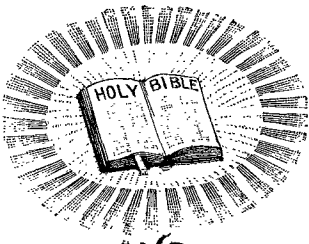


Bible Echo



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.

STILLNESS.

Be silent to God, and let him mould thee.—*Luther.*

THY lesson art thou learning, O tried and weary soul?
His way art thou discerning, who works to make thee whole?

In the haven of submission art thou satisfied and still?
Art thou clinging to the Father 'neath the shadow of his will?

Now while his arms enfold thee, think well he loveth best;

Be still, and he shall mould thee for his heritage of rest.

From vintages of sorrow are deepest joys distilled,
And the cup outstretched for healing is oft at Marah filled.

God leads to joy through weeping, to quietness through strife,

Through yielding unto conquest, through death to endless life.

Be still; he hath enrolled thee for the kingdom and the crown;

Be silent; let him mould thee who calleth thee his own.

Such silence is communion, such stillness is a shrine;
The fellowship of suffering, an ordinance divine;
And the secrets of abiding most fully are declared
To those who with the Master Gethsemane have shared.
Then trust him to uphold thee 'mid the shadows and the gloom;

Be still, and he shall mould thee for his presence and for home.

For resurrection stillness there is resurrection power;
The prayer and praise of trusting may glorify each hour;
And common days are holy, and years an Eastertide,
For those who with the risen One in risen life abide.
Then let his love enfold thee; keep silent at his word;
Be still, and he will mould thee; O rest thee in the Lord!

—*Selected.*

General Articles.

PAUL'S EPISTLES TO ROME AND GALATIA.

MRS. E. G. WHITE.

DURING Paul's second visit to Corinth, his thoughts were occupied with his contemplated journey from Jerusalem to Rome. To see the Christian faith firmly established at the great centre of the known world, was one of his dearest hopes and most cherished plans. A church had already been raised up at Rome. To prepare the way for his labors among these brethren, as yet strangers, he addressed them by letter, announcing his purpose to visit Rome, and also by their aid to plant the standard of the cross in Spain.

In his Epistle to the Romans, Paul set forth the

great principles of the gospel which he hoped to present in person. He stated his position on the questions which were agitating the Jewish and Gentile churches, and showed that the hopes and promises which once belonged especially to the Jews were now offered to the Gentiles. With great clearness and power he presented the doctrine of justification by faith in Christ. While addressing the Roman Christians, Paul designed to instruct other churches also; but how little could he foresee the far-reaching influence of his words! The great truth of justification by faith, as set forth in this epistle, has stood through all the ages as a mighty beacon to guide the repentant sinner into the way of life. This light scattered the darkness which enveloped Luther's mind, and revealed to him the power of the blood of Christ to cleanse from sin. It has guided thousands of sin-burdened souls to the same source of pardon and peace. Every Christian has reason to thank God for the epistle to the church at Rome.

While Paul looked with interest and hope to new fields of labor in the west, tidings had been received at Corinth from the churches in Galatia, revealing a state of great confusion, and even of absolute apostasy. In almost every church there were some members who were Jews by birth. To these converts Jewish teachers found ready access. It was impossible, by Scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. After thus alienating many of the Christian converts from their teacher in the gospel, they induced them to return to the observance of the ceremonial law as essential to salvation.

Paul's soul was stirred as he saw the evils that threatened speedily to destroy these churches. In the introduction to his epistle, he asserted his own position as an apostle, "not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." After his salutation to the church, he pointedly addresses them: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another." The doctrines which the Galatians had received, could not in any sense be called the gospel; they were the teachings of men, and were directly opposed to the doctrines taught by Christ.

The apostle continues: "But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

How different from his manner of writing to the Corinthian church is the course which he pursues toward the Galatians! In dealing with the former,

he manifests great caution and tenderness, while he reproves the latter with abrupt severity. The Corinthians had been overcome by temptation, and deceived by the ingenious sophistry of teachers who presented errors under the guise of truth. They had become confused and bewildered. To teach them to distinguish the false from the true, required great caution and patience in their instructor. Harshness or injudicious haste would have destroyed his influence over those whom he sought to benefit.

In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the obsolete ceremonies of Judaism. The apostle saw that if these churches were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given, to bring them to a sense of their true condition. To deal wisely with different classes of minds, under varied circumstances and conditions, is a work requiring wisdom and judgment, enlightened and sanctified by the Spirit of God. Tenderness, patience, decision, and firmness are alike needful; but they are to be exercised with proper discrimination.

The apostle reminds the Galatians of his proficiency in the learning of the Jews, and his zeal for their religion. He shows them that after his conversion he had no opportunity to receive instruction from man. The doctrines which he preached had been revealed to him by the Lord Jesus Christ. After the vision at Damascus, Paul retired into Arabia for communion with God. It was not until three years had elapsed that he went up to Jerusalem; and he then made a stay of but fifteen days, going out thence to preach the gospel to the Gentiles.

The apostle urged upon the Galatians, as their only safe course, to leave the false guides by whom they had been misled. Those false teachers were hypocritical, unregenerate men; unholy in heart, and corrupt in life. Their religion consisted in a round of ceremonies, by the performance of which they expected to receive the favor of God. They had no relish for a doctrine which taught, "Except a man be born again, he cannot see the kingdom of God." Such a religion required too great a sacrifice.

To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. For this reason, false teachers abound, and the people listen eagerly to their delusive doctrines. It is Satan's studied effort to divert the minds of men from the one way of salvation,—faith in Christ, and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of the people. In apostolic times he led the Jews to exalt the ceremonial law, and reject Christ; at the present day he induces many professed Christians, under the pretense of honoring Christ, to cast contempt upon the moral law, and teach that its precepts may be transgressed with impunity.

Paul continues to vindicate his position as an

apostle of Christ. He describes the visit which he made to Jerusalem, to secure a settlement of the very questions which are now agitating the churches of Galatia, as to whether the Gentiles should submit to circumcision and keep the ceremonial law. He had first sought a private interview, in which he set the matter in all its bearings before the leading apostles, Peter, James, and John. With far-seeing wisdom, he concluded that if these men could be led to take a right position, everything would be gained. Had he first presented the question before the whole council, there would have been a division of sentiment. The strong prejudice already excited because he had not enforced circumcision on the Gentiles, would have led many to take a stand against him. Thus the object of his visit would have been defeated, and his usefulness greatly hindered. But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law.

Paul further disproved the accusations of his enemies, by showing that his position as an apostle of Christ had been acknowledged by the council at Jerusalem, and that in his labors among the Gentiles he had complied with the decisions of that council. It was not to exalt self, but to magnify the grace of God, that Paul thus presented to those who were denying his apostleship, proof that he was "not a whit behind the very chiefest apostles." Those who sought to belittle his calling and his work were fighting against Christ, whose grace and power were manifested through Paul. Hence the apostle felt that he was forced, by the opposition of his enemies, and even by the course of his brethren, to take a decided stand to maintain his position and authority.

THE TOWER OF BABEL.

THERE are few narratives in the five books of Moses that are more impressive than that of the erection of the Tower of Babel, and there are few concerning which there has been more discussion.

The deluge being over, the "sons of men" seem to have wandered about the Asian lands in an aimless, nomadic sort of way, until they reached the plains of Shinar, in Mesopotamia, when they decided to settle down and build a city—partly because of the level and then fertile character of the land, and partly because of the abundance of brick-clay and bitumen, with which the plains were rich. Being on the plains, however, and mindful of the ca'adysm through which they had just passed, they decided not only to build a city, but also to build a rallying point, which might prove an asylum in case of another great danger, and possibly by means of which they might even get up among the gods themselves. At any rate, whether the Deity was offended because the tower was an evidence of a lack of belief in the promise that there should be no more flood, or because it was an evidence of impious presumption, the building of the tower was suddenly brought to a close. A confusion of tongues was sent to plague the builders, their language was confounded, work was stopped, and the workmen were once more scattered "abroad on the face of the earth."

There the Biblical story ends. It is worthy of note, however, that many stories or legends of a similar trend are to be found outside of the Bible. There is a Chaldean tradition that the first men, relying on their strength and size, raised a tower reaching toward heaven, but that the winds, assisting the gods, brought the building down on the heads of the builders. Plato also reports a tradition that in the Golden Age, men, aspiring to immortality, were confounded in their speech by Jupiter. Then, too, in

the details of the story of the war of the Titans against the gods may be traced a traditionary resemblance to the narrative of the Bible. Again, Josephus is authority for the statement that the Sibyl stated that when all men were of one language, some of them built a high tower, as if they would thereby ascend to heaven; but the gods sent storms of wind, and overthrew the tower and gave every one his peculiar language. Lastly, for the purposes of this article, there is the legend that Nimrod induced the people to build a tower too high for the waters again to reach, but that the tower was split from the top to the bottom by lightning.

It is evident from this multiplicity yet general similarity of the Babel legends, that there must have been some great cause or origin of them that challenges consideration and respect, even if viewed only as an attempt to account for the origin of the diversity of languages.

It is quite clear that the story of the Tower of Babel is not all fable. That the tower gave its name to Babylon, there is now no doubt, and there is quite a respectable mass of authorities to show that Babylon, contained a certain tower-like building of unusual dimensions. Arrian, Diodorus Siculus, and Strabo are three names that may be mentioned in this list. It is related, too, by Herodotus that when the Jews were carried captive into Babylonia, they were so struck with the vast magnitude and peculiar character of the Babylonian temples that they imagined they saw among them the very tower of their Scriptures. It would seem from this that they also accepted it as a fact that the Tower of Babel was not irremediably destroyed at the time of the confusion of tongues, and that it was repaired and completed. The "Father of History" goes even further, and describes the tower as the Jews saw it at the time of their captivity, and as he saw it in ruins.

"In the middle of the sacred inclosure," he says, "there stands a solid tower of a stadium both in depth and width; upon this tower another is raised, and another upon that, to the number of eight towers. An ascent to them has been made on the outside, in a circle extending round all the towers."

With the fall of the Chaldean Empire and the ruin of its capital, the modern identification of the ruins of the Tower of Babel has become an extremely difficult task. When Christian travellers first began to visit the ruins of the plains of Shinar, they generally attached the name of the Tower of Babel to whatever mass was the loftiest and most imposing. As a consequence, there were soon six or seven towers added to the archaeological list. Late explorations, however, have resulted in a consensus of opinion in favor of Birs Nimroud, or Nimrod's tower. The appearance of this massive ruin is deeply impressive, rising suddenly as it does out of a wide desert plain, with its rent, fragmentary and fire-blasted pile, and the whole hill itself on which it stands, dreary and desolate. The base of the tower at present measures something over two thousand feet, and is formed of the most beautiful brick masonry, though the upper portions are torn and vitrified, as though by lightning. Birs Nimroud appears by careful examination to have been a retreating pyramid built in seven receding stages. The whole height has been calculated to have been one hundred and fifty-six feet. This is no very great height, it is true; but taken in connection with the hill on which it stands, and which was probably terraced, the whole must have been of quite an effective and sky-reaching appearance. Whether this is really the tower by means of which the postdiluvians intended scaling high heaven is of course conjecture; but it stands as another proof of the fact that modern exploration in the Orient is constantly clearing the way to the acceptance of the early Bible stories as something more than rabbinical legends.—*San Francisco Chronicle*.

"FOR YE ARE NOT UNDER THE LAW,
BUT UNDER GRACE."

M. C. ISRAEL.

WE very frequently meet persons professing to believe the Scriptures, and to be the followers of Christ, who bring forward the above text to prove that Christians are not required to keep the ten commandments. In a prophecy concerning the last days, 2 Peter 3:16, a class are referred to that "wrest" from their true meaning the writings of Paul and other scriptures unto their own destruction. To so construe the Scriptures as to teach that it is not incumbent on Christians to keep the law, would certainly fulfill that prediction.

The object of this article is to see how the apostle regards the law as a rule of life, and what he means by the term "under the law." Who are sinners, and how they may be justified and converted, is the principal subject treated of in the first eight chapters of the Epistle to the Romans, where we find the text referred to. He states that he had not known sin but by the law, quoting the substance of the tenth commandment. Rom. 7:7. By the law is the knowledge of sin. Rom. 3:20. This agrees with the testimony of 1 John 3:4: "Sin is the transgression of the law." The law is holy, just, good, and spiritual. Rom. 7:10, 12, 14. Whoever had kept it, would have been holy, just, good, and spiritual, and have been justified by it. Chap. 2:13. He then shows that no one, either Jew or Gentile, ever fulfilled all its holy requirements, but all had transgressed it, consequently were guilty before God—condemned, "under the law," subject to its penalty and curse. It being a holy and spiritual law, it could not justify sin. Chap. 3:9-20. After having broken it, no "deeds of the law" on their part could atone for the sins of the past; they must have repentance toward God for their sins, and faith in the atoning blood of Christ (Acts 20:21); then the righteousness of God, without the law, which is by faith of Jesus Christ, may be imputed to them, or as he says, "To declare his righteousness for the remission of sins that are past through the forbearance of God." Rom. 3:21-26. This would leave no room on the part of the pardoned sinner for boasting; nor would the act of forgiveness on the part of God through the merits of Christ make void the law, but on the contrary it would establish it. Verses 27-31. For pardon is needed on account of guilt, and guilt is sin, and sin the transgression of the law. Pardon through Christ restores the sinner to the favor of God, from "under the law" to a position where Christ gives counsel to "go and sin no more." The apostle is just as emphatic in his teaching; for he says, "What then? shall we sin, because we are not under the law, but under grace? God forbid." Chap. 6:14, 15. And why?—Because if they go on breaking the law, they are the servants of sin; but if they obey all its precepts, then they are the servants of righteousness. Verses 16-22. The wages of the first is death, and the reward of the latter eternal life. Verse 23.

In Rom. 7:1-3, he illustrates the two conditions, "servants of sin" and "servants of righteousness." There are two masters, or husbands,—the old man, the carnal mind, and the "new man," or spiritual nature,—the one must be put off that the other may be put on. Eph. 4:20-24. The woman represents the person. As long as the old man, the carnal mind, lives and rules the person, he or she is not subject to the law of God, neither indeed can be. Rom. 8:6-8. The old man must be crucified, and the heart changed from the carnal to the spiritual (Rom 6:6; 7:9; 8:6-9); for while the old man, the first husband, lives, the woman cannot lawfully be married to another; but when the old man is put off, "that being dead wherein we were held," then she may be married to another, even to him who is raised from the dead (chap. 7:4), that we should bring

forth fruit unto God. This bringing forth fruit is the daily walk after sins have been forgiven. We must then walk after the Spirit, and not after the flesh. Paul's argument to the Galatian church is the same. Gal. 5 : 18 : "If ye be led of the Spirit, ye are not under the law." He shows in verses 19-21 that the works of the flesh are idolatry, adultery, murder, etc., such as the law forbids. So they are under its condemnation; but those who are led of the Spirit (verses 16-18, 22-26) bring forth fruit unto God : "Love [which is the fulfilling of the law, Rom. 13 : 9, 10], joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These fruits the law does not condemn. They are in harmony with its letter and principles, which are righteousness; therefore those that have become spiritual and continue to walk every day in a way that the law does not condemn, are not "under the law."

The argument is clear that Paul makes the law of God the standard of Christian character; for Christ is our example. He fulfilled the law, kept his Father's commandments. His followers must do the same. "He that saith he abideth in him, ought himself also so to walk even as he walked." 1 John 2 : 3-6. The sinner must be justified for his past sins through repentance toward God and faith in Jesus Christ. His rebellious carnal nature must be put off through conversion; he must become obedient and spiritual. This places him in a position where with "Christ formed in him," he can perfect a character in conformity with the law of God. As long as he remains a branch in the vine, "abideth in him," he is not "under the law;" for through or by the help of Christ, he fulfills its righteous demands. Rom. 8 : 1-4.

Wellington, New Zealand.

RETRIBUTION, NOT PUNISHMENT.

THE following from an article by James H. Ecob contains some wholesome truths so vigorously told that we cannot forbear sharing them with our readers. Speaking of the evil effects of a belief that indefinitely postpones the day of punishment, Mr. Ecob says of death-bed repentance :—

"Men have been taught, or perhaps it would be more charitable to say, from our teaching have somehow got it into their heads, that that future whipping is the one thing to be dreaded. It does not come in this life. The only item calculated to 'give us pause' is the uncertainty of life. So our congregations are full of men who are 'taking the risk.' Practical righteousness is adjourned, practical wickedness indulged; and in the background is this thin purpose, this flimsy hope : 'By and by, when I have squeezed the world of its last drop, I will turn my face to the wall and weep a little, and get my minister to pray a little. I will take a turn or two at that mysterious something-or-other, faith, and so beg off from that long-promised whipping, and then I am scot-free forever.' This is no travesty; it is a transcript from life. I could myself give names of these dying saints who have been resuscitated to a most lusty career of iniquity. Repentance in its entire significance is perverted by this scheme of the future. It is made, not a turning point from living sin against a living God, but a makeshift to avert the penalties due to past sin to be inflicted by a future God."

After denouncing the idea that men are "saved, not from sin, but from the effects of sin," he says :—

"Our future scheme fastens the thoughts upon rewards, not holiness; upon penalties, not upon sin. A salvation that saves us from the pains of sin instead of from sin itself is a damnation. If I could invent a medicine that would save the drunkard from headache and 'shameful spewing' and delirium, I would be hardly less malevolent than Satan to make it known. 'God hath yoked to guilt her pale tor-

menter, misery;' what God hath joined, let not man put asunder."

Again he says : "'Sin is the transgression of the law.' God's law is right; *i. e.*, rectilinear. Sin pushes or strains the law from this true rectitude, and it pays back upon the sinner."

IN NORTHERN ITALY.

H. P. HOLSER.

SOON after leaving the St. Gothard tunnel, we are in Italian Switzerland. Here entire vineyards are covered with trellises, so that when the vines are in full foliage no trace of the vinedresser or the earth beneath can be seen. We were there in April, and peach trees were in full bloom, while not far above, the mountains were covered with snow. The houses are low and very rough in appearance. They are built of rough stones, and are not pointed out with mortar; and the roof is made of ragged pieces of flat stones apparently picked up indifferently, and put in place with as little care. Rougher looking structures could not be imagined; but I suppose that these very houses would carry the artist into ecstasies.

The valley of the Ticino descends in some places at a very steep pitch. But no obstacle seems to be sufficient to baffle modern engineering skill. When the valley suddenly falls from one to two hundred feet, the train turns to one side and enters the solid rock of the mountain, and, making a complete circle, comes out a hundred feet or more below the point where it entered; then, as if to show its complete mastery of the situation, it crosses the ravine by an iron bridge, enters the mountain on the opposite side, makes another complete circuit, and comes out one hundred and eighteen feet below the point of entrance. By these two spiral tunnels, each nearly a mile in length, the train has let itself down over two hundred and thirty feet. From below, we could look up and see the track at three different altitudes above us.

At Chiasso, on the frontier, we pass the customs and enter Italy. One noticeable feature of the Italians is the indifference of their movements compared to the brisk, energetic turn of people farther north. Some look as though half asleep. From Chiasso, the mountains fast fade away, and we are soon on the broad and fertile plain of Northern Italy, about 60 x 200 miles in extent. Mulberry trees are abundant, silk culture here being one of the chief branches of industry. The trees are cut off at four feet from the ground. They sprout at the top something like the willow; on an average, the sprouts are cut off every four years, so that the leaves will always be tender and easy to gather for the silkworm. The chief reason for having the trees so low is to make it easy for women to gather the leaves, as the silkworm does its work about the time of harvest, when the men are usually busy. The trees are mostly set in rows around small parcels of land which are planted with allsorts of cereals and vegetables. The land is generally well irrigated, hence crops are quite sure; it is stated that several crops are produced in one year. The whole valley along our course looked like a vast garden.

Our next stop was at Milan, a city of nearly 400,000 inhabitants, and noted for its works of art, especially sculpture. The greatest attraction is the famous cathedral, with its ninety-eight gothic turrets and two thousand statues in marble. The Milanese regard it as the eighth wonder of the world. It is the third in size in Europe, and is truly a wonderful monument of architectural skill. Although much more massive, for harmony and symmetry it is behind the Cologne Cathedral. The gallery of Victor Emmanuel, the largest structure of the kind in Europe, is very fine, also the triumphal arch begun by Napoleon I. to commemorate the completion of the Simplon Pass.

We next visited Turin, the capital of Italy from

1859 to 1865. It is situated on the Po, in a large plain, and is truly a royal city. Most of the streets are broad and straight, lined in many instances with two or four rows of trees. Spacious parks and magnificent monuments are numerous. Often the buildings are exactly the same on both sides of the street for long distances. Most of the broad walks are in high arcades under the facades of the shops. The symmetry and regularity of the city, and its fine buildings, reminded me of the description of ancient Babylon. At the head of a broad avenue, which terminates in a bridge across the Po, stands the church of the Virgin Mary. In style it resembles the pantheon at Rome. The most remarkable feature of the building is the ten massive stone columns of the portico. Each is of one piece of granite. They are about fifteen feet in circumference and sixty feet high. It is a marvel how they were transferred from the quarry and set up in position. It was Good Friday, and hence some worshippers were present; on one side we noticed a row of people, mostly children, kneeling at the railing. Behind stood a casket, upon which was a crucifix lying upon a velvet cushion. Each in turn took the crucifix, and reverently kissed the forehead, hands, side, and feet.

In some respects, Italy was an agreeable surprise. The outward signs of intemperance are less than in Germany or Switzerland, there being fewer saloons and bleared faces, and much less tobacco is used. The same is true of flesh for food. Considering this, together with the fact that the country is one of the most productive in the world, one would naturally conclude that the condition of the people would be correspondingly good; but this is not the fact. There exists such a social and financial inequality that the country is greatly depressed. Wages are very low, and the necessaries of life high; one not accustomed to such a state of affairs would conclude that a crisis was imminent.

"WATCH."

L. A. SMITH.

THERE is probably no more forcible or solemn admonition contained in the Scriptures for any people or any time, than this single word, uttered by the Saviour in the ears of his disciples, but addressed to those who should be living long after, in the hour of his second coming. Looking down to the end of time, he foresaw the moral darkness that would cover the earth and its inhabitants, and the perils that should attend the pathway of his followers, and sought to prepare them for that time by foretelling its dangers, and impressing their minds by solemn cautions and admonitions.

We are told the reason why the last days will be days of peril. Men will be lovers of their own selves, exhibiting in their lives a catalogue of almost every known form of sin. The church, also, will not be clear, but will be "lovers of pleasures more than lovers of God," having only a form of godliness. But that which will constitute the special peril of the disciples of Christ is the tendency to cease to watch for his appearing, as foretold by the "sure word of prophecy." Men cease to watch when they allow their attention to be engrossed with business cares or worldly pleasures. "Take heed to yourselves," is the admonition therefore left us, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."

We are led by this to the conclusion that it is the special purpose of the enemy of souls at this time to occupy the minds of men with matters of a worldly nature, and thus prevent their giving due attention to the higher interests of religion. If he can succeed in this with those who have a knowledge of the truth, he will have the same advantage over them that he

has over the world. The gross deceptions of past and more ignorant ages are not so available now; but his power for the destruction of souls is exercised in another and equally effectual manner.

And how well suited to the accomplishment of this plan are the times which we have now reached! In the mad rush which has come to be the characteristic feature of modern civilized life, but little allowance is made for the hours of calm thought and meditation, so necessary to growth in spirituality. In the eagerness to acquire wealth, distinction, or power, or merely to keep pace with the march of the world's intellectual progress, men have but little time to devote to other considerations. Even religion itself, in its popular phase at least, seems to be under the necessity of keeping abreast of the times, and the energies of the pulpit are largely occupied in supplying the popular demand for something new and unique which does not partake very largely of the nature of spiritual food. In almost every department of life, the attention of the mind is claimed by a thousand matters incident to the rapid developments of the age, but entirely foreign to the great theme of prophecy, which at the present time so essentially concerns every individual of our race.

There is never a time when there is not in existence some "craze" to absorb the attention of either old or young. Our forefathers knew nothing of this. It is wholly a feature of modern times. It is a feature which shows no tendency to become extinct, but rather to increase in strength. For the young, especially, it is difficult to resist the demands it makes upon time and energy, too little of which is in any case given to the subject of their future welfare.

Looking at the conditions which prevail around us, it is not difficult to comprehend the present timeliness and value of the Divine admonitions and cautions to which we have referred. None can realize too fully their importance, or too faithfully put them in practice. The rumble of the chariot wheels of the coming King of kings is already audible. "Watch ye therefore," lest coming suddenly, he find you sleeping."

THE SABBATH OF ANTIQUITY.

THE following from the *Sabbath Memorial* of October, 1888, published in London, England, first appeared in the *New York Observer*, and was written by the Rev. George S. Mott, D.D. It ought to be of interest to those who assert that the Sabbath was given first at Sinai. In treating of the law of the Sabbath as having an origin prior to its proclamation at Sinai, Dr. Mott says:—

"And so the Sabbath law holds a similar position. It is one of the primal laws. It even antedates marriage. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath has led to the inference that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Sabbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art, in New York City, covered with that strange cuneiform character, have been translated. And they tell us of a people called the 'Accadians,' or 'mountaineers,' who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing and a systematized legislation and religion. These were conquered by Nimrod. They were probably the first people that consolidated themselves into a nation. Their writings are not preserved, but on these clay tablets are found extracts from their records and traditions. And we find that the seventh day, by a tradition handed down from Eden, was

holy at that early age, and was honored by a cessation of all work on it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:—

"The moon he appointed to rule the night,
And to wander through the night, until the dawn of day;
Every month, without fail, he made holy assembly days;
In the beginning of the month, at the rising of night,
It shot forth its horns to illuminate the heavens.
On the seventh day he appointed a holy day,
And to cease from all business he commanded."

"Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,200 years before Christ, a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described, with minute particularity, the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

"Other tablets referring to the Sabbath have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews—it is called *Sabbatu*. It is spoken of as a 'day of repose of the heart,' a 'day of joy.' Its observance was enforced by law. Regulations as to this observance are laid down. And they are such as these: It was a day 'when the shepherd of men must not eat meat; must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.'—*Lenormant's Beginnings of History*, pp. 248 and 249, American Edition. What precisely all these specifications denote, we may never learn; but certainly they signify that on this *Sabbatu* certain things were omitted which could be done on other days.

"Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in the same region. A sad degeneracy from the pure monotheism of the fathers had already shown itself; yet he would hear the seventh day spoken of as a 'day of rest for the heart.' He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under the Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given them, and respecting it, they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason was, 'To-morrow is the rest of the holy Sabbath unto the Lord.' This expression is repeated several times, and finally in these words: 'The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.' So the people rested on the seventh day. This was no new thing, and when the fourth com-

mandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the decalogue.

"And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the degrading depths of idolatry. Yet I believe no Sabbath has come and gone since man was created but that somewhere precious souls have kept it holy unto the Lord."

TRUSTING IN GOD.

Phil. 4: 6, 7.

MASTER, when the cares of life perplex me,
When its little trials vex me,
May I come to thee?
Far above me in thy home of glory,
Wilt thou listen to my story?
Dost thou care for me?

When I do or suffer thy good pleasure,
When I toil for earthly treasure,
I'm so sinful, frail,
May I dare to claim thy gracious power
To sustain me hour by hour,
Lest I shrink and fail?

When temptations fierce and strong assail me,
When my brightest prospects fail me,
Who will be my stay?
Closer may I cling to thee, dear Master,
As the days of life fly faster;
Cast me not away.

Doubting heart, thou knowest well these questions
Come from Satan's sly suggestions;
Bid him now depart.
If thy way's obscure, be not dejected;
Let thy steps still be directed
By thy dear old chart.

Cease, then, all this anxious care, and ever
Seek thy God in prayer, whatever
Wants and cares are thine;
And in all thy supplications blending,
Let thanksgiving be ascending;
There seek aid divine.

Then the peace which thy dear Lord bestoweth,—
Peace of God which no man knoweth,
Understandeth not,—
Shall this heart and mind at once inherit,
Through Christ Jesus' perfect merit;
This shall be thy lot.

Blessed Jesus, make it my ambition
To comply with each condition;
This dear truth make known.
Always to thy cross let me be guided,
All my cares to thee confided,
And to thee alone.

—*Sunday-School World*.

JACOB'S ERRORS AND THEIR RESULTS.

E. J. B.

Two wrong acts stand out prominently in the life of Jacob. These acts were similar in character, involving the same principles, and both contemplated the same object.

In the first instance we see Esau returning from the field, faint and hungry. Jacob, whose habits were all domestic, had prepared a pottage of red lentils, and the savory odor met the hungry man as he entered the tent door. He eagerly demanded food; but Jacob, with more subtlety than brotherly affection, refused it unless Esau would give up his birthright, and confirm the transaction by an oath.

Esau on this occasion despised and forfeited the privileges of the first-born; but his subsequent course shows that in his heart he had not relinquished them. When Isaac proposed to bestow his patriarchal blessing on his favorite son, Esau omitted to mention that he had transferred this right to his younger brother, and promptly prepared the feast which was thought to be fitting so important an

occasion. This blessing by the honored head and priest of the household was highly prized in the East, and was thought to be prophetic and irrevocable. In this case it was more than usually desirable; for it would embrace the exceeding great promises made to Abraham. No doubt both Rebekah and Jacob knew that Esau, who not only lacked devotion, but was wild and reckless, was not a fit person to inherit this great blessing; and they prepared and carried out a scheme by which Jacob, through duplicity and falsehood, secured it for himself. This was the extreme act of folly and wickedness of Jacob's life, and involved him in untold difficulties.

The two great faults of Jacob's character, duplicity and want of faith in God, are very clearly shown in these two incidents. God had promised him the birthright, and it included spiritual as well as temporal blessings; but no end, however good, could justify deceit, and God was well able to fulfill his promise to Jacob without a resort to such means. These same faults crop out at other times in the life of the patriarch, as we learn from the impartial Scripture narrative. But Jacob, unlike Esau, was a sincere worshipper of the true God; and the story of his life is a record of the discipline through which, by prayer and patient submission, they were overcome.

We trace Jacob's course through years of weary exile from his father's house, through vexations and trials while serving his suspicious and unreasonable father-in-law, and through bickerings, heart-burnings, and jealousy in his own family; and we see the results of these evil principles in himself or in those immediately around him. What pain they caused him. And perhaps Rebekah suffered even more for her part in the deception that led to his banishment. Who shall tell of the longings of the mother-heart for the son whose presence and loving sympathy had been such a comfort? But she never saw him again, and went down to the grave sorrowing.

But through all God gave Jacob abundant tokens of his presence. At Luz, afterward Bethel, while fleeing from Esau's wrath, angels appeared to him in a dream, and God himself renewed to him the promise that was given to Abraham. And when he fled from Laban, and was about entering the land of Canaan, where he would be exposed to the vengeance of his now powerful and warlike brother, we read, "The angels of God met him. And when he saw them, he said, This is God's host." First it was a vision of angels; now he sees the host of God, that "encampeth round about them that fear him, and delivereth them."

But when Jacob heard that Esau marched to meet him with four hundred armed men, his heart was troubled. He had no human helper; in God alone must be his trust. Then followed his prudent efforts to propitiate his brother, and the long night of wrestling with the angel at the brook Jabbok. It was his own sin that brought Jacob into danger and distress. But how deep was his contrition, how earnest his prayer for forgiveness, and how complete the victory, when, as a token that his sin should be remembered against him no more, his name was changed from Jacob, the supplanter, to Israel, the prince.

The life of Jacob well represents the Christian's experience, and affords warning and comfort. We all have faults of character, and sometimes we make serious mistakes; but though sin bears its bitter fruit in the life, God is gracious, and does not leave his erring children to the power of the enemy. He will be found of those that seek him as Jacob did, and as patiently submit to his discipline. And let us remember that it was through his great fault that Jacob won his great victory, and it was said to him, "As a prince hast thou power with God and man, and hast prevailed."

Timely Topics.

AIM AT A MARK.

MR. RICHARD COAD, a celebrated temperance lecturer from England, has been prosecuting a campaign against intemperance in this city for two weeks past. He fires some vigorous shots at the enemy, and presents very cogent reasons for the suppression of the liquor trade. It's a great pity that so much ammunition has to be wasted in this righteous war upon unrighteousness. The enemy is sure to keep at a safe distance, while the generality of temperance speakers fire away at long range, and at random, over the heads of a very sober and Christian congregation, which sits at their feet and cheers the wit and wisdom that never reach their mark.

In our opinion, temperance speakers should shoot to hit. If they get drunkards and liquor sellers within range, give it to them. But if none of these are near, then aim at the *respectable* class. There is enough to be said even to Christians, at least to church members, who are as fondly devoted to their tea or tobacco, or perhaps their drams, as more advanced toppers once were. Can the church of Christ consistently plead with men to give up their stimulants while she is rolling sin as a sweet morsel under her tongue? "Thou that abhorrest idols, dost thou commit sacrilege?" There can be no doubt that the baser forms of intemperance are reached by gradual steps from the milder forms. And these milder forms do exist in what we call Christian society. Tea-toperism is not teetotalism; tobacco slavery is as veritable a servitude in many cases as alcohol can enforce, while tipping and dabbling with wines, ale, porter, etc., leads directly down to the pit of doom. Many temperance lecturers may be cognizant of these things, but lack the courage to state them boldly before their sober congregations. It takes more courage than it would to preach ordinary temperance sermons to drunkards. Mr. Coad manifests some of this courage, however.

GOING TO ROME.

A CORRESPONDENT writing recently to the *Pall Mall Gazette* speaks of the remarkable defection of Anglican churchmen to Romanism which now seems to be taking place. But it can hardly be regarded as surprising in view of the strong ritualistic tendencies of a portion of the English Church. The struggles of the reformers, who "loved not their lives unto the death," have been rendered vain by the course of many who have retraced the steps so heroically taken in defence of truth, and now find solace and comfort in the bosom of that church from which the men of stalwart faith stepped out. The following particulars are given in the article referred to:—

"Quite a wave of secession seems to be passing over the troubled waters of Anglicanism. Only the other day the Rev. C. W. Townsend, M. A., the principal of the Oxford University Mission at Calcutta, followed the example of the Rev. Luke Rivington, M. A., the head of the similar mission at Bombay, and submitted to the Catholic Church; and now it is stated that the Revs. William Tatlock, M. A., R. Beasley, M. A., George Clark, M. A., formerly attached to such well-known high churches as Christ Church, Clapham (where the Sarum as distinguished from the Roman ritual is carried out in its entirety), Helmsley (Yorkshire), and St. James-the-Less, Liverpool, have been 'received.' Moreover, since the beginning of Lent no fewer than one hundred members of the Church of England have joined the Catholic communion in one parish in North London; and at Brighton, always a centre of Ritualistic activity, the converts are estimated at nearly 500. The Redemptorist Fathers at Clapham

(whose monastery, by-the-by, is the identical house in which the British and Foreign Bible Society was originated) have altogether 'added to the church' upwards of 1000 persons."

TAKE SEATS FOR JERUSALEM.

It is now stated that Jerusalem is about to have her long-talked-about railway from Joppa, thus connecting the City of the King with the seaboard. If we may believe reports, work is all ready to begin, in fact, has begun.

This will be to many a significant token of the coming of the anticipated blessedness which awaits Jerusalem and the Jews, during the millennial reign of the gospel. This same many predict the return and restoration of the Jewish people and polity in Palestine to their original glory. But we feel warranted in saying that if this railway is looked upon as being a factor in the reign of righteousness in old Judea, it will have a very different effect on that country from that which railways generally exert, or else many people are doomed to disappointment.

Railways have not hitherto been run exclusively in the interests of gospel purity and principles. They have universally created a great traffic in the most undesirable and unrighteous commodities of a sin-cursed earth. Intemperance and other vices attend the progress of railway building. And unless the experience of the Holy Land is different from that of other lands, the advent of the iron horse will be accompanied by an influx of vicious adventurers, who will preach and practice the venomous tactics of his Satanic majesty, rather than the peaceful gospel of Christ.

Railways are not to be regarded as unmitigated evils at all; but they are the arteries through which human life and traffic throb in mighty impulses; and they convey through our mundane system the impure as well as the pure.

JEWISH VIEWS ON SABBATH OBSERVANCE.

"MODERN Jews believe that the early part of the seventh day should be devoted to religious services at home and in the synagogue, and that the later part of the day should be spent in rest and social life, in such a manner as to distinguish it from the other days of the week. An article in the current issue of the *Jewish Quarterly Review* shows that the Jews do not consider themselves free to engage in any form of manual occupation on the Sabbath. They will neither draw, nor write, nor drive on the holy day. Nor will they then take part in games of chance, attend theatres, or play instruments of music. Some of them regard the entire prohibition of writing on the Sabbath as unnecessary and undesirable. But the most orthodox believe that if any kind of writing be permitted, it will be most difficult to draw the line between business letters and letters written for the purpose of strengthening ties of friendship or of kindred. They, however, permit the reading of books of all kinds, social and family intercourse, walks, and certain kinds of indoor and outdoor amusements. Some of us who want to make the wisest use of our rest day might get some good hints from the study of Jewish methods of spending their Sabbath. They have had the advantage of the teachings of a very long experience."

The above is from the *Christian Commonwealth*, London, and it is worthy of remark as being different from the sentiments most commonly expressed on Sabbath observance. The advantages which the Jewish people hold over most Christians include others than those mentioned above. They have divine authority for the day they observe, and divine instruction as to the manner of its observance, while concerning the observance of the first-day of the week the Bible says not one word.

The Home Circle.

THE GOLDEN SIDE.

THERE is many a rest in the road of life,
If we would only stop to take it ;
And many a tone from the better land,
If the querulous heart would make it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, and the flowers are bright,
Though the winter storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted ;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning ;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown,
Or the miser's hoarded treasure ;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the path of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are quick and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.—*Selected.*

MRS. LOVEJOY'S MANNA.

At twenty-eight, life had become to Alice Lovejoy, in appearance at least, a matter merely to be endured, not enjoyed. Friends lectured and moralized in vain. Every year the wrinkles in her forehead grew more perceptible, and her aspect more careworn. "You'll be forty long before your time," her younger sister had told her only a little while since.

And yet any one looking in upon her in her cosy little home at this breakfast hour would have asked in vain for a more cheering sight.

She had been a cherished wife for seven years, and Lewis Lovejoy, in his upright manhood and cheerful Christian disposition, left nothing to be desired there ; while Ruthie of five and Fred of three were as healthy and pure, even if as roguish, as most of their class.

Now the morning sun streamed brightly into the little breakfast-room, which was also the family sitting-room ; the table was daintily arrayed with articles of silver that had been wedding-gifts, and the personal care of which since had been no unimportant item. The young wife's rich and stylish friends, while her husband was only a clerk upon a very moderate salary, had perhaps helped to form the wrinkles.

Her mother, too, had been one of the "notable housekeepers," one of those who need neither rule nor cook-book, but whose hands have a deftness that is certain success ; whose house was always in "company order," the place of entertainment during conventions and institutes, and a law to others at all times.

Through these pleasant surroundings Alice Leonard had lived her girlhood life, busy with books, music, painting, and all the prettinesses that go to make up so many girls' lives, but almost literally with no "thought for the morrow."

Her own marriage and her mother's death had occurred nearly together, so that though deprived of any helpful advice there, she yet retained the knowledge of a home as it should look, without the capacity, strength, or means to make it so other than as a burden.

"These cakes are miserable," was her present plaint. "If your salary were only large enough,

Lewis, to allow an older girl, you might not have to eat such stuff."

"Never mind ; I'm suited," replied her husband pleasantly. "Did you read the account of that fearful accident to an ocean steamer in yesterday morning's paper ?"

"No. I did not look at the paper."

"But I left it here for you."

"Why, yesterday was Monday, Lewis, and as Mrs. Whalen only stays till noon, I have to do the starching, and Nellie and I the clearing up and finishing in the afternoon. I was too tired to read by that time."

"Of course, of course, dear, I see ; but"—after a minute's thought, and as though he had been screwing up courage a little—"would n't it be a good deal less work, dear, if Ruthie and Fred here should go into colored clothes ? It seems as though that must make your washings hard."

"Of course it does ; but then Cousin Lizzie's twins are six, and she keeps them in white yet, and so do Fanny and Mrs. Mar."

Poor man, how often he had had to hear those names !

"But they all have more help than you, Alice."

"Well, I do not intend for that reason to lower my ideas about my children ; but I never forget it, day or night, what we should do if you should be sick, or anything happen to you."

There was a suggestion of a sigh from the husband, and he finished his meal in silence ; and with his usual kiss all around, Alice was left to her morning duties.

She had just finished putting the room in perfect order, and the children had retreated to the chamber with their blocks to "be out of mamma's way," when Helen Terrel, an old friend, walked in with the freedom of long acquaintance.

"Good morning, Alice ; busy as usual," was her cheery greeting. Everybody liked Helen Terrel ; she always carried sunshine with her. "I've called to show you a new way of service," she explained presently.

"What is it ?"

"The ladies are going to meet at the church this morning, and see that it has a thorough cleaning in every crack and corner."

"Well, I am not !"

"Cannot you come in for a little while ?"

"No, indeed ! This is Tuesday, and I've ironing enough to keep me standing on my feet until dark to-night."

"Cannot part of it wait until to-morrow ?"

"To-morrow I'll have to run the machine all day. I'm trying to get a little of my next summer's sewing done. I'd like a chance for a long breath myself, if I could have it."

And her eyes filled with self-pitying tears, as Helen Terrel, in her plain but tasteful suit, passed up the street.

"She is always busy, I know," Alice said to herself, "and accomplishes a sight ; but then she don't have to pinch and worry about the future as I do. It would be nice to have a merry time working with the others, as I used to when a girl. I was never tired then." And she turned to her tasks in a very martyr spirit.

As for her caller, she too did some thinking on her way.

"There's a chance for you, Helen Terrel," she concluded to herself. "Help that friend to break out of her self-shell, or she'll make a failure of her life and lose all its best. She must go with me Friday morning to the ladies' meeting. I've tried her before, but this time I won't give up. And I'll pray over the matter, too ; then it's certain."

It was half-past eight Friday morning when her early caller again made her appearance in Mrs. Lovejoy's little sitting-room. It was in perfect order, and Alice had just opened the silver-closet door, with

whiting and chamois in hand, and the prospect of a thorough rubbing up before her. She looked tired and worn after her busy week, and there was a sad curve to her lips that touched her friend.

"You must go with me this morning, please," she pleaded to the old excuses. "Your silver will not run away ; you must."

And finally the bright face and urgent tone prevailed, and she went to get ready.

Her face was a little brighter as she came down in her wraps ; and as they went down the steps into the clear, cool air and met the greeting of old friends, a little of the home care slipped off the still fair face.

"I believe it's weeks since I've been out in the morning," she said ; "and at night I'm so tired all I care for is to get back home."

Ruthie trotted between them, and they walked fast ; but they were late, and were settled in their seats just in time to hear the closing verse : "And they gathered it every morning, every man according to his eating ; and when the sun waxed hot, it melted."

Then the leader took up the thought that became the keynote of the hour : "Even as the Israelites gathered the daily food morning by morning, so our lives must lay off their burdens and receive the Helping Hand every day, every hour ; not anxious or troubled, but simply resting in present duty as God gives it."

And one said, "It took me a long time to find out that many things for which I thought I needed special grace and help, the Master did not call duties at all, but wished me to tire of them so as to see real claims more plainly. In any such case, he never fails to supply all the manna I need."

And another : "He promises help for all that will honor him, not for our selfishness."

And still one more : "I've been all my life in learning that the manna God gives us means more than the satisfying of the body. Sweat of the hand or brain is honorable and precious ; but he is not satisfied with his children until there has been sweat of the soul. For such longings for others he gives manna that means perfect peace and content ; for a heart that is fed by him, even though the hands are full, never knows either hunger or unrest."

And Alice Lovejoy listened, and it proved the right word. She was touched as never before, scales seemed to fall from her spiritual eyes, and as they passed out from that quiet place to the busy street, she clasped little Ruthie's hand with a new tenderness ; for she realized how much more than the dainty outer furnishing she could do for her children, and what a Father to supply all need was hers.

With a new light in her eye, she talked of the things heard ; and when her friend proposed that they should go into the museum and see a rare picture on exhibition, she assented gladly, and in the long hour spent amid the treasures there, she gathered up some of the enthusiasm that had made Alice Leonard so general a favorite in the old days.

"Oh, how pretty, mamma !" Ruthie had said at a little water-color cluster of roses.

"Do you think so, Ruthie ? Mamma will paint you one like it if you wish."

"Why, mamma, can you paint, too ?" exclaimed the little one, and Alice enjoyed the involuntary tribute of admiration in the child's eyes with a new thrill.

On the way home she ran in and bought several remnants of bright wools. "I'm going to put the children into colors," she said to her friend. "I'm going to see if I cannot find time to gather manna for all kinds of needs," she added, smiling.

"We need it," said her friend.

It was half-past twelve when Alice reached home, and the dinner hour was at one ; but Nellie had her part started, and a few busy minutes sufficed to prepare the rest.

When Mr. Lovejoy came in, he found such a

bright face, and was treated to such different converse from the too-frequent fretfulness, that the minute pudding might have been the choicest "English plum" for all that he thought.

And the wife has never forgotten that blessed morning lesson. In the years since, there have been busy days and trying days; but in the pleasant face of the helpful matron you search in vain for the anxious, worn expression once so settled there. Her heart and hands are full of kindly thoughts and deeds, and self has had no time to write its disappointments.

And hers is the life that succeeds.—*Howe Benning, in Christian Weekly.*

A BABY'S SLEEP.

WITH regard, then, to this question of *managing* the baby's sleep. During the first few weeks of life, a healthy baby is constantly *inclined* to sleep. This, then, is the mother's golden opportunity. It is now that the infant should be (we will not say, trained but) accustomed to be laid quietly in his cradle, sometimes on one side, sometimes on the other, but not always on the same side, and left to go to sleep. The room in which he lies should be darkened, and there should be no noise in it. The nurse should on no account rock the cradle or sing to the child; she should be quite sure that there is no disturbing influence at work; for example, she must know that the baby's feet are warm before he is laid in the cot, that he is not hungry and uncomfortable, and that "sleepy time" has come. It would, of course, be absurd to put a child into the cradle, expecting him to go to sleep, a few minutes after he had been taken out of the cradle, and before his requirements had been attended to. But having ascertained that everything is as it should be, she must put him into bed, and move away out of his sight. She need not leave him entirely; she may easily wait within hearing, but she should not hush him to sleep. If she does, she is preparing much trouble for the future. Let her simply place him comfortably, and step aside. After this has been repeated a few times, he will go to sleep. Only she must persevere. This is the secret—persevere. Success will not come all at once; nor will success come at the same time to all, because babies differ as much as grown-up people do. Consequently it is not possible to say how long it will be before baby learns that he is to go to sleep when laid down. Still, she must persevere. When the child is older, he is certain to rebel; and the probability is that the healthier he is, and the more character he has, the more vigorous will the rebellion be. But let the mother keep on her course quietly, steadily, and perseveringly, and in time the child will yield. It is most likely that the obedience will come to him all at once, and quite unexpectedly. Apparently he will suddenly arrive at the opinion that the will outside him is stronger than the will within, that he has to give way, and that it is useless to struggle any longer. But if the mother can, while the child is still quite young, succeed in securing obedience by gentle firmness, without any harshness or scolding, but simply by the exercise of patience and perseverance, she will have done much towards making home happy, her child happy and obedient, and towards saving her husband and herself untold trouble and annoyance. The obedience thus obtained will form a basis for all future obedience, and the child will have taken the first step towards being made "manageable."—*Cussell's Book of the Household.*

FAITH, love, and hope in the home will have their influence. Pure affections, and an earnest, holy purpose, will bring their own reward in the end. Avoid as crime the whining and discontent over *what is*, and the feverish anxiety for *what is not*.

Useful and Curious.

THE SAGO PALM.

THE sago palm bears fruit but once. Its load of nuts is its final effort; it has fulfilled its allotted task in the great round of nature, and there remains nothing for it but to die. The nuts become ripe, and are strewn in thousands around the tree, until the fruit-stalk stands up by itself empty and bare. The great branches turn brown and drop one by one to the ground. Inside the trunk, the work of decay is going on, until what at one time was a mass of white sago and pith becomes nothing but a collection of rotten brown fibres. One day the trade-wind blows perhaps stronger than usual, and the leafless column of the trunk falls with a crash, destroying in its fall many of the young palms that are already springing from the nuts scattered some months before.—*C. M. Woodford.*

AN UNKNOWN LAND IN THE UNITED STATES.

THE State of Washington has her great unknown land like the interior of Africa. The country shut in by the Olympic Mountains, which includes an area of about 2,500 square miles, has never, to the positive knowledge of old residents of the Territory, been trodden by the foot of man, white or Indian. These mountains rise from the level country within ten to fifteen miles of the straits of San Juan de Fuca in the north, the Pacific Ocean in the west, Hood's Canal in the east, and the basin of Quinault Lake in the south, and, rising to the height of 6,000 to 8,000 feet, shut in a vast unexplored area. The Indians have never penetrated it; for their traditions say that it is inhabited by a very fierce tribe, which no coast tribe dared molest. White men, too, have only vague accounts of any white man having ever passed through this country; for investigation of all the claims of travellers has invariably proved that they have only traversed its outer edges. The most generally accepted theory in regard to this country is that it consists of great valleys stretching from the inward slopes of the mountains to a great central basin. This theory is supported by the fact that, although the country around has abundant rain, and clouds constantly hang over the mountain tops, all the streams flowing toward the four points of the compass are insignificant, and rise only on the outward slope of the range, none appearing to drain the great area shut in by the mountains. This fact appears to support the theory that the streams flowing from the inner slopes of the mountains feed a great interior lake. But what drains this lake? It must have an outlet somewhere, and as all the streams pouring from the mountains rise on their outward slope, it must have a subterranean outlet into the ocean, the straits, or the sound. There are great discoveries in store for some of Washington's explorers. Numerous attempts have been made to organize exploring parties; but they have invariably fallen through, the courage of the projectors oozing out at the very last moment.—*Seattle Press.*

CURIOUS CURES OF INSANITY.

A SUDDEN and unexpected emotion, as surprise, fear, or terror, has often dispelled a delusion. A man believed himself dead, and lay immovable on his couch until the doctor appeared with an array of dissecting implements and announced his intention of holding a post-mortem examination, when the victim of a diseased brain, or, more probably, of a diseased digestion, sprang up and fled. He ultimately returned, but his delusion did not.

A woman suffered long from suicidal mania, until her husband was seized with apoplexy, when the grief into which she was plunged drove out of

her mind the desire to destroy herself. In the "Memoirs of the Medical Society of Emulation," the case is mentioned of a woman who lost part of her fortune and forthwith made several attempts at self-destruction. But a series of other misfortunes most opportunely arrived, and the exercise and labor involved in coping with her new position sufficed to cure her.

A lady under the care of Esquirol believed herself to be demoniacally possessed. But her fear of the demons was surpassed by her dread of cold water, and as she was threatened with a bath every time she gave way to her notions, she was finally cured. Alexander of Tralles cured a woman who believed she had swallowed a serpent. He procured one of these reptiles, and while the woman was vomiting introduced it by means of a little sleight-of-hand into the vessel, and, with the assurance that there was positively no deception, induced her to believe that she was rid of the unwelcome tenant.

Zacutus tells us of a young man who became insane through believing himself eternally lost. His mind was relieved and reason restored by the apparition of an angel (the character being sustained by one of the attendants), who announced to him pardon for his sins. Another maniac refused food, as he thought himself dead and beyond the need of nourishment. Forestus effected a cure in this case by a somewhat similar expedient to the last. An apparently dead man was brought into the apartment and laid by the side of the deluded patient. During a conversation which ensued between the two, the newly-introduced corpse remarked that people in the other world eat very well. Upon this revelation, the afflicted one decided to renew acquaintance with his victuals, and was soon entirely released from his monomania.

FLOATING GARDENS.

IN the lake near the city of Srinagar, the capital of the province of Kashmir, in Southern Asia, there is a very ingenious system of floating gardens. The surface of the lakes is covered thickly with water lilies, reeds, sedges, and other aquatic plants which spring up from the shallow bottom, and as the boats, which traverse the water in all directions, take the shortest routes to their destination, avenues are cut through the almost solid growth, and a curious appearance is presented of long lines of clear water alternating with beds of reeds and sedges.

On these beds the market gardener establishes his melon floats. The stems of the various aquatic plants are cut about two feet below the surface of the water, so that they lose all connection with the bottom of the lake; but so closely are they intertwined that they retain their adhesion to each other. They are then pressed somewhat closer together, and formed into long beds about six feet wide.

The heads of the plants are cut off, and laid upon the surface of the float, and over this is spread a coating of mud, which sinks into the mass of matted stalks. The bed, thus detached from the soil, floats freely; but lest it should verify its name and float away, a stake is driven through the bed at each end, and down into the solid bed of the lake.

By means of a long pole thrust down among the reeds from a boat, a quantity of weeds and rushes is torn off the bottom. These are carried to the platform, where they are lightly twisted into conical mounds about two feet in circumference at the base, and two feet in height, terminating at the top in a hollow, which is filled with soft mud.

Here the farmer plants his melon and cucumber plants, which he has raised from the seed under a mat. No further care is necessary; and as the expense of preparing the floats and the cones is trifling, the profit is proportionately great.

An English traveller tells us that he traversed fifty acres of these floating gardens, and saw not more than half a dozen unhealthy plants.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, July 15, 1890.

MOSES AND HIS APOLOGISTS.

MOSES has found another apologist. Mr. Gladstone now undertakes to help the old-time patriarch, with whom God spake openly face to face as friend speaks to friend, out of some of his "mistakes" in attempting to record the work of creation as he has done it in Genesis. Mr. Gladstone is like thousands of other people who wish to be regarded as friends of the Bible, and who show their regard for the old Book by trying to correct its statements by the assumptions of modern science so-called; and while doing so, feel a pitying sympathy for that Word which for so many ages has been regarded as sacred by good yet simple and misguided men. So while they freely allow that the Bible is not reliable in its statements concerning the works of God, they try to be charitable enough not to discard it openly, but cover its deficiencies by a broad cloak of apologetic explanations, in which due allowance is of course made for the crude state of Moses' knowledge of geology, evolution, and modern science generally. This is not peculiarly true of Mr. Gladstone's story of the creation; it is a characteristic feature of all such attempts. These men undertake to befriend the Almighty by bending the record he has given to suit the hypothetical conclusions of modern skeptical philosophers. The record in Genesis states as plainly as anything can be stated, without the blush of conscious ignorance, and without the effrontery of premeditated deception, that the present world was brought into existence in six days. Each of these days was formed by the revolution of the earth on its axis, and was divided into two parts, of darkness and light, called respectively "the evening" and "the morning." But in our days, natural science has been exalting its voice, and scorn has been heaped upon the simple record of the Bible. Those who still feel a love for the Word of God have been either driven to the work of apologizing for poor old Moses, or, standing by the record, they have been covered entirely out of sight by contemptuous sneers at such gross ignorance or culpable stupidity as that which says with the apostle Paul, "Through faith we understand that the worlds were framed by the word of God, so that the which things are seen were not made of things which do appear."

There is no use of trying to conceal the fact that modern cosmogony is widely at variance with Moses' story of the creation. Having discovered this, the world is now divided into three classes: those who reject the Bible as unworthy of credence or respect; those who try to believe both sides; and a few who still adhere to the record as given by inspiration. We have the temerity to confess that we are of the latter class. In saying so, we would not treat with contempt the facts of science. Scientific truths emanate from the same source as moral truths. God, who gave the ten commandments, created also the world, and established the laws which govern the material universe. There can be no contradiction of truths. Scientific truth cannot antagonize or annul religious truths. The law of con-

sistency requires that each fact in existence be in harmony with every other fact.

It is not our intention to pursue on this ground an argument which would undertake to bring into harmony the statements of the first chapters of Genesis with all the deductions and conclusions of those who have figured out the date, or periods, of creation or the age of man. Before such a work can be done, it will be necessary to harmonize these conclusions with each other, which would be a far more difficult task than it would be to harmonize a fair average of them with the Mosaic record.

The ground we take is this: God made the earth and the fulness of it; and he has given us the only authentic and definite statement of the process and the time employed in its creation. To say that God did not create the world in six days is to deny his word; to say that he could not would be to deny his power. There is an apparent system in the conformation of the earth, and the same is true of the tiniest flowers that blossom beneath our feet, and this fact has led men to dispute the statement that the earth was the work of a brief period of time, and to ascribe the work to natural processes of development. To avoid the appearance of disputing God's own word, many are inclined to blame Moses, who was employed by the Creator to write the account. In doing so, they are charging Moses with that of which he was entirely innocent. He did not write *his theory* of creation. He wrote the facts as he obtained them. The information he gained was undoubtedly from two sources. First, oral or written history. Adam lived to within one hundred and twenty-five years of the birth of Noah, and he lived to about the birth of Abraham. So that except with two short intermissions, the period of two lives brings the history of the world to the time when God had a chosen people, who became the depositories of his truth. Certainly those faithful patriarchs were not ignorant of God's works.

But Moses also received knowledge from a higher source. It is not to be supposed that He who so minutely instructed his servant in the building of the sanctuary talked incoherently of creation's work. Of Moses God said, "With him will I speak mouth to mouth, even apparently, and not in dark speeches." And he testified of Moses that he was faithful in all God's house. The record given us of creation, therefore, is God's record, and not that of Moses.

As a witness to the facts of creation as recorded in the first chapter of Genesis, God established the weekly cycle, and marked it by the Sabbath. This memorial passed as a heritage to all the earth; so that as men increased, and nations were formed, they bore away with them this common feature and evidence of the consanguinity of the race,—the weekly period with its sacred day.

This Sabbath was not a mystical symbol of periods of almost infinite duration; but a plain, unvarnished representative of momentous facts. Except as a memorial of the first week of time and the great events it contained, the Sabbath has no significance. If there was no first week of time, then the Sabbath is but a ghostly spectral, pointing to events which never occurred, a monument of ignorance and superstition. But we have not so learned it.

It is very usual now to hear, even from the pulpit, that none but the grossly ignorant believe that the earth was formed in six days. But God makes a difference between faith and ignorance. Besides, the statement is not true. There are learned and good men who still abide by the Word. Geologists make no account of the great changes which have taken place since sin entered

our world. Such convulsions as have overwhelmed the world have left their impress deep in the bowels of the earth. And speculations founded upon such appearances must always continue to be what they have hitherto been, contradictory and unsatisfying. As for us and our house, we believe God, and those who have been driven to the work of patching up a compromise with the enemy have taken up a thankless and unprofitable task.

TWO QUESTIONS CONCERNING INDIA.

S. N. H.

THERE are two important questions concerning India that should interest us deeply: 1. Will the truth for our time ever be proclaimed throughout India, as in other more favored countries? 2. What are the most feasible steps by which this can be accomplished?

The present condition of India and of the people encourages us to believe affirmatively on the first question. The area of New South Wales, Victoria, and South Australia is 1,301,063 square miles, and that of India 1,382,624 square miles; but the population of the latter country is more than twelve times as great as that of the three colonies put together, being, according to the latest census, over 268,000,000. Over fourteen thousand miles of railway form a network of steam travel over the whole country, and there is also communication by telegraph and telephone over the entire territory. Electric lights in the principal cities show that they are not behind the civilized nations of Europe and America. India has commercial relations with all the world, from the Thibetans, Afghans, and Chinese on the north and west to the most civilized and Christianized nations of the earth. It is under the protection of the British Government, so that life and property are as safe in India as in Australia or the United States.

The religious heathen of India may be classed under three grand divisions:—

1. The Hindoo, which is the most extensive, and presents two main features. First, there are the Brahmans, who were the priests, and are usually well educated, and are now, to a great extent, accountants in the banks and commercial houses, judges, attorneys, clerks, etc. Below these are the common Hindoos, who fill the ordinary positions in life. These are all idolaters, worshippers of graven images, planets, beasts, fowls, trees, and the devil direct. Their castes and objects of worship are legion. Then comes the Mohammedan, whose character is so well known that it needs no description.

Then there are the Parsis, the smallest of the sects, numbering about 1,000,000. These differ from the others as much as the Christians do from the heathen. They are an intelligent people, have their own schools, have no caste like the Hindoos and Mohammedans, and it is stated that nearly all understand English. They are more of a reading class of people. They are strictly moral, and are everywhere spoken of as upright, as are the "Friends" in America. They claim that they are not idolaters, but that they worship God the Creator through the sun, moon, sea, and fire, about as the Catholics say they worship Christ and the apostles through their images. None of them are beggars in the streets; all of their poor are cared for at institutions of their own and under their own supervision. They are merchants, traders, and hotel-keepers. They have no part in politics and the army. But the missionaries have but little success among them. They reason that the Christian religion does not

make men any better than Zoroaster's teachings make them; therefore it is unnecessary. Their headquarters are at Bombay, where there are about eighty thousand of them.

It might also be stated that fifty millions of the heathen are reckoned as not a caste people, and eleven millions of these are the aboriginal tribes. They are less prejudiced against the Christian religion, and the missionaries have the best success among them.

2. Besides the above, there are 100,000 European citizens. About one-half of these are in three of the principal cities, Calcutta, Bombay, and Madras; the rest are found scattered over the country. There are also seventy-five or eighty thousand English soldiers who are scattered all over India, and one hundred and seventy-five thousand native troops; these constitute the Indian army.

3. In addition to all these, it is said that there are not far from one and a half million native Christians; these, to a greater or less extent, besides thousands of others, are brought under educational influences, and also under the influence of the gospel. But these Christian natives are not all real converts to the Christian faith. They are, first, the descendants of Christian converts who have broken their former caste, and, second, the Eurasians, or half-castes, who are looked down upon with disfavor by the natives, and they in turn disown them. These also are Christians by a nominal profession. They understand English as well as the native tongue. Over five hundred Hindoo papers are printed in India. This fact will give some idea of Hindoo intelligence. Third, there are the real converts. We have not the statistics of the entire number of converts yearly of all the missionary societies; but India has representatives from every denomination that sends missionaries to heathen lands as well as from other sects, including the Salvation Army and the Romanists, besides union societies that exclude denominational lines. The Methodist Episcopal Society in the northwestern provinces and the American Baptist in the south, each report about five thousand baptized converts annually.

The evidences of the divine power attending the preaching of the gospel by the missionaries, is another proof that God has an interest in India. We have written testimony from some of the missionaries of instances where individuals upon embracing Christ in the simplicity of their soul, were healed from hopeless blindness. This has led some to renounce Mohammedanism and embrace the Christian religion. In other instances it has cost some lucrative and honorable positions, and converts to Christianity have forsaken houses, father, mother, lands, wife, and children that they might embrace the gospel. They have been buried in effigy by their friends, who on account of their faith would no longer eat or drink out of the same vessel with them. When there are such evidences as this of the divine power of God, shall we conclude that the Lord will pass such a nation by in the closing work of the gospel?

There are thousands of widows and secluded women, who suffer untold anguish in consequence of their customs, who have from missionaries received some rays of light, and are crying daily to God for deliverance. We cannot but think that the God who has made so many promises in his Word to the afflicted, and especially to the widows, hears their cry, and will yet cause to come into their secluded homes the light of the glorious gospel of Jesus Christ in all its purity and effulgence.

But the most conclusive reason that can be

presented is the testimony of God on the subject. India contains a mixture of all the Asiatic nations and religions. What the United States is to the European nations and their religions, so is India to the Asiatic nations and their religions. Hear what the Saviour said in answer to the question, "When shall these things be, and what shall be the sign of thy coming and of the end of the world?" "And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." Is not India a part of the world? Again, John on the Isle of Patmos saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Will not this include India? Then again: "I saw another angel coming down from heaven having great power; and the earth was lightened with his glory." Is not India a part of the earth? Once more, the commission of the Saviour was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The gospel "is the power of God unto salvation unto every one that believeth." "And it has pleased God by the foolishness of preaching to save them that believe." We conclude, therefore, that the everlasting gospel will be preached through India in the closing work.

RELIGION AND THE STATE.

THE PURPOSE OF CIVIL GOVERNMENT.

J. O. C.

It has been affirmed that God requires from all nations a recognition of his supreme authority in return for his prospering care over them, on the ground that they are the creatures of God, and therefore stand in the same relation to him morally, as human beings. But if nations ought to acknowledge God's authority over them solely on account of being his creatures, then all created beings should certainly be required to do the same. Such a rule, however, presents one very formidable objection, which, briefly stated, is this: Any outward acknowledgment of Deity is a form of worship rendered in recognition of moral responsibility, and any form of worship is a devotional or religious act; but every religious act must of necessity spring from some preconceived opinion regarding religious doctrine, which requires a certain degree of intelligence.

It is not enough, then, that because some existing thing is a mere creature of God, it is therefore charged with moral responsibility. Not only does this require intelligence, but a high order of intelligence. It is true that any person who has mental power enough to entertain distinct ideas of a supreme being, may recognize his moral obligations to that extent that he will reverently worship God; but it will readily be conceded that there are some, such as idiots and insane persons, who are not capable of exercising this high privilege, and yet no one will deny that they are God's creatures. There is a still larger class of God's creatures—beasts, birds, and reptiles—that have no visible form of worship in recognition of the source of their being, because they are not possessed of that degree of intelligence by which alone the Creator is recognized as an object of worship, love, and obedience.

The recognition of God, therefore, and of accountability to him, requires not only a distinct intellectual faculty, but that of a high order. Where, in a government, shall this faculty, this

intelligence, be found? In order to this, it is necessary that what is thus held to be the government shall be a distinct entity, a personality, an intelligence of as high an order, and as real, as that which is found in each individual soul. There is no such thing; there never was any such thing, nor can there ever be; an earthly government is composed of individuals each of whom is directly accountable to God.

And while it may be freely admitted that God asks human intelligences to individually acknowledge him as the source of their existence and happiness, the foregoing clearly shows that there is no ground for the assertion that a nation becomes a moral being, simply because it is one of God's creatures. But could it be positively shown that the nations are the direct creatures of God, it would in no wise follow that they, as such, are therefore capable of recognizing moral obligation, which requires special intelligence of, and full belief in, a personal supreme being. Nations being only organic bodies of men, a portion of whom are in doubt upon the question of a personal God, it cannot be truly said that any whole nation entertains such a belief. It may be contended that, because a majority of those in a nation do believe in a personal God, it is therefore the faith of the nation. But such a claim does not change the facts of the case. Since the majority in a nation cannot bear moral responsibility for the minority, they cannot represent their religious belief or moral standing. Then, just in proportion as the representatives of the nation personally fail to recognize God by some outward demonstration, the nation itself is lacking in that direction, and no majority representation can make it otherwise.

The truth of the matter is, that while each person in the world is a living and conscious moral unit, no collection of such units, however large, or in whatever manner related to each other, can possibly transfer their personal moral obligations to the organic body, and thus render it a moral person. This idea holds even in the church of God. There, the standing of one member in no way represents the standing of another. One member cannot worship for any one else; neither does the fact that he is enrolled as a member with others who have genuine faith in the tenets of the church, ensure him salvation with the others, except he has a personal, living faith for himself. Then if the church, which was instituted for purely moral purposes cannot unite into one the moral units of its organization, how much less can a nation, which is established on an entirely different basis, and for a wholly different purpose, so unite?

Every one in a nation may have as much personal faith in God as the members of a church; but that does not therefore constitute the nation a moral being. Only the personal units are, or can be, so held, and these only because they are individually accountable to God's moral law. Thus we read, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

The words of the prophet are often referred to in vindication of the idea that nations are moral persons: "The nation and kingdom that will not serve thee, shall perish." But this text proves nothing of the kind. We read in 2 Kings 9:8 also, that "the whole house of Ahab shall perish;" but that certainly does not show that the house of Ahab was a personality composing a moral being distinct from the individuals who formed the household. It could mean nothing more than that the persons who composed Ahab's household were to perish because they were all

guilty of wrong. But God never punishes any one for the sins of another, even though he may be connected with a guilty party by family or national ties. The assurance of this is found in the words, "The soul that sinneth, it shall die." So if only one of a nation's representatives were found righteous, while all the others were guilty, the one righteous person would be preserved because of his individual integrity, while the others would be made to suffer for their individual sins only.

The apostle has positively stated that "every one of us shall give account of himself to God." Rom. 14:12. This being true, it follows that no one can do more than answer for his own conduct at the bar of God. In other words, since every one answers for himself, no one will be required to answer for him. It is therefore plain that the only moral accountability which God recognizes, is that of single individuals for individual acts performed. Then when men act in the capacity of statesmen, and administer the affairs of government, the incumbent of one department cannot be held responsible for the wrongs which may be done in another department with which he has had no connection, and which he does not sanction. On the same principle, no government as a whole can be held responsible for the actions of even a majority of its representatives. It matters not, therefore, with what body a man may be connected; that body is not responsible for his individual acts. It therefore follows that if nations are not morally holden as such, they can have no conscience, and, of course, no religion, only as they become identical with civil affairs, and then from a civil standpoint alone.

SELFISHNESS.

S. N. H.

SELFISHNESS is one of the most insidious and deceitful traits of the human heart. It works its way into every act of life. It desires the uppermost seats at the feasts and in the synagogues. It is ever finding some new avenue through which to work, and some new way to feed its unholy desires. It watches every success or honor which comes to others, and utilizes every means by which it can build itself up in the estimation of others.

It is a mean trait of character; for it will not let the individual rest anywhere unless at the top of the ladder, surrounded by flatterers and admirers. It lives on unholy praise, and seeks to be courted by its associates in social life. In the household it makes bad work; for no other person can be its equal. It will admit of no equal.

The apostle speaks of those who possess it as walking in the lust of uncleanness and despising government. "Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." He compares them to natural brute beasts made to be taken and destroyed. He says they speak evil of those things which they understand not, and declares that they shall utterly perish in their own corruption. This has reference to those who have allowed the trait to grow to the climax of its development.

But it often lies concealed in the unsuspecting heart, awaiting the circumstance which is to call it out. It manifests itself only to the extent which opportunities afford, and flows forth tumultuously when barriers are removed. Like a species of grass, sometimes called witch-grass, it will live on for years when surrounding circumstances will not permit its appearance. It always has ways of its own differing from others,

and it is "me" and "mine" in everything. Unless it can thus show itself, it is ready to go elsewhere and relate itself to other circumstances; for it would rather rule in hell than serve in heaven.

But is there no remedy for such an awful disease? Is the malady incurable, so that the person afflicted by it must be wholly set aside? We know of but two ways in which it can be cured:—

1. By a voluntary submission to the grace of Christ; or 2. By such circumstances as will kill the individual, and to this length it sometimes leads its victims. Then it dies. It will ruin any association or enterprise with which it is connected. Kings possessed by it have been the most cruel and tyrannical men. Governments have seen and felt its evil, and have surrounded kings and chief magistrates with Parliaments, Congresses, etc., that the welfare of the people may not be left in the hands of any one person whose ambition and selfishness might lead to despotism.

What makes selfishness so remorseless and cruel is, that it is never satisfied; and at the same time it flatters the one who possesses it that when this or that point has been gained, it will rest satisfied. But this is one of its deceptions. When the object is attained, still it reaches out for more; like the millionaire who said that when he was a young man, and laboring for four shillings a day in order to secure the means with which to pay for his first piece of property, it was the happiest time of his life, and he thought he would be satisfied when the end was gained. But when his first point was gained, he found himself still more anxious to speculate; and so he had kept on until, with all the wealth he had piled up about him, he now had a stronger desire to add to it than ever before.

Thus its strength is in its gratification. It grows by culture, and its culture is its chief delight. It is watered and fostered by every attention paid it, and every word of admiration. It is cut to the quick when some lack of attention is manifested, whether designedly or not, or when reproof is given. In every respect it is directly opposite to the spirit of the Saviour. He left his glory and honor which he had with the Father, and came to this earth that he might save a lost world. He who was the creator and the preserver of mankind became a servant of all, that he, by the grace of God might taste death for every man. He stooped that he might lift others up. He became sorrowful that he might make others happy. He died that others might live. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. This was the grace of God. It is the purity of unselfishness—looking out for the interest of others.

This principle of unselfishness yields happiness at every turn. It rejoices in yielding to others if by so doing they can be happy. It looks to the best good of others; for in their happiness is its delight. It lives and flourishes in the soil of disinterested care and attention to the welfare of its fellows; it is the charity of the Bible, or the love of God. Love is not the strong, fiery, impetuous passion of the soul; but it is the deep-settled principle which leads men and women to labor unceasingly for the salvation of others. It is attracted by the image of God which it sees in others, and labors for them from an unselfish standpoint. Love cannot live in the heart without action, and every act strengthens and invigorates it.

Love does not work for a reward; but God has ordained that every act that is performed by love shall have a reward. It is a living principle of kindness, and carries with it a power. It will accomplish what wealth, intellect, or position cannot accomplish without it. Intellectual and moral strength are involved in the principle, and cannot be separated from it. But power which is not sanctified and guided by this principle of love, be it of wealth, position, or intellectual acquirements, will be a power for evil; for it will be subject to the demand and caprice of the selfish heart. Love works only good; it cannot work evil. It submits to God's providence without a murmur. It trusts God, and God alone. Such is the principle which is the opposite of selfishness.

Whatever is done out of pure love or disinterested benevolence, be it ever so little or contemptible in the sight of human judgment, in God's sight is always fruitful. It is not the much that one doeth, but it is the love which is manifested in the doing. God weighs all of our work in this scale. Unselfishness is of heaven. The unregenerate heart does not produce it, neither can it do so. It is a heavenly plant, and the person who does not have it and yet professes the religion of Christ, is deceived in his own heart.

THE POOR IN SPIRIT.

U. SMITH.

NOTHING seemed sooner to stir the sympathy of our divine Lord, when here upon the earth, than the sight of the multitudes wandering as sheep without a shepherd. So we have the record that on one occasion, seeing the multitude, he went up into a mountain, where he could occupy an advantageous position, and whence his words could easily be heard, and sat down to teach them. His disciples came near to him, and the larger multitude, we may suppose, in a more extended circle, gathered about him. The great teacher lounged to set before them true views of life, and open to their understanding the way of righteousness, the path of peace and hope. And as he opened his mouth, the first words they heard were words of blessing: "Blessed are the poor in Spirit; for theirs is the kingdom of heaven."

The magnitude, the sublimity, the glory, of the possession promised, first of all captures the mind and dazzles the imagination. The kingdom of heaven! that last the highest good to which man may ever attain! that kingdom which angels find their ever blessed occupation and delight! that world where Christ and God himself reign in supremest glory! Who from this world of sinners can be chosen for such glorious abodes?

Suppose there should go forth over the earth a proclamation that the most deserving of its people were now to be made possessors of the kingdom of heaven; who would present themselves as entitled to a place in that favored company?—A chorus of voices at once arises from many thrones where sit the degenerate sons of royalty, We are the great and mighty ones of this world; we are, of course, to be chosen as first entitled to the kingdom of heaven. Here! cry out the money kings, look at our magnificent mansions, our luxurious surroundings, the treasures and pleasures at our command, our piles of gold, and the influence we bear; surely we are not to be passed by for any of the poor rabble we look down upon. Here! cry popes, cardinals, bishops, and priests, we are the very representatives of that kingdom, the spiritual brokers to

open and shut the door to the common herd; surely that kingdom is ours. Here! cry out the Pharisees, behold our phylacteries, and hear our prayers! Who is entitled to the kingdom of heaven if not we?

And so a thousand others put in their pleas, some boasting of their birth, some of their talents, some of their acquirements, and all claiming that these distinctions entitle them to be preferred above their fellows as candidates for the kingdom of heaven.

But the Lord does not say so; the poor in spirit, no others, can have the kingdom of heaven. Blessed are they, for theirs is the kingdom of heaven.

To be "poor in spirit" is not necessarily to be poor in worldly circumstances; for a man may be very poor as regards the things of this world, and yet be as proud, haughty, and insolent as the veriest tyrant that ever lived. And, on the other hand, he may have wealth and position, and yet possess the heavenly grace of which the Saviour speaks. To express it in a word, the destitution to which Jesus refers is a destitution of self-importance,—the absence, total and complete, of all pride of heart, all egotism of thought and feeling. Christian success consists of a series of paradoxes: to be victor, he must surrender; to be rich, he must become poor; to be exalted, he must be low; to be great, he must become very small; to be strong, he must become weak; to receive honor, he must expose himself to reproach; he must count that past which is present, and that present which is future, and count those things as seen which are invisible. 2 Cor. 4:18. Dr. Thomas forcibly says: "By pride the pure spirits of heaven sank to hell; by humility the imperfect spirits of earth ascend to heaven. He that humbleth himself is exalted." But where pride is, and this humility is not, there can be no blessedness.

To be poor in spirit is just the opposite of feeling "rich and increased in goods," with a false persuasion that we have "need of nothing." It is to be entirely divested of self and sin. It is a state of mind that will lead us to hasten to accept the true riches, the gold tried in the fire, and the white raiment, which the True Witness so freely offers. Rev. 3:18. We are to be poor *in* spirit, not *of* spirit. The expression denotes the field in which this grace is to work, not that for the want of which they are called poor. He who is poor in spirit must occupy a position with respect to the work of grace, analogous to that which a person poor in this world's goods generally occupies with respect to society and temporal things, content to take and occupy a poor man's place; lowly and content with lowliness, having no craving for the exhibition of self nor for outward show and pompous display.

While the promised possession, the kingdom of heaven, pertains principally to the future, yet the blessing includes much of present good. Some of the blessedness we have in this life. The poor in spirit the Lord can dwell with, to revive and comfort him. Isa. 57:15. The meek the Lord can guide, and has promised to guide, in judgment. Ps. 25:9. The poor in spirit have here the blessedness of pardoned sinners,—the blessedness of a life of holiness, disclosures of divine truth, and the assurance of sonship in the family of heaven; while there is everlasting happiness in reserve for him in the mansions of the Father's house above.

"Poverty in spirit," says Lange, "is the fruit of the law and the germ of the gospel. The triumph of the law consists in that it makes poor; that of the gospel in that it makes rich."

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Hebrews 10:36-11:1.

Lesson 30.—July 26, 1890.

1. What do we need to have joined with confidence, in order to receive the promise? Heb. 10:36.
2. To whom will God render the reward of eternal life? Rom. 2:7.
3. What encouragement is given for our patient continuance? Heb. 10:37.
4. How could Paul say, eighteen hundred years ago, "For yet a little while, and he that shall come will come?" See note.
5. By what shall we be enabled to do the will of God? Heb. 10:38.
6. What will be the fate of those who draw back? Verse 39.
7. What of those who believe? *Ib.*
8. What is faith? Heb. 11:1.
9. Upon what does faith depend? Rom. 10:17.
10. When one knows the Word of God, and still has no faith, what is he virtually doing? 1 John 5:10.
11. Relate the incident of the healing of the impotent man at the gate of the temple. Acts 3:1-10.
12. By what was this man made whole? Verses 13, 16.
13. Give another instance of the power of faith. Matt. 12:10-13.
14. Was the hand restored before the man stretched it out, or afterward?
15. What was it that enabled him to obey the command of Christ, to stretch forth his hand? *Ans.* Simple faith in the promise of God.
16. Cite another instance in which the evidence is plain that it was simple faith that brought healing. Luke 8:43-48.
17. For what purpose are the miracles of Jesus recorded? John 20:30, 31.

NOTES.

The writer of Hebrews in chapter 10:37, 38 quotes from Hab. 2:3, 4, who is speaking prophetically to the people living in the last days. The book of Hebrews, like a great part of the Bible, was written not simply to those who lived in the writer's day, but for all time until Christ should come. Prophecy is given as a light "until the day dawn." 2 Peter 1:19. While the practical teaching connected therewith would be always applicable, the entire scope of the prophecy would only be met when that generation was reached to which it applied, and whose dangers, needs, and experiences accorded with the warnings and predictions. The book of Hebrews is of especial interest to those living in the last days. In the light which shines upon the sanctuary question, it can now be understood and appreciated; and to the people who understand this, it is true that "in a little while he that shall come will come, and will not tarry." That Paul did not believe that Christ's coming was imminent in his day is shown by 2 Thess. 2:1-3, and yet he speaks in the first epistle as though it was near at hand. See 1 Thess. 1:10; 4:13-17; 5:23. When the time comes that the word is due, God will see that it is given.

Faith requires no evidence but the simple promise of God. Its confidence in God is such that it grasps the promises and makes them real. Knowing that nothing is too hard for the Lord, and that he cannot lie, it cannot do anything else but believe, as Chrysostom says, "Since what God giveth transcends reason entirely, it is but reason that we have faith." God promises forgiveness of sins to those who believe. If we believe, our sins are forgiven; if we do not, they are not. Thus it is faith that takes the promises of God, and transforms them into facts.

Lesson 31.—August 2, 1890.

HEBREWS 11:1-7.

1. What is faith? Heb. 11:1.
2. How only can faith come? Rom. 10:17.
3. What did the elders obtain by it? Heb. 11:2.
4. Who are meant by the elders?
5. What is the first great thing that we understand by faith? Heb. 11:3.
6. What is the fitness of introducing the creation at the beginning of a discourse on faith? See note.
7. Can we reason out the method by which the worlds came into existence?

8. Since the creation is beyond the grasp of human reason, what is the most reasonable thing to do?

9. If we believe and *know* that God created the worlds from nothing, what comfort and encouragement may be derived from it?

10. How did it come to pass that Abel offered a better sacrifice than Cain? Heb. 11:4.

11. Which was first, Abel's faith or his sacrifice?

12. What did he obtain by it? Verse 4.

13. Since by his offering of faith he obtained the witness that he was righteous, what was the nature of his righteousness? Rom. 3:22.

14. How was Enoch translated? Heb. 11:5.

15. What witness did he have before his translation? *Ib.*

16. And how alone is it possible to please God? Verse 6.

17. What is necessary to our coming to God? *Ib.*

18. How does the apostle Peter say that we are made partakers of the divine nature? 2 Peter 1:4.

19. And what makes these promises real to us? Heb. 11:1.

20. What led Noah to build the ark? Verse 7.

21. Could he see any evidence of the coming flood?

22. Upon what did he rest his faith? Gen. 6:13, 17.

23. And what did he get besides the saving of his house? Heb. 11:7, last part.

NOTES.

"By it the elders obtained a good report." The word "elders" does not in this instance refer to a particular office, but to those who lived "in that elder day," in the olden time—the ancients. This is shown by the citations which follow, all taken from the men of old.

The Revised Version says that they "have witness borne to them." This is an exact rendering of the Greek. What this good report or witness was is shown especially in verses four and five. Abel obtained witness that he was righteous, and Enoch obtained the testimony that he pleased God.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." There is no other way by which we can know anything about creation; for reason cannot grasp the idea of something brought from nothing. So-called scientific speculation concerning the origin of things always proceeds on the basis of something already existing, from which other things were evolved. How the first matter came into existence, science cannot tell. Therefore since reason cannot settle the method by which the worlds came into existence, the most reasonable thing to do is to accept the inspired declaration that it was by the word of God. And this lies at the very foundation of faith. If we believe that God created the universe from nothing, we can believe that he has power to make something to his own glory out of us, who are "less than nothing, and vanity." And so, in a discourse upon faith, it is eminently fitting that the power of God as manifested in creation should be the starting point.

Dr. Macknight has the following thoughtful comment on Heb. 11:3:—

"The account of the origin of things given by revelation, is very different from the cosmogony of the heathen philosophers, who generally held that the matter of which the worlds are composed is uncreated and eternal; consequently being independent of God, and not obedient to his will, they supposed it to be the occasion of all the evil that is in the world. But revelation, which teaches us that the things which are seen were not made of the matter which did appear before they were made, but of matter which God then brought into existence, by thus establishing the sovereignty of God over matter hath enlarged our ideas of his power, and strengthened our faith in his promises concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth, and the glories of the city of the living God, do not to their formation require more power than the creation of the present universe; and therefore if we believe that the worlds were framed by the word of God from nothing, every other exercise of faith will be easy for us."

"He that cometh to God must believe that he is." To believe that God is, we must believe that he is just what the Bible says he is. If we have any notions of our own concerning God, then the god whom we worship is not the true God, but a god of our making. To believe that God is just what he is, as he has revealed himself to us in nature and revelation, is the very foundation of faith. He who thinks of God as he is, who has a just conception of his power, his glory, and his love, cannot help having faith. Therefore "acquaint now thyself with him and be at peace; for "being justified by faith, we have peace with God through our Lord Jesus Christ."

From the Field.

GENERAL MEETING IN LONDON.

THE general meeting of the friends of the cause in London, held May third to sixth, proved a season of encouragement to all who attended. Representatives from Ireland and from provincial churches in England were present. Nearly all of the laborers who are devoting their whole time to the work in the United Kingdom shared in the benefits of the meeting. We were also glad to meet Bro. E. Severin, of Hamburg, who brought a good report of the progress of the cause in Germany. Three preaching services were held in the Athenæum, Camden Road, the place of meeting, and the remainder of the time spent together was devoted to laying plans for the prosecution of the work, discussing the best methods of labor, and to devotional meetings which proved some of the best we have ever attended. Considerable attention was given to the important department of colportage, and a number of interesting and practical papers prepared by those of experience in this branch of the work were read and discussed. The working force of colporters has been increased since the last general meeting in 1889, and will be strengthened still further during the coming year. The Publishing House made an encouraging report. The Treasurer said that the book sales for the month of April amounted to £566 7s. 5d., and the prospect was good for a continued advance. The meetings terminated with a prayer-meeting on Tuesday evening, and the workers and friends separated to go to their various fields of labor, grateful to God for the rich blessings vouchsafed to them during the Conference.—*Present Truth.*

NATAL, SOUTH AFRICA.

THE colony of Natal is situated on the east coast of Africa about 800 miles from the Cape of Good Hope, and 7,500 miles, or thirty days sail, from England. It contains an area of about 21,150 square miles, or thirteen and a half million acres, and has a seaboard of 180 miles.

It was discovered on Christmas day, in 1497, by Vasco De Gama, who, with a squadron of three small vessels, was on his way to India. He gave it its name in honor of our Saviour's birth. From this date to the year 1686, but little is known of this country. In 1683 a traveller named Hamilton passed through this country in an overland journey to the Cape, and he thus describes it: "The natural fertility of these countries makes their inhabitants lazy, indolent, imbecile, and simple. Their rivers are abundantly stored with good fish and water fowl, besides manatees, or sea cows, and crocodiles; their woods with large trees, wild cattle, and deer, elephants, rhinoceroses, lions, tigers, foxes for game, and many sorts of fowls and birds and wild ostriches." Another writer says that the elephants were so numerous that they fed together in large groups as many as one hundred and fifty together. From time to time, persons landed and tried to settle in the territory, and each and all bore testimony to the richness of the soil, and the immense number of the inhabitants, who were peaceful and harmless.

In 1823 the country was found in possession of the Zulus, who, under Tshakas, the chief of the tribe, had made terrible devastation of the former inhabitants. It is thus described at that time: "At this time Natal, which had been thickly populated by peaceable, thriving native tribes, had been so devastated that Tshakas says that from the Tongat River—Tshakas' boundary—to the Umzimvubu River, a distance of 230 miles, there was not a single tribe remaining, with the exception of about thirty natives residing on the bluff headland

at the port, under the chief Umaturbane. There was neither kraal, cattle, nor corn. Occasionally a few straggling natives were seen, mere living skeletons, sustaining a precarious existence on roots and shell-fish. There were, however, many natives spread over the country, the remnants of tribes destroyed by Tshakas, seeking subsistence on roots. Seldom more than two natives were seen together; this separation being caused, not only by the difficulty in obtaining food, but from their distrusting each other; for some of these wretched beings from necessity became cannibals."

The terms of a general amnesty were completed with England for the settlement of the colony in 1843. The breaking of the power of the Zulus saved the Basutos and other tribes, which otherwise would have been destroyed, as they had been in Natal. The taking of this colony under the protection of the English furnished an asylum for those who had been, and were at that time, and have been since, oppressed by the various chiefs. Consequently such natives in particular have flocked to this colony, irrespective of the tribe to which they belonged. At the present time it is estimated that there are about 40,000 Europeans, 500,000 natives, 33,000 Coolies, and 5000 trading Arabs in the colony; and the influx of the Coolies from India and of the Arabs is constantly increasing. The natives care little about labor, except as they can procure money enough to purchase some cows, with which they can obtain a few wives; and they settle on some land, and their wives do the work and raise daughters, with whom they obtain more cattle, for in cattle lies their wealth. They remain in their huts and smoke. It is in view of the natural indolence of the natives that the Coolies are imported to the place, as they are more reliable; the Arabs come to trade with them.

Along the sea coast for a distance of twenty-five or thirty miles inland, tropical agriculture prevails; the sugar-cane is grown and sugar is manufactured; coffee is cultivated, and prepared for the market; cotton is grown as well as arrowroot. The whole district is well watered and wooded, and brick-clay and stone for building purposes abound. There is sufficient natural pasturage to keep cattle the year around. The middle district is hilly, with good pasturage and rich soil for cultivation. The upper district is very hilly, and good for sheep raising principally, although grains can be grown.

Telegraphic communication has been established throughout this colony, Zanzibar, Delagoa Bay, Cape Colony, Griqualand West, Orange Free State, and the South African Republic. A submarine cable from Zanzibar to Aden furnishes a direct communication with England. The Government railway also furnishes communication, the speed being eight or ten miles an hour, around the hill side and over the mountains, with sharp curves, so the distance is increased nearly one-third between two given points. It is said to be a healthy country; but that depends some on what part of the colony the traveller may go to, and what season of the year he may arrive. Durban is the only seaport, and the city proper lies below the level of the sea; and the hot stream or current running down from Zanzibar furnishes a hot sultry air both night and day. This is a city of about ten thousand Europeans, and is rapidly growing in view of its being the only seaport, and through Natal is the direct route to the Gold Fields. The business done here is great, and is rapidly increasing. Pietermaritzburg, about fifty-four miles from Durban, with nine thousand European inhabitants, is the capital. While Lady Smith is still farther inland, and contains about five thousand Europeans. The remaining fifteen thousand, more or less, of Europeans who are now in the colony, are very much scattered. In some towns there are a few hundreds; but they are off from the railroad, and they are the producers on farms. It is a

good country for canvassing so far as the number of inhabitants is concerned.

There are many missions established in different parts of the colony. It is universally admitted that the American missions are the most prosperous; but there are others that are accomplishing a good work. In some places the natives have become interested and converted in sufficient numbers to erect themselves a house of worship. Efforts are put forth that are in every way commendable for the advancement of the gospel. But from the standpoint of the world's conversion, the prospect is not very flattering, from the fact that the good impressions made by the missionaries are to a very great extent counteracted, as the majority of the Europeans in the colony are unprincipled men, and the natives, to a certain extent, consider all Europeans as Christians, since they all profess to believe in the Christian's God, and they will pattern after the vices of such men rather than the virtues of the good. But the character of the Christian people is exerting an influence, and the mission work is accomplishing much good. The natives who are flocking to the country are of a class that are as hopeful as any of the race, being largely the oppressed. But the progress is slow. The increase of the heathen population is considerably over the number of conversions; but the gospel gathers from all some who will shine in glory. S. N. H.

ADELAIDE, SOUTH AUSTRALIA.

SINCE taking down the tent, about the middle of last April, I have been quite busy following up the summer's work by visiting, also placing our different organizations upon a more substantial basis. The Lord has graciously blessed our efforts.

The churches of Norwood and Parkside have united, and we now have one good strong church, with a membership of about one hundred. As our people reside largely in the eastern and southern suburbs, we thought it best to have our place of meeting in the city. The Lord opened the way before us, and we succeeded in renting the chapel in Young St., Adelaide, where we hold our regular Sabbath and Sunday evening services. Since our organization took place, fifteen persons have united with the church, and others intend to do so soon. During the Sabbath morning service, children's meetings are held in the lecture hall, conducted by Mrs. Curtis; and on Sabbath afternoon I hold a meeting for the young people. The Lord is blessing the efforts put forth for the young people and children.

Last Sabbath's service will not soon be forgotten by our people. All had been looking forward to our quarterly meeting, and the week was spent in drawing near to God, that we might have an especial blessing at that time. We realized the presence of the Lord at the commencement of our meeting. The testimonies borne were expressive of courage, firm faith in God and the Truth, and strong determination to "hold the beginning of our confidence steadfast unto the end." One other thing in connection with the roll call of church members was very gratifying to me, and that was that every non-resident member reported by letter. This is as it should be. At the close of the testimony meeting, we ordained those who had been selected as officers of the church, after which we celebrated the ordinances of the Lord's house. This solemn service made a deep impression upon all, and many vows were made to live nearer to God.

The Sabbath-school is now quite thoroughly organized. It has three divisions, and seventeen classes in all. Teachers' meetings are held weekly, at which all the teachers are present, and their interest in the work is steadily increasing.

We have only just begun the re-organization of

the tract society work, yet we have many evidences that the Lord is waiting to bless us in every advance move made in this branch.

Bro. W. L. H. Baker has been with us for a short time, and has been valuable help in the work. His efforts were highly appreciated by all.

We are in great need of a house of worship of our own in this city. I believe the Lord will open up the way for us to have one soon. I think that this is the next important move that we must make.

We hope that the work here will be remembered in the prayers of God's people everywhere.

WILL D. CURTIS.

Adelaide, July 7, 1890.

MELBOURNE.

THE regular quarterly meeting of the Melbourne church was held on Sabbath, July 5. At the morning service we listened with great pleasure and profit to a practical address from Bro. Hare, who has just arrived among us from New Zealand. After an interval of about two hours, the church re-assembled for testimonies and the ordinances. There were one hundred and eighty-six names called from the roll, 115 responding by testimony and 45 by report. All acknowledged the goodness and mercy of the Lord, and expressed good courage in the Truth, and renewed determination to win the overcomer's reward. A season of great refreshing was experienced while engaging in the solemn ordinances of the Lord's house. We could not help thinking, when looking over the large assemblage, how steadily and surely the Lord's work is progressing in this land. We also felt that we had great privileges above many of our brethren who were not able to meet together in sweet communion as we had. Let us take full advantage of our present golden opportunities, brethren, "not forsaking the assembling of ourselves together, but exhorting one another daily, and so much the more as ye see the day approaching," that we may be owned by the Lord on that day when he makes up his jewels.

We would again request our brethren who are prevented by circumstances from attending our quarterly meetings to report to us by letter. The church is frequently edified by testimonies received from the canvassing field. We would like more of such, and will not be satisfied until we receive a report from each absent member.

W. H. B. MILLER, Church Clerk.

OBITUARY.

THE latest mail from America brings particulars of the death of Sister Maria L Huntley, the most experienced secretary of the International Tract and Missionary Society, which occurred in Chicago, April 18, 1890. Sister Huntley early gave her heart to the Lord, and has lived a life of great usefulness. When the first State Tract Society was organized in 1871, she was chosen secretary. Five years later, when what is now known as the International Tract Society was organized, she was selected for secretary, a position which she continued to fill till the time of her death, though as the sphere of the society was enlarged, and its work increased, assistants were chosen to share in the labor. The remains were taken to Battle Creek, Michigan, for interment. The funeral services were conducted by Elder U. Smith, who spoke from the words, "She hath done what she could." Mark 14:8. Sister Huntley's whole heart was in the missionary work; she had great influence in moulding and directing it, and the success that has attended this branch of the work has been largely due to her efforts. She will be greatly missed; but she rests in hope.

News Summary.

Prince Ferdinand has expressed a desire to abdicate the throne of Bulgaria.

It is estimated that the followers of Mohammed number about 100,000,000.

Instruction in the Russian language is to be made compulsory in the schools of Finland.

The constitution recently adopted by the Brazilian Republic is similar to that of the United States.

Major Panitza, the leader in the scheme to assassinate Prince Ferdinand of Bulgaria, has been executed.

The cost of converting Brussels into a seaport is estimated at from 12,000,000 fr. to 16,000,000 fr.

The British Government is again remonstrating with France for sending her criminals to New Caledonia.

It is said that it takes 1000 rose trees to supply two ounces of attar of rose, and this amount is worth £20.

Another massacre of Christians has taken place in Armenia. The number of victims, as reported, is fifty.

The agreement by which England cedes Heligoland to Germany in exchange for Zanzibar, has been officially signed.

There is dissatisfaction as to hours of labor and wages among the postmen and telegraph clerks of London.

The Brindisi railway has been damaged, and the mail by that route delayed, by an avalanche followed by serious floods.

The assessed value of Kansas in 1880 was £32,000,000. In 1888, after eight years of Prohibition, the valuation was £70,600,000.

There are in England 50,000 gypsy and van children, who are growing up outside of sanitary, educational, and moral influences.

The German Reichstag has approved the Army Bill, which provides for the addition to the army of 18,000 men besides 70 new batteries.

Some brigands in Texas attacked and routed a body of United States soldiers sent to arrest them, killing seven and wounding twenty others.

A plot to depose the Sultan has been discovered, it is alleged, in Turkey. The Sheik-ul-Islam, or head of the church, is implicated in the conspiracy.

In Bengal, a province of India, no less than 90,000 females are receiving an education, and some are pressing into the higher departments of learning.

Captain Jorgensen, who made the journey from London to South Africa in his new life-boat, the *Storm King*, has reached Australia in his little craft.

A London paper states that the deposits in the Post Office Savings Bank amounted to £19,814,000 last year. The amount now to the credit of depositors is nearly £63,000,000.

The gunpowder explosion that took place in Havana, Cuba, last May, was more disastrous than was represented by the telegrams, thirty-four persons being killed and a hundred injured.

Out of a hundred bishops whose opinion the Pope has asked as to the advisability of proclaiming "the dogma of the temporal power of the Holy See," sixty-six have declared themselves in favor of it.

A large number of the women of Austria have petitioned the Reichsrath in favor of the admission of female students to the philosophical and medical faculties at all the Austrian universities.

Work has at last begun on the railway between Jaffa and Jerusalem, which has been so long contemplated. As the necessary capital has been provided, the work will be pushed with energy.

It is said that the memoirs upon which Prince Bismarck is engaged will not be of a political character, but will contain sketches of persons with whom the Prince has come in contact during his long career.

Of the money contributed by the "daughters of the Empire" as a Jubilee gift to Queen Victoria, £10,000 has been used to erect a fine statue of the Prince Consort; and £70,000 has been devoted to the benefit of the sick poor.

The disease resembling cholera that appeared in Spain recently has spread into France. It has been very fatal in both countries, and has awakened great alarm. Still later, cholera of a malignant type has broken out in China.

The strike of London policemen, which seemed imminent a few days ago, caused quite an excitement. Several arrests were made, and there was some rioting; but the majority of the force chose to do their duty, and the strike has ended.

A new red glass has recently been produced in Germany. Besides its use for the manufacture of bottles, goblets, and vases of various kinds, it will be found applicable in photography, and in chemists' and opticians' laboratories.

President Harrison has transmitted to the U. S. Congress a request for an appropriation to defray the expenses of a preliminary survey of the projected railroad to connect the railroad systems of the United States and South America.

The floods this year have not been confined to Queensland and New South Wales, though these colonies have suffered most severely. There have been heavy floods, with some loss of life, and great loss of property, in Gippsland, this colony.

In Hamburg, Germany, there is a hotel made entirely of paper. Paper railway carriages are contemplated, and are soon to be used on the Ementhal Railway. Paper has special advantages for these uses, as it can be made absolutely fire-proof and impervious to water, and is very light.

There has been serious rioting in Leeds, England, in connection with a strike of the gas-work employees. The military were called out, and charged the crowd with fixed bayonets. One night Leeds was in darkness; but the strike has been settled, the directors conceding the demands of the men.

The Upper Congo forest country comprises 35,000 square miles of excellent land, where tropical and sub-tropical productions can be grown; and Mr. Stanley is possessed of the idea that this country would make a desirable home for the 7,000,000 colored people of the Southern States of America.

In several suits in the United States involving the legality of trusts, decisions have been made that companies may not combine to conduct a business which may be so managed as to work injury to the people. In accordance with this principle, the Supreme Court of the United States has just declared that the sugar trust is illegal.

There are 2569 Zenanas and private houses in India that have been opened to missionaries and Bible-women. There are thirty stations scattered over the peninsula, with sixty-three common schools, and four normal schools especially set apart for the training of European and Eurasian missionaries in the Zenana work.

A project to construct a ship canal between Lake Onega and the White Sea is under consideration by the Russian Government. The proposed canal is to be wide enough and deep enough to admit vessels drawing ten feet of water. It will give St. Petersburg a navigable outlet to the sea, and will, it is believed, greatly increase Russian trade.

The Emperor William intends to present the Sultan with a costly sword, the handle of which is ornamented with a silver-gilt lion's head, with eyes of rubies, the monogram of the Sultan in gold, richly set with diamonds, and the letter W. with a crown in gold and jewels. The blade is damascened in gold and steel, and partly plated.

Preparations are being made for the celebration this winter of the twenty-fifth anniversary of the conquest of Turkestan by the Russian army. In connection with this celebration there is to be an exhibition of the industrial and agricultural products of the country. The exhibition will be divided into two chief sections, the one historical and comprising the industrial products of Turkestan anterior to the Russian conquest, and the other exhibiting the agricultural and industrial products of the province during Russian dominion.

Public Opinion, an English paper, lays the blame of the overgrown military armaments of the central European nations at the door of France. Germany and Italy, it says, would speedily disband their surplus forces "with a sigh of profound relief," if France would only do so. The reason is, that Germany and Italy are satisfied with the *status quo*; but this is not the case with France. She has heart-burnings over Alsace-Lorraine, and wishes to wipe out the stain on her military record caused by the late Franco-Prussian War.

Health and Temperance.

THERE may be glory in the might
That treadeth nations down—
Wreaths for the crimson warrior,
Pride for the kingly crown ;
More glorious is the victory won
O'er self-indulgent lust,
The triumph of a brave resolve
That treads a vice in dust.

—Whittier.

THE EAR.

The organ of hearing consists of three parts : 1. The *external ear*, a trumpet-shaped portion for collecting sounds ; 2. The *middle ear*, or *tympanum*, a cavity separated from the external ear by a membrane resembling a drum-head in its character and use, and containing several delicate bones, or *ossicles*, which play an important part in the action of the ear ; 3. The *internal ear* or *labyrinth*, which contains the terminal filaments of the auditory nerve and delicate apparatus connected with the reception of auditory impressions of various kinds.

THE EXTERNAL EAR.

The outer portion of the ear is connected with the middle ear by means of a slightly curved canal about one and one-fourth inches in length, across the bottom of which is stretched the outer boundary of the middle ear. This canal is lined by a continuation of the skin of the ear, which here becomes very thin and sensitive, and contains glands that resemble the sweat glands found in other parts of the skin, but which here secrete a waxy substance called *cerumen*, of an intensely bitter taste, the probable object of which is to guard the ear against the entrance of insects. Numerous fine hairs here found doubtless assist in protecting the ear from insects, dust, and other foreign bodies. The ear-wax is usually produced in small quantity, and dries and falls from the ear in thin scales.

THE MIDDLE EAR.

The middle ear, or *tympanum*, is a cavity placed between the external and internal ears. Its structure is such as to remind one of a drum. The cavity consists of a little hollow in the temporal bone of the head, the outer side of which is bounded by a membrane which separates it from the outer ear and is known as the *membrana tympani*. Its inner side also presents an opening which is covered in a somewhat similar manner. The tympanum is not a closed cavity, as it communicates with the throat or back part of the nasal cavity by means of a small canal known as the *Eustachian tube*.

THE INTERNAL EAR.

This is one of the most delicate and complicated mechanisms in the body. Owing to its complex structure and tortuous canals, it is called the *labyrinth*. This is the most essential part of the auditory apparatus. It is placed in a hollow in the densest part of the temporal bone. It may be divided into three parts : 1. The *vestibule*, or ante-chamber ; 2. The *cochlea*, or snail-shell ; 3. The *semi-circular canals*.

The vestibule, semi-circular canals, and cochlea are all filled with a limpid fluid. Suspended in this fluid by means of delicate bands of fibrous tissue placed like braces on all sides, is a membranous sac also filled with fluid, which corresponds in shape exactly to the form of the vestibule, canals, and cochlea. In the walls of this sac are found the terminations of the auditory nerve.

The inner surface of the membranous sac presents a most wonderful structure. Lining the sac in places are cells of various shapes, some of which bear upon their outer surface a number of minute, but sharp, stiff hairs. These cells are connected with the fibres of the auditory nerve, and it is supposed that the fine hairs described are really the extreme ends of the nerve filaments, which are thus bathed

in the limpid fluid which fills the whole internal ear. Within the sac are also to be found curious little chalky particles called *otoliths*, or ear-sand.

PHYSIOLOGY OF THE EAR.

Having briefly described the structure of the ear, we will now proceed to give a concise account of its functions. The chief duty of this organ is to receive impressions of sound and to note the differences between various sounds in force, pitch, and quality. In order to comprehend how this is done, we must understand something of the nature of sound.

THE NATURE OF SOUND.

If a stone be dropped into the water, a series of circular waves extend out from the point at which the stone entered the water. These waves are caused by vibration of the water, which is produced by the motion communicated to it by the stone. In a similar manner, moving bodies communicate motion to the air. A fan gently moved by the hand, produces waves in the air which may be felt though not heard. The wings of a humming-bird or an insect fan the air so rapidly that waves are produced which can be recognized by the ear. This is what is termed sound. The range of sounds which can be appreciated by the human ear is very great, the lowest being produced by sixteen vibrations per second, and the highest by about forty-eight thousand vibrations per second, equivalent to a range of about eleven and one-half octaves. Persons differ in their capacity for appreciating sounds, some being able to hear lower sounds than others, and *vice versa*. It is also probable that lower animals differ from each other and from man in this respect. There is at least good reason for believing that some insects are capable of making sounds which are produced by vibrations too rapid to be appreciated by the human ear, though they may be heard by the insects themselves. Some years ago an eminent European scientist devised an experiment by which he was able to demonstrate not only that vibrations of air much more rapid than can be detected by the human ear can be produced, but that these extremely acute vibrations possess the same qualities as those less rapid, except that they cannot be perceived by the ear.

The question sometimes discussed with so much display of argument on both sides, whether there would be sound if there were no ears, we need hardly notice here ; it will be at least sufficient to say that the settlement of the question wholly depends upon whether it is viewed from the standpoint of the physiologist or that of the physicist. The physiologist regards sound as the sensation produced upon the ear by certain vibrations of air ; the physicist studies as sound the air-waves which produce the sensation upon the auditory nerve.

HOW WE HEAR.

The operation of hearing is a very interesting one, and becomes quite simple when the structure of the hearing apparatus is well understood, since there is provided for each necessary part of the operation an organ or series of organs well adapted to accomplish the work. When the air is set in motion by a rapidly vibrating body, the sound-waves are collected by the external ear and concentrated in the short canal at the inner end of which the drum membrane is placed. The motion of the air is communicated to the drum membrane, and by its movement the ear-bones are caused to oscillate, and thus transmit the vibration to the fluid which fills the internal ear. The vibration readily extends from the fluid in the vestibule and its communicating cavities to the membranous sac which it contains and to the limpid fluid contained in the sac. The motion of this fluid causes vibration of the delicate hairs which project into it, and which, as we have seen, are undoubtedly the ends of the filaments of the nerve of hearing. Thus the external air-waves have been conducted to the auditory nerve, by which the impression is carried to the auditory centre at the base of the brain, which

in turn transmits it to the cerebrum, the seat of the intellect, and then the sound is recognized.

USE OF THE EUSTACHIAN TUBE.

The object of this canal is to equalize the atmospheric pressure in the drum or middle ear with that outside. The pressure of the atmosphere is constantly changing, as is indicated by the changes in the barometer ; hence if no provision of this sort were made, the drum membrane would sometimes be pressed outward, and sometimes inward, which would greatly interfere with its function. This is well seen when the tube becomes closed up in consequence of a cold, which not infrequently happens ; at such times the hearing is greatly obstructed. The Eustachian tube also comes into use when persons ascend to great heights by going up in a balloon or climbing mountains ; also in the cases of persons who work under water by means of diving-bells. The walls of the tube usually lie in contact, so when changes in the internal and external pressure are made rapidly, it sometimes becomes necessary to assist nature in changing the volume of air in the ears. This is readily done by a very simple means which any one can employ. After taking a deep breath close the lips tightly, and close the nostrils with the fingers by pressing them firmly together ; then attempt to expel the air through the nose, as in blowing the nose, but still keep it tightly closed. By this maneuver the Eustachian tube will be opened and air forced into the drum. This procedure is found to be a very important one with divers who descend to their work under an immense bell. The weight of the water causes a very great increase in the pressure of the air in the bell upon the drum membrane. When persons so engaged neglect to observe this precaution, the membrane is not infrequently ruptured.

INTERESTING FACTS ABOUT THE SENSE OF HEARING.

The ear exceeds all the senses in acuteness of perception. If impressions are made upon the eye in so rapid succession as ten in a second, they become fused ; that is, they run together and become indistinguishable. In the case of the ear, however, sounds which follow one another with the rapidity of one hundred a second, as in the ticking of a fast-beating pendulum, are heard as distinct sounds.

It is a common observation that some people have not "a musical ear." This is owing to the fact that they cannot readily distinguish one tone from another. Ears which are well-trained can distinguish between notes which differ less than the one-hundredth part of a tone. Notes higher than 4000 vibrations per second are, however, distinguished with great difficulty.

It is a commonly known fact that the ticking of a watch may be heard much more distinctly when held between the teeth than when at the same distance from the ear and not in contact with the teeth. Two new instruments for the relief of deafness have recently been invented which are based on this principle, known as the *audiphone* and the *dentaphone*. By the aid of these instruments, the sound waves are conducted to the internal ear through the bones of the head. It is probable that the drum membrane acts as when sounds are received in the ordinary way when present. It is said that by means of these instruments persons who were born deaf have been made to hear. These instruments have not yet been sufficiently tested to make it safe to recommend them, though they are undoubtedly useful for some cases.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

NON-PROFESSIONAL ADVICE.

"A PERSON who has always lived on plain food in moderate quantities is advised to eat more in order to build up the system. This extra nourishment, instead of strengthening or fattening the body, seems to go to the brain, causing dizziness and dull headache."

If this advice was professional, the physician should have followed it up to ascertain whether it was suited to the case; and when the above effects were seen to follow, it was his duty to modify his advice accordingly. But probably the advice was non-professional, and we venture the following suggestions:—

1. There is too much of this sort of advice. It is seldom correct, and is often dangerous. Most people think that what is good for them must be good for every one else. They have no adequate knowledge of the varying physical conditions of different individuals. They mean well enough, but their well-meant advice has sent thousands to the grave.

2. If a healthy person, who has always used plain food in moderation, is satisfied with it, it is evident that he does not need more. If he did, his appetite would clamor for it, and he would need no outside advice. The people are very few who hurt themselves by moderation and plainness of diet.

If our correspondent's system really needs "building up," the cause of the trouble should be sought somewhere else. It may be in the quality of his food.

Whole-wheat bread or porridge, flesh or fish, beans or peas, and the different fruits, when variously combined, furnish all the essentials for growth, strength, and the proper working of the entire system, physical and mental. But a diet consisting mainly of fine white flour, rice, potatoes, or fat, affords very little nourishment, and one may starve on it.

Again, the fault may be in a lack of sleep or exercise, in an unventilated bed-room, bad hygienic surroundings, or in some injurious habit. Or there may be some internal trouble which the physician should search for and correct.

The fact that eating more food led to dizziness and headache, shows that the increase was not called for, that the man was already taking as much as was needed. We advise him to return to his former eating habits, and see if he cannot himself detect the cause of his trouble. If he cannot, let him call his physician.—*Youth's Companion.*

Publishers' Department.

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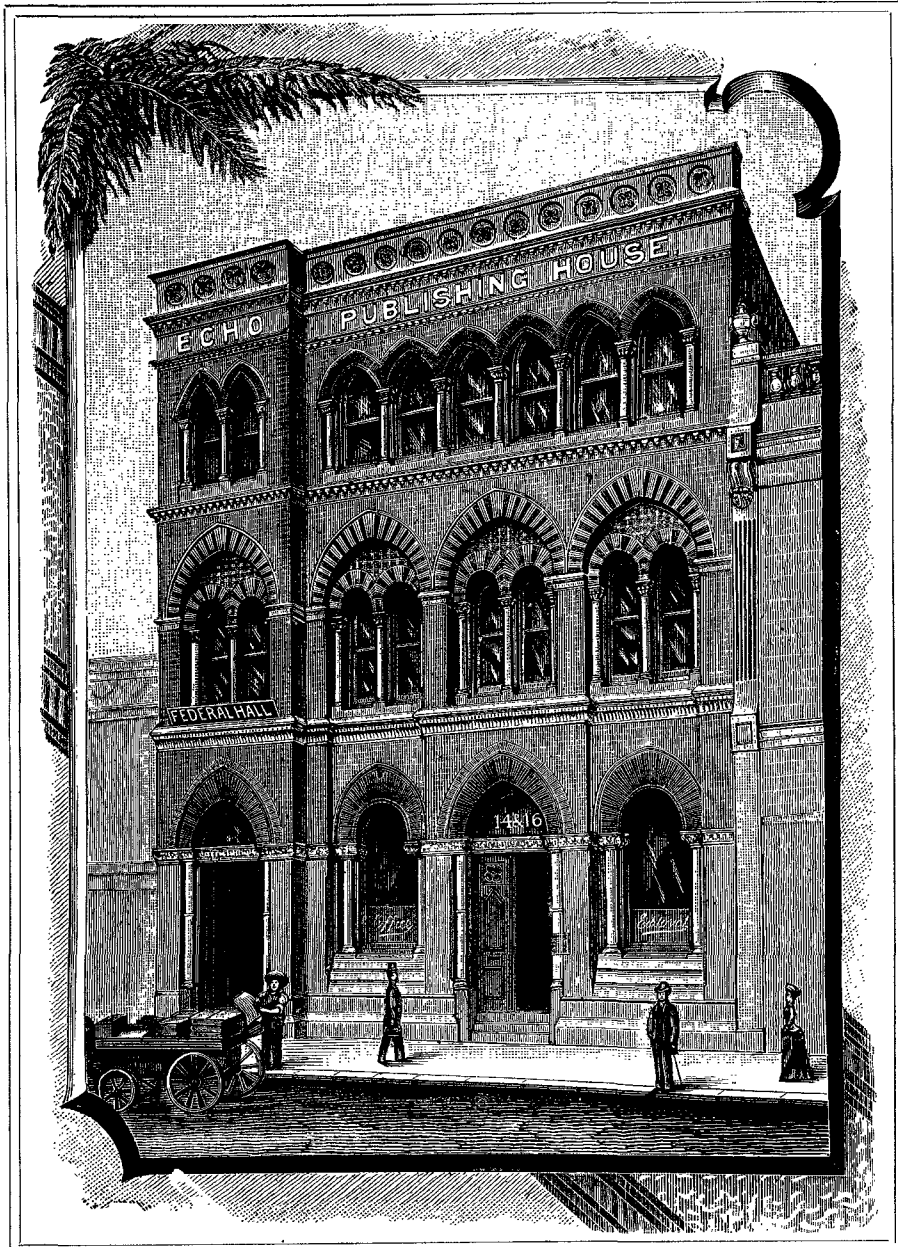
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Bible Echo and Signs of the Times.

Melbourne, Australia, July 15, 1890.

CONTENTS OF THIS NUMBER.

POETRY.	
Stillness	209
Trusting in God	212
The Golden Side	214
GENERAL.	
Paul's Epistles to Rome and Galatia	209
The Tower of Babel	210
"For Ye are Not under the Law, but under Grace"	210
Retribution, Not Punishment	211
In Northern Italy	211
"Watch"	211
The Primitive Sabbath	212
Jacob's Errors and Their Results	212
TIMELY TOPICS.	
Aim at a Mark	213
Going to Rome	213
Take Seats for Jerusalem	213
Jewish Views on Sabbath Observance	213
THE HOME CIRCLE.	
Mrs. Lovejoy's Mamma	214
A Baby's Sleep	182
USEFUL AND CURIOUS.	
The Sago Palm	215
An unknown Land in the United States	215
Curious Cures of Insanity	215
Floating Gardens	215
EDITORIAL.	
Moses and His Apologists	216
Two Questions Concerning India	216
Religion and the State	217
Selfishness	218
The Poor in Spirit	218
BIBLE STUDENT.	
Letter to the Hebrews	219
FROM THE FIELD.	
General Meeting in London	220
Natal, South Africa	220
Adelaide, South Australia	220
Melbourne	221
Obituary	221
NEWS SUMMARY	
HEALTH AND TEMPERANCE.	
The Ear	222
Non-professional Advice	222
PUBLISHERS' DEPARTMENT	
EDITORIAL NOTES	

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.

POSTPONED MEETING OF THE ECHO PUBLISHING CO., LTD.

THERE being less than a quorum of stockholders present at the meeting called for the evening of July 5th, the said meeting was postponed to meet July 26, 7:30 P. M., at Federal Hall, Best St., North Fitzroy. Business: to receive the semi-annual report and balance sheet.
G. C. TENNEY, *President.*

NUMEROUS subscriptions are being received from those who are engaged in presenting the merits of the BIBLE ECHO to their neighbors. Seven hundred new names have been sent in during the past few weeks. Let the good work go on.

WE received from Bro. La Rue of Hong Kong what we take to be a Chinese newspaper; but so far no one has been able to tell exactly what it is or which is top or bottom. As a news messenger, it is a failure on our behalf; as a puzzle and curio, an unqualified success.

WE have prepared a short series of leaflet Bible-readings numbered from one to ten, as follows: 1. Sure Word of Prophecy; 2. Manner of Christ's Second Coming; 3. The Millennium; 4. Institution of the Sabbath; 5. New Testament Sabbath; 6. Sunday Sacredness; 7. The Change of the Sabbath; 8. Nature of God's Law; 9. Perpetuity of the Law; 10. Signs of the Times.

These will be sent to any address at 1/2d. each for less than twenty-five, and at 2s. per hundred for greater quantities. They have been prepared with care and adapted from the volume entitled Bible Readings for the Home Circle, also for sale at this office.

We shall be glad to receive orders for these leaflets. They are printed on fine paper and may be enclosed with a letter very readily. They also furnish a very suitable sequel to a conversation on any of these points.

THE laborers and friends of the cause in Australia are glad to welcome to their midst Bro. Robert Hare and wife, who come to this Conference from New Zealand at the request of the General Conference.

WE recently had the privilege of a visit to Sandhurst, where our work is being carried forward by Bro. S. McCullagh. A small church of fourteen was lately organized there, and others are being brought into the light of present truth. Sabbath meetings are regularly held at Temperance Hall, near the centre of the city. Sabbath-school at 1:30 and preaching at 3 P. M. All will be made welcome.

FROM notices which appear in the Wellington, N. Z., papers and information obtained from other sources, we judge that the work of brethren Daniells and Israel is being attended with more than ordinary interest. Services are being held in Exchange Hall, and at least one sign that a good work is being done is apparent,—they have plenty of opposition from those who place themselves on the other side.

THERE are more souls longing to understand how they may come to Christ than we imagine. Many listen to popular sermons from the pulpit, and know no better than before they listened, how to find Jesus and the peace and rest which their souls desire. Ministers who preach the message of mercy to the world should bear in mind that Christ is to be exalted as the sinner's refuge. Many ministers think that it is not necessary to preach repentance and faith, with a heart all subdued by the love of God; they take it for granted that their hearers are perfectly acquainted with the gospel, and that matters of a different nature must be presented in order to hold their attention. If their hearers are interested, they take it as evidence of success. The people are more ignorant in regard to the plan of salvation, and need more instruction upon this all-important subject, than upon any other. And no discourse should ever be delivered without presenting Christ and him crucified as the foundation of the gospel, making a practical application of the truths set forth, and impressing upon the people the fact that the doctrine of Christ is not yea and nay, but yea and amen in Christ Jesus. The people should not be left without instruction in the practical truths which relate to their every-day life. They must see and feel that they are sinners, and need to be converted to God. What Christ said, what he did, and what he taught, should be brought before them in the most impressive manner.—*Mrs. E. G. White.*

ONE of the most striking collateral confirmations of the Mosaic history of the creation, is the general adoption of the division of time into weeks, which extends from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, Egyptians, Chinese, Greeks, Romans, and the Northern barbarians,—nations, some of whom had little or no intercourse with others, and were not even known by name to the Hebrews. It is to be observed that there is a great difference between the concurrence of nations in the division of time into weeks, and their concurrence in the other periodical divisions into years, months, and days. These divisions arise from such natural causes as are everywhere obvious; viz., the annual and diurnal revolutions of the sun, and the revolution of the moon. The division into weeks, on the contrary, seems perfectly arbitrary; consequently, its prevailing in distant countries, and among nations which had no communication with one another, affords a strong presumption that it must have been derived from some remote tradition (as that of the creation) which was never totally obliterated from the memory of the Gentiles, and which tradition has been older than the dispersion of mankind into different regions.—*Horne's Introduction, vol. 1, p. 69.*

ONE of the corresponding editors of the BIBLE ECHO, S. N. Haskell, has been spending some months in China and Japan, and we are in receipt of an excellent set of articles from those countries descriptive of travels, customs, and religious condition. These we will give to our readers, beginning with the next number. We are indebted to Bro. H. for several unique views of Japanese scenery and society in photo form. These we will gladly place before our readers—if they will call.

THOSE who are now just forming an acquaintance with the BIBLE ECHO, will, we trust, find in its columns that which will interest them, and perhaps assist and encourage them. There will be friends to whom they can introduce their new-found friend, which we shall be glad to have them do.

A CORRESPONDENT of one of our dailies raises a loud complaint because he and others are subjected to the indignity of having to swallow other peoples' tobacco smoke, and wade through the filth created by the users of the weed. This is a just cause of complaint. There is, it may be, no call for a law by which one man could compel another to quit his smoking or chewing of vile substances, though some will contend this point; but every sentiment of justice demands that if a man or woman does not wish to smoke, he should not be compelled to do so, even second-handed. In fact, it would be preferable to be compelled to whiff a pipe or cigar rather than to inhale the smoke and stench of the same after it has passed through the mouths of many people.

Popular custom, however, is fast overriding justice and decency in this respect. Not long since a respectable Christian gentleman protested against tobacco smoke in a close compartment not set apart for that purpose, and was promptly told that if he did not like it he was to stand outside. One needs to make a humble apology for even protesting against the outrageous inflictions of many habitual smokers, who apparently consider it a great condescension that they even allow the poor shrinking victim to stand outside in the cold while they proceed to make themselves comfortable at the expense of other peoples' misery.

Not all tobacco-users are thus selfish; but the poisonous weed is very apt to transform generous natures.

"PROGRESS" is the title of a neat eight-page monthly printed at the office of the Echo Publishing Company for the editors, Messrs. Robt. Jones and J. Dun. The journal is devoted to the advocacy of "Political equality, social freedom, self-restraint." The principles of vegetarian food reform and various political and fiscal reforms find space in its pages, and are upheld in an able manner. We are pleased to say that the paper, though in its first volume, is finding a warm reception with popular favor.

"WE have had," says the *Christian*, "many years of comparative quiet and rest; but the signs of the present time betoken impending social upheavals, of which perhaps few appreciate the significance, and none can foresee the issues." We have indeed reached the time of uncertainty, "perplexity," and of anxious "looking after those things which are coming upon the earth," which our Lord predicted from the mount of Olives. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—*Present Truth.*

THE doctrine that God fore-ordained some men to a life of sin, is one which is easily shown to be absurd and self-contradictory. If God ever ordained that any man should sin, he willed that he should transgress his law; for "sin is the transgression of the law." But the law is itself the comprehensive expression of God's will. Hence the conclusion would be necessary that God willed the transgression of his own will, or that his will conflicts with itself. Such a doctrine cuts its own throat.—*Review and Herald.*

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