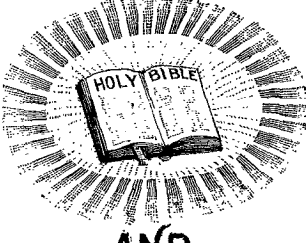


Bible Echo



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.

NEW EVERY MORNING.

EVERY day is a fresh beginning,

Every morn is the world made new.

Ye who are weary of sorrow and sinning,

Here is a beautiful hope for you—

A hope for me and a hope for you.

All the past things are past and over;

The tasks are done and the tears are shed.

Yesterday's errors let yesterday cover;

Yesterday's wounds, which smarted and bled,

Are healed with the healing which night has shed.

Yesterday now is a part of forever,

Bound up in a sheaf which God holds tight,

With glad days and sad days and bad days, which never

Shall visit us more with their bloom or their blight,

Their fulness of sunshine or sorrowful night.

Let them go, since we cannot retrieve them,

Cannot undo and cannot atone;

God in his mercy receive and forgive them;

Only the new ones are truly our own.

To-day is ours, and to-day alone.

Here are the skies all burnished brightly,

Here is the spent earth all reborn,

Here are the tired limbs springing lightly

To face the sun and to share with the morn

In the chrisom of dew and the cool of dawn.

Every day is a fresh beginning;

Listen, my soul, to the glad refrain,

And spite of old sorrow and older sinning,

And troubles forecast and possible pain,

Take heart with the day, and begin again.

—Christian Union.

General Articles.

THE CHRISTIAN RACE.

MRS. E. G. WHITE.

In writing to the Corinthians, Paul illustrated the Christian life by comparing it with the games celebrated near Corinth, and always attended by vast multitudes of spectators. This illustration was calculated to make a vivid impression upon their minds, as it referred to that with which they were intimately acquainted. Various games were instituted among the Greeks and Romans for the purpose of amusement, and also with the design of training young men to personal vigor and activity, and thus qualifying them for warfare. The foot-races were the most ancient and the most highly esteemed of these games. Persons of rank and wealth engaged in them, and shrank from no effort or discipline necessary to obtain the honor won by the victors. The contest was governed by strict regulations,

from which there was no appeal. Before the names of candidates could be entered upon the list as competitors for the prize, they were required to undergo a severe preparatory training. Every indulgence of appetite, or other gratification which could in the least affect their mental or physical vigor, was strictly forbidden. The muscles were kept strong and supple. Every nerve must be under control, every movement certain, every step swift and unswerving, and all the powers kept up to the highest mark, to give any hope of success in the grand trial of strength and speed.

As the contestants in the race made their appearance before the eager and waiting crowd, their names were heralded, and the rules of the race expressly stated. The prize was placed in full view before the competitors, and they all started together, the fixed attention of the spectators inspiring them with zeal and determination to win. The judges were seated near the goal, that they might watch the race from its beginning to its close, and award the prize to the victor. If a man came off victorious through taking any unlawful advantage, the prize was not awarded to him.

Great risks were run in these contests; it was not unusual for one of the contestants to drop dead as he was about to seize the prize in triumph. But this was not considered too great a risk to run for the sake of the honor awarded to the conqueror. As he reached the goal, shout after shout of applause from the vast multitude rent the air and wakened the echoes of the surrounding hills and mountains. The judge, in full view of the spectators, presented him with the emblems of victory, the perishable laurel crown, and a palm branch to carry in his right hand. This crown was worn by the victor with great pride. His praise was extravagantly heralded, and sung throughout the land. His parents received their share of honor, and even the city where he lived was held in high esteem for having produced so great an athlete.

Paul presents these races as a striking figure of the Christian course: “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”

To run the Christian course in triumph, it is as necessary for us to exercise fortitude, patience, and self-denial, as it was for the contestants in the games and races of the Greeks and Romans. Like them the Christian must not allow his attention to be attracted by the spectators, nor diverted by amusements, luxuries, or love of ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's Word, and guided by his Spirit, must hold the reins of control. Every hindrance must be laid aside; no weight must impede his course. And after this has been done, the utmost exertion is required in order to gain the victory.

“Now they do it to obtain a corruptible crown but we an incorruptible.” The chaplet of fading laurel is presented before us in the strongest contrast with the enduring honor and the crown of immortal glory which he will receive who runs with triumph the Christian race, and becomes a victor in the spiritual contest. There must be no flagging of zeal, no wavering steps, or the effort will be lost. The last few strides of the contestants in the race were always made with agonizing effort to keep up undiminished speed. So the Christian, as he nears the goal, must press on with even more zeal and determination than at the first part of his course.

Paul carries the illustration back to the preparation necessary to the success of the contestants in the race,—to the preliminary discipline, the careful and abstemious diet, the temperance in all things. These were unflinchingly practiced in order to win the small recompense of earthly honor. How much more important that the Christian, whose eternal interest is at stake, be trained to put appetite and passion under subjection to reason and the will of God. If men will voluntarily submit to hardships, privations, and self-denial to secure the perishable reward of worldly distinction, how much more should the Christian be willing to do and to suffer for the sake of obtaining the crown of glory that fadeth not away, and life eternal in the kingdom of God.

The competitors in the ancient games, after they had submitted to self-denial and rigid discipline, were not even then sure of the victory. The prize could be awarded to but one. Such is not the case with the Christian. Those who comply with the conditions are not to be disappointed at the end of the race. Multitudes in the world are witnessing this game of life. The Monarch of the universe and myriads of heavenly angels are watching it with intense interest; and every man will be rewarded according to his energy and earnestness.

Paul himself practiced self-denial and endured severe hardships and privations that he might win the prize of eternal life, and, by his example and teachings, lead others also to be gainers of the same reward. He says: “I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.”

The apostle declares that he did not run in the Christian race uncertainly, that is, indifferently, willing to be left behind; neither did he fight as the pugilist practices prior to the fray, beating the air with empty blows, having no opponent. But as, when in actual conflict, he contends for the mastery, overcomes his antagonist by repeated and well-directed blows, beats him to the ground, and holds him there till he acknowledges himself conquered, so did the apostle fight against the temptations of Satan and the evil propensities of the carnal nature.

Paul refers his brethren to the experience of ancient Israel, to the blessings which rewarded their obedience, and the judgments which followed their

transgressions. He reminds them of the fact that the Hebrews were led in a miraculous manner from Egypt, under the protection of the shadowy cloud by day and the pillar of fire by night. He recounts how the whole company were thus safely conducted through the Red Sea, while the Egyptians, essaying to cross in like manner, were all drowned. God in these acts acknowledged all Israel as his church. "They did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." The Hebrews, in all their travels, had Christ as a leader. The smitten rock typified Christ, who was to be wounded for men's transgressions, that the stream of salvation might flow to them.

Notwithstanding the favor which God manifested to the Hebrews, yet because of their wicked lust for the luxuries which they had left in Egypt,—because of their sins and rebellion, the judgments of God came upon them. The apostle enjoins upon his brethren the lesson to be learned: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." And, "Let him that thinketh he standeth, take heed lest he fall."

THE ST. GOTHARD TUNNEL AND ITS VICINITY.

H. P. HOLSER.

ON nearing Lucerne on a trip through Switzerland to Northern Italy, the snow-capped peaks of Pilatus and Righi come into view. From Lucerne the train sweeps around the Righi on a radius of about five miles, giving a good view of this famous peak from all sides. On its eastern slope, at Arth-Goldau, are rocks of all sizes, from huge boulders down to the smallest pebbles, thrown about in the wildest confusion, and looking as though all the forces of disorder had combined to make the most desolate and chaotic looking field possible. This is the result of the disastrous land-slide of 1806, in which several villages and many people were destroyed.

Beyond Sisikon, the train passes under Tell's plat, and some distance farther, the town of Altorf, the traditional scene of Tell's exploits. A large statue is said to mark the place where the intrepid hero stood to shoot the apple from the head of his son. I would here state that the stories about Tell are more firmly believed in other countries than here in Switzerland.

Ere long the valley up which we are passing begins to narrow, and the train rapidly ascends towards the famous St. Gothard tunnel. On the way, many tunnels are traversed, several of which are quite remarkable. We entered a tunnel, and after running in it fully a mile, on emerging we could see below us the track on which we were before entering it. The train then entered another tunnel, apparently running back down the vale which we had just ascended. Running nearly a mile in the darkness under the mountain, we emerged at the same place, but hundreds of feet above. It almost seemed as though the train had, like a man in the forest, lost its way, and gone round and round the same point. Below us, we could see the two tracks over which we had previously passed, and the smoking tunnels which we had threaded. The fact is, the train had passed a loop and a spiral tunnel, each time making a complete circuit in the solid rock, passing over its own track, and coming out from 118 to 130 feet higher up the mountain side.

These loop-and-spiral tunnels occur frequently with ever-changing variety till the great tunnel is reached. The valley is continuously lined on both sides with snow-capped peaks, and is often but a few feet across at the bottom. The River Reuss,

being the first on the ground, appropriated this narrow space to itself. Later, at the appearance of man, he had to blast and pick his way out of the rock along the mountain-side above; and still later, when the iron horse came panting for a way, he had to take a third choice along the rocky shelves or through the solid mountain, as best he could.

After this long series of tunnels and heavy upward grade, the mouth of the St. Gothard is reached; but the mountain still towers more than six thousand feet above us. Here, at a commodious station, the train stops, apparently to take breath and eye the defiant heights before it. After the passengers have viewed the peaks that loom up in every direction, and the men have taken their beer, the conductor gives the signal, and the engine, as though tired of climbing and resolved to try a new method, with a loud shriek plunges at full speed into the dark interior of the St. Gothard. Now we are in the largest tunnel in the world. In 1872, 2500 men began work on opposite sides of the mountain, at nearly the same time; and after eight years of drilling and blasting, they met nearly at the centre. From both ends, the tunnel gradually ascends, its highest point being almost at the centre. At full speed, our train was twenty-five minutes in passing through. In some places the mountain is from 5000 to 6000 feet above the tunnel. It awakened sober thoughts to reflect that solid rock 6000 feet high was pressing with its untold weight down upon the dark cavern through which we were passing; still some in the car were chatting and laughing giddily, as though there were no room in their minds for serious thoughts. How many act in the same manner all through life, and even on the brink of eternity.

From the tunnel we descended a valley no less interesting than the one by which we ascended. Bridges, loop-and-spiral tunnels, cascades, the foaming Ticino, and lofty peaks, constantly varied the scene. On either side, the narrow vine-clad valley is guarded by huge white-capped sentinels of the centuries. Moved far beyond expression, the almost enchanted traveller can but admire in reverent silence. How these scenes impress one with the greatness of God! How mighty and wonderful are his works!

THE SECOND COMING OF CHRIST.

M. C. WILCOX.

THERE is no one event of any more importance to mankind than the second coming of Christ. No subject is given more prominence in the New Testament. By those who claim to have calculated it, it is said to be referred to directly or indirectly on an average of every twenty-fifth verse throughout the New Testament. It was the comforting thought which he gave his disciples, who were sad at the prospect of his leaving, that he would "come again" and receive them unto himself, that they might be with him. John 14:1-3. This also was one of the burdens of his wonderful prayer for all his people,—that they might be with him where he was. John 17:24. When he ascended, and the sorrowing disciples stood gazing up into the ethereal blue at the fast-vanishing cloud of glory, the messengers of God cheered them with these words: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

This was also the comfort offered by the apostle Paul to the Thessalonian brethren. He would not have them to be ignorant of those who sleep in death in Christ. They need not sorrow without hope. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; 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 so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18. Our Saviour also instructs the church who live when his coming is near that they may rejoice; for their redemption is drawing nigh. Luke 21:28.

At the second coming of Christ his foes will be destroyed. That brightness and presence which prove joy and life to his people, will be despair and destruction to those who have rejected him. Their cry will be to hide them from the face of Him who sits upon the throne, and from the wrath of the Lamb. Rev. 6:15-17. "And to you who are troubled [by the wicked, says the apostle] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." 2 Thess. 1:7-10. And in another place, in speaking of the wicked who survive the seven last plagues, it is said: "And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19:21.

At the second advent, the kingdom of Christ will be set up, and he will begin his eternal reign. He sends back this promise to his people: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Jesus now reigns on his Father's throne a kingly priest. Heb. 8:1; Zech. 6:12, 13. He will there reign till his people are redeemed from sin, and the judgment of God has condemned forever those who have rejected the great salvation. He then comes to execute judgment and begin his eternal reign. This is shown by the words of the apostle Paul: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word." 2 Tim. 4:1, 2. The Judgment, the appearing, and the kingdom are associated together.

Christ is now in a "far country" (Luke 19:12); when he receives his kingdom (Dan. 7:13, 14), and when he returns, it will be to enter upon his reign. In the words of Christ himself: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. With his risen and immortalized saints, he will ascend to the New Jerusalem, the capital city, the Paradise once lost, and there begin his reign of judgment of one thousand years. Rev. 20:4-6. Then will Jerusalem which is above, "the mother of us all" (Gal. 4:26), which has been desolate and mourning for her children, be comforted as they come home from every land, led by their Redeemer and King. Isaiah 54. At the end of the millennium the holy city will descend, the earth will be renewed, and Christ and his people will reign forever and ever. See Zech. 14:1-11; Rev. 20:7-15; 2 Peter 3:12, 13; Rev. 21:1-7; Dan. 7:27.

It was to Christ's second coming to reward his people and take his kingdom that the dying, penitent thief looked forward. His request was not, Lord, remember me when thou goest to heaven, to thy Father's house; but it was, "Lord, remember me when thou comest into thy kingdom." Luke 23:42. This will be at his second coming, as we have shown, when he will reward every man. Matt. 25:31; 16:27; Rev. 22:11, 12. Will the faith of the thief be rewarded? Can the man Jesus, dying at his side, forsaken by men, over whom the very heavens seem black with wrath,—can this Man fulfill this request? It was wonderful faith on the part of the malefactor—to believe when all had forsaken,

It was a wonderful answer which Jesus gave, solemnly asseverated before the scoffing multitude.

Looking upon the dying criminal, doubtless with a look of infinite pity and encouragement which thrilled his entire being and made his last moments the most joyous of his life, the dying Jesus answers: "Verily I say unto thee to-day"—I, who am dying as thou art, I, seemingly so weak, but the heir of infinite power; I say unto thee *to-day*, when to all outward appearance I can do nothing; *to-day* when even my own nation have rejected me and crucified me, when one of my own disciples betrayed me for a few pieces of silver, when another disciple denied me, when all forsook me and fled; *to-day* when Heaven seems against me, and I am perishing as thou, even *to-day*, in this the hour of the powers of darkness I declare—"shalt thou be with me in Paradise," in the city of God, the capital of my kingdom.

THE LOVE OF GOD.

SCRIPTURE language of both Testaments expresses the love of God in the strongest terms. We know of no text in the New Testament which speaks of the love of Christ in stronger terms than can be found in both the Old and the New Testament setting forth the great love of God.

God is manifested in Jesus Christ, hence the love of the Son is the love of the Father. "Show us the Father," saith Philip, "and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? 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? The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works." John 14: 8-10.

The apostle speaks of the love of God in Christ, in these precious words: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8: 38, 39.

"God is love," says the beloved John. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 8-10. The apostle cannot find language to express this love. He calls on the world to behold the matchless love of God manifested in Jesus Christ toward lost men: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

Paul speaks again upon this subject in these words: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself." 2. Cor. 5: 18, 19.

Let us see what human love will do.

"A Russian nobleman was travelling with his family in the interior of the country after winter had set in. On the box of the vehicle was a serf, who had been born on the nobleman's estate, to whom he was much attached, and who loved his master as he loved his own life.

"Suddenly the little girl said to her father, 'What was that strange howling sound that I just heard?' The father listened, and far away, through the clear, cold, frosty air, he heard a noise which he too well knew the meaning of. He said to his servant, 'The wolves are after us; drive faster, and get your pistols ready.' But the same mournful sound which the child had heard approached nearer and nearer, and soon the baying of the pack was

distinctly heard. So he said to his servant, 'When they come up to us, do you single out one and fire, and I will single out another; and while the rest are devouring them, we shall get on.' Two shots were fired, and two of the wolves fell. The others instantly set upon them and devoured them; and meanwhile the carriage gained ground. But the taste of blood only made them more furious, and they were soon up with the carriage again. The last two shots were fired, and two more fell and were devoured. But the carriage was once more overtaken, and the post-house was yet far distant.

"The nobleman then ordered the servant to loose one of the leaders, that they might gain a little time. This was done, and the poor horse plunged frantically into the forest, with the wolves after him, and was soon torn to pieces. Then another horse was sent off, and shared the same fate. The carriage labored on as fast as it could with the two remaining horses, but the post-house was still distant.

"At length the servant said to his master, 'Nothing now can save you but one thing. Let me save you. I ask you only to look after my wife and little ones.' The nobleman remonstrated, but in vain. When the wolves next came up, the faithful servant threw himself among them. The panting horses galloped on with the carriage, the gates of the post-house closed upon it, and the travellers were safe!

"On the spot where the faithful servant perished, the nobleman erected a wooden pillar, on which was written, 'Greater love hath no man than this, that a man lay down his life for his friend.'"

In the case of the Russian nobleman and his servant, the inferior died for his superior, whom he loved. Such cases are very rare. The apostle says: "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commended his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 7, 8. In the case of Christ and the sinner, the superior dies for the inferior, who is his enemy. Matchless love!—*James White*.

A VISIT TO THE KARLEE CAVE.

S. N. HASKELL.

INDIA is not only peculiar for the customs of the people; but like other countries it has many rich palaces and buildings remarkable for their art and antiquity.

From time to time, various nations and tribes have overrun India, or certain portions of it; and usually the conqueror has destroyed every trace of the conquered, so that, as far as possible, the former name might be blotted out, and their own remembered through all succeeding time. Consequently old forts and works of art can be traced to only a few years in the past. The names of the kings are preserved, and it is not at all difficult to tell, not only what king reigned at the time they were built, but not infrequently who was the architect that designed the edifice.

Notwithstanding this, there are some old caves built in solid rock, that neither age nor man could deface, and that have been handed down from olden times. Even on these the dates are so well preserved that it can be told with accuracy by whom and when they were constructed. In some instances there are mementoes that bear the dates and names of Roman, Grecian, and even Medo-Persian kings or emperors. There are many ways by which the dates of these antiquities and the kings who then reigned can be determined, even by the relics themselves. It is for this reason that they become specially interesting to those who take an interest in the history of early times.

The Buddhists were a great missionary people, and during their early history especially they ex-

tended the knowledge of their religion far and near. They were famous for their religious zeal, and for the energy they manifested in constructing edifices in which to carry on its rites, and for the caves they excavated for the same purpose. The caves in Kutach are attributed to them.

"The second great 'tope' at Sanchy was the work of Pushpamitra, of the first great dynasty, in B. C. 188. The cave temples at Baja are attributed to king Pulindaka, B. C. 127. The best known, and in most respects the most beautiful and still perfect of these excavated temples, is the great cave at Karlee between Bombay and Poona; it is supposed to have been constructed in the reign of king Devathuti, in B. C. 86. The inscriptions on these great works have preserved the names of the kings of this dynasty, which appears to have ceased with Devathuti, and the localities of the memorials themselves may indicate the extent of their jurisdictions."—*Manual of Indian History*, b. 54. For dates, see Ferguson's Chronological Table.

The Karlee cave is supposed to be the work of Nahaphana, the founder, in conjunction with King Devathuti, of the Sanger dynasty, whose works were completed B. C. 86.

We were stopping at Lanowlee for a few days, and were surprised to find that this cave was only four miles distant. Accordingly we secured a "gharry," and early one morning we visited it. The road lay between two ranges of mountains about ten or fifteen miles apart. After leaving the main thoroughfare, the latter part of our journey lay for one or two miles across cultivated fields. On the right and left we passed numerous flocks of sheep and goats under the watchcare of shepherds, which one might suppose resembled somewhat those that Jacob tended, at least as to color; for there were not only the "ringstraked," "speckled, and spotted cattle," and "brown cattle among the sheep and spotted among the goats," but a blending of every conceivable color from jet black to the purest white.

As we neared the range of hills, there was one grand old time-worn, weather-beaten mountain, of solid rock and majestic proportions, projecting beyond the rest. It was in this towering rock that we found the cave temple, which was excavated nearly two thousand years ago. For a mile or more we pursued our zigzag course through the many windings on the only accessible side, which otherwise would have been perpendicular. Every now and then we stopped on some projecting crag to rest awhile, and view the plains below, which are divided up into small sections by little banks, indicating the rightful tiller of the productive soil. For it should be remembered that in India, unlike countries where the farm-houses are dotted over the country at a greater or less distance from each other, the people all live in the towns and villages, and both men and women go forth to labor in the morning and return in the evening.

As soon as we left our "gharry," we were surrounded by half a dozen or more guides, from the boy ten years old to the man of grey hairs, each demanding our attention in a language we could not understand. We discarded them all, except the youngest, who with nimble feet scrambled over the rocks, as he went hither and thither plucking wild flowers for us. He would lead in the smoothest path and hold our hat while resting, ever watching the motion of the hand, according to the custom of the eastern servant, illustrating Ps. 123: 2: "Behold as the eyes of servants look unto the hand of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God until that he have mercy upon us." He evidently felt highly honored, as he was preferred before the more experienced guides, to whom we paid no attention. His bright, active appearance, his frank and open countenance, beaming with intelligence, won our respect and confidence.

When we finally reached the desired spot, oh what a scene greeted our eyes! Here are natural caves, many and large, and all of them inhabited. Here also are many others cut out of the rock, or literally in the rock. But in the centre of them all was the celebrated "Cave Temple." We were at once surrounded with a numerous group that demanded "buckshis." We met them by asking them to give us "buckshis." This seemed to put the subject before them in a new aspect. Some, however, offered us tobacco, and others looked on in wonder that a European should ask "buckshis" of them, who, in their own estimation, are the only ones having this privilege.

In a radius of half a mile or more, this mighty rock, that has stood the winds and storms of thousands of years, furnishes habitations for a small township of people, carrying on their vocations. Here are shops and dealers in Indian curios, food, and other commodities, for themselves and for the travellers who chance to pay them a visit. After passing through a small entrance, we would sometimes find ourselves in a large square room, surrounded by many other rooms ten feet square or more. Some of these inside rooms were only accessible through a stairway cut out of the rock, and in other instances by means of a rickety ladder from one room to another, the only outside opening being where it was impossible to scale the rock outside. In other instances, there was a winding path on the outside that led to the opening, and around the larger room would be a suit of rooms.

The room that we first entered was the "Cave Temple." This had a large opening, and contained images of all kinds carved out of the solid rock. Elephants and other animals together with the most hideous-looking creatures, were the idols that they worshipped, and these were carved out above, and in the wall of, the solid rock. The auditorium was about 40x120 feet, and we should judge about twenty feet high. This room was supported by forty massive pillars, that had never been severed at the top or bottom from their foundation. Outside these huge pillars was a wall some eight or ten feet wide all around the three sides of the room. In the farther end was a large rock shaped like a sugar cone, which had some apertures that no doubt had been made to honor in some way the god they worshipped.

From this temple we wound our way up stairs of stone into another room above, which was thirty feet square, and surrounded with small rooms. We also ascended an old rickety ladder to the third story, where we found similar rooms. There were winding paths, some of which we did not venture in; but all that we saw were inhabited by men and women who were swarming in and out something like bees in a hive.

We thought that if such were the dwellings of the ancient Amalekites and Midianites, there was great reason, viewing it from a human standpoint, for the children of Israel to be afraid of them (see Num. 13 : 29 ; 14 : 45) ; for the people did literally dwell in the rocks. If these caves were like the cave of Adullam (1 Sam. 22 : 1) or the mountains in the wilderness of Ziph, or the strongholds of Engedi (chaps. 23 : 14, 29 ; 24), we can well understand how it was that Saul forebore to go forth, and how he and his company could be hid in the cave, and David and his men also be there, and not be seen by Saul and the people with him.

These caves at Karlee, and the temple especially, although the images could not be said to be in any sense works of art or beauty, exhibited taste and skill in workmanship. Such was the dwelling in the rocks.

On our descent, we stopped at a distance from the holes in the rocks, to view the wonderful sight, and seriously meditate on the Saviour's words: "Whosoever heareth these sayings of mine, and

doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." If it was such a building as this that the Saviour referred to, then it will require a life-long building of the character to fit one to stand in the storm before us.

TWO WAYS OF READING THE BIBLE.

"Would you like another chapter, Lillian dear?" asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks, my head is tired," was the feeble reply.

Kate closed her Bible with a feeling of slight disappointment. She knew that Lillian was slowly sinking under an incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read? Lillian might surely listen if she were too weak to read to herself. Kate was never easy in mind unless she perused at least two or three chapters daily, besides a portion of the Psalms, and she had several times gone through the whole Bible from beginning to end. And here was Lillian, whose days on earth might be few, tired with one short chapter!

"There must be something wrong here," thought Kate, who had never during her life kept her bed for one day through sickness. "It is a sad thing when the dying do not prize the Word of God."

Such was the hard thought which passed through the mind of Kate, and she felt it her duty to speak on the subject to Lillian, though she scarcely knew how to begin.

"Lillian," said Kate, trying to soften her naturally quick, sharp tones to gentleness, "I should have thought that now, when you are so ill, you would have found special comfort in the Scriptures."

Lillian's languid eyes had closed; but she opened them, and with a soft, earnest gaze on her cousin, replied, "I do; they are my support. I have been feeding on one verse all the morning."

"And what is that verse?" asked Kate.

"Whom I shall see for myself," began Lillian slowly, but Kate cut her short.

"I know that verse perfectly. It is in Job; it comes just after 'I know that my Redeemer liveth.' The verse is, 'Whom I shall see for myself, and mine eyes shall behold, and not another.'"

"What do you understand by the expression 'not another?'" asked Lillian.

"Why, of course it means—well, it just means, I suppose, that we shall see the Lord ourselves," replied Kate, a little puzzled by the question; for though she had read the text a hundred times, she had never once dwelt on its meaning.

"Do you think," said Lillian, rousing herself a little, "that the last three words are merely a repetition of 'whom I shall see for myself?'"

"Really I have never so particularly considered those words," answered Kate. "Have you found out any remarkable meaning in that 'not another?'"

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible, they are rendered a little differently; and then I searched in my own Bible, and found that the word in the margin of it is like that in the German translation."

"I never look at the marginal references," said Kate, "though my Bible is a large one and has them."

"I find them such a help in comparing scripture with scripture," observed Lillian,

Kate was silent for several seconds. She had been careful daily to read a large portion from the Bible, but to "mark, learn, and inwardly digest it," she had never even thought of trying to do. In a more humble tone she now asked her cousin,

"What is the word which is put in the margin of the Bible instead of 'another' in that difficult text?"

"A stranger," replied Lillian; and then clasping her thin, wasted hands, she repeated the whole passage on which her soul had been feeding with silent delight, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger."

"O Kate," continued the dying girl, while unbidden tears rose to her eyes, "if you only knew what sweetness I have found in that verse all this morning while I have been in great bodily pain! I am entering the Valley of the Shadow. I know it; but He will be with me, and 'not a stranger.' He is the Good Shepherd, and I know his voice; a stranger would I not follow. And when I open my eyes in another world, it is the Lord Jesus whom I shall behold—my own Saviour, my own tried Friend, and 'not a stranger.' I shall at last see Him whom, not having seen, I have loved."

Lillian closed her eyes again, and large drops, overflowing, fell down her pallid cheeks; she had spoken too long for her strength. But the feeble sufferer's words had not been spoken in vain.

"Lillian has drawn more comfort and profit from one verse—nay, from three words in the Bible—than I have drawn from the whole book," reflected Kate. "I have but read the Scriptures, she has searched them. I have been like one floating carelessly over the surface of waters under which lie pearls; Lillian has dived deep, and made the treasure her own."

Let me earnestly recommend the habit of choosing from our morning portion of the Bible some few words to meditate over during the day. At a mother's meeting which I attend, each of the women in her turn gives a text to be remembered daily by all during the week, and in every family such a custom might be found helpful. It is by praying over, resting on, feeding on God's Word, that we find that it is indeed spirit and life, and to the humble, contrite heart "sweeter than honey and the honeycomb."—*India's Young Folks.*

CALEB A MODEL FOR CHRISTIANS.

CALEB is one of the noblest characters in the Old Testament. His whole biography is condensed into a few bright and beautiful sentences. He was the chieftain of a clan in Israel; and, during the long march in the Wilderness, was chosen as one of the deputation to go ahead and spy out the land of Canaan; he came back helping to carry the luscious load of Eschol grapes, and joined with Joshua in making a strong report in favor of the immediate occupation of the land. Their report was submitted to the "committee of the whole." The people were panic-stricken when they heard of the "giants in the land," and clamoured for a retreat to Egypt; but Caleb came to the front, and made a ringing speech for the advance, and did it in the face of the cowards who threatened to batter him to the ground with stones. God's verdict on his unflinching heroism was in these brief words: "My servant Caleb will I bring into the land, who hath followed me *faithfully*." In another passage it reads, "He hath followed me *fully*." God is always as good as his word, and he was in this case. While the rebels and the poltroons all perished in the desert, steadfast old Caleb lived to own the beautiful acres on the hills of Hebron, and in full view of the verdant vale of Eschol.

Caleb is a model for the Christians most needed in these days. Quality is more important than quantity. Caleb is the type of thorough-going uncompromising fidelity; he followed the Lord *fully*. What is required to make our churches vigorous and successful is not bustle, but business; not parade or pulpit pyrotechnics, but patience, prayer, and persevering work. We want the full following of Jesus Christ with the whole heart, and for the whole life campaign. Christ started his church on

Timely Topics.

SUNDAY LAWS.

THE questions of Sunday observance and Sunday laws are being agitated the world over. They are coming to the front ranks in public and political circles. Lately the subject has taken upon it a more active phase in Sydney, where up to the present time Sunday observance has not been as strictly secured as in some other cities. The Public Library, Museum, Art Gallery, etc., have been open to the public on the first day of the week. Not only this, but theatres and pleasure resorts have been open for concerts and other amusements. All this time there has been an ancient statute of the days of George III. applicable in that colony, by which proprietors, managers, and doorkeepers of places of amusement, where an admission fee was charged, were liable to heavy fines.

Some months ago, this law was put in operation by the secretary of the Y. M. C. A., and was upheld by the court. At the same time, the judge stated it as his opinion that the law had outlived its time, and should be modified so as to coincide with the altered sentiments of "public feeling." And it seems that the New South Wales Government decided to act upon that suggestion.

A few days since, a deputation of the Evangelical Alliance waited on the Minister of Justice to enter a protest against the proposed changes in the old law. The Minister's reply was not all that the committee might desire, perhaps. He stated that "while on the one hand we should try to provide against the desecration of the Sabbath, on the other hand the opinions of the people should be respected, and they should not be placed under a ban or restriction unless they attend the churches. Better to allow them to attend some innocent place of amusement than spend the Sabbath in other and worse ways."

But it is not simply a law to require cessation from labor that is demanded by many of those who pant for a law to uphold the Sunday; they require that that law shall close all places of public gathering except the churches, thereby compelling men and women to choose between a day at home, or in the street, or at church. In this matter we believe many well designing men are being misguided. God never has authorized the church to call upon Cæsar to enforce the divine commands. The law should compel men to be civil every day. Those who choose to go to church on Sunday should not only be permitted to do so, but they should be protected in doing so without molestation. Those who choose to do something else in a civil and peaceable manner should have equal rights. In civil matters, let the law speak. In matters religious, let it protect all and coerce none. This would be true even if there were a divine command for Sunday observance. But in that case it is not at all likely that there would be a plea for human law upon the subject. But there is no such precept, so it seems necessary to secure human enactments. A wiser course, in our opinion, would be to teach and keep the Sabbath according to the fourth commandment, from which alone our authority for Sabbatic observance must come.

DEPARTING FROM THE FAITH.

THE cause of sacred truth is comparatively safe so long as its enemies can be kept "outside of the lines," as they say in war. An enemy in front is not to be feared as is an enemy in the rear, and still more dangerous is an enemy in the midst of a countending force. Satan has succeeded in this most effective stroke of tactics of placing his agents directly in the heart of the Christian forces. Infidelity among infidels is bad enough; but there its work is limited. But infidelity in the church is something

the principle of entire consecration. "He that is not for me is against me." It was thorough-going discipleship to the death, or nothing. That sharp test, "sell all that thou hast and follow me," frightened the selfish young ruler back to his farms and to his fate. Jesus wanted no half-hearted disciples. He kept sifting his nominal followers, and out of the whole number there remained eleven men and a few faithful women to lay the foundation of his church at the time of Pentecost. These were like Gideon's gallant three hundred water-lappers, who were worth more than all the rest of his army.

To follow Christ fully necessitates a thorough conversion at the start,—a conversion from sin realized and repented of to a Saviour realized and firmly grasped. Half-way converts make half-way Christians. Too many church members hang their boughs over on the church side of the wall, while their roots are on the world's side. Such people bear nothing but leaves. Unless the submission of the soul to Jesus Christ is without compromise, and unless the work of the Holy Spirit is deep, there will be a half-heartedness and halting which is very likely to end in open backsliding. The secret of Caleb's fidelity was that "he had another spirit within him." His heart held him true, and God held his heart.

There is a prodigious power in singleness of love for Christ; in doing just "one thing," and that one thing a pressing toward the goal of likeness to Jesus. A man of very moderate talents and education becomes a strong influential man as soon as the Master gets complete control of him. He follows that Master so heartily and so projectively that he carries other people with him by the sheer momentum of his personal godliness. During my long ministry, I have come to estimate Christians, not so much by brain power or purse power as by heart power. Weighing is a safer measurement in a church than counting.—*T. L. Cuyler.*

GUARD YOUR CONVERSATION.

If you say anything about a neighbor or friend, or even a stranger, say nothing ill. It is a Christian and brotherly charity to suppress our knowledge of evil of another, unless a higher public duty compels us to bear accusing witness; and if it be true charity to keep our knowledge of such evils to ourselves, much more should we refuse to spread evil reports of another. Discreditable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends. We act in this matter as though we felt that by pushing our fellows down or back, we were putting ourselves up or forward. We are jealous of commendation unless we get the larger share.—*Selected.*

CHARACTER A SAFEGUARD.

AN irreproachable character is the best passport to favor and success. Young men should remember this, and set their faces like a flint against every opposing influence. A truly Christian character is the only real safeguard. Wreck, sooner or later, follows the loss of integrity. What painful instances now and then come to our notice. A great danger of the times is living beyond one's means. It is a step to ruin. It becomes a hard way for the transgressor. A clerk in Broadway, New York, a keeper of fast horses, was arrested, and he confessed that he had stolen £2000 worth of goods from his employer to meet his reckless expenses.—*The Christian Secretary.*

O JESUS, make thyself to me
A living, bright reality;
More present to faith's vision keen
That any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie!

not simply to be dreaded; it is already there. There is a continual sapping of the vitality and strength of religion by the insidious workings of unbelief among professed Christians, and an occasional outbreak of open infidelity. Such an outbreak has recently occurred in St. Louis, U. S., and is attracting considerable interest among all classes. The following is from a secular paper:—

"Four weeks ago, Dr. R. C. Cave, pastor of the Central Christian Church, created a sensation by delivering a sermon in which he denied the divinity of Christ and the inspiration of the Bible, says a St. Louis dispatch. The congregation was divided in opinion upon the sermon, and Dr. Cave resigned. Half the congregation, which supported him, refused to accept the resignation, and pledged £10,000 to build a new church. These withdrew from the Central Christian Church and held meetings at Mahler's Hall. Meanwhile the religious papers and Christian ministers attacked Dr. Cave, and to-day he announced from the pulpit that he had been read out of the church. He said that he was not a Christian, but believed in a god—not the God of the Bible. With these words he again tendered his resignation. The congregation, many of whom were heretofore among the best-known Christians in St. Louis, then adopted a resolution setting forth that their belief was in line with that of Dr. Cave, and that they no longer wanted to be known as Christians. An independent church was organized, with Dr. Cave as pastor."

CATHOLIC CONVERTS.

A STATEMENT was recently made by a Wesleyan missionary at Manchester that "there were now between thirty and forty thousand Christian converts in China." The *Catholic Times* thereupon sets up a complaint that the Catholic work is entirely ignored; for the converts of that church number 544,370 in China exclusive of Corea. And other instances of ignoring Catholic missionary work are given to show the partiality of Protestants in not according to the Roman church its share in the work of foreign evangelization.

Surely 544,000 to 50,000 is indicative of active proselytizing, and no one doubts the activity of the papal forces in that line. Doubtless they can count their converts by many hundred thousands in dark Ceylon, darker China, and darkest Africa. But for the most part they are like one of the converts of a certain minister, who, a short time after his so-called "conversion," was seen to reel out of a drinking saloon and fall into the gutter. The minister was passing at the moment, and a by-stander exclaimed, "See, Mr. Blank, there is one of your converts." The minister replied, "I think he must be one of my converts; for surely the Lord has never converted him."

It matters but little for the good of the race how many converts Catholicism makes; for nothing short of the power of God's grace can change the hearts of men. The simple fact that a man crosses himself before an image or crucifix or counts his prayers by a string of beads, instead of cherishing a little mud god or casting his dead into the Ganges, signifies nothing as to the purity of his morals or his faith in Christ. For a bit of calico, a mess of pottage, or a chew of tobacco, a miserable heathen may be persuaded to accept the name of Christianity. But in our land, men may bear the name of Christ while they serve the enemy of all righteousness; how much less, then, will a simple change of name affect the moral darkness of the unconverted Chinese.

This test may be, and should be, applied to all religious work, not only in heathen lands, but everywhere. The great work of the gospel is to change men's hearts as well as their names. It is to educate, to elevate the mind and purify the heart, and fit men and women for usefulness here in this world, and to dwell in the world to come. How many of the Chinese are thus developing Christian character? The answer to this question would determine the success, not only of the Catholic Church, but of all the churches in that field.

The Home Circle.

LOVE'S ESTIMATE.

SMOOTH shells and rounded pebbles from the beach,
With coral sprays from sunny isles afar,
Lie on the mantel, out of baby's reach.

She, thinking these my choicest treasures are,
Digs diligently with her small dimpled hands
For rough rock fragments in the common sands,
And ranges them upon a lower shelf:

"Pitties for mamma. Finded 'em myself!"
I kiss the lifted forehead, and I make
Treasures of worthless things for baby's sake.

So God loves us. From ranks of seraphim

He stoops to take the gifts we offer him.

He knows our weakness, ignorance, and sin;

He views our offerings as they should have been.

—Mrs. Helen Angell Goodwin, in the *Congregationalist*.

A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for many years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said,

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow to dinner. Remember, two o'clock, sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly, "a daughter. But *she's a darling*."

And then they parted, the stranger in the city getting into a car bound for the park.

After a block or two, a group of five girls entered the car. They all evidently belonged to families of wealth; they conversed well; each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain,

"I suppose those ragamuffins are on an excursion too."

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child too? He glanced at the pale face and saw the tears. He was angry.

Just then the exclamation, "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning the car-driver. When she entered the car, she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat, and crossed over to the little ones. She laid one hand on the boy's thin cheek as she asked of his sister,

"The little boy is sick is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said,

"Yes, miss; he is sick. Freddie never has been well. Yes, miss; he is my brother. We are going to the park to see if 'twon't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child. "I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess, may be, Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where they lived, and wrote the address down in a tablet, which she took from a bag on her arm.

After riding a few blocks, she left the car; but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper,

"She said we could eat 'em all—every one—when we get to the park. What made her so sweet and good to us?"

And the little girl whispered back,

"It's 'cause *she's* beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; he treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady, "and this" as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street car. *I don't wonder you call her a darling. She is a darling*, and no mistake, God bless her."—*Selected*.

OTHERS' FAULTS AND OUR OWN.

It is often said that while we are keen-eyed to see the faults of others, we are blind to our own. But true as this is, and sad because it is true, it is not the worst of the matter. The strange fact is that we see most quickly and criticise most severely in others the very thing in which we are oftenest guilty ourselves. I saw a striking illustration of this the other day. I went to a neighbor's about eleven o'clock. I found his little daughter crying, because in trying to help her mother she had stumbled and broken a platter. Before she could gather up the fragments, in came her father. He began at once to scold and storm. He never did see such a careless set. They were always breaking something. They would break him up if they kept on. I tried to put in a word for the child, but it was useless. The man had no pity for her, who, at the worst, was only careless, and seemed almost angry enough to beat her. But presently, as if he had forgotten what he came in for, he said,

"Wife, hurry up the dinner. I want to be off to town within fifteen minutes."

"Why," she asked, "what is the matter?"

"Nothing; only I ran against a stump in the field, and broke my plough."

"Didn't you see the stump?" I could not help asking.

"Yes; I saw it, but thought that I turned out enough to pass it. The fact is that I was a little careless, and that's how it happened."

"And your poor little daughter, whom you have been scolding so hard, was only a little careless, too, wasn't she?"

The man, not knowing what to say, turned to the table and began to eat his dinner as if he were in a tremendous hurry.

If that man's child was careless, she came honestly by it. He himself is one of the most careless fellows in the neighborhood. And yet he cannot endure in his family any imitation of his own example. How insidiously mean is our fallen human nature! That man's breaking the plough was far more inexcusable than his child's breaking the dish, and the repairing cost twice as much as a new dish; and yet just because he was fretted and angry with himself for what he had done, he had no pity or charity for the child. So it is the world over. We do ourselves the very things which we criticise or complain of in others.—*Selected*.

"A GUILTY CONSCIENCE NEEDS NO ACCUSER."

G. C. T.

MEN may pass along from day to day in the practice of that which is wrong without allowing themselves to feel compunctions of conscience; but when in danger or emergency, conscience oftentimes awakens their slumbering moral senses. Such awakenings, however, are of brief duration. An amusing circumstance which illustrates this came under our observation in one of the cities in America a few years since. Except as to names, the narrative is a true one. Mr. Vance, a young married man, lived in one part of a double house, the other part of which was occupied by Mrs. Green and her family. Mr. Vance's family consisted of himself and wife, a child of three or four years, and his sister, an intelligent girl of fourteen. It was on a dark and still evening; the child and sister had retired to their chamber for the night, while Mr. Vance and his wife sat reading in the cozy sitting-room. "Suddenly there came a rapping, as of some one gently tapping," on the window pane from the outside. Mr. Vance started up from his reading, but discovered no one, the tapping having ceased. Returning to his chair, he resumed his reading, when again tap, tap, tap, tap, was distinctly heard from without. This time he went outside, but was unable to discover the origin of the unusual sound. After looking around the house, he again seated himself to his reading, when he was at once interrupted in the same mysterious manner. After patiently waiting for some indications as to its source, hoping that it would be discontinued, he silently laid a plan by which he hoped to catch the unwelcome intruder; but his utmost alertness would not enable him to do this, although during his search the noise would be discontinued, and no appearance of any person could be seen without. After several repetitions of this experience, he began to be considerably nervous, a feeling which was shared at least equally by his wife. Now Mr. Vance was not noted for the promptness with which he paid his rent. His landlord resorted to every fair means to encourage promptness on the part of his tenant; but he very indifferently passed along, and allowed his rent to go in arrears. Not only was this true in relation to his landlord, but to all of his other creditors. He began to conceive that there was something retributive in this mysterious rapping, and of course his mind rested at once upon his peculiar shortcoming.

The rapping continued until it became unendurable. Mr. Vance rushed again to the door, and

after the same fruitless search he entreated in a loud voice, calculated to be heard by the intruder, that his untimely visitor would desist, or would at least come and make himself known. "I know," said he, "that I have not done right about the rent, and if you will come up in the morning, I will pay you the last cent." But this compromise was not accepted. He had no sooner seated himself by the fire than rap, rap, rap, went the window. By this time his feelings were greatly wrought up. He broke into tears, and going without pleaded in a loud voice for his tormentor to give him peace, and making many fair promises; but after a short interval the music continued, and an officer was called in haste, who stationed himself opposite, where he could observe without being seen, but without any interruption the rapping kept on, and a council of the family was called. Beneath the troublesome window, the policeman declared he believed in spirits, and the man and his wife were thoroughly demoralized with terror. It was the decision of the officer that there was some superhuman agency at work, which he could not explain.

Very little comforted, they returned into the house to spend a miserable night. They first resolved to bring the children down to their room, that they might be safe. Upon opening the chamber door, the mystery was at once solved by the hearty laugh of the young sister, who, with a long stick having a nail in the end of it, had reached out of the window and created the whole of the disturbance.

The gravity of the joke gradually changed to laughter, in which Mr. Vance was the unhappy victim. It only remains with us to say that no reformation was worked in his life. His compunctions of conscience entirely forsook him, and he fell back into his old habits.

WHEN.

AUGUSTA W. HEALD.

In the busy lives which most of us lead, it often appears that there can be no stated time for the Bible reading and meditation upon which we must depend in a great measure for spiritual growth. There are indeed days when sickness in the family, added to the daily round of duties, renders it well-nigh impossible to get the quiet hour. It is then a comfort to know that our Father's ear is ever ready to attend to our faintest cry, and the thought may reach up to him even when the hands are fully employed in kindly ministrations for others. But through God's loving kindness, these occasions are rare. If the desire is present, we can nearly always find some time every day which can rightly be devoted to the study of our Father's message to us, and to communion with him.

I once said to a dear friend who was doing the work for her family of five, "With the work and the children, you must be very busy, and can hardly get time for Bible study," and she answered with a happy smile, "But I do, and I get it in the forenoon."

In many homes the early morning hours are fully occupied, but after a while the day's work is planned and things are "started," and before the hurry of noontide there is a little time of quiet. This word "quiet" seems to express the one necessity; for without it we may fail to discover the "still, small voice" in which God speaks to the soul. Undoubtedly the morning hours are the best, when mind and body are fresh from repose, and before the incidents of a new day have claimed attention. I think that next to the morning, the evening hours are best. Then the labors of the day are completed, and there comes a brief respite from worldly cares, and, especially in quiet country homes, the evening may become a precious time, sacred to the promotion of God's cause and our own highest interest. With a light repast, the mind is clear, and perhaps at no time better able to pursue some one of the many glorious themes pre-

sented in God's Word, which, commencing here, reach forward into eternity.

Thoughts impressed deeply upon the mind in the evening hour will remain. They linger as you retire for repose, and if you are waking in the silent night watches, they return to you, and in the early morning they still abide fresh and distinct, as though resting with you through the night.

But really, it is not so very important *when*; but let it become our fixed determination to secure *some* time each day in which we may gain spiritual food, not only for our own souls, but for others, "that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

Useful and Curious.

THE *Comptes Rendus* (November 25th) contains an article by M. Bertholet on the animal heat of the human body. Lavoisier, who first recognized that animal heat is produced by combustion, raised the question whether this combustion takes place in the lungs at the point where the oxygen is absorbed, or in the entire system. M. Bertholet finds that one-seventh is produced in the lungs, while six-sevenths are produced in the system by reactions of oxidation and hydration. The absorption of oxygen raises the temperature of blood in the lungs, while the return of the carbonic acid to a gaseous state and the evaporation of moisture tends to lower it.

A TREE'S RECORD OF ITS LIFE.

It is not known to every one that a tree keeps a record within its stem of the character of each successive season since it began its growth. If a peach tree, for instance, be examined after it has been cut down, the ring of wood formed in each year will show by its amount whether the summer of that year was warm or dry, or otherwise favorable or adverse; and by the condition of the wood, the character of the winter will be denoted. Severe early frost will leave a layer of soft, decaying wood; and later frosts will be indicated by a change of color, if nothing more.—*Selected.*

THE STANDARD OF LENGTH.

In the United States and England the standard of length is the yard; and the question arises, How long is a yard? It may be said in answer that a yard is simply an arbitrary standard which tradition says is based upon the length of the arm of Henry VIII. At present the yard is the distance between two marks upon a certain bar, kept in the Tower of London, and if it should be destroyed the exact standard could never be replaced. To avoid this uncertainty, and obtain a fixed and unvarying standard, the French, in the last century, made an accurate measurement of a quadrant of the earth's circumference, and, taking the ten-millionth part of this distance, gave it the name of *metre*, and adopted it as the standard of length. This length, which is equal to about 39.37 inches, is now in universal use on the continent of Europe, and is authorized as a legal standard in nearly all civilized countries. Considerable discussion has arisen as to whether the original measurement was perfectly accurate, and it seems probable that there was a small error, so that if the standard metre now kept in Paris should be destroyed a remeasurement of the quadrant of the earth would not give us exactly the same metre. However, the error in any case is a very minute one, and the chances are very small that the original standard will ever be destroyed, to say nothing of the fact that the numerous copies distributed among the various nations of the world do not appreciably differ from it.—*Popular Science Monthly.*

THE KOLA NUT.

A SUBSTITUTE for coffee, tea, and chocolate, or more properly a congener of these stimulating and narcotizing decoctions, has been discovered in general use among the natives of Western Africa, by whom it is held in high esteem. An almost superstitious estimate is being put upon its sustaining powers. The nut is ground into a fine powder, and is chewed by the natives when on fatiguing journeys. The following concerning the nut is from the *British Medical Journal*:—

"A good deal of exaggeration is observable just now in statements afloat concerning the kola nut, which has recently been attracting a good deal of attention. Europeans who have lived in Africa agree in ascribing to it wonderful sustaining properties during fatigue and abstinence from food. The kola nut is used in Africa as an infusion, and chewed. The native porters use it constantly and prize it highly; and as they are a class of men who can do very severe work on comparatively little food, their powers of endurance have been attributed by foreigners to the kola nut. Its active principles and its action are, however, the same as those of tea or coffee, and we already know to what extent and in what circumstances these are capable of acting as refreshing stimulants after fatigue, or during exertion and abstinence from food. The observations with kola nut made by Surgeon Firth on British soldiers bear out this view. He found that it is in no sense a food, that it does not affect the output of nitrogen from the body, and that, taken continuously during times of exertion or fasting, it possesses some power, but not very marked, of warding off the sense of hunger and fatigue. Its action in migraine and in alcoholic craving depends entirely on the caffeine which it contains, while its good effects in dysentery are no doubt due to the tannin. It is also employed as a purifier of water, but so are many other mucilaginous seeds, to which it is in no way superior in this respect. In short, the kola nut is simply one of the many sources from which the human race obtains the stimulating effects of caffeine, and its introduction offers nothing new either in dietetics or therapeutics."

THE SEVEN BIBLES.

THE seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Christians.

The Koran is the most recent of these, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and the New Testament and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindoos, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century, and is the seventh Bible.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, July 1, 1890.

THE FATHER AND THE SON.

"I AND my Father are one," exclaimed the great Teacher, he who spake as never man spake. For this saying, the Jews began to gather up stones again for the purpose of venting their rage upon Him who came to bear witness to the truth. It was wilful blindness and hardness of heart that prevented their seeing the grandeur of that truth. They had an idea that they knew all about God, and Moses they knew; but "this fellow we know not whence he is."

There are many professed followers of Christ now-a-days who fail to comprehend the great fundamental truth here stated by our Saviour. They do not take the same stand which the enraged Jews took, they recognize the divine character and mission of Jesus Christ; but they make, in their own minds, a wide distinction between the attitudes or relations which the Father and the Son sustain to the great plan of human salvation. They virtually assign to each distinct departments in the divine economy. To the Father pertains the department of law and the administration of justice, accompanied with penalties and with wrath. On the other hand, Christ is the sole minister of love and mercy, grace and peace. The dispensation of the former was established under Moses and the prophets, while this later dispensation is presided over by Christ with his gospel of good will toward men.

While we freely acknowledge the superior blessings of the knowledge and Christian privileges which mark the present dispensation, we protest most earnestly against relegating our Heavenly Father to the gloomy precincts of criminal jurisprudence, with attributes which are wholly cruel or stern. We also refuse to assent to the imputation that the manifestations of love and compassion through Christ were withheld from the former dispensation. We believe that Jesus Christ is the same yesterday, to-day, and forever, and that with God there is no changeableness neither shadow of turning. We believe that the great plan of salvation was adapted to the whole human race, and that its underlying principles have never changed. We are firm in the belief that Jesus Christ was the centre and sum of revealed truth in the old dispensation as well as in the new. We believe that his mercy and compassion have been extended to repentant sinners ever since the foundation of the world, and it is our firm conviction that God the Father, with his own hand, administers the blessings of the new covenant. It is a great mistake to confine the love of God through Christ to those who enjoy the greater benefits of the gospel dispensation; for in the promises and encouragements of the Old Testament, tender, heavenly love is shown forth as distinctly as in those of the New. It is the same God whose love and beneficence beam over the whole course of human history; it is the same Jesus who shed his blood on Calvary, not only for our sins, but for the sins of all who had sought pardon in the past.

It is true that to a certain extent a distinction may be claimed between the office of Christ as mediator and high priest, and that of the Father,

who represents the divine law; but both are equally associated with the grand work of sustaining the dignity of the eternal law, and both are equally interested in the scheme of saving sinners; so far as their interests and purposes and principles are concerned, they are identical and the same. Our Saviour will not always maintain the same attitude of love and entreaty toward sinners that he does now. When he rises to judgment, impenitent sinners will cry out to be hidden from the "wrath of the Lamb."

Based upon this distinction of which we have spoken, which puts a wide difference between the work of Christ and that of the Father, there is an antagonism created in the minds of many between the law and the gospel. The law represents the great principles of eternal righteousness and truth. It is the standard by which we are called upon to form perfect characters, while the gospel represents the means by which sin is antedoted and removed, by which those who have broken the law of God may at last come to attain the perfect character represented by this law. To keep the law of God perfectly would be to attain the righteousness of God without the gospel; but this never can be done by him who has committed a single transgression; the law cannot restore the sinner. On the other hand, the gospel cannot save him who disregards the law. The words which announced the coming of the Saviour were, "Thou shalt call his name Jesus; for he shall save his people from their sins." Now sin is disobedience of the principles of righteousness; or, as the Bible says, "Sin is the transgression of the law." 1 John 3:4. Were there no law, there would be no transgression (Rom. 4:15), and hence no need of a remedy for sin; so that to abrogate the law would be to nullify the gospel. From the very beginning of the course of sin, the saving truth of God has embraced these two principles: Repentance toward God, and faith toward our Lord Jesus Christ. Repentance of sin means turning away from all disobedience and becoming obedient to God's law. Thus have the law and the gospel stood side by side as the two great provisions by which men may escape from sin and its consequences. To separate them is to render both weak. To destroy either would be to render the hope of salvation a failure. To cherish them both is to stand upon that acceptable ground expressed by the seer of Patmos, who exclaimed, as he saw God's people in the future, "Here are they that keep the commandments of God and the faith of Jesus."

THE PECULIAR CONDITION OF WOMEN IN INDIA.

S. N. H.

THAT the reader may fully appreciate the mission work of India, and particularly what is called the "Zenana" work, it is necessary that he understand some of the leading features of their customs concerning marriage, and the real condition of the women. A prominent citizen of India, at a meeting held in Calcutta to consider Hindoo marriage customs, said: "The ladies of our families come to learn and believe from their infancy that their husbands are the only beings on earth that they should look up to for their worldly comfort; whom they should worship as their god, and that their only bounden duty is to serve their husbands." A Hindoo woman will not name her husband; she will not eat in his presence. Thousands of them are at the present time receiving an education; but where this is the case, even with the approval of their husbands, when his step or his brother's is heard coming into the room where a woman is receiving instruction, in an instant, without any warning

whatever, she will fly from the presence of her instructress, and run and hide behind some pillar till he leaves. This, however, is mostly a mark of respect to him; for the Hindoos are a very polite people.

The religion of the Hindoo is a religion of fear, and it is not practiced so much with a hope of a future reward as with the expectation of some good in this world. When children are sick, Hindoo mothers believe that it is because of the displeasure of some god or goddess, or of the influence of some evil spirit. They use medicines as far as they or their physicians know, but trust largely to offerings and vows. Oftentimes they will inflict great suffering upon themselves, even offering their own blood if their child can only recover.

Every misfortune that comes on the Hindoo is from the displeasure of a god, and is the penalty for some sin that has been committed or duty neglected. Mr. Monier Williams on this point says: "The great majority of the inhabitants of India, from the cradle to the burning ground, are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to cause harm or disaster, to impede, injure, and mar every good work." These calamities are usually laid at the door of the women. Men often object to the women receiving an education, because they will have no use for it. They are never to become clerks, to do business, to hold public office, etc.

In no country in the world is more importance attached to marriage than in India. It is taught in their holy books that it is a sin if children are not married at the age of twelve. The age varies in different parts of India; but the masses of the people practice infant marriage. And in the case of widowhood, under no circumstances can the girl marry again without both parties violating caste, and becoming disinherited and forever banished from family and friends. The evils which grow out of their marriage laws, especially the early marriages, are numerous and terrible. The children when married are adorned with jewels, as the most fortunate of all creatures. These are worn while their husbands live. If the husband dies, at whatever age the wife may be, or if she is only betrothed to him, she is responsible. If she be so young that she has no knowledge of the matter, she will not be allowed to play with other children nor even to associate with them.

Sir W. W. Hunter quotes the following from Dewan Bahadur R. Raghoonath Row: "Let us take the instance of a child, say of three years. This is not an exceptional, but a fairly general instance. Of the fact that she has been once married and become a widow, she knows nothing, she therefore mixes with children not widowed. Supposing there is a festivity, children run to the scene; but the sight of the widowed child is a bad omen to the persons concerned in the festivity. She is removed by force. She cries and is rewarded by the parents with a blow, accompanied by remarks such as these: 'You were a most sinful being in your previous births; you have therefore been widowed already. Instead of hiding your shame in the corner of the house, you go and injure others.' The child understands not a word. She can wear no ornaments. She cannot bathe in the manner in which other children bathe. Her touch is polluted. In the meanwhile, if the priest happens to visit the place where the child is, she is immediately shaved and dressed like a widow, in order that she may appear before the priest to get herself branded or initiated into mysteries. She is then asked to

eat only once a day. She is made to fast once a fortnight even at the risk of death.

"She often asks in vain why these things are done to her. During the earlier part of her life, she is told some story or other and quieted. When she reaches eleven years of age, such devices fail. Then it is explained to her that in her previous births she was a bad woman, created feuds between husband and wife, and God [that merciful Father who is ever kind to all!] being angry, was pleased to ordain that she should, in this generation, be a woman deprived of her husband. This is generally the first correct intimation to the girl of her having been declared a married female. She learns this with concern and anxiety, but is not able to realize her position."

He further says: "But what a life does she lead! Privations of food, of clothing, and even of necessary comforts; observance of fasts, which at times extend to seventy-two hours, and enforced absence from every scene of festivity. The enduring of execrations heaped upon her, if she unwittingly or unfortunately comes in front of a man, a priest, or a bride."

If she is old enough to understand these things at the time of her husband's death, her sufferings begin at once. "She must not be approached by any of her relations; but several women, from three to six [wives of barbers], are in waiting, and as soon as the husband's last breath is drawn, they rush at the new-made widow, and tear off her ornaments. At the funeral, the relatives, men as well as women, have to accompany the corpse to the burning ghat. The men follow the corpse, the women come after, and last the widow, led by the barbers' wives. They take care that at least two hundred feet intervene between her and any other woman; for it is supposed that if her shadow fall on any [her tormentors excepted], she also would become a widow. One of the rough women goes in front, and shouts aloud to any passers-by to get out of the way of the accursed thing, as if the poor widow were a wild beast. . . . Though she is in her corner alone, and must not speak to any one, they are near and talk at her in this way. Her mother says, 'Unhappy creature! I cannot bear the thought of any one so vile. I wish she had never been born.' Her mother-in-law says, 'The horrid viper! She has bitten my son and killed him; now he is dead, and she, useless creature, is left behind.'" Other writers also bear testimony of a similar nature. It is designed to make her feel as keenly as possible sins which she is supposed to have committed, although she may have no knowledge of them whatever.

This state of things has existed for generations among the higher castes. The mass of Hindoo women think that they are as well treated as any woman would wish to be. Their ideas have been so perverted, that they receive the inhuman treatment commanded by the Shastras, and make no complaint. They are also secluded from public view; it is one of the greatest sins they could commit to walk the streets with the face uncovered. Perhaps the above is more the extreme view of the higher castes. To enter the houses of these women and instruct them so that they may be able to read the Scriptures, and present before them the blessings of the gospel of Christ, is one very important phase of missionary work. This is also changing the sentiment in many portions of India; for as they become enlightened as to the blessings of the gospel, they see the folly and wickedness of such treatment.

There are thousands of these isolated and sorrowing hearts that have been made to rejoice

in a Saviour's love, and wonderful experiences are related by the missionaries, showing the power of Christ, and the blessings which he is conferring upon those who engage in this labor.

RELIGION AND THE STATE.

J. O. C.

CIVIL government is essentially different from that of both the church and the family, in that its functions are wholly of a civil nature. In other words, it is a form of government which defines the social privileges and prescribes the civil duties of all under its jurisdiction, without regard to their religious beliefs. Civil government has to do with people only as citizens without regard to Christianity. The church, on the other hand, rules its members simply as Christians, and without authority to inflict civil penalties. The state formulates civil law for all alike within its precincts, whether Christian or unbeliever. The church has but spiritual authority, and that only over those in the state who profess faith in the tenets of the church, and have formally connected themselves with it.

But the test of citizenship is not based on any religious creed. So long as one duly regards the rights of all others as human beings, and readily meets his part of the obligations which rest on all alike; so long as he promptly discharges all the demands of the government upon him, the state must recognize him as a good citizen, even though he may be an atheist. The state, as such, can know no difference between a Christian and an unbeliever. This must necessarily be so, from the fact that Christianity relates wholly to the ethics of another world—to things spiritual and eternal, while civil governments have to do entirely with the temporal affairs of this world.

A state cannot properly enter the realm of religion, to direct its methods or restrain its operations, when civilly conducted, for the reason that true religion is from a higher source than human authority, and its subjects are responsible to a higher than earthly tribunal for the faithful discharge of known duty. Christianity is founded on the unchangeable word of Jehovah, while earthly governments are ever undergoing modifications to meet the rapidly changing conditions of society. These varying phases are produced by majorities, which are often the result of political cabal or personal magnetism. To subject religion to the control of such influences is to relegate it to the domain of human strife and the corruptions of party power.

Again, religion being a matter between the individual soul and its God, no one person has a right to make his conscience the rule by which to guide another in things spiritual. The same principle obtains in relation to majorities. The greater part of a community may be agreed concerning some matter of conscience; but if only one among them holds a different opinion, his rights of conscience are just as sacred as those of all the others, and should be respected. For the majority of a community to dominate the minority in matters of conscience, is to assume infallibility in spiritual affairs, and so to make the consciences of the larger part the rule of conscience for all others. That would surely be unjust; for while it would permit the majority to exercise spiritual discretion, it would forbid it to all who happened to be in the minority. Moreover, such a state of things would subject the minority to the necessity of leaving others to make their religious creed, regulate their mode of worship, and tax them for the support of a religion which the majority think to be true, but which they themselves may believe to be false.

But when a religious majority are engaged in

such work, they are not exercising their own rights of conscience, but are trampling on the rights of others. It is at least safe to say that any Christian would come to this conclusion, if the proper test were brought to bear in his case. Suppose, for instance, that in the turn of human affairs, a pagan majority should prevail in one of the Christian countries, and should compel all Christians to support paganism. It would be easy to decide on the merits of this case; but is it any less wrong to compel any dissenting person to support Christianity? The rights of conscience are individual, and are not to be settled by arraying the larger number against the smaller. The conscience of a single man, if exercised peaceably, and not against the rights of another, should be recognized, and as fully protected as those of the majority.

The fact in the case is, that God has established no authority with any man, or any number of men, to declare what is final law for others in matters of religious faith. Give this power to either the governor of a state or to the popular majority of a community, and they become invested with a force that is hardly satisfied unless carried to oppression. Men who stand with the minority have a more vivid realization of this than those on the opposite side. The celebrated historian Macaulay stated the truth on this point in a few words, when he uttered a sportive remark to the effect that "The majority have a right to dictate for the minority, and say that they must come to the views of the majority, when I am in the majority; but they have no such right when I am in the minority."

That just and eminent jurist, Thomas M. Cooley, in his work on constitutional law, sets forth the relation of the individual conscience to the civil law as follows: "It is the province of the state to enforce, so far as it may be found practicable, the obligations and duties which the citizen may be under, or may owe to his fellow-citizen or to society; but those which spring from the relations between himself and his Maker are to be enforced by the admonitions of conscience, and not by the penalties of human laws. Indeed, as all real worship must essentially and necessarily consist in the free-will offering of adoration and gratitude by the creature to the Creator, human laws are obviously inadequate to incite or compel those internal and voluntary emotions which shall induce it, and human penalties at most could only enforce the observance of idle ceremonies, which, when unwillingly performed, are alike valueless to the participants, and devoid of all the elements of true worship."

To state the proposition in another form, as set forth by Mr. Macaulay in his review of Mr. Gladstone: "Now here are two great objects; one is the protection of the persons and estates of citizens from injury; the other is the propagation of religious truth. No two objects more entirely distinct can well be imagined. The former belongs wholly to the visible and tangible world in which we live; the latter belongs to that higher world which is beyond the reach of our senses. The former belongs to this life; the latter, to that which is to come. Men who are perfectly agreed as to the importance of the former object, and as to the way of obtaining it, differ as widely as possible respecting the latter object."

There is, however, one point on which there must be a general agreement; that is that the Christian religion is designed to do a work that civil governments are in no wise qualified to do. The former accomplishes its mission, and saves the transgressor of God's law by offering mercy to all who confess their guilt. The state restrains crime only by the rigid application of its laws,

which can in no way change men's hearts. There is no mercy in law; not even in that of Jehovah. It was therefore necessary that an atoning sacrifice be offered in behalf of man, and thus the gospel be established, by which all who chose might be eternally benefited. The gospel thus instituted was committed to the church to be proclaimed and administered, but never to the state. In the hands of the church it is God's supernatural interposition for the salvation of individual sinners. The state having no gospel, nothing but law, and that only of human enactment, it cannot, from the very nature of the case, be in any sense qualified to instruct in matters of faith and conscience.

SORROW THAT BRINGS COMFORT.

U. SMITH.

MASSILLON, the celebrated French preacher, had the boldness to address the Emperor Louis XIV. in these words: "If the world addressed your Majesty from this place, the world would not say, 'Blessed are they that mourn,' but, 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, has enjoyed in splendor all that men admire—extent of conquest, the esteem of enemies, the love of his people, the wisdom of his laws.' But, sire, the language of the gospel is not the language of the world."

It is a trite enough saying that we are in a world of mourning, and no pathway was ever made through this life that had not in it some footsteps of sorrow; but this saying is so common only because the experience is so general. There are, however, different kinds of sorrow, arising from different causes. Paul classifies them into two great divisions when he says: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7:10. Dr. John Thomas, an eminent English prelate of the last century, says: "Disappointments, bereavements, poverty, diseases, social slander, oppression, moral contrition, are some of the sources from which proceed those manifold streams of sorrow which roll their turbulent billows over human souls."

But not to all these is the compensating blessing of the promise of comfort attached. The Scripture does not say, "Blessed are they that mourn" over ungratified selfishness, over disappointed ambition, over wealth struggled for but never obtained, over miscarriage of worldly schemes and plans, over political reverses, over social slights, over betrayed confidences, over exposure of wrongs; "for they shall be comforted." No; the promise cannot descend into such low channels as these. But men who are thoroughly for this world know of no mourning that springs from any higher source. If they are bereaved, they have a sorrow that is without hope; and if they mourn from such occasion as any named above, they have only the pangs of remorse, or the goadings of the evil genius of jealousy and envy, murmuring, complaint, and discontent. And all goes out in darkness at last. "The sorrow of the world worketh death."

But there is a mourning that springs from a source as much higher than these as the heavens are higher than the earth. It was all revealed when the apostle was inspired to speak of a "godly sorrow" that "worketh repentance to salvation;" that is, a sorrow prompted by God, and after the mind of God, and that leads the soul which is exercised thereby back to God. To this kind only could Christ have had reference when he said, "Blessed are they that

mourn; for they shall be comforted." He means moral mourning; that is, mourning on account of sin. And this true penitential sorrow is not prompted merely by the fear of the consequences of sin, either in this world or the world to come, but springs from a deep sense of the enormity of sin as rebellion against the God of infinite holiness and love.

In true conversion there must be conviction of sin, and the revulsion of the whole nature against it as an offense against God. The Scriptures do not use such figures as "death to sin," and the "crucifixion of the old man," the carnal nature, without meaning. Rom. 6:6; 7:9-11. The modern patent process of conversion without the convicting power of the law laid upon the conscience, and a death to sin,—to pass from the hilarity of a life of worldliness right over into the halleluiahs of professed faith in Christ, without any change of nature, any sense of the heinousness of sin, and any compunctions for past transgressions of God's law,—is not the gospel method, and will not secure the gospel fruits, a permanent change of life, and the peace of the Christian which passeth understanding.

This "godly sorrow which worketh repentance to salvation not to be repented of," the true mourning of which Christ speaks, is "blessed," because it brings true and lasting comfort. It is the probing of the wound by the great Physician before he applies the healing balm. It is the clearing of the air of its foul and noxious vapors by the passing tempest, that the sky may become more serene, and the face of nature fairer, by the purifying process. The mourning is brief; the comfort is lasting. Much of this comfort (and it is the only true and real comfort which is to be had in this world) comes here in this life; its infinitude will be reached in the kingdom of God. Here it is the comfort of sins pardoned, of peace which the world cannot give nor take away, of the approbation of God, and of the hope of immortality through Christ the Lord.

Right here the enemy deceives many souls. There is a certain kind and degree of enjoyment in sin; there are what may properly be called the pleasures of the world; and the devil would have all men, particularly the young, suppose that these are the only real pleasures to be had here, and that if one becomes a Christian he must then clothe himself in sackcloth, and go with his head bowed down, and his heart filled with gloom and sorrow and mourning all his days. Never was a greater perversion palmed off upon men. The pleasures of sin are not true, but false and deceitful. They are but the exhilaration that accompanies intoxication, to be followed by a terrible re-action by and by. "The wages of sin is death."

But the child of God is not to mourn forever, else where would be the comfort?—"they shall be comforted." Through the gateway of death to sin, he enters into a nobler life, to peace unfelt before, into green pastures of delight unknown before; his tears are turned to showers of sunshine, and he finds himself transported from the valley to heights of glorious bliss, to be reached by no other pathway. He gives up nothing but that which is unreal and transitory, and harmful, leading on to ruin. He exchanges the injurious stimulus of sin for the sober, rational, and noble enjoyments of life.

Reader, which shall we choose, the pleasures of sin for a season, which end in pain and death; or that comfort which springs from godly sorrow, the blessed mourning which attends the renunciation of sin, the fruit of which is holiness, and the end everlasting life? "Blessed are they that mourn; for they shall be comforted."

SERVE THE LORD WITH GLADNESS.

E. J. W.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Ps. 92:1. The failure to thank God for mercies received, often brings darkness. It was a lack of thankfulness that made men heathen. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. When people feel peculiarly happy, they are ready to exclaim with the psalmist: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord." Ps. 34:1, 2. But they forget all about their resolution just as soon as their good feeling passes away. Instead of that, when clouds come they should bring sunshine again by their praises to God. It is by simple faith, not by feeling, that we know the love of God. It is impossible for us to feel the love of God, unless we have appropriated it by faith. It is faith that makes it real to us, so that we may feel it.

How can anybody doubt God? Has not Christ died? And if God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8:32. What greater assurance can we ask for? Oh, that all might have such simple faith in God that they would take him just at his word, trusting him as fully in the darkness as in the light, knowing that the darkness and the light are both alike to God. Then they could say with the prophet: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

Bible Student.

THE BIBLE ITS OWN INTERPRETER.

E. J. B.

THE fundamental principle of Protestantism is that the Bible, and the Bible only, is the standard by which both actions and doctrines are to be judged. But all are not agreed as to the manner of interpreting it. Two general systems are in use, the literal and the mystical, and each can boast of many adherents.

The mystical system was introduced into the church at an early date. Mosheim speaks of a class of errorists in the early church who "attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the outward letter." And with the truly human characteristic of loving the proofs of their own ingenuity, they preferred the idle fictions they had invented to the "true and natural sense." It was by such departures from the plain sense of the written Word that the foundation was laid for the Romish church with all its errors; and in time, "twenty different doctors expounded one text twenty different ways."

The other class, who believe in taking the Bible as it reads, agree with Prof. C. E. Stowe, that "the Bible is not given to us in any celestial or super-human language." It was written for men, and "in the language of men," and is to be understood like other books. Hedge, in his "Logic," says: "Words which admit of different senses should be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or be inconsistent with the known intention of the writer." And Bishop Jeremy Taylor: "In all interpretations of Scripture, the literal sense is

to be presumed and chosen, unless there be evident cause to the contrary."

Sometimes the language is figurative, and then the meaning is to be determined from a study of the Book itself, by a diligent comparison of the different texts where the expression in question is used. But a figurative expression, or an inference, however legitimate, should never be depended upon to establish any doctrine. On this point, Bridges, in "Christian Ministry," thus speaks: "Inferences from Scripture that appear to be strictly legitimate must be received with the greatest caution, or, rather, decidedly rejected, except as they are supported by explicit Scripture declarations." And Dr. Clarke: "Even metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow."

Martin Luther's advice is good: "Let the Christian reader's first object always be to find out the literal meaning of the Word of God; for this, and this alone, is the whole foundation of faith and of Christian theology." And as Dr. Clarke says, "By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated in the world."

There have always been religionists who have interpreted the Scriptures as best suited their peculiar creeds or notions. Their course has given skeptics occasion to say that "you can prove anything by the Bible," a statement that never could have been made, had religious teachers always adhered to a natural and rational system of interpretation.

BAPTISM FOR THE DEAD.

U. SMITH.

A CORRESPONDENT writes: Please explain 1 Cor. 15:29. The text reads: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

The word "else," which introduces this verse, shows the close connection of the passage with what precedes; and its definition, "for else" (or, if this is not so), shows that Paul is asking a question based on a proposition the opposite of that which he has just stated.

In verse 23 he states that those who are Christ's will be made alive, or be raised from the dead, at his coming. Then down to the 29th verse are thrown in some explanatory verses, showing the great transaction which takes place at the end, and the prophecy upon which that hope is based. So the connection is really between verse 23 and verse 29; and if we read these in connection, it will bring out more clearly the idea of verse 29.

Beginning with verse 22, we read: "For as in Adam all die, even so in Christ shall all be made alive. [23.] But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. [29.] Else [or, if this is not so] what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Thus we have the ideas which were in the mind of the apostle more immediately connected. The dead are to be raised when Christ comes; if this isn't so, if there is no resurrection of the dead, then what shall they do which are baptized for the dead? or, of what account is it that any one is baptized for the dead? and why is any one baptized for the dead?

Paul here asserts that if any one did not believe in the resurrection of the dead, he would not be baptized for the dead. All hinges, therefore, on the resurrection; but what connection has baptism with the resurrection? Rom. 6:4,5: "Therefore we are buried with him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also [being

raised up from the watery grave] should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also [finally raised up] in the likeness of his resurrection."

When, therefore, a person is baptized, he shows his faith, first, that Christ was buried and rose again; and, secondly, that all the righteous dead will be raised in him. But if there is to be no resurrection of the dead, why should any one be baptized to show his faith that Christ was raised from the dead, or to express his hope that any others will ever be raised from the dead?

The expression, then, "baptized for the dead," as used by Paul in 1 Cor. 15:29, we understand to mean ordinary baptism performed in the belief that Christ was raised from the dead, and in the hope that he (the candidate) will, through Christ's resurrection, be himself also at last raised from the dead. So we could read the text, "Else what shall they do [what shall it profit them] which are baptized on account of, and in hope of, the resurrection of the dead?"

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 28.—July 12, 1890.

HEBREWS 10:25-31.

1. For what kind of sin is there no forgiveness?
2. What does the one who commits this sin do to the Son of God? Heb. 10:29.
3. How does he regard the blood of the covenant, whose power he has felt? *Ib.*
4. What does he do to the Spirit of grace? *Ib.*
5. How only can men come to Christ? John 6:44.
6. How does the Father draw them? Gen. 6:3; John 16:7, 8.
7. Then if one drives the Spirit from him, what must be his condition?
8. What are we solemnly warned against doing? Eph. 4:30; 1 Thess. 5:19.
9. What has the Lord said to deter us from such a course? Heb. 10:30, 27.
10. What does the prophet Nahum say? Nahum 1:2.
11. What is a thing to be dreaded? Heb. 10:31.
12. Yet what did David choose? 2 Sam. 24:14.
13. What is always true of God? 1 John 4:8.
14. Did the prophets realize this while they were speaking of God's judgments? Nahum 1:3; Ps. 136:1, 10, 15.
15. Whom does God reject? 2 Tim. 2:12.
16. While it is a fearful thing to fall into the hands of God, where is our only place of safety? John 10:27-29.
17. What is told us for our comfort? Deut. 33:27.
18. Instead of falling into the hands of God, what should we do? Ps. 91:1; Prov. 18:10.
19. What shall we thus find him to be? Nahum 1:7.

NOTES.

This lesson should be considered in connection with the preceding one. After going through with this, a general view of the subject should be taken, from the beginning of the preceding lesson, observing the fact that judgment is never visited upon a person unless he has brought it upon himself, and that in the midst of wrath God remembers mercy.

"God is love." This attribute is inseparable from his character. His law, which is the transcript of his character, is a law of love, and it was given in love. Deut. 33:1-3. The love of God is a living, moving rock of adamant. Those who despise it and oppose it are crushed by it, while those who place themselves upon it find it a sure and safe refuge from all evil. Government exists for the benefit of the subjects. Those who would impeach God's love and kindness, because he punishes rebels, would have him ignore the loyal subjects and administer his government with reference solely

to the benefit of rebels. Rebellion sets government at defiance, and endangers the welfare of those who are loyal. When men despise God and his law, and also his mercy, they declare themselves not his subjects, and it is but a manifestation of his love to those who trust him when God removes the dangerous element from his kingdom. How much better to place ourselves in the hands of God than to fall into them in a vain attempt to escape from him!

Lesson 29.—July 19, 1890.

HEBREWS 10:32-35.

1. What should be done especially in view of the approach of the day of the Lord? Heb. 10:25.
2. Instead of apostatizing, what were the Hebrews exhorted to do? Verse 32.
3. In what did this fight of afflictions consist? Verse 33.
4. In thus suffering, of what were they made partakers? 1 Peter 4:12-14.
5. Then what did their affliction make them know? 2 Cor. 12:9.
6. How did they show the possession of the Spirit of Christ? Heb. 10:34.
7. What hope buoyed them up in the trial? *Ib.* last part.
8. What are those who have thus known Christ exhorted not to do? Verse 35.
9. What is necessary if we would receive the reward? *Ib.*; also Heb. 3:6.
10. What is the condition of those who have no confidence? 1 John 4:18.
11. Where will the fearful have their part at last? Rev. 21:8.
12. When the spies came back from Canaan, what did Caleb and Joshua say? Num. 13:30; compare 14:6.
13. What did the other men say? Num. 13:31.
14. What was the ground of the confidence of Caleb and Joshua? Num. 14:6-9.
15. What resulted to each class? Num. 14:29, 30; see also verses 22-24.
16. What language of Jesus to two blind men is applicable to all? Matt. 9:29.
17. What exhortation and assurance are given by the prophet Isaiah? Isa. 26:4.
18. While thus trusting, how should we feel? Eph. 6:10; Phil. 4:4; Ps. 34:2.
19. And what may we say? Isa. 12:2.

NOTES.

In studying the tenth chapter of Hebrews, we shall better keep the thread of the apostle's discourse if we consider verses 26-31 as parenthetical, and connect verse 32 with verse 25. The apostle urges the Hebrews, and us as well, to be diligent in attending the assemblies of the saints, and not to forsake them and turn back, but rather to call to remembrance their former experience, when their afflictions and persecutions proved to them the power of Christ and the reality of the gospel. Verses 26-31 are thrown in after the exhortation in verse 25, to show the terrible results of apostasy.

The teacher and pupil may extend the study of the subject of confidence at their pleasure. They will find themselves well repaid for their time. Few professed Christians realize the necessity of confidence; of knowing whom they have believed. 2 Tim. 1:12. Some people seem to think that it is a virtue—a sign of humility—to doubt their acceptance with God, and to talk about the difficulties in the way. They think that it would savor of presumption to say that they can overcome and have an abundant entrance into the kingdom of God. Let such learn a lesson from the twelve spies. The unbelieving ones, who said, "We be not able to go up against the people," did not go up; but the two who said, "We are well able to overcome it," did go up. It was not presumption in Caleb and Joshua to talk as they did, but it was faith in God. All were rewarded according to their faith, or the absence of it. The soul whose trust is wholly in God cannot have too strong confidence.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never, forsake."

From the Field.

WORK AND WAGES.

"GO WORK," He says,
"And I will give to each his wages full ;
Nor think that I will give task too severe,
Or will not mete to thee most bountiful,
For all thy labors here."

'Tis even he,
The Lord of heaven and all the earth and sky,
That gives to each a talent—and to some,
Yea, ten—wherewith to work and occupy ;
That says, "Until I come."

And if the days
And years that intervene until he comes
Be many, ne'er forget that so shall be
Thy strength, and for thy sorrows there shall come
A joy unspeakable.

And if he takes
Of all thy flock the lamb most dear, and leads
Thee far from thy own chosen way, and hides
Himself in thickest clouds, whate'er thy needs
Shall freely be supplied.

Then do thy work
Betimes, not knowing if at morn or even
Shall seem his own good time to reckon thee
Thy wage. Faint not ; for he will never leave
That work unblessed to thee.

And when it comes
To thee to lay thy burden down, O blest,
From all thy conflicts and thy pains to rest,
To gain sweet Eden, home of God's elect,
And be forever blest.

—*Mary Woodward Weatherbee, in Until the Dawn.*

KAEAO, NEW ZEALAND.

AFTER leaving Palmerston and our many kind friends there, we spent a few weeks at Gisborne prior to the Conference meeting. A number of meetings were held, and a church of fourteen organized before we left for the Conference.

The ten days spent in Conference at Napier proved both pleasant and profitable to all. Nothing was left undone by the brethren there to make the delegates at home. At the close of the Conference, we returned to say farewell to the friends at Gisborne, as we had done at Palmerston and Napier. The last Sabbath spent here was a precious season. Five were baptized and joined with us in remembering our absent Lord. The Spirit of the Lord came in with a blessing for all. We left them strong in the hope and courage inspired by the message of truth.

In leaving the New Zealand field, we cannot but express regret at parting with the many friends we have found in connection with our work. These changes remind us that we need not look for that which is changeless in a world where all is transitory. Much kindness has often been shown by those who made no profession of religion. The simple story and truth of the Bible possesses more of a charm for these than the mystical illusions of much that passes as theology.

We are now spending a few weeks in change and rest with the friends at Kaeo, preparatory to leaving for Australia. The brethren here are of good courage. The sad reality of death has reminded them that time, at best, is short, and that the end must soon come for all. Our meetings are well attended, and the Sabbath-school keeps up its lively interest. One little boy gave me 4s. 3d. as a donation for the missionary ship.

May God bless the work and workers in New Zealand, and grant that many from this land shall be gathered with those from every nation, kindred, tongue, and people, who will stand on the sea of glass and behold his glory.

R. HARE.

ONE OF THE GATES OF HEAVEN.

OUR church stands in the geographical centre of Columbus on the Capitol Square ; ours is one of the cases of which we often hear—of a church from which the population has crept away toward the outskirts, leaving it in the midst of business blocks. Our congregation comes from all parts of the city. But when people speak of "the population" moving away from the business centres, they mean only the rich and well-to-do classes. The down-town wards in New York, from which it is said that "the population" has gone up-town, and from which the churches have departed, are the most densely populated wards of the city. It is not otherwise with us. In the upper stories of the business blocks, and in back streets and alleys, there is a very large population. Few of these people attend church ; but they are the people, above all others, who need the friendship of the churches.

Our church Sunday-school is held before the morning service ; and although we had a branch school in a distant quarter of the city, our home chapel was unoccupied in the afternoon. Why not organize another Sunday-school for the afternoon hour ? The children were all about us ; could they not be brought in ? I studied the school census, and found that there must be at least twenty-five hundred children between five and sixteen within a third of a mile of our church. I knew that not half of them could be in any Sunday-school. Might we not gather in a goodly number of them ? I laid the matter before the church at a mid-week service, when a large number were present, and asked them to express, by rising, their opinion of its expediency. Nearly all rose. It was announced that the church would undertake to canvass thoroughly a section of the city contiguous to our edifice ; and those who would promise to take part in this canvass were asked to drop their names, on cards furnished for the purpose, in the collection baskets. The baskets brought in between fifty and sixty names.

At the Wednesday-evening meeting, the canvassers were all present, and about twenty-four districts were assigned to them—to each district two visitors. More than enough volunteers were offered to cover the field. The next day the work began in earnest. The visitors were counselled not to go in carriages, and not to wear their best clothes ; and they were admonished that they were going on a pleasant errand, to carry good gifts and friendly proffers to the people ; that they ought therefore to go with happy faces and hearty words, to make these people believe that they loved them. They were instructed to invite none who attended any other church or Sunday-school, and to say, everywhere, that there were to be two Sunday-schools—one at half-past nine in the morning, one at three in the afternoon, in either of which they would be welcome. And they were requested to learn the names and addresses of all who would promise to come, children and adults, and to offer to call for them the next Sunday afternoon, and go with them to the Sunday-school.

The next Sunday we had an attendance of 208, including an infant class of between seventy and eighty. It was a rather stirring scene when the visitors came marching in with their little bands of recruits, young and old. Most of these children were manifestly of the poorer classes ; many of them were very meanly clad ; there was a large minority of the unwashed. Teachers enough, and more than enough, were present to perfect the organization of the school the first Sunday, and the work went vigorously forward from the start. A little orchestra of two violins, violoncello, and flute or cornet, with the piano, led the singing. Several familiar hymns, with the Lord's prayer, the ten commandments, and the hours of church service,

were printed on sheets that the children were permitted to carry home ; and the singing is always very spirited. During the week following the first Sunday, most of the visitors went over their districts again. Most of them have accepted these districts as their parishes, and frequently revisit them. Several cases of real need have thus been discovered and relieved, and considerable help has been given to poor mothers in furnishing their children with clothing. We are trying to be careful about pauperizing these people with unconsidered charity ; but we believe that a little help judiciously given may often be of great advantage. The visitors themselves have become enthusiastic in their work. Scarcely a case of incivility has been reported ; they were almost uniformly received with the greatest courtesy. More than one of them said to me on their return from the first canvass, "It is delightful !" "It is perfectly fascinating !" "I never had a better time in my life !"

The school grew steadily until the summer heat began to tell upon the attendance ; the largest number was 335. In the sultry August days, all our religious services are thinly attended ; but our Bethel holds its own better than any other service, and we are confident that we shall have a larger attendance than ever before the first of October.

The effect of this enterprise upon the life of the church can well be imagined. It has strengthened us in every way. Our morning Sunday-school has increased ; our prayer-meetings have been well attended ; a hopeful spirit prevails in all our assemblies. The working force of the church has been, of course, very greatly increased. Scarcely any of the officers and teachers of the Bethel were actively engaged in Christian work before. Much of the latent power of the church has been summoned into action. It has quickened the life of the church in every department.—*Rev. Washington Gladden.*

HOW AFRICA IS BEING PREPARED TO RECEIVE THE GOSPEL.

HENRY M. STANLEY, the explorer whose name is so familiar to every reader, in his latest accounts of exploits in Africa intersperses his narrative with humble and devout thanksgiving to God for his protecting care, and for bringing to a successful termination his wonderful journey of thousands of miles through equatorial Africa. He feels sincerely that Providence has raised him up to do a special work, and that he is only the humble instrument in his hand for its accomplishment ; and he breaks out again and again into praise and thanksgiving to God for bringing him through in safety, when death hovered over and around him in almost every guise, sometimes from cannibals, sometimes from venomous reptiles and insects, sometimes from savages with poisoned arrows. Of these he says :—

"We were much exercised as to what this poison might be that was so deadly. On returning from Nyanza, we halted at Avissibba, and rummaging among the huts, found several packages of dried red ants. It was then we knew that the dried bodies of these, ground into powder, cooked in palm oil, and smeared on the wooden points of arrows, was the deadly irritant by which we lost so many fine men, with such prolonged and terrible suffering. And what with the bees of all kinds, the wasps, the various kinds of ticks, gnats, etc., our lives have been made just as miserable as they could well be."

Twenty-seven of his followers died in camp of starvation, before supplies could reach them. Is it any wonder, then, that he believes almost to the verge of fatalism, that he has been the agent of a guiding Power who is high above all earthly obstacles, in safely doing his work amid such countless perils ? His whole life seems to have been a preparation for this mission. Born of peasant parents in Wales,

News Summary.

whose poverty was of the deepest, he was committed to the tender mercies of the poor-house from babyhood to boyhood. At fifteen he came as cabin-boy to New Orleans. Chance—though I think Providence a truer name—brought him to the attention of a wealthy merchant of that city, who admired him, adopted and educated him. He dropped his own name,—John Rowland,—and took that of his foster-father. Although surrounded with wealth and indulgence, an irresistible impulse led him suddenly to leave New Orleans, and go into the Southwest among the Indians. Here he made his first acquaintance with savage life, and learned many things that were of incalculable advantage to him in his later experience with the African savages; for all uncivilized men have some traits in common.

After a time he returned to New Orleans. When the Civil War broke out, he was a soldier on the Confederate side. Here he learned military tactics that stood him in good stead in defending his life against treacherous tribes. After the war, being gifted with the pen, he was made foreign correspondent of the *New York Herald*; and when his chief bade him go and search for Livingstone, where was there a man better equipped for the service?—an extensive traveller, a soldier inured to hardships, acquainted with savage life, and an historian able to write his own reports intelligently.

He has interested the whole civilized world in the African Continent, and his explorations up and down the Congo River have led good King Leopold of Belgium to found the independent State of Congo. He went about it in a humane and Christian way. A treaty was made with every chieftain whose territory they invaded, and every acre of land taken was paid for to the satisfaction of the owners. Justice and kindness ruled every transaction. King Leopold has paid £1,000,000, out of his own private fortune, to open up this vast and rich region. History informs us that in nearly every case heretofore, colonization has begun upon—

“The simple plan
That he shall take who has the power;
And he shall keep who can.”

But here the Golden Rule has been strictly observed, and what a promising field of missionary effort has been opened! All the natives, favorably impressed with the influence the teachings of Christ exert upon those with whom they have dealt thus far, are ready for more truth. Stanley warmly testifies to the fidelity, heroic unselfishness, and intelligence of his native followers. He says he considers that Livingstone's mantle has fallen upon his shoulders, and that he shall devote the remainder of his life to Africa.

Steamboats already navigate the great Congo River, and its ports are connected by steamship lines with all the ports of Europe. A railroad to span the rapids is in process of construction, to be finished in four years. When it is completed, there will be steam communication direct to the heart of the Dark Continent. More has been done toward its civilization since 1843 than before, in the knowledge of man.

L. E. ORTON.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1890.

No. of members	...	...	191
“ “ reports returned	...	...	48
“ “ letters written	...	...	90
“ “ letters received	...	...	84
“ “ missionary visits	...	...	330
“ “ Bible-readings held	...	...	76
“ attending readings	...	...	424
“ of periodicals distributed	...	...	3154
Pages of books and tracts sold	...	...	1197
“ “ “ loaned	...	...	17,733
“ “ “ given away	...	...	13,364

District No. 2 failed to report.

First-day offerings, £2 5s. 11d.; amount received on periodical account, £96 11s. 1½d.; on publications, £19 14s. 1½d.
MRS. JOSIE L. BAKER, Sec.

Several new Catholic bishoprics are to be erected in British India.

A new American naval torpedo boat made a speed of twenty-seven miles on its trial trip.

An epidemic which it is feared is cholera has broken out in Spain, and is causing quite a panic.

Thousands are dying daily of starvation in the Soudan. A relief expedition is suggested.

Mr. Stanley has arranged to deliver fifty lectures in the United States, for which he is to receive £15,000.

The employees in the London post office are agitating in favor of increased wages. A strike is threatened.

A vein of very rich gold-bearing quartz has been struck by one of the gold-mining companies of Sandhurst.

The *You Yangs*, a steamer engaged in the Australian coastal traffic, has been wrecked near Adelaide. No lives lost.

A bill before the Victorian Parliament provides for the construction of 800 miles of new railway the current year.

Mr. W. O'Brien, one of the leaders of the Parnellite party, has just married a lady with a fortune of £4000 a year.

The Japanese are determined to have a navy. Eight new war-vessels will be added before the end of February, 1892.

Madagascar is said to be rich, not only in gold, but in coal, copper, and precious gems—a new edition, in short, of the Transvaal.

Buddhism is gaining a foothold in Vienna, Paris, and other European cities. It is mixed up with Spiritualism, hypnotism, and other uncanny practices.

In a single month of this year, May, three cotton mills were started in India, two at Bombay and one at Calcutta. These mills have a total of 70,000 spindles.

Great progress has been made in electric lighting all over the north of Italy. In Genoa, Milan, and Florence, all the principal streets are thus lighted.

Five hundred and thirty-one natives of Alsace, who emigrated without legal permission in order to avoid German military service, have been fined 1000 marks each.

Some Irish-American capitalists propose to start such industries as fish canning and curing, cheese making, etc., to furnish employment for evicted Irish tenants.

The Portuguese House of Commons, which has warmly opposed the negotiations with England on the African dispute, has passed a vote of confidence in the Government.

The proof sheets of Mr. Stanley's new book, “Dark-est Africa,” have been stolen, and offered for sale to various publishing firms of London. The publishers decline to invest.

A deputation to secure funds in aid of the Home Rule agitation in Ireland is soon to visit the United States, the contributions from that quarter having fallen off of late.

In India there is a fully organized republic under the protection of the British Government. It comprises twelve villages, and the people are industrious, prosperous, and happy.

A conference is to meet in Brussels next year to collect information relative to the tariffs of the world. Sir Dillon Bell, Agent-General for New Zealand, is to represent England.

Edison's perfected phonograph is soon to be exhibited in Melbourne. It is said that the little machine will deliver, in a life-like manner, speeches, conversations, songs, etc., by various celebrities.

The forty-ninth birthday of the King of Bavaria was celebrated last April with great *eclat*; but the recipient of all this honor is so hopelessly insane that he is ignorant of his own accession even.

A committee of citizens of Melbourne have been investigating the sweating system in this city, and have prepared some very telling facts, which they propose to place before the lawmakers of the colony. A similar work has been done in England, where there is a call for legislation that will better protect the poor.

The Darling River, in New South Wales, which was the scene of serious floods in the autumn, is again in some places from 21 to almost 29 feet above summer level. Large tracts of country are inundated.

A majority of the London police force have resolved to leave the service, unless Mr. James Munro, C. B., who has resigned his position as Chief Commissioner on account of some misunderstanding, is reinstated.

Russian statisticians estimate that there are 170,000 wolves in that country. In a single government, 49,000 were killed in 1888. No estimate is made of the value of the domestic animals destroyed by them.

The Nikilists, with their frequent and ingenious plots, keep the Czar in mind that there is no peace to the tyrant. Their latest achievement is a mine under the palace at Gatschina. As usual, numerous arrests have been made.

General Von Caprivi, the German Chancellor, says it is impossible to entirely abolish the passport system between Alsace-Lorraine and France, and permit French soldiers to occupy the future battle field of Germany and France.

Sister Rose Gertrude, the young English nun who volunteered her services in behalf of the leper settlement on the Hawaiian Islands, has reached her field of labor, not, however, at Molokai, but at a new leper station, Kalihi.

The Hungarian Diet has passed a law requiring the establishment of a kindergarten in each of the 12,000 communities in Hungary, and parents to send to it all children between the ages of three and six, if not otherwise properly cared for.

A very bold railway robbery is reported from Arkansas, U. S. A. Highwaymen wrecked a train in a lonely spot, and when it came to a standstill, seized the mails and such valuables as they found. It is not known that any lives were lost.

The deepest mine in the world is at St. André du Poirier, France, and yearly produces 300,000 tons of coal. The mine is worked with two shafts, one 2952 feet deep, and the other 3083 feet. The latter shaft will soon reach the 4000-foot level.

Germany is taking measures to increase her military strength, and Austria and Switzerland are following suit. In fact, the spirit of military aggrandizement and rivalry seems to be in the air, and all nations feel its influence. Yet it is iterated and reiterated that the “peace of Europe is assured.”

The conflicting claims of England and Portugal in the Zambesi territory have not been adjusted. The British consul at Shiré has shot two Sepoys and burned some Portuguese flags; while the Portuguese boycott English men and merchandise, and propose to operate an irregular military force in the disputed district.

Cardinal Manning, the Roman Catholic primate of England, will shortly celebrate the silver jubilee of his episcopacy. The dock laborers of London have resolved to honor the occasion, and testify their gratitude for the Cardinal's good services at the time of the great strike, by presenting him an address and a purse of sovereigns.

A delimitation conference has just been held in Berlin to determine the respective territory of Germany and England in Africa. England is to have control over the Stevenson Road to the lakes; the Stanley country, including the forests of Ulegga and the lakes south of Albert Nyanza; Uganda; the island of Zanzibar, and Vitu on the mainland opposite the island.

The army bill now before the German Reichstag provides for the addition of seventy new batteries besides additions to the cavalry and infantry forces and the formation of a fifth Bavarian division. The increased annual expenditure involved is estimated at 18,000,000 marks, £900,000. It is not strange that the measure is very unpopular, and meets strong opposition.

A little over a year ago, a law was passed in the State of New York substituting electricity for hanging in cases of capital punishment. William Kemmler, the first murderer sentenced under this law, was to have been executed in June, 1890. The legality of this mode of punishment has been contested in the New York and United States courts, and the sentence sustained. But the prisoner has become hopelessly insane, thus transferring his case to a higher than earthly courts.

Health and Temperance.

IMPERFECTUS.

I WONDER if ever a song was sung
 But the singer's heart sang sweeter!
 I wonder if ever a rhyme was rung
 But the thought surpassed the meter!
 I wonder if ever a sculptor wrought
 Till the cold stone echoed his ardent thought!
 Or if ever a painter, with light and shade,
 The dream of his inmost heart portrayed!

I wonder if ever a rose was found,
 And there might not be a fairer!
 Or if ever a glittering gem was ground,
 And we dreamed not of a rarer!
 Ah! never on earth shall we find the best,
 But it waits for us in the Land of Rest;
 And a perfect thing we shall never behold
 Till we pass the portal of shining gold.

—James Clarence Harney, in *Independent*.

HYGIENE OF THE BRAIN AND NERVES.

AS THE brain and nerves are the controlling parts of the system, it is evident that upon the preservation of their health must depend in a very great measure the health of the whole body. A man whose brain and nerves are diseased cannot be healthy otherwise; neither is a person whose nervous system is in a healthy condition likely to be diseased otherwise. The marked increase in nervous affections of late years has become so noticeable that almost every medical writer calls attention to it, and this fact makes especially important the consideration of the laws which relate to the healthy action of this part of the body. The nervous structures are the most delicate of all the elements of the body; and when we consider the additional fact that they are subjected to more constant use than any other set of tissues, it certainly is not surprising that they should be specially subject to disease; but the great dependence of all other parts of the body upon the nerves makes it still more important that their integrity should be preserved.

NECESSITY FOR MENTAL EXERCISE.

Nerves as well as muscles require exercise to promote their growth and insure their development. That both brain and nerves are capable of development by exercise, and that development of these structures is largely dependent upon proper exercise, are facts too well established to require proof by systematic evidence in this connection. Every-day experience convinces us of the fact. In the sharp contests of mind with mind in the battle for existence, and the strife for fame, riches, and worldly honors, the mind which has been the most carefully trained to efficient action, which has by mental gymnastics learned to exercise to advantage its powers, always comes off victorious. It is not essential that the training should have been given in a school, or that the mental exercise should have been practiced in an academy or a college; the farm, the workshop, the forest, or the coal-pit may have been the training-school or the gymnasium, but the work was done, and in such a manner as to secure a satisfactory result, and that is all that need be asked.

Mental exercise lies at the foundation of mental growth and mental health, and indirectly, we believe, it furnishes a firmer basis for muscular and general physical health than can be attained without it. The commonly received notion that mental work is harmful and incompatible with physical health, we believe to be a gross and pernicious error. Our college students, male and female, who break down in health just as they have finished their studies, or before they have completed their course, are not victims to mental overwork, as a general thing. The same may be said of the great army of valetudinarian clergymen, lawyers, merchants, and others whose occupations are sedentary while involving considerable brain-

work. In the great majority of instances, the failure of health in these cases is the result of flagrant violations of the commonest laws of health, such as deficient muscular exercise, bad food, late hours, fashionable dissipation, and, most of all, mental worry. The student hives himself up in his close study, probably smokes from three to a dozen cigars a day, lives upon the poorest boarding-house fare, and takes only just such little muscular exercise as he is compelled to do in going to and from his classes. Soon he finds his head dull, and he begins to worry because he is troubled to master his lessons. Thousands suffer with what is called "softening of the brain," when that organ is wholly intact except so far as it suffers through sympathy with other diseased organs, the whole trouble being in the stomach and liver.

There is nothing in mental work which should make it especially liable to break down the constitution. On the other hand, it is well calculated to ensure the highest degree of health. Since all the force manifested in the body originates in the nerve centres, chiefly in the brain, it is evident that the more vigorous the brain, the more vigorous the manifestations of force in the organs dependent upon it. And this is just the condition produced by mental labor. The brain grows in strength and vigor under exercise, and hence becomes capable of sending out more vigorous impulses to the various parts of the body dependent upon it for supplies of force.

Mental exercise is also agreeable to those who devote themselves to it. Authors, philosophers, poets, lawyers, enjoy their work if successful in it; and only those who are successful, at least in a moderate degree, continue these pursuits. We speak now, of course, of pleasant mental pursuits which are not disturbed by mental worry. The harrowing anxiety of the stock-broker or the gambler is not conducive to health, mental or physical.

PROPER MODE OF DEVELOPING CHILDREN'S MINDS.

That there is a right way and a wrong way of dealing with young minds in order to develop them so as to fit them for their highest usefulness in after-years, is patent not only from the nature of things, but from the unsuccessful results to be seen in the illy developed minds of thousands of men and women whom we daily see trying in vain to make their way well in the world against the numerous obstacles placed in their pathway, the most insurmountable of which are the results of bad training.

The majority of children do not enjoy school-life. It is irksome to them. It is actually repulsive, and naturally so. Learning is made hard work, when for them it ought to be made play. Children do not generally like work, but they do love play; and if instruction could be imparted to them through methods which would be to them play, a great gain would be made. The efforts of the managers of kindergartens in this direction are certainly commendable, and we hope they will be successfully introduced into every city and village in the land. We heartily concur in the following observations on this subject made by Dr. Richardson, one of the most eminent medical scientists of Europe:—

"For children under seven years of age, the whole of the teaching that should be naturally conveyed should be through play, if the body is to be trained up healthily as the bearer of the mind. And it is wonderful what an amount of learning can by this method be attained. Letters of languages can be taught; conversations in different languages can be carried on; forms of animal life can be classified; the surface of the earth can be made clear; history can be told as story; and a number of other and most useful truths can be instilled without ever forcing the child to touch a book or read a formal lesson."

SCHOOL GRAMMING.

Nothing could be more unscientific nor more

unphysiological than the popular methods of instruction in vogue in most of our schools for youth as well as in those for small children. The idea of education entertained by the average teacher is that it consists in infusing into the mind of the pupil the largest possible amount of knowledge which it can be made to contain. Little is thought of the necessity for thorough and systematic discipline of the mental faculties. Consequently, it is generally the case that the student's entire experience at school or college is one continual course of perversion. Instead of being taught how to think and study to the best advantage, how to investigate for himself, how to originate ideas and to become mentally independent, the student is continually discouraged, by the methods employed by his instructors, from any attempt at originality or independence of thought, and thus becomes a dogmatic mental dwarf. We sincerely hope that the day will come when our educators will regard the primary object of schools to be culture and training to the human body, mentally, morally, and physically.

EVILS OF EXCESSIVE BRAIN-LABOR.

While a proper amount of brain-labor is in the highest degree wholesome and conducive to longevity, as already shown, too much mental work is harmful in a high degree. The brain wears rapidly, and requires abundant time for rest and repair in sleep; when this is supplied, almost any amount of work may be performed which is possible to the individual. Brain-worry wears much faster than work, and to it should be attributed much that has been charged to brain-work. Physiologists have shown that three hours of severe mental labor exhausts the system as much as ten hours of severe physical labor, which leads to the conclusion that less time should be spent in mental labor than is usually spent in muscular labor between the intervals of rest. The student or professional man who goads his brain into activity when it is exhausted by want of sleep or long and severe labor, commits a crime against himself. The strongest mind will eventually break down under such usage. When the brain is weary, and thought is laborious, rest is required, and it should be secured.

PERNICIOUS EFFECTS OF STIMULANTS AND NARCOTICS.

Brain-workers are of all classes the most strongly tempted to make use of excitants to enable them to obtain from their tired nerves a little more work than they are capable of doing with safety. Alcohol, tobacco, tea, coffee, and chocolate are all used for this purpose, and with apparent advantage in some cases, temporarily at least. But the advantage is only apparent. These drugs and all others which operate in a kindred manner are deceptive; they make a person believe he is not tired, when he is exhausted; they make him think he is warm, when he is really cold. They make him believe he is strong, when he is weak. Their use is most pernicious in its effects, since it more than doubles the danger from overwork. When in a natural condition, a man can tell by his feelings when he has gone to the full limit of his powers of endurance; but when his nerves are stupefied by alcohol or tobacco, or exhilarated with tea or coffee, he has no landmarks; he is at sea, and is certain to meet with disaster and shipwreck unless he change his course.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

THE DRINK HABIT.

A VERY touching incident in relation to this habit was lately published in the columns of a religious journal of New York City. A young man who was addicted to the drink habit called on a physician to treat him for sore eyes. After being examined, he said, "Well, doctor, can you cure me?" The doctor replied, "Yes, but you must stop drinking."

"Then," said the young man, "farewell, eyes." The habit must have had a terrible hold upon him. Sight is one of the most valued of the senses. We have known it to be put in the balance with life itself, though life was saved, while sight was lost. Life is often lost when the question is between it and drink; but it is not often that an immediate decision is made. The usual way is, that habit becomes stronger and the power of resistance weaker, so that the victim goes on, until powerless, to death.

If youth could be persuaded of this—that the will becomes less powerful as the habit increases—there would be more hope of rescuing them from impending danger. But they think, when danger is spoken of, they can stop any time they choose, and they fully resolve to do so before it is too late. But, alas! who shall say when?—*Selected.*

HOT WATER TO RELIEVE THIRST.—It is a mistake to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach, and so create thirst. Experience shows it to be a fact that hot drinks relieve thirst, and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks. It is far better and safer to avoid the free use of drinks below 60 deg.—in fact, a higher temperature is to be preferred; and those who are troubled with thirst will do well to try the advantages to be derived from warm drink.

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

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street.	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie 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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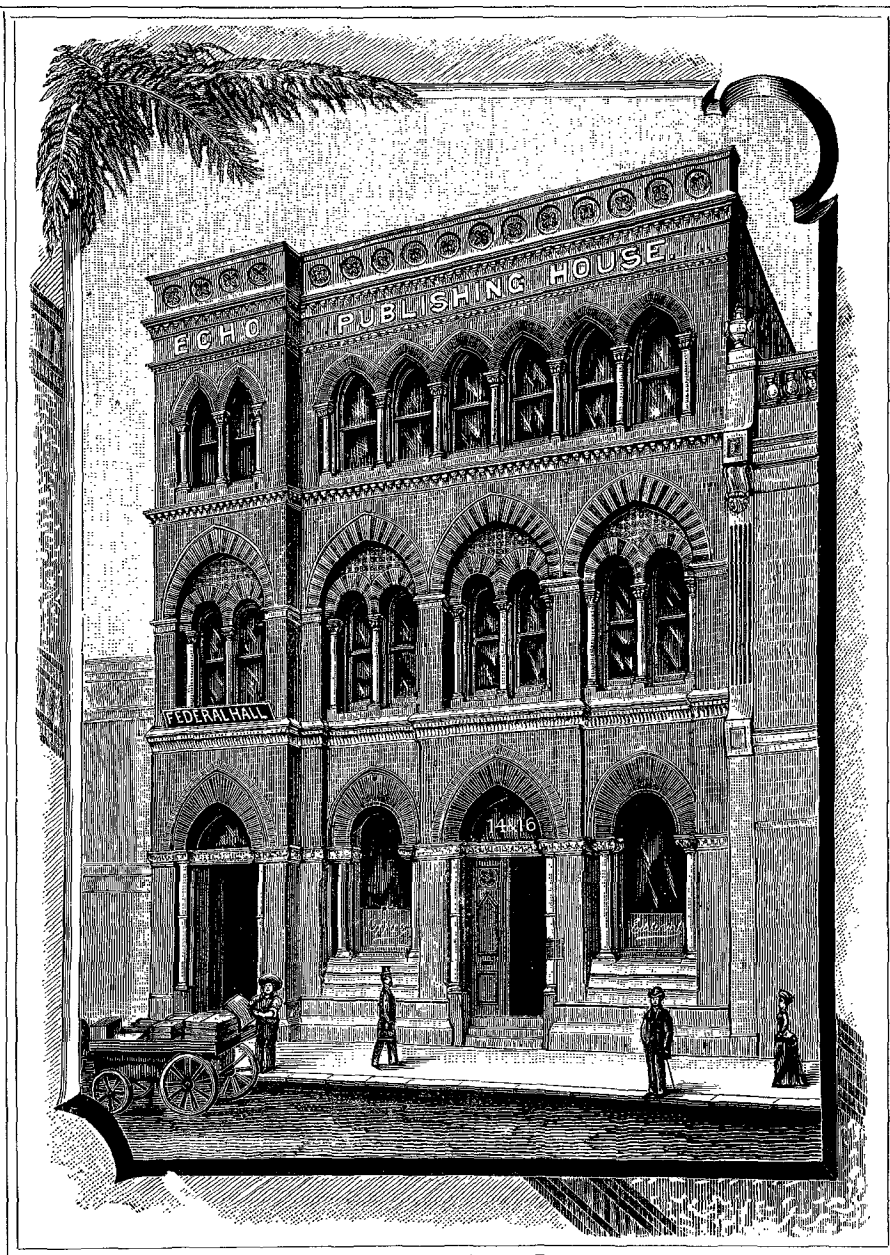
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Bible Echo and Signs of the Times.

Melbourne, Australia, July 1, 1890.

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

WE would call attention to the articles of our editorial contributor, J. O. Corliss, on the subject of Religion and the State, as being of exceptional excellence on this subject. The subject is one which lies very close to the interests of us all, and it is not at all improbable that in the course of events we shall be called to decide as to the position we hold on this question even if we have not already done so. Many are clamoring for various forms of religious legislation which are in opposition to the free exercise of that inalienable right, given of God to every man, to worship according to the dictates of his conscience, or not to worship at all. While we are as strongly in favor of religious principles as any one can be, we are not in favor of that anti-Christian device of the dark ages which seeks to make Christians by means of the civil law.

A UNITED effort of the friends of the BIBLE ECHO in behalf an extended circulation of the paper is now being carried on in many places. We have so far heard from but three for the first week of the campaign, and as a result of these efforts we received the first week nearly three hundred new names for our lists. This simply shows what might be done if pains were taken to show the merits of the ECHO to the people. We do not speak with vanity when we claim for our journal a degree of worth and a reasonableness of price not to be exceeded in the colonies.

WE are pleased to hear good reports of the cause from Adelaide. A good large church has been formed of those living in the different parts of the city and suburbs. Recently the ordinance of baptism was received by eleven persons who have lately embraced the Truth for these times. Services are held at the Bible Christian Chapel on Young Street.

LATELY we saw in a religious paper an article criticising the manner in which many people address the Saviour of men. The main point of complaint was on the custom of using simply the name "Jesus," and particularly of associating with that name some of those familiar epithets which we associate with the names of dear friends. It was stated that inasmuch as the name Jesus was a common one, it did not convey a sense of the divine nature with it—it is human, merely. It does not seem that way to us. Jesus might have been a common name with the Jews, but it is not with us. Jesus was the name announced from heaven when he first appeared on earth—"Thou shalt call his name Jesus; for he shall save his people from their sins!" Jesus means saviour, and this command has never been repealed.

"No voice can sing, no heart can frame,
 Nor can the memory find,
 A sweeter sound than Jesus' name,
 The Saviour of mankind."

THE inquiry of many a proud heart is, Why need I go in humiliation and penitence before God before I can have the assurance of my acceptance with him, and attain the immortal reward? Why is not the path to heaven less difficult, and more pleasant and attractive? We refer all these doubting, murmuring ones to our great Exemplar while suffering under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and more than this, he was the Prince of heaven; but in man's behalf he became sin for the race. "He was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed."

Christ sacrificed everything for man, in order to make it possible for him to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake that he may win eternal glory. Those who have any just sense of the magnitude of salvation, and of its cost, will never murmur that their sowing must be in tears, and that conflict and self-denial are the Christian's portion in this life. The conditions of salvation for man are ordained of God. Self-abasement and cross-bearing are the provisions made by which the repenting sinner is to find comfort and peace. The thought that Jesus submitted to humiliation and sacrifice that man will never be called to endure, should hush every murmuring voice. The sweetest joy comes to man through his sincere repentance toward God because of the transgression of his law, and faith in Christ as the sinner's redeemer and advocate.—Mrs. E. G. White.

WHAT SHALL WE READ?

IN the vital economy, unwholesome food and impure air or water vitiate and spread disease throughout the entire system. Highly seasoned, rich, and dainty viands soon spoil the appetite for those plain and nutritious substances which conduce to sound health and strength. We have ceased to expect to find robust physical health among those who have long accustomed themselves to high-fed, stimulating methods of living. They soon become unfitted to fill the place of burden-bearers, or to act in any place requiring physical endurance.

The similarity between the physical and the mental system is very complete. The body is no more dependent for proper development upon receiving adequate and proper food than is the mind. That which strengthens and develops the mind is the reception of new ideas and the acquirement of knowledge. The mind craves this food as the body craves its nourishment. But mental appetite is a creature of habit as much as is the physical. Highly seasoned, sensational reading, flashy fiction, spoil the relish for that which is substantial and beneficial. Good books, including the Bible itself, become stale and insipid to the constant readers of novels and exciting tales. And as for mental strength or vigor, they are not to be sought for among the devotees of silly fiction. The introduction of false and unwholesome representations of life's duties or relations into the mind spreads disease through every faculty of the mind. The desires become excited and evil, the imaginations impure and untrue to life, the memory is soon gone, the disposition becomes sour and discontented with ordinary circumstances; and an enmity springs up in the mind toward that which relates to hard work, and any necessary task is taken up with reluctance.

A mind nourished upon such food is like a plant reared in a hot-bed, which withers before heat or storm and brings no fruit to perfection. Those who desire to be useful and strong in this world, should eat, both physically and mentally, of that food which will produce good sound tissues. Mental strength or calibre cannot be produced on the tid-bits and knickknacks so dear to novel readers. Life, to be appreciated, must be studied in its realities. To meet those realities, we need the best of both physical and mental muscle, bone, and sinew.

SEMI-ANNUAL MEETING.

THE regular half-yearly meeting of the stockholders of the ECHO Publishing Company, Limited, will be held at the registered office, 14 and 16 Best Street, North Fitzroy, July 5, 7:30 P. M. for the purpose of receiving the semi-annual reports and balance sheet. All friends of the company are invited to be present.

H. SCOTT, Secretary.

IF a single telegram appearing in our papers of June 20 may be trusted, a surprising event has occurred among the mountain ranges of Northern California. According to report, Mt. Shasta, one of the giant peaks of the Cascade Range, over 14,000 feet high, suddenly dropped out of sight into the bowels of the earth. We can at least try to imagine with what surprise those who were accustomed to look up to the greyheaded old landmark looked up to behold a void.

Mountains are taken as a symbol of strength and permanence. It is true they represent stability as well as anything earthly can represent it; for the world itself will pass away, to the great consternation of many of its inhabitants. The prophet says: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:20. This circumstance reminds us of similar ones which have occurred in late years; the great upheaval in New Zealand, that on Krakatoa, in which the whole island was swallowed up. These things are also designed as premonitions of that great day when the race of sin and evil shall be brought to a sudden termination by the retributive judgments of God.

THE DEVIL ON HIS OWN DUNGHILL.

THERE is war in the infidel flock in Melbourne, headed by Joseph Symes. Having sunk so low as not to be able to attract the attention of Christian and decent people, the Science Hall champions are pecking and scratching each other in true game-fowl fashion. On a recent evening, one faction took possession of the hall and barricaded the doors with timber. Symes and his party then besieged the temple; but resistance was successful until the small hours of the morning, when the sky-lights afforded means of ingress to the besiegers, a few of whom entered from overhead and opened the doors. Clubs and other missiles now played a lively part until the besiegers turned a water-hose on the enemy and drove them from the hall. This is the second battle of the series.

If they enjoy this, let them keep it up, and give other people a rest. It is an old saw that a cock fights best in his own barnyard. And so long as the devil keeps his forces employed at their own games and on their own grounds, the rest of the world cares but little who comes off best. Even the police did not seem anxious to interfere.

The Bible Echo and Signs of the Times,

A 16-page Religious and Family Journal,

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