APOSTLE TO THE NORTH AMERICAN INDIANS.—By Jesse Page.

JAMES CALVERT; or From Dark to Dawn in Fiji.—By R. Vernon. Fully illustrated.

HENRY MARTYN: HIS LIFE AND LABOURS—CAMBRIDGE, INDIA, PERSIA.—By Jesse Page, author of "Samuel Crowther," etc., etc.

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

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HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
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PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	9:30 a.m.	11 a.m.
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Adelaide.—A. H. Rogers, Regent Street, Parkside Adelaide.

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The Bible Echo.

Melbourne, Victoria, December 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.

It is expected that the next annual session of the Australian Conference will be held in Melbourne, January 6-15. The annual meetings of the Sabbath-school Association, the Tract Society, and the Echo Publishing Company will be held in connection with the Conference. Let our churches appoint their delegates soon, selecting wisely, and instructing them to attend the meetings from the first day till the close. Many important interests demand deliberate consideration at these meetings. Formal notice will appear in the next Echo.

FROM a letter dated Auckland, Nov. 8, we learn that Elder G. T. Wilson and wife arrived on the *Alameda*, Nov. 5. They were to spend a few days in Auckland, and then start south in company with Elder Israel to visit the churches, and to attend the meeting of the Conference Committee, in Napier, Nov. 28. Their address will be Banks Terrace, Wellington, New Zealand.

THE *Pitcairn* arrived in San Francisco Harbor on Oct. 8, after a voyage of two years. The passengers were Elder W. D. Curtis and family, Mrs. Captain Marsh and two children, Bro. James R. McCoy of Pitcairn Island, and Mrs. J. Plowman, A. Hare, John Paap, Miss Edith Hare, and Miss Margaret Teasdale, from Auckland, N. Z., who go to America to attend medical and educational institutions.

In addition to the reports published in this and the preceding issue of the Echo, we give the following particulars culled from a private letter written from Pitcairn Island by Bro. Gates:—

"We can all see improvement in the people here since we left. They have saved about £20 in tithes besides £6 towards the expenses of the vessel. They have been having quite a long drought, which has cut off their crops almost entirely. None have suffered hunger, but they have had little variety at the table. They are now getting rains, and the crop prospects are good. We are going to take a lot of coconuts and other produce to California for them. This will help to purchase such things as they will want to carry on some kind of industry here. I see no reason why we cannot do a great deal towards supporting the work in these islands, if we can develop their natural resources. The brethren are heartily in favor of this, and of having a

school on the island. There is much talent here, that, if developed, I am satisfied can be turned to good account in the other islands.

"Sabbath, July 30, was a good day here. The blessing of the Lord was with us. In the afternoon I had the privilege of baptizing two more persons. One was a young lady who has been spending a few years in Tahiti, a half sister of Bro. McCoy, and the other a young man who accepted the truth in Auckland, and is working his way to California with us in place of Bro. Anderson. We have decided to keep the *Pitcairn* here till Aug. 7, that the brethren may have time to help in the meetings."

In a letter written two months later, Bro. Gates says:—

"I have not received a single letter since I have been here, but get papers occasionally. I think I am a little stronger than I was when I came here; but I am sure I could not stand the wear and tear of another long sea voyage. I spend a great deal of time working in my garden, raising flowers, and feeding my chickens and goat, for I have quite a little flock of live creatures around me. I have also started a school for the young people, though we shall not have recitations every day till I get stronger. We have lessons in English grammar, history, and the Bible, and all are making good progress. Better than all, the blessing of the Lord is with us."

In the Publisher's Department will be found a list of juvenile books of more than ordinary merit, also the announcement of several new works from our American publishing houses, and a list of reference books especially useful to the student of the Bible.

IN BEHALF OF FOREIGN MISSIONS.

THAT all evangelical Christians should view with deepest interest the prosperity and progress of foreign missions, is perfectly natural, and that they should make personal sacrifices that they may give their time and their money to the mission work, is the simplest and surest evidence that they are the followers of Him who gave up all the glories of heaven and came to this rebellious world, that sinful men might be restored to favor with God.

It is a matter for gratitude and thanksgiving that Seventh-day Adventists in all lands are giving more attention each year to missionary work, and that the present year has witnessed the entering of several new fields, and preparation for work in still others. Good reports are being received from the pioneers in Argentine, The Bay Islands, Turkey, and Finland, and preparation is being made that we may bear a part in the evangelization of the millions of India and China.

There are most interesting fields for missionary effort in the islands lying to the north and east of Australia, and the cruise of the *Pitcairn* has shown us something of the vastness and the needs of these fields, and the fact that well-directed labor is effectual.

Sydney is a natural centre for work in these islands. From Sydney publications can be sent to nearly all, and from this point laborers should go out to minister to those who are still in the darkness of superstition and paganism. Thus a special responsibility rests upon the Australian Conference. We should have a double interest in the people of these islands, and put forth our best energies in their behalf.

It has been proposed that a special contribution in behalf of foreign missionary work in Oceania be made by all of our people on Christmas, or some convenient time during the holidays. What can be more appropriate, at the season of the year when all the world unite to commemorate the advent of Christ to the world, than that his followers should make a united effort for the carrying of the gospel to the uttermost parts of the earth?

The plan of making Christmas offerings to foreign missions is not a new one. Devout men of various churches have recommended and introduced the custom, with most satisfactory results. Among our own churches in Europe and America the plan has been followed for seven years, and the receipts from this annual contribution have been more than one-third of the total receipts of the Mission Board.

If all who are interested in the cause of foreign missions will begin to plan for it, will decide to sacrifice some pleasure, to curtail some expenditure,

we shall have wherewith to make an offering to the Lord. Let us do what we can to send the gospel to the "regions beyond." W. C. WHITE.

PLEASE TAKE NOTICE.

THE present year is nearing its close, and with it the subscriptions of many of our readers expire. As it is necessary for us to make up our list for 1893 during the present month, we shall be pleased to receive renewals as promptly as possible. If it is not convenient to send your subscription at once, drop us a line to say that you wish the paper continued; a post card will do for this purpose.

There are a few subscriptions over-due. We hope our friends will oblige us by forwarding these without delay.

NEW TRACTS.

WE have just issued four of a series of tracts by Mrs. E. G. White, whose writings are well known by the readers of the Echo. The first, entitled "Benefits of Bible Study," presents this subject in a way that cannot fail to convince the reader of its importance and value. It gives suggestions as to how to study the Bible in order to understand and profit thereby. Those who read this tract will, we think, be constrained to seek for the hidden treasure of the Word, and then pass the tract on to others.

"The Elect of God" treats the subject of election in a clear and attractive way, and its thoughts will not only bring consolation to the believer, but hope to the sinner, as it presents in its pages the merciful character of God, and his purpose to bless all who come unto Him. It is a tract for wide distribution.

"The Privilege of Prayer" presents the ground of our hope in Christ's acceptance as man's representative, our need of help from above, God's intimate relation to, and care for, his creatures, the sure help for those who seek unto God. Its words cannot fail to come close to every longing heart.

"The Sufferings of Christ" opens before the mind a vivid picture of the Saviour in his sufferings for us. It traces his footsteps through Gethsemane and the Judgment Hall, to Calvary, and brings the reader into sympathy with the Man of sorrows. By perusal of this tract, the believer's heart will be drawn out in love and gratitude, and the unbeliever cannot fail to have awakened in his mind serious thoughts concerning Him "who hath loved us, and given Himself for us."

All these tracts are of practical value for the promotion of Christian devotion, and the dissemination of light to the people.

ANNOUNCEMENT.

THE Australian Tract Society has undertaken the publication of a little four-page paper, entitled *The Messenger*. It will be issued twice a month, and will be especially suitable for free distribution in the parks, at the markets, on ship-board, and at the railway stations. It will also be useful for distribution among the employees on the large stations in the interior.

The Messenger will herald the glad tidings of salvation through Christ. Especially will it note the evidences of the nearness of Christ's promised return. Terms, post paid: Single numbers, sixpence per dozen. Subscriptions, 12 copies, per year, 24 numbers, 8s. Address, Australian Tract Society, 76 Pyrmont Bridge Road, Glebe, Sydney, N. S. W., or 14 and 16 Best Street, North Fitzroy, Melbourne, Victoria.

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