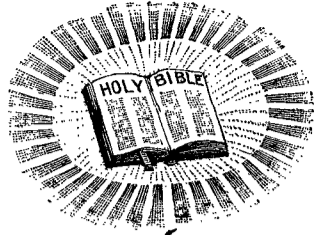


Bible Echo

AND

SIGNS OF THE TIMES



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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

RESPICE FINEM.

THE forest oak is strengthened by the fiercely driving storm,

And the heavy rain down pouring brings the thirsty earth no harm.

The eagle, grand and mighty—see him soaring to the sun—
Has gained his strength in action; nobly striving he has won.

Life is full of griefs and trials, and the tempter oft is near;
But the soul grows better, purer, for the fire that tries it here.

He who never fought in battle may be free of ugly scars;
But he little knows what victory means to veterans of the wars.

The strong man's life is shaken when he sees whom death doth claim;

Yet the heart is soothed from sorrow by the tears that pour like rain.

"Life is real, life is earnest, and the grave is not its goal;"
We are living for a future where eternal ages roll.

—Oscar Bliss.

General Articles.

THE UPROAR AT EPHEBUS.

MRS. E. G. WHITE.

THE month of May was specially devoted to the worship of the goddess of Ephesus. The universal honor in which this deity was held, the magnificence of her temple and her worship, attracted an immense concourse of people from all parts of the province of Asia. Throughout the entire month the festivities were conducted with the utmost pomp and splendor. The gods were represented by persons chosen for the purpose, who were regarded as objects of worship, and were honored by processions, sacrifices, and libations. Musical contests, the feats of athletes, and the fierce combats of men and beasts, drew admiring crowds to the vast theatres. The officers chosen to conduct this grand celebration were the men of highest distinction in the chief cities of Asia. They were also persons of vast wealth; for in return for the honor of their position, they were expected to defray the entire expense of the occasion. The whole city was a scene of brilliant display and wild revelry. Imposing processions swept to the grand temple; the air rung with sounds of joy; and the people gave themselves up to feasting, drunkenness, and the vilest debauchery.

This gala season was a trying occasion to the disciples who had newly come to the faith. The company of believers who met in the school of

Tyrannus were an inharmonious note in the festive chorus. By the labors of Paul at Ephesus, the heathen worship had received a telling blow. There was a perceptible falling-off in attendance at the national festival, and in the enthusiasm of the worshippers. The influence of his teachings extended far beyond the actual converts to the faith. Many who had not openly accepted the new doctrines, became so far enlightened as to lose all confidence in heathen gods. The presence of Paul in the city called special attention to this fact, and curses loud and deep were uttered against him.

Another cause of dissatisfaction existed. It had long been customary among heathen nations to make use of small images, or shrines, to represent their favorite objects of worship. Portable statues were modelled after the great image of Diana, and were widely circulated in the countries along the shores of the Mediterranean. Models of the temple which enshrined the idol were also eagerly sought. Both were regarded as objects of worship, and were carried at the head of processions, and on journeys and military expeditions. An extensive and profitable business had grown up at Ephesus from the manufacture and sale of these shrines and images.

Those who were interested in this branch of industry found their gains diminishing. All united in attributing the unwelcome change to Paul's labors. Demetrius, a manufacturer of silver shrines, called together the workmen of his craft, and by a violent appeal endeavored to stir up their indignation against Paul. He represented that their traffic was endangered, and pointed out the great loss which they would sustain if the apostle were allowed to turn the people away from their ancient worship. He then appealed to their ruling superstition, saying: "Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands; so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshippeth." This speech acted as fire to the stubble. The excited passions of the people were roused, and burst forth in the cry, "Great is Diana of the Ephesians!"

A report of the speech of Demetrius was rapidly circulated. The uproar was terrific. The whole city seemed in commotion. An immense crowd soon collected, and a rush was made to the workshop of Aquila, in the Jewish quarters, with the object of securing Paul. But the apostle was not to be found. His brethren, receiving an intimation of the danger, had hurried him from the place. Failing to find the object of their wrath, the mob seized two of his companions, Gaius and Aristarchus, and with them hurried on to the theatre. Paul soon learned of the apprehension of his brethren, and, ever ready to press to the front in the battle for his Master, he desired to go at once to the theatre, to address the rioters. But his friends refused to permit him thus to sacri-

fice himself. Gaius and Aristarchus were not the prey that the people sought; no serious harm to them was apprehended. Several of the most honorable and influential among the magistrates also sent him an earnest request not to venture into a situation of so great peril. This proof of the regard in which Paul was held by the leading men of Asia was no mean tribute to the sterling integrity of his character.

The tumult at the theatre was continually increasing. "Some cried one thing, and some another; and the more part knew not wherefore they had come together." The Jews, wishing it to be understood that they had no sympathy with the Christians, thrust forward one of their own number to set the matter before the people. But the crowd were in no mood to make nice distinctions; and the uproar continually increased as for two hours all with one voice cried out, "Great is Diana of the Ephesians!"

At last there came a momentary silence. Then by virtue of his office the recorder of the city obtained a hearing, and by his prudence and good judgment soon succeeded in quieting the excitement. He closed his speech with a warning that such an uproar, raised without apparent cause, might subject the city of Ephesus to the censure of the Romans, thus causing a restriction of her present liberty. Having completely tranquilized the disturbed elements, the recorder dismissed the assembly.

The words of Demetrius reveal the real cause of the tumult at Ephesus, and also the cause of much of the persecution which followed the apostles in their work of promulgating the truth: "This, our craft, is in danger." With Demetrius and his fellows, the profitable business of image making was endangered by the teaching and spread of the gospel. The income of pagan priests and artisans was at stake; and for this reason they instituted the most bitter opposition to the apostle, and refused to receive or investigate the new religion, which would have made them wise unto salvation.

Paul's heart was filled with gratitude to God that his life had been preserved, and that Christianity had not been brought into disrepute by the scenes at Ephesus. The decision of the recorder and of others holding honorable offices in the city, had set him before the people as one innocent of any unlawful act. This was another triumph of Christianity over error and superstition. God had raised up a great magistrate to vindicate his apostle, and hold the tumultuous mob in check.

Paul parted from his children in the faith with an affectionate farewell, and set out on his journey to Macedonia. His ministry in Ephesus had been a season of incessant labor, of many trials, and deep anguish. And while thus battling against opposition, and with untiring zeal pushing forward the gospel work and guarding the interests of a church yet young in the faith, Paul was bearing upon his soul the burden of all the churches. The news which he received, of apostasy in churches of his own planting, caused him deep anguish. He greatly

feared that his efforts in their behalf would prove to have been in vain. Many a sleepless night was spent in prayer and earnest thought, as he learned of the new and varied methods employed to counteract his work. As he had opportunity, he wrote to the churches, giving reproof, counsel, admonition, and encouragement, as their case demanded. In his epistles the apostle does not dwell on his own trials; yet there are occasional glimpses of his labors and sufferings in the cause of Christ. Stripes and imprisonment, cold and hunger and thirst, perils by land and sea, in the city and in the wilderness, from his own countrymen, from the heathen, and from false brethren,—all these he endured for the truth's sake. He was defamed, reviled, "made the off-scouring of all things," "perplexed, persecuted, troubled on every side," "in jeopardy every hour," "always delivered unto death for Jesus' sake."

Eighteen centuries have passed since the apostle rested from his labors; yet the history of his toils and sacrifices for Christ's sake are among the most precious treasures of the church. That history was recorded by the Holy Spirit, that the followers of Christ in every age might thereby be incited to greater zeal and faithfulness in the cause of their Master.

THE BIBLE AND THE BIBLE ONLY.

L. A. SMITH.

IN spiritual matters, Protestants profess to be guided by the rule expressed in these words. But between the profession and the practice of Protestants in this respect, considered as a body, there is at the present day a wide divergence. While repudiating in theory the Roman Catholic rule by which the traditions of the church Fathers and the ex-cathedra utterances of the pope are placed on a level with Scripture, they in practice conform to this rule, or its equivalent, much too closely for the purity of their religious faith. It is an unwelcome fact, but one capable of easy demonstration, that the majority of Protestant communicants are guided far more in matters of religious faith by the utterances of their pastors than by their own knowledge of what the Scriptures teach. They seem to have forgotten that their motto, "The Bible and the Bible only," is no more indulgent to Protestant ministers than to the pope and Catholic traditions.

The command to "search the Scriptures" is spoken to every individual member of the church. No minister or other person, however learned or pious, has been delegated to do this work for any other than himself. No member of the church who has ability to read the Word of God, is justified in accepting any doctrine, however authoritatively taught, until he can himself produce Scriptural evidence in its support.

The importance of heeding this admonition can never have been greater at any time than at the present. New doctrines are constantly springing up on every hand, and old ones set aside, until the whole domain of theology presents a scene of the wildest confusion. Amid all these conflicting theories, the seeker after truth has no other resource but to inquire, What saith the Scripture? The Word of God is the pole-star which shines steadfast and unmovable amid the meteoric "isms" which shoot across the theological heavens, pointing out the way of truth so plainly that none need err therein. It is not at all unaccountable that theological systems should multiply and flourish in greater abundance at the time when there is the least study given to that Word upon which they profess to be founded.

"The Bible and the Bible only" is a motto for which many profess a zealous regard, but which very few adhere to in practice. All Protestants profess to be guided by this rule; but it is very seldom in deed, when a question is raised touching any point of belief, that an appeal is made to the Bible, even by those who stand as the ministers of that Word.

The inquiry is not, "What saith the Scriptures?" but, "What saith the pastor?" or, "What saith the creed?" And we are very much mistaken if there is not, among those who profess to adhere most strictly to Protestant principles in matters of religious faith, a tendency to be guided by the opinion or arguments of some leading man in the shaping of their views, more than by their own investigation of Scripture.

THE SLAVE TRADE IN THE CONGO BASIN.

THE varying fortunes of tribal warfare furnish the markets with slaves whose cicatrization marks show them to be members of widely differing families and distant villages. But there are some tribes, and these the most inoffensive and the most peaceful, whose weakness places them at all times at the mercy of their more powerful neighbors. Without exception, the most persecuted race in the dominions of the Congo Free State are the Balolo tribes. These people are naturally mild and inoffensive. Their small, unprotected villages are constantly attacked by the powerful roving tribes of the Lufembé and Ngombé. These two tribes are voracious cannibals. They surround the Lolo villages at night, and at the first signs of dawn pounce down upon the unsuspecting Balolo, killing all the men who resist and catching all the rest. They then select the stronger portion of their captives, and shackle them hand and foot to prevent their escape. The remainder they kill, distributing the flesh among themselves.

As a rule, after such a raid they form a small encampment; they light their fires, seize all the bananas in the village, and gorge upon the human flesh. They then march over to one of the numerous slave-markets on the river, where they exchange the captives with the slave-traders of the Lulungu River for beads, cloth, brass wire, and other trinkets. The slave-traders pack the slaves into their canoes and take them down to the villages on the Lulungu River, where the more important markets are held. Masankusu, situated at the junction of the Lupuri and Malinga tributaries, is by far the most important slave-trading centre. The people of Masankusu buy their slaves from the Lufembé and Ngombé raiders, and sell them to the Lulungu natives and traders from down river. The slaves are exhibited for sale at Masankusu in long sheds, or rather under simple grass roofs supported on bare poles. It is heart-rending to see the inmates of one of these slave-sheds. They are huddled together like so many animals. They are hobbled with roughly hewn logs which chafe their limbs to open sores; sometimes a whole tree presses its weight on their bodies, while their necks are penned into the natural prong formed by its branching limbs. Others sit from day to day with their legs and arms maintained in a fixed position by rudely constructed stocks, and each slave is secured to the roof-posts by a cord knotted to a cane ring, which either encircles his neck or is intertwined with his woolly hair. Many die of pure starvation, as the owners give them barely enough food to exist upon, and even that they grudge them. These hungry creatures form indeed a truly pitiable sight. After suffering this captivity for a short time, they become mere skeletons. All ages, of both sexes, are to be seen: mothers with their babes; young men and women; boys and girls; and even babies who cannot yet walk, and whose mothers have died of starvation, or perhaps been killed by the Lufembé. One seldom sees either old men or old women; they are all killed in the raids; their marketable value being very small, no trouble is taken with them.

Witnessing groups of these poor, helpless wretches, with their emaciated forms and sunken eyes, their faces a very picture of sadness, it is not difficult to perceive the intense grief that they are inwardly

suffering; but they know too well it is of no use to appeal for sympathy to their merciless masters, who have been accustomed from childhood to witness acts of cruelty and brutality, so that to satisfy their insatiable greed they will commit themselves, or permit to be committed, any atrocity, however great. Even the pitiable sight of one of these slave-sheds does not half represent the misery caused by this traffic—homes broken up, mothers separated from their babies, husbands from wives, and brothers from sisters. When last at Masankusu, I saw a slave woman who had with her one child, whose starved little body she was clutching to her shrunken breast. I was attracted by her sad face, which betokened great suffering. I asked her the cause of it, and she told me in a low, sobbing voice the following tale: "I was living with my husband and three children in an inland village, a few miles from here. My husband was a hunter. Ten days ago the Lufembé attacked our settlement; my husband defended himself, but was overpowered and speared to death with several of the other villagers. I was brought here with my three children, two of whom have already been purchased by the traders. I shall never see them any more. Perhaps they will kill them on the death of some chief, or perhaps kill them for food. My remaining child, you see, is ill, dying from starvation; they give us nothing to eat. I expect even this one will be taken from me to-day, as the chief, fearing lest it should die and become a total loss, has offered it for a very small price. As for myself," said she, "they will sell me to one of the neighboring tribes, to toil on the plantations, and when I become old and unfit for work, I shall be killed."

There were certainly five hundred slaves exposed for sale in this one village alone. Large canoes were constantly arriving from down river, with merchandise of all kinds with which they purchased these slaves. A large trade is carried on between the Ubangi and Lulungu rivers. The people inhabiting the mouth of the Ubangi buy the Balolo slaves at Masankusu and the other markets. They then take them up the Ubangi River and exchange them with the natives there for ivory. These natives buy their slaves solely for food. Having purchased slaves, they feed them on ripe bananas, fish, and oil, and when they get them into good condition they kill them. Hundreds of the Balolo slaves are taken in to the river and disposed of in this way each month. A great many other slaves are sold to the large villages on the Congo, to supply victims for the execution ceremonies.

Much life is lost in the capturing of slaves, and during their captivity many succumb to starvation. Of the remainder, numbers are sold to become victims to cannibalism and human sacrifice ceremonies. There are few indeed who are allowed to live and prosper.—*E. J. Glave, in Century.*

THE FAMILY OF GOD.

EUGENE LELAND.

THE family relation is the most sacred of any relation connected with the human race, and it may be that this earthly relation is but a type of the heavenly family. A thought is contained in Eph. 3: 14, 15 which has a bearing on this point: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." This passage shows, that there is a family relationship recognized, and that part of this family is in the earth. The passage shows, further, that the members of this family take their name from our Lord Jesus Christ, just as the children of an earthly parent take their name from that parent. This family relationship is recognized in the first sentence of the Lord's prayer: "Our Father which art in heaven." It is recognized in the titles of "brother" and "sister" with which

Christians greet each other. It is recognized in the scripture where Adam is called "the son of God." Luke 3 : 38. But by his fall, Adam lost his family relationship, and through him his posterity have suffered the same loss. "The Son of man is come to seek and to save that which was lost." Luke 19 : 10. Hence the mission of Christ, among other things, is to restore this lost family relationship; and with this thought agree the Scriptures: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1 : 12. The marginal reading for "power to become the sons of God," is the "right" or "privilege," etc.; thus showing that those who do not believe in Christ, do not have the right or privilege to be considered sons of God, and showing also that faith in Christ is the only means by which this family relationship can be restored to fallen man. This thought is conveyed by another scripture: "For ye are all the children of God by faith in Christ Jesus." Gal. 3 : 26.

The manner in which man is brought back into family relationship with God, is by adoption, as will be seen by reading Rom. 8 : 15, 16: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." This adoption is conditional, however, and will not be complete until the resurrection of the just. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Verse 23. This thought is made still clearer by reading 1 John 3 : 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Those who are the children of God are known by the fact that they are led by the Spirit of God, as shown in Rom. 8 : 14; and the work which they are required to do in order to be recognized as children of God, aside from faith in Christ, is shown in 2 Cor. 6 : 17, 18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This passage shows how distinct and well defined the dividing line between the church and the world should be.

When we consider what an honor it is to be adopted into the family of God, and to enjoy the rights and privileges of the children of God, we can exclaim with the beloved apostle John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3 : 1.

GRUMBLERS.

WHAT is more unpleasant than to hear a cart go along the roadway with an ungreased wheel? Squeak! squeak! squeak! all the way, as if the axle found fault with the box, and grumbled as much as ever it could! How many people go through life in just such a manner. Nothing ever pleases them, nor is it likely to; for they suffer from the dreadful complaint of chronic fault-finding.

Unfortunately these characters are to be met with everywhere. Go where you will, discontented people are found. A wedding is not thoroughly furnished with guests, unless one is there to say, "Well, I think there are too many presents," or, "There are too few presents." Even if it were the funeral of the last grumbler that was taking place, I believe it would not be really so, because somebody would complain of something at sometime, and be somewhat annoyed. They get into chapels, and grumble at nearly everything and everybody, all the

service time; the minister is too short or too long, or rather his sermon; or the tune was the wrong meter, too common or peculiar. They pay visits to neighbors, and bore them with long-drawn sighs of "Oh, dear, I wish I was—or I wasn't—I had or I hadn't," etc., etc.

It does not matter what the weather is, whether or no they grumble. Nature needs altering in their opinion. If the grass were golden instead of green, and the sky scarlet, and the ocean ocher, how much better they would look! They would distemper everything blue, and whitewash the mountains, if they had their way; for they grumble at the present arrangement of things in every particular, after the fashion of the cardinal who cursed the jackdaw.

They grumble at board, they grumble in bed;
From the soles of their feet to the crown of their head.

They grumble in eating, they grumble in drinking;
They grumble in coughing, in sneezing, in winking;
They grumble in sitting, in standing, in lying;
They grumble in walking, in riding, in flying;
They grumble in living, they grumble in dying!
Never was heard such a terrible growl!

The biting blast of a continual discontent seems to freeze the marrow in your bones, and it always makes me feel like an iceberg. Fault-finding is as catching as the measles, and the grumbles are as bad as the gout. A little grace will go a long way to keep the grating of discontent silent. Grease makes the saw cut through cross-grained wood easily, and "godliness with contentment is great gain." Paul had much to put up with, and yet he learned "in whatsoever state he was, therewith to be content." Grumbling never mends matters. If it rains heavily, it cannot turn the water off; and if the sun is scorching hot, grumbling only makes it warmer.

A contented heart is a "continual feast;" and I believe that such people as are happy under all circumstances are seldom of the lean kind. Grumble and grow thin; laugh and grow fat. May we all be saved from being numbered with the grumblers.—
Christian Inquirer.

THE MILLENNIUM: DOES IT PRECEDE THE SECOND ADVENT?

CHAS. L. BOYD.

(Concluded.)

WE present three propositions: 1. That the last generation before the coming of the Lord is to be like that before the flood; 2. That even the professed church of Christ are to be "lovers of pleasures more than lovers of God;" 3. That there is to be an alarming heaping together of wealth "in the last days." The first of these propositions has already been considered.

2. It is not difficult to bring testimony, from both English and American writers, to show that the church of this generation is fulfilling the prophecy in 2 Tim. 3 : 4, 5, that they should be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof;" that "the church courts the world, and the world caresses the church;" that the line of demarkation between the church and the world is fading out, and "zealous men on both sides are toiling to obliterate all differences between their modes of action and enjoyment."

3. A conviction is widespread among the masses that there is an unjustifiable gathering together of the wealth of the world by a few individuals. Mr. Shearman, an eminent statistician, estimates that seventy Americans represent an aggregate wealth of £540,000,000, and that twenty-five thousand persons own half the wealth of the country. In Europe the wealth of the Rothschilds and of the world-renowned banker, Baron Overstone, need only be mentioned. It was said of the Duke of Buccleuch that he carried half of Scotland in his pocket, and there are other British noblemen who own from £8,000,000, to £10,000,000 each.

From a careful study of the subject of the millen-

nium, the following conclusions have been reached:—

1. The termination of the prophetic periods, and the fulfillment of the signs that mark the speedy coming of the Saviour in the clouds of heaven, develop two classes: a. The class that Paul in 1 Thess. 5 : 4, 5, calls "brethren," "children of light, and children of the day." To these he says, "Ye are not in darkness, that that day should overtake you as a thief." b. Those who are crying, "Peace and safety," "a temporal millennium, in which all the world shall be converted."

2. The millennium is marked on both sides by a resurrection. At its commencement, all the sleeping saints, from righteous Abel to the last child of God that yields to the blow of the monster death, respond to the voice of Him who has conquered death, hell, and the grave, and come forth shouting, "O Death, where is thy sting? O Grave, where is thy victory?" Then Abel, Abraham, Isaiah, and all the prophets will meet. Then the weeping mothers of Ramah will meet their martyred children. Then the apostles will meet those who have believed on Christ through their word. What a meeting that will be! "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." And Jesus has said by "his angel," that "they live and reign with Christ a thousand years."

To those who live and remain are fulfilled the precious promises found in Ps. 91: "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." This "time of trouble, such as never was since there was a nation," is the pouring out of the "seven last plagues," described in Rev. 16.

3. At the time of the second advent, all the wicked living "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2 : 8.

4. The saints spend this millennium with Christ in heaven; and during this time they act some part in the judgment of the wicked. In Rev. 20 : 4, we read: "I saw thrones, and they sat upon them, and judgment was given unto them." The people here presented are the righteous, and the time is "the thousand years."

5. The close of the millennium is marked by the resurrection of the wicked. And now Satan goes out "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. 20 : 8. The scene that follows is described in verse 9: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." This is called in chapter 21 : 8, "the second death."

6. Following this, "He that sat upon the throne said, Behold, I make all things new." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21 : 5, 1-4.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." See Isa. 35.

Here we reach the climax. Now has arrived the time for which the waiting church has groaned and sighed for six thousand years. Now "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

That we are on the very borders of the millennium is attested by chronology, history, and a score of lines of the sure word of prophecy. "How near?" I cannot answer that question. But we know that we are living in an eventful period of this world's history. We know that into each year that we live the events of a century of former times is crowded. Time rushes with quicker pace and a heavier tread as it approaches the nearing end.

The millennium is just before us. How shall we spend it? Are we Christ's? If so, all will be well with us; for ye are Christ's and Christ is God's, and he has gone to prepare mansions for those that are his.

Cape Town, South Africa.

THE INCARNATION.

ITS NECESSITY IN ORDER TO KNOW GOD AND AFFORD AN ATONEMENT.

THE story of the incarnation—with its revelation of the wondrous Babe in the manger of Bethlehem, whose name, according to the ancient prophecy of Isaiah, was called Immanuel, "God with us"—has always exerted an irresistible and mighty fascination over our souls. And there is a deep, underlying, philosophic necessity for this.

The incarnation was necessary in order to make us acquainted with God as a person. Of the everlasting Father in his essential being, clothed with light inaccessible, upon whose face no mortal eye could look without being blasted with excess of glory, we can hardly form a conception, much less realize his personal presence, in any way fitted to elicit our sympathies and to concentrate our thoughts in worship.

Who can bend the knee before an abstraction, pure and simple, having no form for the eye, nor voice for the ear, nor pressure for the hand, indeterminate, illimitable, giving no sign of life, either in language or imagery? If God should withdraw himself from all relation to our finite faculties, and blot out those created things that now symbolize and interpret his nearness and activity, he would cease to exist for us entirely, and become an unknown and unknowable nothingness. Hence the soul, yearning to commune with its Maker, has always struggled to discover somewhere and somehow a personal manifestation of him.

Nor was our Heavenly Father unmindful of this necessity, laid in the finite nature and feebleness of our powers. And so he ordained for the patriarchs and prophets of the Old Testament certain theophanies or appearances of Jehovah, the second person of the trinity, Christ (for Jehovah and Christ are one and the same), addressed both to the eye and the ear. It was Christ that, under the name of Jehovah, arrayed himself in light as with a garment, and

flamed out of the burning bush upon the wondering eyes of Moses; that shone in the pillar of fire by night and cloud by day before the hosts of Israel; that unveiled his ineffable splendors in the shekinah, filling the holy of holies, and fairly blinding the gaze of the astonished and trembling high priest. It was Christ that in those ancient days brought God out of the unknown realm by framing the air into articulate messages, and by affording visible signs of his presence. Yet the soul was not satisfied. How natural it was for Moses to want and pray for something more infinite, real, personal. "Show me," he cried out, "I beseech thee, thy glory," by which he no doubt meant, thy figure, face, person, through whose bright and majestic features he might advance to a more free and intimate communion with the divine Spirit thus incarnated. The prayer of Moses was partially answered. Indeed, the Jehovah-Christ appeared even in the very form of a man—a stranger—to Abraham in his tent on the plain of Maure. He walked in the same form beside the three Hebrew captives, guarding them from the flames of the fiery furnace. At other times this Jehovah-Christ came out of the sky, as the angel of the covenant, with revelations to Gideon, to Manoah, to David, and was seen in rapturous vision by Isaiah and Daniel.

But all these theophanies were only transitory manifestations of God, preparatory to the supreme act of revelation—the incarnation of God in Jesus, in whom was the fullness of the Godhead bodily, when the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth. No wonder the angels, with their anthem of "Glory to God in the highest, and on earth peace, good-will toward men," guided the shepherds to adore the sacred Babe on Mary's bosom. Here was the realization of every promise and prophecy relating to the personal acquaintance and intercommunion of God and men. No man, as Jesus himself explains, had ever seen God the Father at any time. It was the only begotten Son, who is in the bosom of the Father, that declared him; in other words, that brought him out of the unknown and displayed him to view, so that we could learn to know his mental and moral traits, his purposes, his will and saving power as a person, speaking in a divine human voice to our hearts and shining in a divine human face before our eyes.

With what beautiful and singular appropriateness, too, was this incarnate Deity named the Word, the eternal Logos. What a word is in expressing thought, intention, emotion, and in translating this mind of ours into an external, living, influential force, that Christ is as the embodiment and revealer of the divine nature and purpose. The most ancient and authoritative manuscripts—the Sinaitic and Vatican—instead of calling Jesus the only begotten Son in the text quoted above from John, read "the only begotten God," which is preferable, since it shows the absolute oneness and unity of nature between the Father and the Son, or the completeness of the Divine Being exhibited in the incarnation. Hence when Philip, actuated by the same longings as Moses had, and as we all have, to know God as a person, said to Jesus, "Show us the Father, and it sufficeth us," Jesus answered: "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? . . . I speak not of myself; but the Father that dwelleth in me, he doeth the works."

Whether salvation could have come through any other door than that of the incarnation may well be doubted. It was needful for God to become man, not only to be known, as we have seen, but to make the atonement by means of Divine-human sufferings. When, therefore, Christ shrank naturally from these sufferings, he recovered himself in a moment, saying, "For this cause came I unto this hour." Again,

Paul refers to the fact that God had not spared his only begotten Son, but delivered him up for us all, in such a way as to imply that the atonement by the cross was a fixed and unchangeable necessity if men were to be saved at all. Our Lord himself cried out in Gethsemane, in view of the agonies awaiting him before Pilate's Judgment Hall and on Calvary, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

It would seem, therefore, that there was an inexorable necessity in the plan of salvation, that Jesus should lay down his life in behalf of guilty but penitent transgressors as the ground of their forgiveness and reconciliation with the Father. But his death as the God—man predetermined his birth as Immanuel-God with us. Thus the manger becomes inevitably linked with the cross, the birth of the Messiah with his death; and all for our rescue from sin and exaltation to holiness.—*Prof. T. S. Doolittle.*

NECESSITY OF RELIGIOUS AGITATION.

W. C. WALES.

"AGITATION" is inseparable from the advance of truth. The forces of Christ must be set and kept in battle array. No compromise with error, no cessation of hostilities, no armistice or capitulation, nothing but unconditional surrender can be accepted. No man can maintain silence in the presence of wrongdoing without being false to his generation, a traitor to his own soul, and an enemy to God. A knowledge of truth demands that such truth be communicated to others. An enlightened conscience irresistibly impels its possessor to bear faithful witness to truth concerning which others are in darkness. This is Christlike. He says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Every true reformer of the past has found more or less controversy unavoidable. When Israel violated the Sabbath, Nehemiah says, "Then I contended with the nobles," etc. When the merchants sinned, he says, "Then I testified against them." Nehemiah 13. "They that forsake the law praise the wicked, but such as keep the law contend with them." Prov. 28:4. The work of John the Baptist did not consist simply in holding a revival to save the unconverted. An important part of his mission consisted in waging a vigorous and uncompromising warfare against the errors of the popular religionists of his day. His most terrific thunder-bolts were hurled against those whose outward lives seemed fairest, and whose standing in the church was highest. These, not the heathen, he called a "generation of vipers." Christ, the perfect missionary, did not remain silent concerning the doctrinal errors of the day. He fearlessly arraigned the traditions or even the best, because they rendered null the commandment of God. The apostles were accused of turning the "world upside down" by their agitation for the truth. Paul was a persistent agitator. He "disputed . . . with the Jews, and with the devout persons, and in the market daily." Acts 17. Because persons were "devout," was not sufficient with Paul. They must receive *all* the truth. Such aggressive zeal we may profitably imitate.

We have reached the last days. No age has witnessed such a Babylon of discordant and anti-scriptural theories as the nineteenth century presents. The duty of the faithful watchman is unequivocal. Close, patient, prayerful study of God's Word has revealed the truth for every age. This foundation still stands sure. The Bible is the sword of God and of his Spirit; and with this almighty weapon the most formidable strongholds of error may be stormed and demolished; the standard of truth may then be planted high above the battlements of men; and a people will be gathered from every clime to stand without fault in the day of impending wrath.

But with this necessary agitation, practical, daily piety cannot be neglected. Holiness of heart and life must not be undervalued. "Jesus Christ, and him crucified," must be exalted to primary and pre-eminent importance. The meek and quiet spirit of the Great Teacher must be exemplified and inculcated. Any pretended reform that neglects the heart for the education of the head would result in more harm than good. Cultivate the head alone, and the product is a cold, spiritless, Christless debater. Cultivate only the heart, and you make a bigoted fanatic. Combine the two, and you have exemplified a symmetrical Christianity,—“the wisdom of the serpent and the harmlessness of the dove, charity out of a pure heart, sanctification through obedience to the truth. A man of God, perfect, thoroughly furnished unto all good works.”

DIGNITY OF LABOR.

THERE is a great deal said of the "dignity of labor" which falls flat and meaningless, because so few people really understand in what that dignity consists. Dignity is a human characteristic. We readily appreciate the dignity of a person's thoughts, feelings, or manners; we admit the dignity of the race and of the individual; but it is difficult to extend this attribute to other things. There is no dignity, *per se*, in the stroke of an axe or the scratching of a pen, in the blow of a hammer or the shipping of a cargo, in the manufacture of a pin or the construction of a deed. It is only as the man puts himself into any of these operations that they can arrive at any dignity. Everything which contains the results of human life, that speaks of human activity, spirit, energy, or wisdom, is thereby and in that proportion dignified. This is why we attach the idea to a beautiful structure more than to the rough stone out of which it was hewn; to the stately ship more than to the timber lying on the wharf. The dignity of labor, then, can mean nothing more than the dignity of the laborer reflected in his performance. Judged by this test, there is, alas! much labor in the world of a very undignified kind. Much of it is done with but little thought, hope, aspiration, energy, or enthusiasm. This is true in every department of industry. It is a common fallacy to suppose that certain employments are in themselves dignified and certain others undignified. Those of the statesman and the lawyer, the physician and the preacher, the architect and the artist, are supposed to belong to the former; those of the carpenter and the blacksmith, the farmer and the day-laborer, the porter and the housemaid, to the latter. This is an utterly artificial and untrue distinction. It may be so in any particular case, and it may be exactly the reverse. If the work is the reflection of the worker, it depends not upon what it is, but upon what he is, for its dignity. How is it done—with ardour and resolution, with purpose and aspiration, with a view to improvement and excellence, or with but little care and thought, with half a heart, with a view only to the immediate reward? It is on the answers to such questions that the dignity of labor must be based. As George Herbert says:—

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine."

The work that is performed merely as a means to personal interest, whether it be that which comes from money or promotion, honor or applause, cannot lay any claim to dignity, whether it be done in the council chamber or the field, in the office or the workshop. It cannot rise higher than its source. It will never exceed, either in quantity or quality, that which is found to be sufficient to procure the desired gain. Noble endeavor has no such limit. It presses forward to higher and higher points of excellence without any fear lest it may do too much for the equivalent.—*Philadelphia Ledger.*

Timely Topics.

THE DIVORCE BILL.

THIS bill, about which so much has been said, has received the royal sanction. It now becomes law in Victoria, notwithstanding the vigorous protests of a large portion of the citizens of the colony, who wish to uphold the binding nature of the marriage covenant upon the same basis as that established by our Saviour. The law makes provisions for obtaining divorce for the following reasons: Adultery upon the wife's part, and open and continued adultery on the part of the husband; desertion for three years by either party; habitual drunkenness and cruelty and neglect by either party; imprisonment for three years on commuted sentence for capital crime; frequent convictions of husband for crime for five years; attempted murder of either party by the other; assault with intent to do grievous bodily harm, or repeated assaults by either party.

It would seem but humane that a woman should not be bound to consort with a husband under the circumstances here mentioned. But there is no law compelling either party to endure the indignities and sufferings here implied. If husband and wife cannot live together, they may live apart; but let the law still hold them to their marriage vows. Lax divorce laws must have a demoralizing tendency upon the public morals; and a liberal interpretation of the law now in force will open the door to great abuses of the marriage institution. Ill-considered unions will be formed with the thought that they can be easily dissolved; and thus the sacredness of the institution will be sadly degraded. The law should protect the suffering and punish the aggressor; but the solemn promises which underlie the family covenant, let these be preserved. We fully indorse the sentiments expressed by some of our church authorities, that ministers should carefully seek to maintain the standard established by our Saviour in Matt. 19:9.

THE INFLUENCE OF ROME.

WHOEVER contemplates the vitality of the church of Rome from the present outward circumstances of the pope as an old man whose power is limited by the walls of his palace, a virtual prisoner in the hands of an unfriendly and prosperous nation, is likely to be quite deceived. The nominal head may be physically weak, his temporal power has certainly departed as far as his absolute authority is concerned. The pope is no longer able, as lord of creation, to command the abject obedience of kings and emperors, as of old; but there is vigor in the system which extends its broad arms to every part of the world. There is still sufficient life at head-quarters to incite great activity in every part in those ways which lead to power and influence in directing the affairs of the world. In Protestant Germany, repeated successes have brought Rome to the front in political matters. Ritualism on the lines prescribed by Rome continually gains favor with English churchmen, though steadily opposed by some. The following, from the *American Citizen*, shows something of the power the papacy has attained there, though the hundredth part is not told:—

"The Commander-in-chief of our army is a Roman Catholic; the commander at West Point, our military academy, is a Roman Catholic; a large per cent., say more than a majority, of our army and navy are Roman Catholics; the daughter of our Secretary of State [Mr. Blaine], recently deceased, was buried from a Roman Catholic church, and because the Secretary of State and his wife, who were bowed down with grief at the loss of their daughter so soon after the death of their son, did not feel, as Presbyterians, that they were bound to bend the knee and cross themselves before the image of the Virgin Mary, they were hissed at by Roman Catholics in a Roman Catholic church, and none of the telegrams to the Associated Press dared say anything about it, they being under the control of the Jesuits."

PRESBYTERIAN REVISION.

THE Presbyterian church in America has been for some time greatly agitated over the question of the revision of the Creed. The angular forms of old Calvinistic speech sound harsh to the modern ear; and that decorous church has hesitated and halted between their reverence for what their fathers believed and the demands of modern thought.

In the first place, the long-cherished doctrine of election is under a strong pressure. Most men prefer to believe that one man has as good a right to salvation as another, and no better. And the idea that certain infants are blessed, and others are eternally doomed (or damned), is unwholesome doctrine to many Presbyterians. Then, again, the Creed speaks right out about the pope being "antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ and all that is called God;" and this sounds harsh, too, in a time when the poor old prisoner of the Vatican is being coddled by Christendom at large, and the power of the Romish Church is in the ascendancy in nearly every country in the world. It isn't nice to call names, even if Paul did so. And the popular voice forbids that this colossal form of iniquity, which St. Paul designated the "Man of Sin," should be called by its well-earned title. And so even the Presbyterian Church, with its Mede and Persian creed, must yield its distinctive features.

HASTING TO BE RICH.

THE proverb says, "He that maketh haste to be rich shall not be innocent." And it is a proverb which may be applied to very many at the present day. Money-makers are not at all satisfied with the slow processes of fair and legitimate business, with the accumulations of small profits, but must delve in schemes which will bring large returns at short notice. The character of the methods is not generally questioned; the losses which others must incur in order to contribute to those gains is not a matter for consideration.

The recent speculation in real estate in Melbourne furnishes many an example of the inordinate cupidity of the men of this generation. Just now the public is agitated by the sequel to the history of one of the most prominent of our many "building societies." Its affairs lately passed into liquidation, and a searching investigation of the institution was inaugurated. This has resulted so far in the issue of criminal summonses for nearly or quite the whole complement of officers and directors. On the 16th of May, some of these cases were called in the criminal court, and among the defendants were one minister and one ex-minister of the Government, with other men of prominence in business circles. The crime with which they stand charged is the serious one of "conspiring to defraud." It is not supposed, we take it, that these men deliberately committed a crime against the laws and their fellow-men, even if the charge be sustained, they are men, the most of them at least, of a national reputation for probity; but there is little question at the same time but that they, in common with other speculators and those hasting to be rich, having drunk of the spirit of covetousness of our age, have over-stepped the bound of legitimate trade, and sacrificed the rights of their fellow-men in a mad traffic for the sole purpose of making money on a fictitious basis.

No one can rejoice at the revelation of these things, involving, as they do, our reputed best men, and disgracing our nation. We cannot anticipate the end of these things; but we hope that the characters of these men will be vindicated. And we earnestly desire that the lessons we are learning may impress on the minds of all the truth of that saying of old, that innocence and haste to be rich do not go together.

The Home Circle.

BE CAREFUL.

BE careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall,
The rain will splash,
The clouds will darken,
And the sunshine flash;
And the boy who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, girls!
For every seed will grow, girls!
Though it may fall
Where you cannot know,
Yet in summer and shade
It will surely grow;
And the girl who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For the weeds will surely grow, boys!
If you plant bad seed
By the wayside high,
You must reap the harvest
By and by;
And the boy who sows wild oats to-day
Must reap wild oats to-morrow.

Then let us sow good seed now!
And not the briars and weeds now!
That when the harvest
For us shall come,
We may have good sheaves
To carry home;
For the seed we sow in our lives to-day
Shall grow and bear fruit forever.

—*Christian Standard.*

HEARING OURSELVES AS OTHERS HEAR US.

Mrs. LAMSON and Mrs. Flanders exchanged a good-morning greeting as they stood in their respective doorways, where they had come to call their boys to breakfast.

"Come, Charlie," said Mrs. Lamson, "breakfast is all ready."

"Come, breakfast is hot, come in now, George," said Mrs. Flanders.

Charlie smiled, and George frowned, as each started for home.

The sentences uttered by the two mothers, when written seem to be very similar; but could you have heard them spoken, you would have found it difficult to believe the words were so nearly the same. Mrs. Lamson's call would have the effect upon your mind as if she had said,

"Come, Charlie, my son, I have been preparing a splendid breakfast for you, and have no doubt you are all ready to enjoy it."

Mrs. Flanders's tone of voice said,

"Come, come, come, I have been working hard, while you were playing, to have your breakfast hot, and now it will surely be all cold before you are seated at the table."

Mrs. Flanders did not mean to fret. She seldom did allow herself to do so in words; but she did not in the least realize that the impatience which had become habitual in her tone, would be nearly as irritating to her children.

She sat sewing that afternoon, in her chamber, with the door ajar into the nursery adjoining, where her little six-year-old Nellie and a younger companion were playing.

"Now," said Nellie to her visitor, "you be my little girl, and I'll be your mother and talk to you just like my mother does to me. You must ask me if you can go out and play," prompted Nellie.

"Can I go out an' play?" quoted Katie.

"Yes, dear, you may go, but be sure and come home in half an hour. You have your mittens on, have you not?"

Mrs. Flanders dropped her work in utter amazement, at the exact counterpart of her own voice, in

her imitator. Nellie continued to herself in the same querulous tone,

"She'll be sure to punch a hole in her mitten, and then I shall have it to mend. Oh, dear! what a bother children are." ("I never said such a thing," soliloquized the mother.) "I don't suppose she will come home in time, either. The half hour is gone. I must call her."

"Katie! come in! Let me look at your mitten. Yes, a hole, just as I thought. You are a very careless girl, Katie Jennings. Have you sewed the square in your patchwork to-day? I thought not."

"Now, you must say," suggested Nellie to her very docile playmate, "But I had to do an errand for Mrs. Hyde."

"But I had to do an erran' for Miss Hite," promptly repeated Katie.

"Oh, yes! I do just wish Mrs. Hyde would do her own errands."

"My mother don't talk like that way," put in Katie.

"Mine does," said Nellie, emphatically. "Now," she continued, "you may come to supper, although it is altogether too good for such a child."

Mrs. Flanders heard no more. She was too absorbed listening to her own perturbed thoughts. "I never talked in that way; but certainly the words fit the tone precisely. Is it possible that her quick little mind interprets the tone rather than the words? It seems as if she had read my very feelings."

For several days Mrs. Flanders made a great effort to speak cheerfully; and as she noticed the quick, surprised smile on the upturned faces of her children when the same commands were given with a different inflection of voice, her heart smote her that she had so long clouded their lives by her careless petulance. But the habit of years is not easily overcome, and as she sat sewing and thinking one evening she was startled, as she remembered that the old fretfulness had seldom been out of her voice that day. Just then George passed through the hall, singing,

"What a privilege to carry
Everything to God in prayer."

And to God Mrs. Flanders did carry her trouble, not for the first time by any means, but with such a sense of her own weakness, and such faith that his strength, and his strength alone, could enable her to conquer, as never fails to find a speedy answer of relief.

That night Mrs. Flanders dreamed that as she went about the usual work the next day, she was constantly followed, or accompanied, by a presence unperceived by all but herself, who noted every word and tone. Not once did she allow herself to speak to the children in any but the cheeriest manner, although often in her heart feelings of impatience had been cherished. At night she was quite happy over her victory, and as day after day of a week went by and she still succeeded in controlling her voice, she ventured to inquire of the angel (for such she concluded her visitor must be) if he did not think her bad habit entirely cured. He shook his head sadly. As he did so, although he did not apparently speak, these words were revealed with dazzling clearness to her mind, "Out of the abundance of the heart, the mouth speaketh," and awakening, she understood that if she did not pull the root of impatience from her heart, and plant the bulb of thankfulness, all the cutting off and breaking down would not prevent new sprouts from unexpectedly and persistently springing up.

O fathers, mothers, husbands, wives, sons, daughters, brothers, sisters, guard the tones of your voice, as well as your words, most carefully in your daily conversation; but above all, "keep yourselves in the love of God" and each other, and your "good words" will "make glad the hearts" of those about you.—*Mary E. Sweetser.*

"A PLEASANT GIRL."

A TRAVELLER in Norway, one summer came to a village early one morning, and was struck by the air of gloom which pervaded the streets. Unable to speak a word of the language, he could not ask the cause of this, and concluded that some sickness or financial trouble had fallen upon the community.

As the day wore toward noon, however, their houses were closed, shop-windows were covered, all trade and business ceased. It was a death, then.

Presently he saw the people gathering for the funeral. There were the village officials, the nobleman from the neighboring chateau, and, apparently, every man, woman, and child in the village. It must be some dignitary of the church who was dead, or some other county official.

As he stood watching the crowds passing down the little rocky street, he caught sight of the face of a German known to him. He beckoned to him.

"The town has lost some great magnate, apparently?" he said.

"Ah, no. It is only a young maiden who is dead. No; she was not beautiful nor rich, but, oh, such a pleasant girl, monsieur! All the world seems darker now that she is dead!"

It is a singular fact that when we reach middle life and look back, it is not the beautiful, nor the brilliant, nor the famous people whom we have known, that we remember with the keenest regret; but some simple, sincere, "pleasant" soul, whom we treated as an every-day matter while she was with us. Go into a family or social circle, or even into a ball-room, and the woman who has the most friends there, as a rule, is not the belle, nor the wit, nor the heiress, nor the beauty; but some homely, charming little body, whose fine tact and warm heart never allow her to say a wrong word in a wrong place. The "pleasant women" are the attraction that everywhere holds society and homes together. Any woman, however poor or ugly, may be one of them; but she must first be candid, honorable, unselfish, and loving. If she is these, the world will be better and happier for every day of her life, and, as in the case of this poor Norwegian, it will "seem darker when she is dead."—*Selected.*

NOVEL-KILLED.

SOME years ago, a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ, but she made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her and the plainest instruction given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said, "I can do nothing with Sophia L——; she is perfectly unmanageable. I doubt if she ever will yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel-reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long, so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story

papers and the magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophia L——, who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to mental and moral disease and death.—*Selected.*

FAMILY PHILISTINES.

"DEAR me, what shall I do?"

"What is the matter, Mary?" called the cheery voice of a matron from the hall, and she passed into the dining-room where the young mother was standing.

"Oh, nothing new. Everything needs to be done at once. The bread is nearly running over, the children are waiting to have their dinners put up, Johnnie's broken his shoestring, and to help matters, the baby is awake and crying hard."

"In short, the Philistines are upon you," said the matron, as she lifted the baby from the crib.

"Yes, mother, they are very often upon me, especially in the morning directly after breakfast. Unlike Samson, I seem always to be 'shorn of my strength' when they attack me, though, like him, I sometimes, in desperation, would almost say, 'Let me die with the Philistines.'"

"But these little Philistines won't die till their time comes," said the elderly lady, "neither can you. We must try to contrive some way to conquer in this conflict. Let us see. The attack will not be unexpected. It will doubtless occur in the morning. Some of the combatants will probably meet you on the threshold of your chamber, so the strengthening process must begin before leaving it. The prayer of faith can fortify the soul, while the watching needs to be incessant. Coolness of nerve, which does one thing at a time, and sweet patience, with the magic of a quiet smile instead of an angry scowl, will prove powerful allies.

"This victory is worth striving for. When religion rights the wrongs and smooths the roughnesses of daily life, we adorn the doctrine of God our Saviour, and glorify him in our little trials and perplexities."—*Mrs. L. R. Janes, in American Messenger.*

HOME INFLUENCE.

MANNERS, for the most part, are only the expression of character. If a boy or girl has a kind and gentle disposition, there will be the outward sign; and if young people possess the principle that teaches them to maintain their own rights and not encroach on those of others, they will have dignity and deference; which are qualities of the best manners. One can tell by the actions of a child what sort of people it has lived with. It reflects the atmosphere in which it was nurtured. If parents are polite and courteous to one another, and children never hear from them profane or coarse language, the latter will naturally grow up well behaved. Infancy is the soft metal in moulder's hands; what an intricate and delicate work for the one who mars or makes the beauty of a young life, growing, it may be, into the shape of a fiend, or the form of an angel. The period of home influence must indeed pass away; but while it lasts, make good use of it. You cannot prevent your children from carrying into another generation the stamp of those manners which they inherit from you.—*Christian at Work.*

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants, of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a charge you cannot notice, a sorrow you cannot disclose,—turn it into prayer, and send it up to God. Disclosures you may not make to man, you can make to the Lord.

Useful and Curious.

HENRY M. STANLEY'S declaration that he is neither an Englishman nor an American, but a cosmopolitan, is fully justified by facts. He was born in Wales and brought up in America. The most important part of his life has been spent in Africa. He established the Congo State under the direction of the King of Belgium, has chummed with the Khedive of Egypt, and when he gets to Europe will be made at home in London, Paris, Berlin, and St. Petersburg, and his new books will be read in every civilized language.

ODD things sometimes happen on the Alsace-Lorraine frontier. The other day a family in Lorraine, near the border, expected a party of relatives from over the line to lunch with them. The French family didn't think it necessary to get a passport for such a short visit; but the German officials refused to let them cross without it. They therefore turned back for a few yards into France, and alighted. In the meanwhile, their Lorraine relatives, who had seen their retreat, had gone home, and returned with knives, forks, plates, glasses, and a hot dinner. The cloth was laid across the frontier, upon a patch of smooth grass, and a merry picnic was held, each party sitting on its own soil. The German officials stood by the whole time, ready to arrest the strangers in case they overstepped the imaginary line, but they were careful not to do so.

QUITO, the capital of Ecuador, has the greatest altitude of any city in the world, being built in a ravine skirting the eastern slope of the magnificent volcano of Pichincha, 9520 feet above the sea level. From this mountain perch, eleven of the twenty volcanoes that surround it are in sight. "Although the road to Quito is over an almost untrodden wilderness, it presents the grandest scenic panorama in the world. Directly beneath the equator, surrounding the city whose origin is lost in the mist of centuries, rise twenty volcanoes, presided over by the princely Chimborazo, the lowest being 15,932 feet in height, and the highest reaching an altitude of 22,500 feet. Three of these volcanoes are active, five are dormant, and twelve are extinct. Nowhere else on the earth's surface is such a cluster of peaks, such a grand assemblage of giants. Eighteen of the twenty are covered with perpetual snow, and the summits of eleven have never been reached by a living creature except the condor, whose flight surpasses that of any other bird. At noon the vertical sun throws a profusion of light upon the snow-crowned summits, when they appear like a group of pyramids cut in spotless marble."

MODERN RAILWAY TRAVEL.

THE United States is being covered with a network of railways operated by rival companies. Between all large cities there are now several competing lines. They do not find it profitable to compete for traffic with cheap fares, but seek to hold out extra inducements to travellers by superior equipments for comfort. Their carriages are being constantly improved, and train arrangements are perfected to meet, as far as possible, every want of the passengers.

On the "Pennsylvania" line there is a train run from Chicago to New York, about eight hundred miles, which it is claimed reaches the highest point of perfection yet attained. The entire length of the train may be traversed at will, the platforms are "vestibuled" and carpeted. There is a dining car, where meals are served in first-class style, and a barber's shop and bath-room; telegraphic reports of the markets are constantly posted on bulletins; a stenographer and typewriter is at the service of those who wish to write; a ladies' maid assists the

lady passengers in the same capacity as a stewardess on a steamer. An observatory carriage with reclining chairs and plate-glass sides brings up the rear of this splendid outfit. Here the passenger eats, sleeps, and lives in all the luxury of life, or within constant reach of his business as he flies across the country. These luxurious arrangements will now be taken up by rival roads, unless perchance they may discover something more novel and pleasing.

STRENGTH OF EUROPEAN ARMIES.

THE peace establishments of Germany, France, and Russia are given as follows:—

Germany, 884 battalions, 465 squadrons, 364 batteries, 1500 mounted guns, 19,457 officers, 468,409 rank and file. France, 26,763 officers, 534,100 rank and file, 480 field batteries, with 2060 mounted guns. Russia, 848 battalions, or 386,312 infantry; 328 squadrons of cavalry, with 57,416 men; 344 batteries of field artillery, with 1542 mounted guns and 61,880 men, 33½ battalions of engineers, having 18,977 men, besides 31,130 men of the "train" service, making a total of 562,500 men. To these should be added 288 squadrons of Cossacks, numbering 51,944 men; 112,850 local troops and 72,634 reserve men, which will bring up the strength of the Russian peace establishment to 799,928 men.

The Russian forces when on war footing are estimated as follows: 994,460 men of regular troops, with 4030 pieces of artillery; 280,810 reserve men, with 640 guns; 137,730 Cossacks, with 240 guns of their own, and 189,500 supplementary reserve men, with 384 pieces of artillery. This estimate is exclusive of local troops.

The war-footing strength of France is estimated at "about" the following: Active army, about 2,000,000, divided into ten classes, according to age; 1,022,000 of the territorial army, divided into five classes, according to age, and reserve troops, divided into six classes, numbering 762,000, the total amounting to 3,784,000 men.—*World's Progress, January, 1890.*

REMARKABLE POWER OF SOME OF THE OHIO GAS WELLS.

ALTHOUGH the gas wells about Findlay are under control, the tubing is anchored, and the awful force is held under by gates and levers of steel, it is impossible to escape a feeling of awe in this region at the subterranean energies, which seem adequate to blow the whole country heavenward. Some of the wells were opened for us. Opening the well is unscrewing the service pipe and letting the full force of the gas issue from the pipe at the mouth of the well. When one of these wells is thus opened, the whole town is aware of it by the roaring and quaking of the air. The first one exhibited was in a field a mile and a half from the city. At the first freedom from the screws and clamps, the gas rushed out in such density that it was visible. Although we stood several rods from it, the roar was so great that one could not make himself heard shouting in the ear of his neighbor. The geologist stuffed cotton in his ears and tied a shawl about his head, and, assisted by the chemist, stood close to the pipe to measure the flow. The chemist, who had not taken the precaution to protect himself, was quite deaf for some time after the experiment. A four-inch pipe, about sixty feet in length, was then screwed on, and the gas ignited as it issued from the end on the ground. The roaring was as before. For several feet from the end of the tube there was no flame, but beyond was a sea of fire sweeping the ground and rioting high in the air—billows of red and yellow and blue flame, fierce and hot enough to consume everything within reach.—*Charles Dudley Warner, in Harper's.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, June 1, 1890.

THE BIBLE THE WORD OF GOD.

It is the aim and purpose of this journal to stand in defense of the Bible just as God has given it. In saying this, we do not exclude the exercise of that degree of discernment which is necessary to give to particular expressions their necessary and evident meaning when the language is undoubtedly figurative. At the same time, we do not admit that latitude of interpretation which many who profess to believe the Scriptures claim for themselves. When the Bible speaks unequivocally and plainly, the only standard of interpretation we accept is that of implicit faith in the Word as it reads. Spiritualizing such passages is discounting faith in the Bible; and when such a course is entered upon, there is no real obstacle in the way of practically reducing the Bible to a nullity.

The Holy Scriptures are good for nothing if they do not fulfill their claim to be able to make us "wise unto salvation" through faith in Christ; and to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." But in order that they may act as a reprove and instructor in doctrine and righteousness, it is absolutely necessary that their authority should be above dispute, and their divine origin should be held beyond doubt. Any man who claims the right to interpret Scripture according to his consciousness, and to obey it in the same measure, renounces the binding force of God's Word upon the conscience, and sets up in its place a human standard.

This is what modern thought seeks to do. The Bible is rapidly becoming antiquated in the minds of people generally. The liberal tendency of the age is seen nowhere so manifest as in its work of changing men's relation to the Bible. This work is not confined to the openly skeptical classes, but is being carried on in many popular pulpits, and by a large section of the religious press. How faith in the Bible is thus being undermined by its professed friends, may be illustrated by the following question and answer taken from a late copy of a prominent religious paper:—

As the world was not created in six days, how could the Sabbath have been instituted by God on the ground that he had rested on the seventh day, as stated in the fourth commandment? Do you believe that the commandments and all the laws in the Pentateuch were given by God, or written by Moses?

Many of them proceeded from Moses' successors building onto his work, and so were only involved in, or developed from, what "the Lord said to Moses." What God said to Moses he probably communicated, as now to us, inwardly, by enlightening the mind and conscience to see truth and feel its imperativeness. The Sabbath is of divine appointment, "made for man," as Jesus says, required by the physical and moral nature which God made. That Moses should see this law written in our nature, and assign a fanciful reason for it, only shows that he was like the rest in being better able to see what is right than to give the reason for it.

The BIBLE ECHO earnestly protests against such utter disregard of God's own Word. Moses did not give his reason for the Sabbath; God gave the Sabbath, and stated the reason for it. And to ascribe this reason to Moses under

the stigma of fanciful, is to violate the sacred regard in which we should hold the words of God himself. We give this only as a sample.

We believe that the New Testament is especially adapted to our use as Christians, as containing a clearer revelation of God's will and a holy life, and as containing the life and teachings of Christ and his apostles. But at the same time we believe in the Bible as a whole. Our God is the God of Abraham, Isaac, and Jacob; their Saviour is ours. The grand principles of righteousness and salvation have ever been the same. God's great law, kept by patriarchs and prophets, proclaimed from Sinai and in the Sermon on the Mount, remains unchanged in jot or tittle.

LOVE FROM GOD AND LOVE TO GOD.

THE Bible reveals God's love to man, and requires man to love his God. God's service is one of love. All his works are wrought in benevolence, goodness, and love. Creation, redemption, providence,—all bespeak the beneficent love of an infinitely good and loving Father. His commandments are based on this principle; the gospel is but a manifestation of the same. His grace mingles love with all our experiences, so that afflictions work for our good in an eternal weight of glory. Job's trials tested him to the very core; but the grand result was that only the dross was removed, while his faith and virtue shone with a lustre they had never known before, and made him much more precious in the sight of God than he had been.

No matter where the child of God may be called upon to go, so long as he remains faithful God's love will never be withdrawn from him. It is his portion forever, and neither life nor death, things present nor things to come, famine, pestilence, or sword, can separate the humblest child from the love of his Heavenly Father through Christ. If any of us cannot see the hand of love in our past or present circumstances, it is either because we are not in God's hands, or have not faith or discernment to see our circumstances in their true nature. God's love is not an intermittent benefaction, that comes to us in small installments, but a constant, abundant stream of blessings and mercies, in which we live and move. We may forget God, we may slight the hand that helps us; but the hand is ever outstretched in mercy, the eye that keeps us never slumbers nor sleeps.

Divine love has followed us in the dark ways of sin, and sought us out. It has pointed us to the ransom already paid for our souls, and invited us to come and claim our liberty from condemnation. In a thousand ways the love of Heaven has reached us, and blessed our lives. The Bible reveals the story, the plan upon which this love is bestowed, it comes to us as a free gift from our Heavenly Father through Christ. He says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3. Our hearts tell us this is true.

What, then, is our highest duty, our most sacred obligation? This: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." How reasonable and holy is such a principle! How clear is such logic! Love should be reciprocal; gratitude is an impulse with which every noble spirit is familiar. The meanest man on earth will acknowledge its obligation. But we cannot show our love to God as he has shown his love for us. And yet love must be shown by deeds. "Let us not love in word or in tongue, but in deed and in truth," is an in-

junction of the apostle. By what actions can we manifest our love to God? Not by accepting the gospel, and faith in Christ, because, as St. John says, "Herein is love; not that we loved God, but that *he loved us.*" The love of the gospel is God's love to man. It is our privilege to accept this love, and thus escape the condemnation of sin; but we must show our love to God and our appreciation of this favor in another way.

There is but one method of showing our love to God, and that is by our obedience to his will. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. This is the test of our loyalty to God and our love for him. Says the Saviour, "If any man love me, he will keep my words." The language of gratitude is, "Lord, what wilt thou have me do?" Or, "Speak, Lord, thy servant heareth." The language of self-indulgence is, Must I do this or that? How cheaply can I serve God and get to heaven? But real love to God puts a new song into our mouths.

There is nothing that pleases God more than obedience. It is better than sacrifice. A heart in harmony with God's will, hands that are willing to do his bidding, feet that are ready to walk in the way of his commandments, are more acceptable to him than sacrificial offerings or penitential tears.

THE TWO PROMISES.

THE last interview of Christ with his disciples before his crucifixion, as recorded in the Gospel by John, furnishes one of the most solemn, pathetic, and impressive passages to be found in the range of literature. The time had come when the disciples must be made fully aware of their impending sorrow and loss. The dreadful doom to which he was hastening already rested with an oppressive weight upon the heart of the Saviour. The disciples hung their hopes upon Jesus. For him they had forsaken all, and endured his reproach. They looked for their reward when he should ascend his throne. Their hearts received with great reluctance the knowledge of the true state of their enterprise.

With what dismay they at last perceived the awful truth. Their leader and trusted friend, the one in whom their all was vested, was to be betrayed into the hands of the enemy, to be rudely put to death, and to be utterly separated from them. What were they to do? Without help, prestige, or friends, surrounded by those whose bitter hatred craved the shedding of their blood, disaster and darkness appeared before them.

Having told them that he was about to go away, and whither he was going they could not come, the Saviour, in compassion, seeks to comfort their hearts, and to strengthen them for the future. The fourteenth, fifteenth, and sixteenth chapters are filled replete with the purest spiritual nourishment that ever fell upon mortal ears. Two great promises stand prominently out in this discourse. First, the promise recorded in the first of the fourteenth chapter: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." If the followers of Jesus were to be left in the world by their departing Master, how appropriate such a promise. Paul speaks of the coming of Christ as "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

At his second coming, the dead will be raised, immortality will be given to the overcomer, and

all the faithful children of God of every age and nation will be gathered into one fold and family. They will be with Jesus, will see the King in his beauty, and in his presence find fullness of joy and pleasures for evermore. This "blessed hope" was vividly before all those whose inspired pens have contributed to the Sacred Word. It is as full of comfort now as ever, and more so, if possible, as we draw near the consummation of the promise. The second coming of Christ is a theme full of glory for those who serve him and love his appearing.

The other promise referred to is recorded in the same chapter, and repeated in other places: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." John 14:15-18.

The Saviour was going away; but he would not leave his children orphans (margin). Through his representative, the Holy Spirit, he would visit them; yea, more, he would abide with them. This promise was abundantly fulfilled to those apostles. The Spirit became their teacher and guide. He showed them the ways of God, and under his tuition their untutored minds gained gigantic proportions in spiritual truth and philosophy. They became leaders in the grandest enterprise ever revealed to man. Without this divine aid, the career of those disciples would have been brief and exceedingly obscure; with it, they became light-bearers to all succeeding generations. It healed their wounded hearts; it inspired courage and gave boldness to their warfare; it revealed to them an infinite treasury of saving truth. It gave them power with the people and with God. It led them by unknown paths to higher attainments, and nerved their hearts to stand before rulers and magistrates.

This promise, too, is for us. We are as dependent upon the assistance of the Spirit of God as were those early children of Christ, perhaps more so. We need his heavenly comfort and guidance; we need his continual promptings and instruction. There is a reality in the Divine presence to which the world are entire strangers; but every true child of God knows beyond question that the Holy Spirit is a living, active power, whose presence gives life and peace.

Said Christ: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Blessed promise! What a privilege is ours! Do we love our God, and are we obedient to his Word? Then let us walk with him. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

With two such promises as these,—the promise of divine companionship, through the Comforter, the Holy Spirit, and the promise of Christ's personal second coming to gather his people to himself, the children of God are well sustained under every circumstance of trial. With them the early disciples could brave the wrath of their enemies and the opposition of the world. With them we can still cherish the cross, and reproach, and, if need be, the suffering, which are the portion of those who "will live Godly in Christ Jesus." Let us so live that these promises may be fulfilled to us.

WHAT ENGLAND HAS DONE FOR INDIA.

S. N. H.

In speaking of the blessings that England has conferred upon India, we do not wish to be understood that England, unlike all other nations, is unselfish in her efforts to aid the country of India, nor that her moves have always been wise or just. It is not the object of this article to question her motives, good or bad; but it is only just to state that there is a far different state of things for the better since England has had the control of India. This is manifest in many respects.

British rule in India means order in place of anarchy, protection by the law instead of oppression by the sword, and a vast free people dwelling in safety, where of old each man was beaten down by any one stronger than himself. By taking a glance at the map of India, it will be seen that the country is three cornered, stretching southward to the sea. Its northern base rests upon the Himalayan ranges, while the chief part of its western side is washed by the Indian Ocean, and of its eastern by the Bay of Bengal. But while thus guarded, the whole length of its boundaries, by the mountains and the sea, it has at its northeastern and northwestern corners, two opposite sets of gateways which connect it with the rest of Asia. Through these gateways, hordes of invaders have entered, plundered at leisure, and then returned to their places of retirement till some other proper time arrived, when another destructive tour would be made on property and men. Within twenty-three years, during the middle of the last century, not less than six inroads through the Afghan passes were made upon the inhabitants of India. On the first of these six invasions, eight thousand men, women, and children were hacked to pieces in one forenoon in the streets of the capital. There was also what was called thagi, or strangling, performed by the hands of professional murderers disguised as travelling merchants or pilgrims. On a certain occasion one explained himself to an English officer as follows: "I am a thag, or strangler, of the royal records. I and my fathers have been professional stranglers for twenty generations." Vast portions of India were also depopulated on account of the destruction wrought by sea pirates. Famines were quite common in India, and carried off thousands.

In all these respects there has been a great change. Life and property are as safe in India, generally speaking, as in Australia or in any civilized country. The burning of widows has also ceased; the offering of human sacrifice is no more. Much waste land has been restored by a system of irrigation that is second to none in the world. In the Punjaub district, where there is a scarcity of rain, whole rivers of great size are lifted bodily into canals constructed just above the foot of the Himalayas, and are spread over the plains in a network of distributing channels. The holy Ganges, after being lifted into its canal bed, is carried first under one river then through a second, and finally through a long aqueduct over a third. The width of the canal at this point is 160 feet. The total length of the Ganges canal, exclusive of distributive channels, is one thousand miles. These figures will convey some idea of the magnitude of an Indian canal. The total length of the various canal systems under the supervision of the Government is over 28,000 miles, or twenty times the length of the river Ganges; and the area they irrigate is equal to the total area of Belgium. Railroads traverse India in almost every direction, over fourteen thousand miles in length,

furnishing a market for the two crops a year of Indian produce. The Government owns the land, and at a certain rental it is furnished to the natives, and by the railway system a market is furnished for products of the soil.

The benefit that England receives from India is great, though indirect. Almost the whole of the empire consists of arable land, and the greater part of the wheat, cotton, tea, etc., not used at home is shipped to England, and in this way a check is placed upon the prices which America and other nations would naturally extort, were it not for this competition.

India is in telegraphic communication with all other civilized nations of the world, and at far more reasonable rates than Australia, South Africa, or New Zealand.

But that which is of the most importance is its relation to the missionary and educational work. It is well understood, from the nature of the caste and customs of India, that a large proportion of the people are not educated. It has not been thought necessary for females to be educated. Their condition is deplorable indeed. Excluded from the outer world, married in infancy without any choice of their own, and on the death of their husband ever remaining in widowhood, and being looked upon as the cause of their husbands' death, they are placed in an unenviable position. Should the husband die before the girl bride even knows that she has been betrothed to him, she is not allowed to associate with other children, and when she comes to years of understanding, it is explained to her that it was her own individual sin before she came into the world which caused his death. Therefore from the time of his decease she must live a life of deprivation, being denied every worldly comfort; she lives upon one meal a day, with frequent fasts, as an atonement for her sins. At least once a fortnight the fast is to continue for twenty-four hours, and not infrequently seventy-two. The younger she is, the greater sinner she must have been to be overtaken so soon with the judgments of God, and the accusations are proportionately malignant. Her sin must be expiated by a life of penance. The poor, or the lower castes, are not so strict to follow the customs. There are also 30,000,000 who do not believe in castes only as they are brought under the Hindoo influence: 11,000,000 of these are aborigines.

To encourage the education of females as well as others in India, the Government furnishes grants when they reach certain standards. The lowest standard is within the reach of all who learn to read the Scriptures. At the same time there are no restrictions respecting the religion taught, or to what extent. Therefore all missionary societies, of whatever denomination, are encouraged in their educational and missionary work.

But there are some things in India that are beyond the power of any nation to remedy; viz. the unhealthfulness of the climate. From the last of February to the first of November, the heat in India is most intense. From February to June, there is no rain; but from the middle of June to the middle of October, the rain, with the heat, is one great cause of disease. It is about the tenth of March that the southwest monsoons begin to blow, and there is a hot gale from nine A. M. to five P. M. each day. The heat in some portions of India is such that it is unsafe for a European to walk out in the sun, or even to remain in some portions of the country during these hot months. They usually flock by thousands to certain health resorts among the mountains. The Government of Calcutta removes to Darjeeling, which is some twenty-four hours' ride

from Calcutta up in the mountains. For a protection against the heat, the European houses are built large with high walls, rooms from twelve to fifteen feet high. The walls are very thick, and made of brick; this cools the atmosphere from 105 Fahrenheit to 90 in the houses. But the climate from the first of November until the middle of February is as good as any one could desire.

The population of this country is immense, and in some portions it is greater to the square mile than in any other portion of the world. The statistics given in 1881 concerning the Europeans and native Christians are as follows: English-speaking people, 203,558; native Christians, 1,359,076; Hindoos, 187,937,450; Mohammodans, 50,121,587; others, 13,970,148. The Eurasians form quite a large population in India; these have European fathers, and are not looked upon with favor by the natives or by the European citizens. Neither do they regard the natives with any more favor than the natives do them; so between these two classes there is a great gulf fixed, so that apparently one cannot pass to the other. There is nothing but the principles of Christianity, when they have become converted to God, that will break down this barrier, and bring the people together. Many missionaries claim that the Eurasians are more reliable than the natives themselves, more capable of bearing responsibilities, while others think that their bigotry and self-sufficiency so unfits them for the Christian work that the natives are preferable.

Our ideas are limited when we conclude that God is not, by his providence, shaping things so that from these various classes he will gather a people for his name. While we look upon circumstances which surround us, and form our judgment therefrom, God looks upon the whole earth, and the events of a thousand years in his sight are as the events of one day when it is past, or as a watch in the night to us. He is preparing the world for the day of Judgment, the wicked for the day of evil, and the righteous for their final reward. Oftentimes he uses the wicked to accomplish his purposes; for he maketh the wrath of man to praise him, and the remainder of it he restrains. He will in the end get the glory; and in the Judgment it will be seen that even in the last generation he has gathered from every nation, and kindred, and tongue, and people.

THE REASONABLENESS OF FAITH.

E. J. W.

The Christian's faith in something that cannot be seen is a source of wonder to the unbeliever, and is often the object of ridicule and contempt. The worldling regards the simple faith of the Christian as an evidence of weakness of mind, and with a complacent smile at the thought of the superiority of his own intellect, he declares that *he* never believes a thing without evidence; *he* never jumps at conclusions, and doesn't believe anything that he cannot see and understand.

The saying that the man who believes nothing that he cannot understand will have a very short creed, is as true as it is trite. There is not a philosopher living who can understand the one-hundredth part of the simple phenomena that he sees every day. Scientists have found out by observation that certain kinds of soil are specially adapted to certain kinds of produce; but nobody can tell why.

As a matter of fact, faith is one of the commonest things. There is no skeptic who does not have faith to a greater or less degree; and in very many cases they go even farther, and manifest simple credulity. But the element of faith under-

lies all business transactions, and all the affairs of life. Two men make an appointment to meet at a certain time and place, to transact certain business; each has to trust the other's word. The merchant has to exercise faith in his employees and his customers. Yea, more, he has to, unconsciously it may be, exercise faith in God; for he will send his ships across the ocean, with confidence that they will return again loaded with merchandise; and yet he must know that their safe return depends on the winds and the waves, which are beyond human control. And even though he never once thinks of the power that controls the elements, he puts confidence in the officers and crew. He will even trust himself on board one of the ships, whose captain and crew he never saw, and confidently expect that they will bring him to the desired haven.

One of these men who thinks that it is foolish to trust in a God "whom no man hath seen, neither can see," will go to a little window and lay down his money, and in return will receive from a man whom he never saw before, and whose name he does not know, only a little strip of paper which says that he is entitled to a ride to a distant city. He perhaps has never seen that city, and knows of its existence only by the reports of others; yet he steps aboard the train, and settles down in comfort. He has never seen the engineer, and does not know but that he may be incapable or malicious; yet he is perfectly unconcerned, and confidently expects to be carried safely to the place the existence of which he knows only by hearsay. More than this, he holds in his hand a piece of paper prepared by some men whom he never saw, which states that these strangers, to whose care he has entrusted himself, will land him at his destination at a certain hour; and so implicitly does this skeptic believe this statement, that he sends word ahead to some other person whom he has never seen, making arrangements to meet him at that specified time.

Still further, his faith is drawn upon in the sending of the message announcing his coming. He steps into a little room, writes a few words on a slip of paper, which he hands to a stranger sitting by a little machine, and then goes his way believing that in less than half an hour his unknown friend hundreds of miles away will be reading the message which he left in the station behind him.

But to all this the skeptic will reply that he does not blindly trust in others, but that he has *reason* to believe that he will be carried safely, that his message will be sent correctly, and that his letter will reach his wife in good season. His faith in these things is based on the following grounds:—

1. Others have been carried in safety, and thousands of letters and telegrams have been correctly and promptly delivered. Whenever a letter has been miscarried, it has almost invariably been the fault of the sender.

2. Those to whom he entrusts himself and his messages, make a business of carrying people and messages; if they should fail to fulfill their agreements, nobody would place any confidence in them, and their business would soon be ruined.

3. He has had the assurance of the Government, by whom the railways and telegraphs are controlled, and which thereby becomes responsible. His confidence in the letter-box was due to the fact that he saw upon it the letters "V. R.," and he knew that they mean that the Government has promised safely to deliver any letter placed in the box, if it is properly stamped. He believes that the Government will fulfill its promises, because if it does not its existence

must soon come to an end. Its existence depends on its power to fulfill its promises, and its integrity in performing them. And all these things form a solid ground for his faith.

Well, the Christian has a thousand-fold more ground for his faith in the promises of God. Faith is not blind credulity. Says the apostle: "Now faith is the substance of things hoped for, the evidence [ground, or confidence] of things not seen." Heb. 11:1. This is an inspired definition, and therefore we may conclude that the Lord does not expect us to exercise faith except on evidence. Now it can readily be shown that the Christian has the same ground for exercising faith in God that the skeptic has for his confidence in the Government; and a great deal more.

1. Others have trusted the promises of God and have found them to be sure. The eleventh chapter of Hebrews contains a long list of those who have verified the promises of God; who "Through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again."

2. The God whom we trust makes a business of answering prayers, and of protecting and caring for his subjects. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Lam. 3:22. And "he delighteth in mercy." Micah 7:18. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11.

3. The existence of God's government depends on the fulfillment of his promises. The Christian has the assurance of the Government of the universe, that every lawful request that he makes will be granted. Government is especially for the protection of the weak. Suppose, now, that God should fail to fulfill one of his promises to the very weakest and most insignificant person in the world; that single failure would destroy the government of God.

Moreover, those who put their trust in human government, or in any institution of men, are liable to be disappointed. With the best of intentions, mistakes will be made, because men are but fallible. But to the Christian the firm assurance is given: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:26, 27. His power is shown in creation. The things that he has made attest his eternal power and Godhead. The more powerful the government, the greater the confidence in it. Then what more reasonable than that we should have implicit confidence in the God whom nature and revelation combined declare to be omnipotent, eternal, and unchangeable?

If I should express to an infidel my doubts as to the integrity of one of his friends, he would say, "That's because you don't know him; just try him, and you will find him as true as steel." This would be a fair reply; and so we say to the infidel who doubts the promises of God, "O taste and see that the Lord is good; . . . there is no want to them that fear him." Ps. 34:8, 9. What right has anybody to doubt the promises or the power of God before he has given them a fair trial? And in that case, what right has anybody to doubt God, since everybody is testing his power and goodness every moment of his life?

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 24.—June 14, 1890.
HEBREWS 10 : 1-9.

1. WHAT was the nature of the law of sacrifices? Heb. 10 : 1.
2. Was it exactly like the things of which it was the shadow?—*Ib.*
3. What differences were there between the priesthood of Aaron and that of Christ?
4. Could the sacrifices of that law make any one perfect?—*Ib.*
5. If they could, what would have been the result? Verse 2. See margin.
6. Why would they have ceased to be offered? *Ans.* They would have had the same power as the offering of Christ, and would not have needed to be repeated.
7. What is meant by their being remembrances of sin? *Ans.* Their continual sacrifices were continual acknowledgments of sin. Verse 3.
8. Why were their sins kept in continual remembrance? Verse 4.
9. What is Christ represented as saying when he came into the world? Verse 5.
10. Did this mean that the Lord would not have any sacrifice?
11. From what scripture is this quoted? Ps. 40 : 6-8.
12. For what can we say a body was prepared him? *Ans.* For a sacrifice in contrast with those undesirable ones that could not take away sin.
13. Where was it written that he should thus come? Heb. 10 : 7. The volume of the book doubtless refers to the Pentateuch; for the Saviour said that Moses wrote of him, and that all things written in the law of Moses concerning him must be fulfilled. John 5 : 46; Luke 24 : 44.
14. For what did he say he came? Heb. 10 : 7.
15. What two things are spoken of in verses 6 and 7? *Ans.* Burnt-offerings and the will of God.
16. What do we learn concerning the will of God in the verse from which this is quoted? Ps. 40 : 8.
17. Is the law the will of God? *Ans.* There is no difference between the will of God and the law of God. The law of any ruler is his will. See Rom. 2 : 17, 18, etc.
18. Where did Christ say the law was? Ps. 40 : 8.
19. Where did God promise to put his law, in the new covenant? Heb. 8 : 10.
20. Who is the mediator for the fulfillment of this promise?
21. Would he make the sacrifice that he did, to accomplish this, if the law were not in his own heart?
22. What is meant by his taking away the first? Heb. 10 : 9.
23. What is the second, that he came to establish? See note.

NOTES.

VERSE 9 has also been obscured by the unwarranted additions of theologians, who have put their theories into their translations. In a certain translation of the New Testament, of high pretensions, it is made to read, "He taketh away the first will that he may establish the second." But there are no two wills spoken of in the text. There is a contrast presented throughout in verses 5-9 as follows:—

1. "Sacrifice and offering thou didst not desire;"
 2. "I come to do thy will."
- He takes away the first that he may establish the second. In this is found the only contrast in the argument, and it is made very prominent. The sacrifices and offerings of the Mosaic law could not perfect the conscience, could not reform the life, could not write the law of God in the heart. These are taken away, that He may come in whose heart is the law, and who alone can fulfill the promise of the new covenant.

Lesson 25.—June 21, 1890.
HEBREWS 10 : 10-20.

1. For what did Christ take away the sacrifices of the law of Moses?

2. What do we learn in the Scriptures is the will of God?
3. What is done for us by this will? Heb. 10 : 10.
4. What is the law called in Ps. 119 : 142.
5. What did the Lord Jesus say in his prayer for our sanctification? John 17 : 17.
6. Is the truth necessary for our sanctification? *Ans.* It is; error, however fine in appearance, however firmly believed, has no sanctifying influence.
7. Are we sanctified by hearing the truth? Compare John 3 : 19; 15 : 22; Matt. 7 : 26, 27.
8. Are we sanctified by believing the truth? James 2 : 14, 17, 20, 26.
9. What is necessary in order to be sanctified through the truth? 1 Peter 1 : 22.
10. Can all truth be obeyed? *Ans.* It cannot. To be obeyed it must be in the form of law. There can be no obedience where there is nothing commanded.
11. Is that truth sanctifying which does not call for obedience? James 2 : 19.
12. Is it therefore of no profit because it will not sanctify? See note.
13. What did God say the children of Israel should be if they would keep his commandments? Ex. 19 : 6.
14. Can we, then, be sanctified by our obedience to the law? *Ans.* We cannot. See note.
15. How does Paul say that we are sanctified by the will of God? Heb. 10 : 10. Compare 2 Tim. 3 : 15.
16. After our High Priest offered his sacrifice, where did he go? Heb. 10 : 12.
17. What is he expecting—waiting for? Verse 13.
18. Who puts his enemies under his feet? Ps. 110 : 1. Compare 1 Cor. 15 : 27, 28.
19. Where have we liberty to enter? Heb. 10 : 19.
20. What is meant by the holiest? *Ans.* It is, literally, *the holies*, that is, the heavenly sanctuary.
21. By what means do we enter there?—*Ib.*
22. Do we enter there actually, or in person? *Ans.* No; we enter in the person of our priest, as a man is said to appear in court when his advocate is there for him.
23. By what manner of way do we enter there? Verse 20.
24. With what is the new and living way in contrast? *Ans.* With the sacrifices of the Mosaic law, which were dead when their blood was offered in the sanctuary.
25. What is that way?—*Ib.*

NOTES.

By 2 Tim. 3 : 16, 17 we learn that all truth is profitable; but truths are not all of the same nature, and are not all equally profitable. Some truths are *primary*; some are *secondary*. In James 2 : 19 we are told that we do well if we believe that there is one God; that is a very important truth, which, unfortunately, some nations of the earth have entirely forgotten. But it does not call for obedience—nobody can obey an abstract statement of that kind. It only calls for belief. And the demons believe it, and they remain demons still, even though they tremble before that truth. They are not sanctified by their belief, because it works no change of character; it is dead. But he who does the will of that one God is sanctified thereby, because he thereby forms a character in harmony with that will. While the law of God is that primary truth which directly sanctifies, other truth is secondary; it can only work indirectly in our sanctification. But it leads toward sanctification, even indirectly, only when it leads us toward the law—to the way of obedience.

WE could be sanctified by obedience to the law if we had never forfeited our justification and destroyed our ability by disobedience. Instead of now being justified by the law, we already stand condemned; for we have all disobeyed it. Rom. 3 : 9, 19, 23. Sin has perverted our natures, so that alone we can do nothing. John 15 : 5. But that does not destroy the fact that the law is perfect, and is justifying in its nature. That the law cannot justify us is not the fault of the law—it is our own fault. The law did not fail in the fall of man; the law does not become sin because we sin. Rom. 7 : 7-14. The law is the measure and rule of the righteousness of God; it witnesses to that righteousness. Rom. 3 : 21. By our fall we are far below the righteousness of the law, and we are now dependent upon another to raise us up to where its righteousness may be fulfilled in us. Rom. 8 : 4.

AUTHENTICITY OF THE SCRIPTURES.

M. C. WILCOX.

THE divinity, authenticity, and inspiration of the Bible are proved by the following:—

1. *Purity of Teaching.*—No other code of morals in the world is to be compared to that of the decalogue. It leads man out of his selfishness by teaching him that his highest duty is to love God—a God worthy to be loved—with all his heart, mind, soul, and strength, and to love his neighbor as himself. Every other religion is simply the development of some of the various characteristics, passions, or imaginations of humanity. The teaching of the Word of God calls man ever onward and upward. The decalogue forbids every sin, and its divine unfolding, especially in the teachings of Jesus and his apostles, searches every motive and hidden spring of action.

2. *The Unity of the Scriptures.*—Its different parts were written all the way from 1500 B. C. to 98 A. D. They were written by men in every phase of life, by the lowly herdsman Amos; the priest Ezekiel; the warrior and man of God, Moses; the royal psalmist, David; the wisest of men, Solomon; the prime minister and prophet, Daniel; the fisherman Peter; the physician Luke; the learned Jew, Saul of Tarsus; the beloved John, and many others. It was written by the lonely waters of the Euphrates, in Persia's royal city, in Jerusalem, the city of the great King, among the mountains and vales of the holy land, in the tents of the Idumean emirs, on rock-ribbed and ocean-bound Patmos,—written by all these, in all these various places, at all these different times, under different circumstances and influences; yet the same unity, the same spirit, pervades the whole. It is not many books, it is one. It addresses men as they are everywhere; it reveals the same disease, sin; it shows the one only remedy, the blood of Jesus.

3. *Its Impartiality.*—Had it been the work of priests, or the work of kings, or the work of any in high positions, it would have glossed, and excused, and palliated, and utterly hidden, their sins and crimes. But it does nothing of this. It reproves faithfully and fearlessly prophet and priest, king and noble, prince and peasant, soldier and citizen. The very ones reproved often record their own fall and reproof. It espouses the cause of the poor, the meek, the defenseless; it knows no caste, differing in these respects from all other religions in the world, and proclaiming loudly that "God is no respecter of persons."

4. *Prophecy* is also a remarkable proof of its inspiration. In fact, God sets it forth as a proof that he is God. Says he, through the prophet: "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46 : 9, 10. Here is a challenge from the God and Author of the Bible. We can prove his omniscience. His prophecies and oracles are not couched in such ambiguous terms as were those of the ancient heathen prophets, priests, and oracles; but they are clear and particular. God gives the rise and fall of States and nations before they come into existence in not less than seven lines of prophecy. He foretells the rise, overthrow, the plan of the overthrow, and the ultimate fate of great cities, before they reach the height of their power and grandeur. The fulfillment of many of these predictions is in the past, and secular history bears faithful witness, oftentimes unwillingly, to the veracity and infallibility of the Word of God. The predictions concerning the first advent of Christ prove his divine mission. Many events of the last days, which are fulfilling all around us, have been predicted in the centuries of long ago. We can see them if we will. What other religion can lay claim to such a book?

From the Field.

BEARING THE CROSS.

THE heavier cross, the heartier prayer;
The bruised herbs most fragrant are;
If wind and sky were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If grief his heart had never wrung.

The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of the rest;
The dove has here no rest in sight,
And to the Ark she wings her flight.

The heavier cross, the easier dying,
Death is a friendlier face to see;
To life's decay one bids defying,—
From life's distress, one then is free.
The cross sublimely lifts our faith
To Him who triumphed over death.

Thou Crucified! whose cross I carry,
The longer may it dearer be;
And, lest I faint while here I tarry,
Implant thou such a heart in me,
That faith, hope, love, may flourish there,
Till for my cross the crown I wear.

—Christian Citizen.

SYSTEMATIC GIVING.

A STORY is told of a man who was appointed to travel and solicit money in behalf of an endowment fund for a Bible-school in India. He was sent to an isolated town, and to a church where there was no pastor. When the hour for his missionary talk came, he found about seventy-five persons in the church, the men on one side, and the women on the other. They all listened intently to his remarks about the gospel work in India; but he afterward found that they were not all equally affected by his appeal. At the close of his remarks, he asked a stranger minister present to assist in taking the collection. He immediately commenced his work on the men's side of the house, thinking, perhaps, that he would there find the largest returns. The lecturer took the other side of the house, and had proceeded but a little way when he came to a lady who seemed interested in the proceedings. Upon his asking if she would like to do something to help the Bible-school, she quickly said, "Indeed, I would, sir," and she gave him £10. Another in the same seat gave him £5, and a third gave him £2.

He was naturally a little surprised to find three ladies in succession giving so freely, and he therefore inquired at his boarding place about these liberal ones. His hostess told him that they were three sisters, who had been reared in a church which had regular monthly meetings in behalf of missionary work, and at which all were instructed to give something for missions. At these meetings, different countries were spoken of by some one appointed to the task, and the freshest news of what was being done by the gospel was also related, to stimulate the members. In this way all were encouraged to give systematically. The time of the meeting was fully understood, and all went prepared to do something. The habit of giving had, by this means, so grown on the three sisters whom the missionary met, that although separated from their former church relations, they were ready to respond to the call for mission funds, and esteemed it a privilege to give of their means for that purpose.

Systematic giving is also an aid to the spiritual development of the church, because of its reflexive action. For while such work does not fail to create a lively interest in the welfare of others, its influence returns back upon those who participate in it, rendering soft and pliable their otherwise inflexible dispositions, and begetting in them an increasing tenderness and sympathy for those with whom they come in daily contact. Let all try it, and see if it does not have that effect.

J. O. CORLISS.

HOW A DIFFICULT QUESTION WAS SETTLED.

THE first missionaries that came to India in the beginning of the movement were godly men, and they were very successful. Thousands embraced the gospel, and they must have had special help from God in learning the language and in their work. The evidences of the divine power were as manifest with them as in any of the mission work since. Yet their inexperience in the outcome of certain things led them to permit other things which it has been found necessary since to abandon. They did not abolish caste. It was reasoned that the gospel reached the people where they were, and it was not necessary to meddle with caste. This brought caste into the Christian church, where the great apostle says there is neither Jew nor Greek, bond nor free, but they are all one in Christ Jesus. When others came to take up the work where they left it, they found that this was an evil of no small magnitude. It required two cups for the Lord's supper, one for the higher and one for the lower caste. The lower caste were compelled to sit apart from the other, and drink from another cup.

Also in laborers it was the same. It was kept up in the school. In almost everything it was apparent that the separation was as great in their Christian relation as when they were heathen. The longer it existed, the worse it grew. In the American mission at Madura, in 1847, the following resolution was passed, "That the mission regards caste an essential part of heathenism; and its full and impartial renunciation, after proper instruction, as essential to satisfactory evidence of piety; and the renunciation of caste implies at least a readiness to eat, under proper circumstances, with any Christians of any caste. That we will not hereafter receive into our service as a catechist any one that does not give satisfactory evidence of the renunciation of caste." The spirit of caste was so strong that at first it nearly caused the disbanding of the mission. The influence was so strong upon the Christians that many of the best workers and members left the mission. But those having the mission in charge were inflexible. Seventy-two were suspended from church fellowship, and for a time were prohibited partaking of the Lord's supper. But the move proved to be a salutary one, and one that purified the church from certain bondage in which she was fast finding herself. Some of those who had left returned, and, says Mr. Tracy, who was the principal mover, "others left us, leaving a purer atmosphere behind them."

But in Tranquebar it was not so easily disposed of. It was here the first missionaries landed, and here it had taken so deep a hold that to remove it threatened to destroy the entire work. Finally a venerable Doctor John, old and blind, set himself with great sternness against this heathenish association of caste with the holy rites of the sacrament. Mr. Hough speaks of this move as follows: "At last Dr. John resolved to endure this antichristian custom no longer, and gave notice, that if they would not, of their own accord, put an end to these odious distinctions, especially at the Lord's table, he would himself abolish them. His admonitions being obstinately resisted, he executed his threat, with regard to the sacrament at least, by melting the two cups into one. This effectually settled the matter. The men of caste made a great outcry at first, and left the church; but finding they could not intimidate their faithful pastor into a compliance with their wishes, they gradually returned, and henceforth drank out of one and the same cup with the pariah." This was in the early times of the missionary movement in India. But since then other crises have been passed through and are being passed through, and questions of a most perplexing nature are presenting themselves.

S. N. HASKELL.

THE CAUSE IN CENTRAL EUROPE.

SINCE our last report, the work has made some advancement in this field. The Christmas offerings, which amounted to 2,395.50 francs, showed a general interest among our people for the work in foreign fields. In Germany, besides the workers at Hamburg, there are laborers at Barmen and vicinity, Frankfort, and Halle.

In Switzerland, Bro. Erzenberger has spent some time in visiting the churches. A good interest is reported at Geneva. Some have decided to obey the Truth. There are now three workers laboring in that city. One colporter is at work at Turin, Italy, circulating our French and Italian literature. Few books can be sold; where the people cannot buy, tracts or papers are given them. In France there are two colporters at present who devote all their time to the work,—one in the vicinity of Branges, and the other in Paris. In the latter place, iniquity abounds to such an extent that truth and equity cannot enter. The people seem to stand afar off, still shocked at the outrage committed on them a century ago.

Bro. Comte, the only minister in France, after visiting the churches in Southern France, crossed the Mediterranean to Algeria, to more fully establish the work at Relizane, extend its influence, and add to the number of believers in that vicinity. Of late the work in Hamburg is still more encouraging than before. More have recently accepted the faith, and the attendance at the meetings has so increased that the mission rooms are well filled. The two ministers laboring in Russia report favorably concerning the work in that field. The only church from which we have thus far heard in regard to the matter, reports 85.50 francs in Christmas donations.

Not long since, the subject presented in a closed society of ministers and Bible students, was, "The Sabbatariaans." One of our members was present. A very fair statement of our history was given. At the close, a more secret meeting was held, for a more free discussion. The brother who attended the first part of the meeting applied for membership, but was refused the privilege of attending. We have since learned that in the more secret meeting a gentleman who had read some of our books, strongly stood up in our defense. He said he wished that they all were engaged in the same work that we are doing, and that they should be glad that they have such a people in the city. Thus at a time when the doors seemed closed, the Lord had agents to vindicate the Truth. This shows the importance of sowing the seed of Truth; for it may be that in crises where we are debarred from doing anything, the seed sown will bear fruit. We believe that there are many honest men in these countries who will yet espouse and vindicate the cause of Truth when the enemy arises to crush it. It is in this faith that we labor on, trusting in the guidance and protection of the Lord of the harvest.

H. P. HOLSER.

AMONG THE GERMANS IN AMERICA.

THE cause of present truth is making its way among the Germans of America faster than ever before. In Logan County, Northern Dakota, a church of thirty members has been organized, and ten others will join soon; also a Sabbath-school of forty-three members was organized. Near Bowdle is a company of thirty keeping the commandments of God and the faith of Jesus, most of whom are awaiting baptism. Near Eureka, where there were only two Sabbath-keepers last autumn, there are now forty-two, and quite a number are awaiting baptism. More than a hundred have laid hold of the commandments of God and the faith of Jesus this winter in Dakota, under the labors of Bro. Leer.

Near Lehigh, Kansas, the Truth has made its way

to many hearts during the last few months. This is the largest German church in this country, numbering about three hundred members. Also near Tampá quite a number have taken hold of the Truth, under the labors of Bro. Loepcke. In the vicinity of Argonia, where Bro. A. A. Meyer has been laboring, some of the best people in the community have given their hearts to God, to walk in all his commandments.

Bro. Kunkle reports a company near Hutchinson, Minnesota, that decided to walk in the way of God. Truly God is good, and is on the giving hand. To him be honor and glory forever. H. SHULTZ.

THE WORK IN THE RUSSIAN EMPIRE.

A FEW years ago there were but few Sabbath-keepers in the Crimea, the extreme south of Russia. After Bro. Laubhan settled in his old home on the Volga, in the east, near the borders of Asia, a number began the observance of the Sabbath in that region. From the Crimea and America the truth also found its way to the Southeast, the Caucasus, and to the Mennonite settlements north of the Crimea. Of late it has also gained an entrance in the west, along the Polish border. Thus over two hundred Sabbath-keepers are scattered over a territory half as large as Australia, with only one laborer. Last fall Bro. Klein joined Bro. L., but could not obtain his passport until recently. Thus he was confined to his native village. He began meetings there, and to his great surprise the interest so increased that there were sometimes over a hundred persons present. He has organized a Sabbath-school and tract society, and hopes to be able to visit the other companies soon. The pastors tried to stop his work; but with the aid of influential friends and relatives, and above all, with God's help, he has continued to labor. We are so happy as to have a young brother with us who just came from there to prepare for the work. Another, who has been convinced of the Truth for some time, has now fully decided to obey; and as he was a canvasser for the British Bible Society, he is now trying to do the same work for us.

Bro. Laubhan is now in the South. His reports are very encouraging. The church at Alexanderfeld, organized last year, has grown from seventeen to thirty-three members, and others are interested. The Truth is reaching out to new colonies.

Not only among the German Russians is the Truth onward, but it is also progressing among the Russians themselves. A few years ago there was but one real Russian who observed the Sabbath in the Crimea; since that time others have begun its observance in the Caucasus, and we have now come in contact with the Russian Sabbathniks on the Volga. In my last report I mentioned that the brethren expected their trial. The following letter shows the outcome of it:—

"MUCH BELOVED BRETHREN AND SISTERS IN HAMBURG: We greet you with the peace of God, and hope that you are all well and enjoying the blessing of God. As to ourselves, we can tell you the glad news that the court decided our case about the spread of this new doctrine Dec. 20. They simply dropped the matter, as neither the accusers nor witnesses, nor even the priest, could say anything evil against us up to this time. We believe that God heard prayer in our behalf, that he intervened for us, and saved us from the lion's jaw. We are no longer under the supervision of the justice of the peace, but simply of the governor. The good result of all this has been thus far, that we are not only in a certain sense free, but that two new ones have given themselves to the truth. We are all of good courage."

There are now about thirty Russian Sabbath-keepers in that region, and many more in other parts. We send our printed matter there, and hope for good results; but this is a small beginning when we consider that there are 80,000,000 Russians.

L. R. CONRADI.

News Summary.

The police force of England numbers 37,000.

Prince Bismarck has arranged to visit England this month.

The London School Board has provided for free education.

Jesuits have erected an observatory on a mountain in Madagascar.

A fund of £60,000 has been raised for the relief of Irish tenants.

The English-speaking people number one-tenth of the human race.

Russia, it is said, has prohibited Chinese immigration along her eastern frontier.

Prince Bismarck is going to employ his leisure in compiling exhaustive memoirs.

The head office of the Bank of New Zealand is to be removed from Auckland to London.

A motion in favor of Imperial Federation has been tabled in the British House of Commons.

One million of the new French rifles are to be placed in the hands of Russian troops in October.

This year Spiritualism celebrates the forty-second anniversary of its advent into modern society.

The value of the life insurance policies in force throughout the world is estimated at £1,660,000,000.

An exhibition of the postage stamps in use in all parts of the British Empire has been opened in London.

Thirty-six children were drowned recently in a small town in Cheshire, England, in crossing a river while returning from a confirmation ceremony.

The Kurds have been raiding Turkish Armenia Christian villagers have been murdered wholesale, and many churches burned.

Brazil has conceded full religious liberty to all denominations, and has broken off official connection with the church of Rome.

The Czar has ordered that all the clothes of himself and his family shall be manufactured of Russian material and by Russian hands.

Prince Bismarck has 103 decorations, of which 14 are set in diamonds of great value. The star of St. Andrew of Russia is worth £10,000.

The young Chinese Emperor is endeavoring to break up the gambling establishments of Peking, and to reduce the expenses of the Government.

Russia is persistently clamoring for the payment of the war indemnity due from Turkey, thus greatly disturbing the equanimity of the Porte.

The Victorian Parliament was formally opened on the 21st ult., and the next day a Ministerial crisis was unexpectedly forced upon the House.

The passport system which has for two years been in operation on the frontier between France and Germany is to be relaxed, but not absolutely revoked.

In New York City, more than 2,500 poles, and 14,500,000 feet of wire have come down since the mayor commenced his warfare on overhead wires.

General von Caprivi, the new German Chancellor, says that the Government propose to introduce a measure, lengthening the term of compulsory military service.

Since July, 1879, 10,660 Welshmen and 113 Englishmen have been fined or imprisoned for non-compliance with the act relating to the vaccination of children.

Senor Sagasta's bill granting universal suffrage in Spain, is drawn on the broadest lines. Twenty-one years of age and six months' residence qualifies a man for voting.

It is said that Mr. H. M. Stanley advocates a scheme for removing the pure-blooded negroes of the southern section of the United States to the Upper Congo region of Central Africa.

Iskander Khan, now a Persian governor, but formerly a colonel in the Russian army, is stated to be inciting the Afghans to rebel against the Ameer, and resort to Russia for support.

A gunpowder explosion took place in Havana, the capital of Cuba, one of the West India Islands, on the 20th ult. Many persons were killed, and a large number seriously wounded.

The trunk of the elephant has no less than 4000 muscles—at least so said Cuvier, the famous comparative anatomist. All the muscles of a man's body added together only number 527.

In a recent speech, the Emperor of Germany declared that the nation which should now break the peace of Europe, would receive a lesson that it would not forget for a century.

A large number of the workmen of the United States have signed a petition to the Czar, urging him to ameliorate the present rigorous treatment of political prisoners and exiles in Siberia.

The budget of the pope for the current year shows that altogether the expenses of the papal household amount to close upon £300,000, which is a reduction upon the past year of £15,000.

Negotiations relative to the settlement of the African territorial dispute are still proceeding between the British and Portuguese Governments. England insists on free navigation on the Zambesi and Shire Rivers.

The labor question is still agitating various parts of Spain. In Bilbao, the principal port in the north, many strikes have taken place, and have been attended by such serious riots that military law has been proclaimed.

The British India Steam Navigation Company, whose steamer *Quetta* was recently wrecked in Torres Strait, have just lost another vessel, the *Dacca*, which struck a rock in the Red Sea, and sank. One life was lost.

Queensland lays claim to the greatest and richest gold mine in the world. It is called Mount Morgan, and will this year pay to its owners £1,200,000, with the promise of a great increase when more completely developed.

A geographical globe for the Shah of Persia is to show the different countries in precious stones. France will be indicated by sapphires, England by rubies, Russia by diamonds, etc., while the sea will be represented by emeralds.

The highest observatory in Europe is on the Sonnblick in Austria, and is 10,154 feet above sea level. This altitude is exceeded only by that of the Pike's Peak Observatory in the Rocky Mountains of Colorado, North America.

There is great uneasiness in Brazil with reference to the impending elections for the appointment of a permanent government to take the place of the present provisional one. The President, General Fonseca, is very unpopular, and several revolts have already taken place.

Leo XIII. is eighty years old; and though he is now in his usual health, the question of his successor is a very live one in Rome. There is a legend that on the next pope will descend an *ignis ardens*; and on this the dominicans base a hope that the next pope will be chosen from their order.

General Boulanger, who has been such an effectual disturber of the political peace of France, has dissolved the National Committee formed a few years ago to further his ends, and announces his retirement to private life. He cannot forbear, however, to express his confidence in his ultimate triumph over his enemies.

It does not do to rebel against the iron hand of Russian rulers. Some Siberian political exiles tried it. They issued a protest against the Governor of Yakoutsk and his subordinates, and now they find themselves in the clutches of the law, in danger of receiving a long term of penal servitude, and perhaps a sentence of death.

The largest gun yet manufactured at Krupp's works at Essen, Germany, which has been placed in the fortifications at Cronstadt, Russia, weighs about 135 tons. The calibre is 16½ in., the barrel 44 feet long, and the greatest diameter 6½ feet. At the trial of this great gun, the projectile, four feet long, and weighing 2600 lbs., was propelled by a charge of 700 lbs. of powder, and penetrated 19 inches of armor, going 1312 yards beyond the target.

Stanley says that during his recent African expedition, he came across a new and interesting race of blacks, the Wanommas, who were absolutely European in type, and very intelligent. They appeared to be descendants of the ancient Ethiopians, who settled, in some way not known to him, in equatorial Africa. These people never intermingled with the aboriginal races, but kept their blood intact, considering the ordinary negroes beneath them.

Health and Temperance.

NOBODY KNOWS BUT MOTHER.

NOBODY knows of the work it makes

To keep the home together ;

Nobody knows of the steps it takes ;

Nobody knows—but mother.

Nobody listens to childish woes

Which kisses only smother ;

Nobody's pained by naughty blows ;

Nobody—only mother.

Nobody knows of the sleepless care

Bestowed on baby brother ;

Nobody knows of the tender prayer ;

Nobody—only mother.

Nobody knows of the lessons taught

Of loving one another ;

Nobody knows of the patience sought ;

Nobody—only mother.

Nobody knows of the anxious fears

Lest darlings may not weather

The storms of life in after years ;

Nobody knows—but mother.

Nobody kneels at the throne above

To thank the Heavenly Father

For that sweetest gift—a mother's love ;

Nobody can—but mother.

—*Detroit Free Press.*

THE NERVOUS SYSTEM.

ANATOMY OF THE BRAIN AND NERVES.

THE structure of the nervous system is the most complex and delicate of any part of the body. Many portions of it, indeed, are not yet perfectly well known, although many physiologists have devoted their whole lives to careful study of this part of the human organism. We shall not attempt to give any except the most thoroughly established facts, devoting little space to the consideration of complicated and disputed questions connected with the subject.

We find that there are two distinct elements in nerve tissue, cells and fibres. The essential element of both of these we find to be the same, the central part of the fibre being but a continuation of the cells, both being composed of the great basis of all forms of living matter, protoplasm.

These two elements of the nervous system are differently distributed in the body. The cells are collected in groups in the central parts of the body, and are termed *ganglia*; while the nerve fibres, associated in bundles, ramify to every part of the body. So completely is the whole body permeated by these delicate filaments occupied in transmitting sensations and volitions, that if all the other tissues were removed the nerves would still present an exact outline of the body.

Divisions of the Nervous System.—Considered from the standpoint of function, the nervous system is divided into two classes, each of which has a distinct work to perform; viz., the *cerebro-spinal* system and the *organic* or *sympathetic* system. The first mentioned is that with which we have most to deal, because this is the one which chiefly distinguishes man and animals from vegetables, and the higher functions of which distinguish man from lower orders of animals. The second class or system of nerves presides over the nutritive functions of the body, the processes of growth and repair, excretion, secretion, etc., which are sometimes termed the *vegetative* functions because of their close analogy to similar functions in vegetables, although in the latter class of existences there is nothing analogous to a nervous system.

The cerebro-spinal system is made up of ganglia and nerve trunks. The ganglia, or groups of cells, are chiefly to be found in the skull and spinal canal, constituting the brain and spinal cord, the central axis of this system, the nerve trunks emanating

from these two great centres and extending to all parts of the body.

Structure of the Brain.—The brain is the largest mass of nervous matter in the body, filling the entire cranial cavity. Its weight is about forty-nine and one-half ounces in males, and forty-four ounces in females. It is inclosed by two membranes, the outer of which is closely applied to the inner plate of the skull, and from its toughness called the *dura mater*. This membrane abounds in blood-vessels, from which nourishment is supplied to both the brain and the skull, and by means of which the blood-supply of the interior and exterior of the cranium is in communication. Next the brain is another delicate membrane chiefly made up of blood-vessels which run down into the substance of the brain. Between this membrane and the *dura mater* is still another membrane so delicate in its structure that it has received a name which describes it as being like a spider's web.

The membranes of the brain divide it into a larger and a smaller portion. The larger portion, located in the upper and front part of the skull, is called the *cerebrum*; the smaller portion, located in the back and lower part of the skull, is called the *cerebellum*, or little brain. Each of these principal portions of the brain is subdivided by a fold of the membranous coverings into two lateral halves, each of which furnishes nerves to the opposite half of the body.

When the membranes of the brain are removed, its surface is found to be marked by numerous and quite deep depressions, which are due to the convolutions or foldings of its outer layers. The gray color of the mass is also noticeable. When cut, it is found that the gray substance extends but a little way into the mass of tissue, the central portion being white. Examination with a microscope shows that the gray substance is composed of nerve cells, while the white portion is made up of fibres, which are connected with the cells.

At the base of the brain, or its under side and central portion, are found a number of collections of gray matter or nerve cells, called the *central ganglia* of the brain.

At the lowest portion of the brain, just at its junction with the spinal cord at the *foramen magnum*, is a rounded body, known as the *medulla oblongata*, which may really be considered as the enlarged upper end of the spinal cord.

In the central portion of the brain is found a curious little organ about as large as a pea, the *pineal gland*, which the great philosopher Descartes supposed to be the seat of the soul. It is now known to be simply a gland.

From this exceedingly brief description it will be seen that the brain is really a collection of ganglia within the skull, and consists of several distinct groups of cells. Each group has its particular function to perform, its particular part of the work of the vital economy to control or direct. From each one go out nerve fibres which terminate in different ways, according to the functions to be performed.

The Spinal Cord.—The spinal cord, or marrow, as it is sometimes called, is really a continuation of the brain down through the spinal canal.

It extends through the whole length of the canal, and at its lower extremity spreads itself out like the tail of a horse, whence it is in this region called the *cauda equina*. The spinal cord is really a series of cell groups, or ganglia, ranged one above another, but so closely joined together as to make them practically inseparable. Like the brain, the cord is invested by membranes designed for its protection and nourishment. Like the brain, also, it is divided into two lateral halves, each half being further divided into anterior and posterior columns. All along its course the cord sends off branches, which have two roots, one of which arises from the

anterior column, and the other from the side of the cord, branches being sent off symmetrically from both sides.

The manner in which nerves and nerve cells are connected is now pretty well understood, though it is but recently that the exact mode of connection has been determined. It will be recalled that nerve cells are provided with peculiar appendages, some possessing but one, others two, three, or even as many as a dozen or more. It appears from careful investigations that have been made of this subject that these poles or branches are for the purpose of connecting together individual cells; and also that nerve fibres are simply prolongations of these same appendages. By this means the minute cells of the brain and spinal cord are actually extended into the most remote portions of the body; and the millions of cells which make up the gray matter of the brain and cord are connected by the same means.

The Sympathetic or Organic System of Nerves.—This system is made up of a series of small ganglia found in the head and on either side of the spinal column within the cavities of the trunk. The ganglia are all connected by small fibres, so that they are sometimes spoken of as being a single nerve, the *great sympathetic*. Their fibres follow the blood-vessels in great numbers, starting with them as they go out from the heart. A large collection of the nerves of this system, found in the abdomen just back of the stomach, is known as the *solar plexus*. This system is closely connected with the cerebro-spinal system of nerves by means of communicating branches.

General Properties of Nerves.—Nerves possess, during life, the power to do two things: to conduct nerve force, and to conduct impressions received from without. Both these properties are not possessed by the same nerve fibres at the same time. For doing the two kinds of work there are two classes of nerves. They do not differ in the least in structure, but totally in function. One carries impressions into the brain and spinal cord; the other transmits nerve force in the form of impulses outward. As there are many varieties of impressions to be received, there are several kinds of nerves which have power to transmit impressions only of one certain kind. These are called nerves of special sense. This property of nerves is known as nervous irritability. Each nerve of special sense possesses only its own kind of irritability. For instance, the nerve of sight transmits impressions of sight, but not of hearing, smell, taste, or any other kind of impression. So with each of the others. The nerves which travel outward from the nerve centres end in the muscles,—where they are called *motor* nerves,—in membranes, glands, and in all parts requiring the aid or control of the nerves.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

BOYS AND THE BOTTLE.

THE following story shows the force of example and habit:—

"I was lying on the sofa sleeping off my previous night's debauch. I was aroused by hearing something fall heavily on the floor. I opened my eyes, and saw my little boy of six years old tumbling on the carpet. His older brother said to him, 'Now get up and fall again. That's the way papa does; let's play we are drunk!' I watched the child as he personated my beastly movements in a way that would have done credit to an actor. I arose and left the house, groaning in agony and remorse. I walked off miles into the country, thinking over my abominable sin and the example I was setting before my children. I solemnly resolved that, with God's help, I would quit my cups, and I did. No lecture I ever heard from Mr. Gough moved my soul like the spectacle of my own sweet boys 'playing drunk as papa does,'

I never pass a day without thanking my God for giving me a praying wife, and bestowing grace sufficient to conquer my detestable sin of the bottle. Madam! if you have a son, keep him, if you can, from ever touching a glass of wine."

The narrator of the above touching story may never see it in these columns; but if he does, I know he will pardon its publication. It may be a timely warning to more than one father who is by no means a toper, and yet is putting a wine-glass right before his own children. It is the ready excuse of many a lad for taking a glass of champagne, "We always have it at home." The decanter at home kindles the appetite, which soon seeks the drinking saloon. The thoughtless or reckless parent gives the fatal push, which sends the boy to destruction.

Long labor in the temperance reform has convinced me that the most effectual place to promote it is at home. There is the spot to enact a "prohibitory law." Let it be written upon the walls of every house: *Wherever there is a boy there should never be a bottle.*—*Plattsburg (N. Y.) Sentinel.*

TUBERCULOSIS is not a rare disease in animals especially cattle. It is also an established fact that the disease, a form of consumption, may be communicated to human beings through beef or milk.

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

| Place and Address of Meetings. | Time of Meeting. | |
|---|------------------|---------|
| | Sabbath-School. | Church. |
| ADELAIDE—Town Hall, Norwood | 9:30 a.m. | 11 a.m. |
| AUCKLAND—Machelyie St., Surrey Hills | 2:30 p.m. | 10:30. |
| BALLARAT—Societies' Hall | 2 p.m. | 3 p.m. |
| HOBART—Baptist Chapel, Harrington St. | 2:30 p.m. | 11 a.m. |
| NORTH FITZROY—Federal Hall, 14 and 16 Best St. | 9:30 a.m. | 11 a.m. |
| PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall | 2 p.m. | 3:15 pm |

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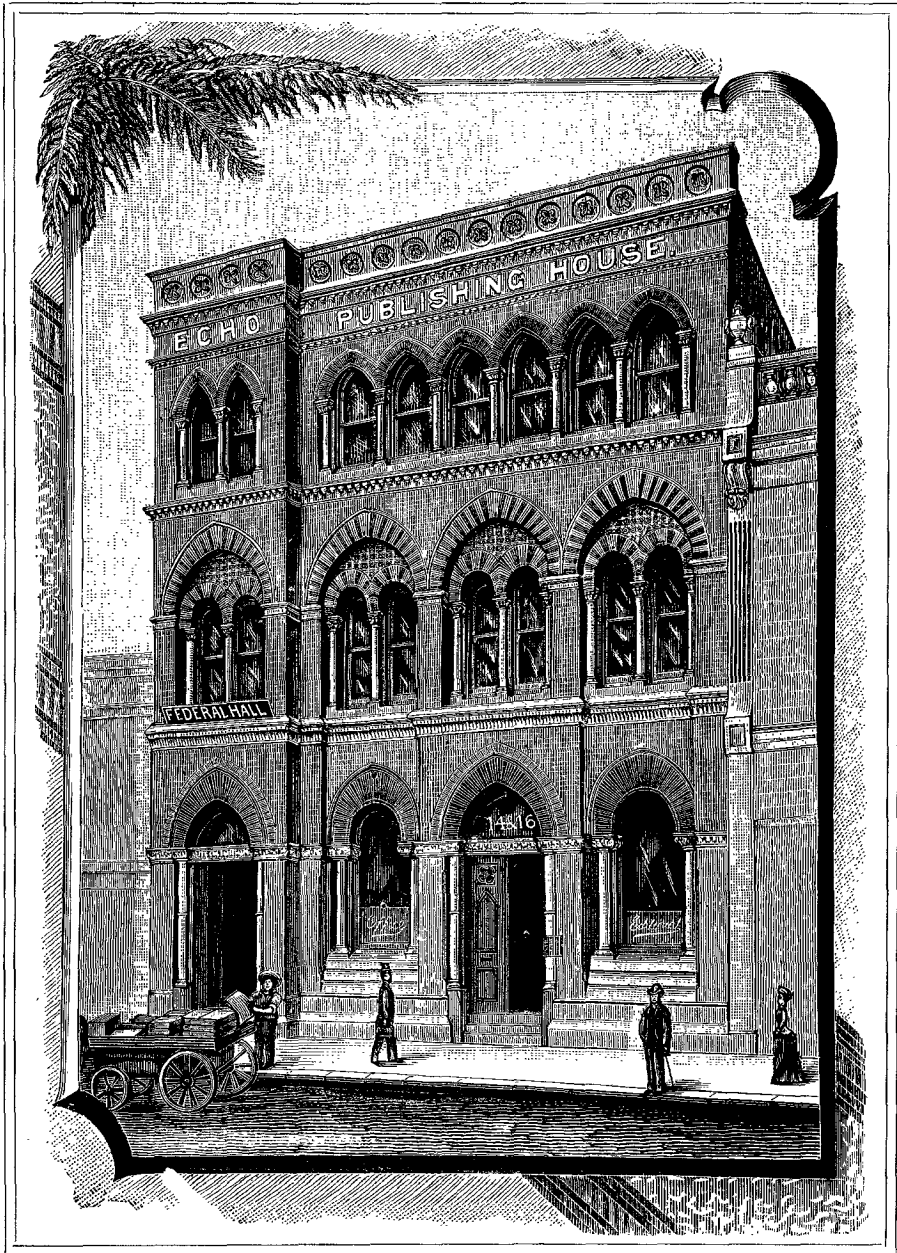
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Melbourne, Australia, June 1, 1890.

CONTENTS OF THIS NUMBER.

POETRY.

Respite Finem 161
 Be Careful 166
 Bearing the Cross 172
 Nobody Knows but Mother 174

GENERAL.

The Uproar at Ephesus 161
 The Bible and the Bible Only 162
 The Slave Trade in the Congo Basin 162
 The Family of God 162
 Grumblers 168
 The Millennium: Does It Precede the Second Advent 163
 The Incarnation 164
 Necessity of Religious Agitation 164
 Dignity of Labor 165

TIMELY TOPICS.

The Divorce Bill 165
 The Influence of Rome 165
 Presbyterian Revision 165
 Hasting to be Rich 165

THE HOME CIRCLE.

Hearing Ourselves as Others Hear Us 166
 "A Pleasant Girl" 166
 Novel-Killed 166
 Family Phillistines 167
 Home Influence 167

USEFUL AND CURIOUS.

Modern Railway Travel 167
 Strength of European Armies 167
 Remarkable Power of Some of the Ohio Gas Wells 167

EDITORIAL.

The Bible the Word of God 168
 Love from God and Love to God 168
 The Two Promises 168
 What England Has Done for India 169
 The Reasonableness of Faith 170

BIBLE STUDENT.

Letter to the Hebrews 171
 Authenticity of the Scriptures 171

FROM THE FIELD.

Systematic Giving 172
 How a Difficult Question Was Settled 172
 The Cause in Central Europe 172
 Among the Germans in America 172
 The Work in the Russian Empire 173

NEWS SUMMARY 173

HEALTH AND TEMPERANCE.

The Nervous System 174
 Boys and the Bottle 174

PUBLISHERS' DEPARTMENT 175

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

WE are happy to be able to state that many of our friends who are interested in the success of the BIBLE ECHO, and in the truths it advocates, are engaging in the work of bringing it to the attention of their neighbors and fellow-men. We believe there are thousands in these colonies who would appreciate a good live paper, filled, as the ECHO is, with wholesome and interesting matter, at a price so reasonable as to be within the reach of all. And we confidently expect that our circle of readers will be appreciably enlarged in the next few weeks.

WE call the attention of our readers to the catalogue of books found on the preceding page, treating on Bible subjects of interest and importance.

THE S. D. A. Year Book for 1890 contains much information of interest to friends of the cause. 168 pages; sent for 6d.

THE *American Sentinel* is just established in New York as the advocate of religious liberty and equality from a legal standard. It comes to our table full of good thoughts and trenchant arguments against the usurpation of the rights of individual conscience. Its publishers are made happy by the very popular reception given it by the public.

A NATIVE chief of the Congo region, who had been taught to read and write by missionaries, sent the following note to Archbishop Benson of the Church of England: "Great and Good Chief of the Tribe of Christ, Greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum. In the bonds of Christ." "Can it be wondered at," says the *Voice*, "that the savages of Africa are embracing the Mohammedan religion rather than the Christian?"

THE constitution of the United States guarantees to all its citizens freedom in matters pertaining to the conscience; and declares that Congress shall make no laws for the establishment of religion, or restricting the free exercise thereof. And in laying the foundations of the Government, by special effort all allusions to matters of religious belief were omitted. The law undertook only to control in matters which were purely civil and national, not in those which were ecclesiastical or religious.

But of late years there has been on the part of many religionists a feeling of discontent at this state of things, and a movement has been inaugurated to obtain an amendment to the constitution such as will permit the enactment of certain laws concerning Scriptural education, Sunday observance, etc. This movement is opposed by a large class of citizens, and the contest waxed strong.

A SIMILAR contest is probably before the people of these colonies, as demands for stricter Sunday laws and for Scriptural education in the public schools are already being actively urged. We stand on the side of good law and order. We believe in the sanctity of the Sabbath day, and in the importance of the religious training of children; but we are wholly opposed to the State becoming an agent for enforcing and prescribing either. Parents are responsible to God rather than to the law for the religious influences which are exerted over their children. The sacred duties which we owe to God should be taught by faithful fathers and mothers, rather than by perhaps ungodly or infidel teachers in the hum-drum mechanical method of the school-room, where they will soon become degraded and commonplace. If perchance a parent does not wish to have his children brought under such instruction, it should not be forced upon him. Such a course cannot result in any good.

So in all matters pertaining to religious obligation, the law may compel a hypocritical observance of its provision, but it cannot render men pure and acceptable to God. The Lord has not delegated his work to Caesar. Let the Bible be upheld by our churches; let it be exemplified by Christians; let it be urged upon the consciences of men by its friends; but let the law keep its hands off from those duties which pertain to man's relation to God. Every man must form a character for morality and truth, and meet it in the Judgment. As he alone will be held to account, so he must be free to act.

IT is the work that we do or do not do that tells with tremendous power upon our lives and destinies. God requires us to improve every opportunity for usefulness that is offered us. Neglect to do this is perilous to our spiritual growth. Let us not pass in idleness the precious hours that God has given us in which to perfect characters for heaven. We must not be inactive or slothful in this work; for we have not a moment to spend without a purpose or object. God will help us to overcome our wrongs, if we will pray, and believe on him. We can be more than conquerors through Him who has loved us. When the short life in this world is ended, and we see as we are seen and know as we are known, how short in duration and how small will the things of this world appear to us in comparison with the glory of the better world! Christ would never have left the royal courts and taken humanity, and become sin for the race, had he not seen that man might, with his help, become infinitely happy, and obtain durable riches, and a life that would run parallel with the life of God. He knew that without his help sinful man could not attain these things.—*Mrs. E. G. White.*

THE Word of God has come to us in two forms—the written Word and the living Word. Holy men have written the Divine will under the inspiration of the Spirit. Their writings compiled give us the Bible. But the beauty and perfection of the Scriptures are unperceived and unappreciated only as they are illustrated by living examples. A rule which nobody keeps, a standard to which none attain, exist only as abstract things; but under the magnifying power of a perfect life, such principles put on an attractiveness which they cannot otherwise possess for those who are striving to obey them. So in Jesus Christ we have the living Word of God. His every act and word were illustrative of his Father's will and character. These two manifestations of the divine law are the counterparts of each other, agreeing in every particular. To obtain a practical and proper sense of God's will, we need to study and practice both.

It has been several times reported that H. M. Stanley, the great African explorer, will, after his American engagements are filled, visit Australia. Surely he will be a welcome guest. Emin Pasha did not wait for the applause of his fellow-men; for he had no sooner seen the daylight of civilization, and recovered from his untimely fall, than he turned again toward the wilderness, no doubt somewhat to the appropriate disgust of those who had sacrificed £30,000 and very numerous lives to bring him out.

THE BIBLE ECHO will be sent to any address in the colonies for 5s. 6d. per year or 1s. 6d. per quarter. The paper speaks for itself. Sixteen pages without advertisements except a part of one page of book notices, and filled with wholesome and interesting matter, makes an amount of reading which for value is not excelled by any journal published in Australia.

THE proposed reduction of cable rates on telegraphic messages is a consummation greatly to be desired in the colonies. The present tariff is 9s. 4d. per word to Europe, including all words of address and signature. This is well-nigh prohibitive, except in the most urgent cases. The telegraph authorities appear willing to make a concession by way of an experiment, provided the colonies will incur one-half of the risk. The subject has been considered by the postal conference now convened in Adelaide, and it was voted to propose the establishment of a rate to the public of 4s. per word, and to the press of 1s. 10d. Another important motion has been adopted by the conference, to reduce letter postage to all foreign countries to 2½d. per half ounce.

THE moral sense by which men are able to discern between good and evil, between right and wrong, is the great quality which distinguishes between them and beasts. All of the other faculties are possessed by some of the lower creation to at least a small degree. This is that Godlike endowment of the mind which is susceptible of the highest cultivation, and which, being cultivated, brings mankind into harmony and fellowship with God.

But like all other blessings, this one is susceptible of gross perversion. Too many use their moral powers only as a criterion by which to condemn others. They neglect the cultivation of righteousness in their own characters, and spend all their criticisms upon their neighbors. Such a use of the moral perceptions is not only a perversion of what should be the greatest of blessings, but it utterly defeats God's design in giving it to us. Instead of using the moral sense for their own discipline, it is too often used as a cruel weapon with which to wound others.

THE liquor traffic is the acknowledged enemy of human happiness and prosperity. Its breath blights and destroys life and all its attendant joys, and ruins all prospects for the future. Its direful influences affect all conditions and relations in life, social, domestic, or commercial. It causes crime, bankruptcy, and neglect of business; and it is subject to impeachment on every consideration which affects the welfare and happiness of mankind. Why, then, should the law countenance such a nefarious commerce? Why should the law license one man to sell to another man that which it knows will lead him to crime; and then punish the rum-inspired offender, while the prime mover is protected? Echo answers, Why?

The Bible Echo and Signs of the Times,

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