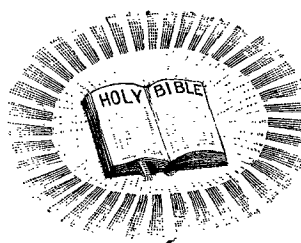


# Bible AND Echo

## SIGNS OF THE TIMES



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

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### Bible Echo and Signs of the Times.

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

LET NOT THE SUN GO DOWN UPON  
YOUR WRATH.

"FATHER, forgive us," is our daily prayer,  
When the worn spirit feels its helpless dearth,  
Yet, in our lowly greatness, do we dare  
To seek from Heaven what we refuse on earth.  
Too often will the bosom, sternly proud,  
Bear shafts of vengeance on its graveyard path,  
Deaf to the teaching that has cried aloud,  
"Let not the sun go down upon thy wrath."

We ask for mercy from the God above,  
In morning worship and in vesper song;  
And let us kindly shed the balm of love,  
To heal and soothe a brother's deed of wrong.  
If ye would crush the bitter thorns of strife,  
And strew the bloom of peace around your path—  
If ye would drink the sweetest streams of life,  
"Let not the sun go down upon your wrath."

Were this remembered, many a human lot  
Would find more blessings in our home below;  
The conquered world would lose its darkest blot,  
And mortal record tell much less of woe.  
The sacred council of the wise impart  
No holier words in all that language hath;  
For light divine is kindled where the heart  
Lets not the sun go down upon its wrath.

—Eliza Cook.

### General Articles.

#### PAUL'S LAST JOURNEY TO JERUSALEM.

MRS. E. G. WHITE.

HAVING completed his work at Corinth, Paul determined to sail directly for one of the ports on the coast of Palestine. All his arrangements had been made, and he was about to step on board the ship, when he was informed of a plot laid by the Jews to take his life. While he was under the protection of the Roman authorities, it might not be prudent to molest him; but as soon as the ship had left the shore, it would not be a difficult matter to bribe captain or sailors to do any deed of violence. Upon receiving warning of the plot, Paul decided to change his course, and go round by Macedonia, accompanied by a sufficient number of brethren to protect him. His plan to reach Jerusalem by the passover had to be given up, but he hoped to be there at Pentecost. An overruling Providence permitted the apostle to be delayed on this occasion; for had he been present at the passover, he would have been accused of instigating a riot and massacre which was caused by the pretensions of an Egyptian impostor claiming to be the Messiah.

At Philippi Paul tarried to keep the passover, and he enjoyed a peaceful and happy visit with these true-hearted brethren during the eight days of the feast. Troas was his next stopping place. Here Paul remained seven days. Upon the last evening of his tarry with them, the brethren "came together to break bread." The fact that their beloved teacher was about to depart had called together a larger company than usual. They assembled in an upper room on the third story, the coolest and pleasantest place for such a gathering on that warm spring evening. The nights were then dark, but many lights were burning in the chamber. Paul's mind was impressed with a sense of the perils that awaited him, and the uncertainty of again meeting with his brethren; and in the earnestness of his love and solicitude for them, he preached until midnight.

On the broad sill of a window whose shutters had been thrown open, sat a youth named Eutychus. In this perilous position he sank into a deep slumber, and at last fell from his seat into the court below. All was alarm and confusion. The youth was taken up dead, and many gathered about him with cries and mourning. But Paul, passing through the affrighted company, clasped him in his arms, and sent up an earnest prayer that God would restore the dead to life. The prayer was granted. Above the sound of mourning and lamentation the apostle's voice was heard, saying, "Trouble not yourselves, for his life is in him." With rejoicing, yet in deep humility at this signal manifestation of God's power and mercy, the believers again assembled in the upper chamber, and were not a little comforted.

On arriving at Miletus, Paul sent a message to the elders of the Ephesian church to come to him, as the distance was but thirty miles. When they had come, in answer to his call, he thus addressed them: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Paul had ever exalted the divine law. He had presented before the people their great sin in transgressing its precepts, and their duty to repent of such transgression. He had showed them that there was in law no power to save them from the penalty of disobedience. While they should repent of their sins, and humble themselves before God, whose holy law they had broken, and whose just wrath they had thus incurred, they must exercise faith in the blood of Christ as their only ground of pardon. The Son of God died as their sacrifice, and ascended to heaven to stand as their advocate before the Father, that through his grace they might be enabled henceforth to render obedience to the law of God.

The apostle continued: "And now, behold, I go

bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Paul had not designed to bear this testimony; but while he was speaking the Spirit of inspiration came upon him, confirming his former fears that this would be his last meeting with his Ephesian brethren.

"Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." No fear of giving offense, no desire for friendship or applause, could lead him to withhold the words which God had given him for their instruction, warning, or correction. The minister of Christ is not to present to the people those truths that are most pleasing, while he withholds others which might cause them pain. He should watch with deep solicitude the development of character. If he sees that any of his flock are cherishing sin, he must, as a faithful shepherd, give them instruction from God's Word applicable to their case. Should he permit them in their self-confidence to go on in sin unwarned, he would be held responsible for their blood.

The apostle admonishes his brethren: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Could ministers of the gospel constantly bear in mind that they are dealing with the purchase of the blood of Christ, they would have a deeper sense of the solemn importance of their work. They are to take heed unto themselves and to the flock. Their own example must illustrate and enforce their instructions. As representatives of Christ, they are to maintain the honor of his name. By a right example they may exert an influence which words alone could not have, to encourage faith and holiness, fervent love, devotion, and integrity among those for whom they labor.

The Holy Spirit revealed to the apostle the dangers which would assail the church at Ephesus: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Paul trembled for the church as he looked forward to the attacks which they must suffer from external and internal foes. It is while the husbandman sleeps that tares are sown; while the shepherds are neglecting their duty, the wolf finds entrance to the fold.

"And now, brethren," he continued, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted

no man's silver, or gold, or apparel." Some of the Ephesian brethren were wealthy; but Paul had never sought to receive personal benefit from them. Amid his arduous labors and extensive journeys for the cause of Christ, he was able, not only to supply his own wants, but to spare something for the support of his fellow-laborers and the relief of the worthy poor. This was accomplished only by unremitting diligence and the closest economy. Well might he point to his own example, as he said, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

"And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." By his fidelity to the truth, Paul inspired intense hatred; but he also inspired the deepest and warmest affection. Sadly the disciples followed him to the ship, their hearts filled with anxiety, both for his future and for their own. The apostle's tears flowed freely as he parted from these brethren, and after he had embarked there came to him from the shore the sound of weeping.

#### "EVIL REPORT AND GOOD REPORT."

"HE that regardeth the clouds shall not reap," and he who changes his course on account of the words of men will find opportunity to change it very frequently. The apostle Paul labored to approve himself a minister of Christ by "evil report and good report," under all circumstances, and in the midst of all kinds of trials and difficulties.

There are some people who work bravely in the service of the Lord so long as they can be well reported of, when it can be said of them as of Demetrius, He "hath a good report of all men;" when, like Timotheus, they are "well reported by the brethren," then everything goes smoothly. But if a man is called of God to do any important work, the time is very sure to come when he will *not* have "a good report of all men;" when bad men will lie about him, and often good men will believe them; when people will say he is going too fast or going too slow; when he will be falsely accused, slandered, and assailed. The time may come, indeed, when he may be cast out as evil; for many a good man has not only had an evil report at the hands of an ungodly world, but has been rejected, condemned, and cast out by the men who have claimed to be followers of Christ and leaders of the church of God.

The man who proposes to stop under such circumstances, and wait until the storm blows over, until evil men get through talking, or until good men cease to believe them, may be quite sure that his business is *done* for the term of his natural life. The devil can get up lies on very short notice, and if he can stop a man doing the Lord's work by a few lies, it is the cheapest way he knows of to do it.

The proper course for the Christian amid such difficulties, is to march on his way, and do his work, and by "evil report and good report" to prove himself a servant of Christ. This is the true path for Christians to take under evil report. A hypocrite when exposed, knows that his "game is up;" that he can deceive the people no longer; that henceforth he is known, suspected, and watched. Accordingly, he at once stops the work he has been doing. If it is wrong, exposure ends it. If it is right, he is afraid that he will suffer reproach and harm if he goes forward, and so he stops. The servant of Christ does no such thing. He has had his orders from head-quarters; his business is to go forward. He does not stop for a moment, or turn aside for an hour from his work. He simply toils on to finish the work God has given him to do, and when it is

finished he is content. The powers of darkness may rage in vain, he has *finished his work*.

So the servant of Christ keeps right on, through storm and sunshine, through mud and mire, jeered at, barked at, bespattered, assailed; when the dust has cleared away, he is found, not where he was, but far in advance. And though at times he may have good report and at other times evil report, yet the great and crowning day is coming; and when it comes, and he shall hear the words, "Well done," it will so fill his soul with unutterable gladness that evil report and good report will be all the same to him.—*The Common People*.

#### THE GOORKHAS.

OF all the foes with whom we have contended on hill and plain in India none has been more worthy of our steel than the short, thick-set, sturdy Goorkha, who, while opposed to British arms, struggled with marvellous bravery, and when conquered succumbed to the inevitable with a manliness and honesty which succeeding years have converted into a friendship hardly less sincere and firm than his former hostility. The Goorkha is of Thibetan origin; but his pure Tartar blood has mingled with that of Hindoo colonists, who helped to found principalities in Nepal under Rajput chiefs. One of these was Goorkha, an insignificant State lying west of the Trisul-Gunga. In 1765 Prithee Narain, the then ruler of this small territory, began to supply his retainers with European firearms, and to drill them after the English fashion. Prithee soon proved a formidable antagonist to the neighboring princes of Katmandoo, Latitapatum, and Bhatgaon, in Nepal proper. He ultimately overpowered them, and the year 1767 saw him master of the whole country, whose inhabitants received the designation of their conquerors. The latter advanced rapidly westward till, twenty-three years later, the fall of Almora made them masters of all the districts east of the Rungunga. To use an orientalism, a rock soon appeared in this river of success, the emperor of China, in his capacity of defender of the Buddhist faith, sending 70,000 men into Nepal to avenge the plundering of the sacred Lama's temples. The Chinese marched up to the very gates of Katmandoo, and its defenders were glad to get rid of their Mongol visitors by paying a tribute to Peking, besides disgorging plunder. Ghurwal, however, still belonged to the beaten Nepalese, and in 1803 the Doon also acknowledged their supremacy. The famous earthquake of that year, vulgarly regarded as announcing the British advent in the Upper Doab, was also considered as heralding the Goorkha conquest, Colonel Burn marching into Saharunpore only a few days before the men of Katmandoo occupied Dehra.

At first the Goorkhas ruled with a rod of iron, and the once fertile Doon seemed likely soon to become a wilderness, the inhabitants emigrating, and cultivation disappearing rapidly. An improvement, however, was inaugurated in 1810, which may be ascribed to the determined character of the Goorkha governors, who, though personally prone to oppression, did not suffer their subordinates to molest the people. A band of marauding Sikhs had the temerity to set the new Government at defiance, and, as of old, sacked a village, lifting the cattle and enslaving the women. Two hundred Nepalese followed in pursuit, and every man, woman, and child owning the Sikh name was massacred in cold blood, except a few of the handsomest females, whose beauty purchased them their lives. Slavery flourished throughout the Doon till we rescued its people from the Nepalese thralldom. Defaulters in cases where sentence of fine had been passed invariably expiated their fault in a lifelong bondage, together with their families. Parents sold their children, uncles their nephews, and elder brothers their younger sisters. The number of Ghurwalies sold by auction during

the brief period of Goorkha supremacy has been estimated at as high a figure as 200,000, the prices ranging from ten to 150 rupees a head, while a camel fetched 75 and a common horse 300.

The Goorkha, as we now know him, is a little man, of great strength and activity. He prefers fighting at close quarters sword in hand, although his national weapon is a heavy curved knife, called a kookree, with which a skillful practitioner will strike off a man's head at one blow. These hardy hillmen, with the Sikhs, form the mainstay of our native army, in which they have numerous privileges won by brave deeds before Delhi, and wherever indomitable pluck was wanted to back a few white faces. Perhaps the best time to study the Goorkha character is during October, when the Dusserah festival is religiously observed, whether in quarters or in the field. Altars are erected, one for the sacred fire and another for the regimental colors, before which pooja is performed. On the last day, a general slaughter of goats and buffaloes takes place. In slaughtering the animals, the great aim is to divide the head from the trunk in one blow, any really fine stroke eliciting rounds of applause from the spectators. At last a number of goats are turned loose at once, and the men, rushing in amongst them, cut and slash in all directions, till the ground is strewn with blood and writhing bodies, which are supposed to represent the demons and their chiefs who overran Raja Sooret's dominions, and which are thus completely destroyed. We cannot but regard this blood-thirstiness as a grievous blemish in the Goorkha character; and the history of Kirtheepore would seem to show that it arises out of cruelty. When the inhabitants of that place, after baffling its besiegers for several months, surrendered on the faith of a promise that their lives would be spared, the principal men were incontinently killed, and the lower people shockingly mutilated, their severed noses and lips enabling the brutal captor to take a census of the town, the name of which was changed to Nuskertapoor, or "cut-nose town." Still the Goorkha is a manly fellow, and has, unaided, often made a tiger bite the dust with that wretched pea-shooter commonly called "Brown Bess." He is easily roused to anger, but it soon passes away. As a husband and father he is affectionate and kind, and as a soldier he has proved a very tower of strength to us in time of trouble.—*Civil and Military Gazette*.

#### THE CROWNED PRINCE OF HEAVEN.

R. HARE.

"On his head were many crowns." Rev. 19:12.

HUMAN history presents many wonderful studies in the character of its heroes, and the divine record leads us by scenes no less wonderful and strange. But of all the characters presented, whether of hero, prophet, saint, or martyr, there is none, save one, that stands as complete in its projection.

Here a noble life is stained by some ignoble action; there a generous soul has been corrupted by the master passion of avarice; yonder the garments of purity have been stained in kneeling by the altars of lust. All carry with them the evidence of imperfection, but the One; and he, the Christ, the crowned Prince of heaven, "was tempted in all points like as we are, yet without sin."

No other character has been presented to man, or by man, under so many different aspects. We look back to the wreck of Paradise and hear the promise of the woman's seed. (In this alone slumbers the hope of a second Adam, whose life could redeem.) Moses writes of him as the prophet that God would raise up. Isaiah points to him as the one despised and rejected of men, yet designates him the Wonderful. Zechariah speaks of him as the man sold for thirty pieces of silver, yet proclaims him the stronghold of the prisoners of hope. David leads us by the scene where they pierced his hand and

gave him vinegar to drink, yet rejoices over the triumphs of the King of glory. In the sacrifice he was prefigured as the Lamb slain from the foundation of the world; while Job writes with his pen of iron, of the Redeemer that liveth, who shall stand upon the earth in the latter day. Matthew leads to the tomb of a dead Christ. Luke points to the cloud that receives a risen and ascending Lord. Mark tells of him seated on the right hand of God; while John beckons to the ages to behold the Prince on whose brow are many crowns.

In his life we find him weeping with those that weep, and rejoicing with those that rejoice; comforting the sad with hopes of the life beyond, and cheering the desponding with the promise of an inheritance in the city of many mansions.

But whether it is in the submission of his home life, discussing with the learned doctors, tempest-tossed on the sea, jostled by an angry mob, welcomed with the hosanna call and the waving of palm branches, kneeling at midnight on the brow of Olivet, or wearing the thorn crown in Pilate's judgment hall, he is still the same—calm and serene amid the tempest, meek and humble in the hour of triumph, and patiently courageous when all had forsaken him and fled. What hand so worthy of the sceptre? What brow so worthy of the many crowns?

We trace his footsteps over mountain pass and desert wild, where the thorny path was dark and lone. We follow them through city throng and crowded mart, but only to find that they led to Calvary's cross. Beyond that we see them ascending the cloud steps of glory. Billows of light roll on, and we follow under the archways of city wall till we gain the centre-palace, where he rests by the Ancient of days, the crowned Prince of heaven. On his head are many crowns.

From this lofty height he calls, "He that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne." Who will share the throne, the glory, the crown?—He that follows by the narrow, thorny way that leads under the shadow of the cross. "If we suffer with him, we shall also reign with him." It is the path of lowly obedience that leads to the lofty throne of the Prince of heaven.

#### THE BELIEVER'S RISEN BODY.

THE doctrine of the resurrection is the central and most significant theme of revelation. It has been called the hinge on which the door of Christianity turns and by which Paradise is opened for the entrance of joyful mortals. When our Lord after his crucifixion and burial burst the bands of death and issued triumphant from the tomb, he afforded a supreme and incontrovertible attestation to the fact of his divine nature and of his mighty redemptive power. No other event in history, according to Eberhard in Germany, and Charles Hodge in America, followed by a host of learned and cautious critics, is so well established as this of Christ's re-appearance from the grave in a living and bodily form; and on this solid foundation are built all the believer's hopes, faiths, joys, and victories. Because Jesus rose by the power of an independent, indestructible, and self-manifesting life, we believe he was God; and moreover, we believe that he will be the resurrection and the life, even according to his promise, of every one of his sincere and devout disciples.

Here is the ground of our unmistakable assurance, that this body of ours, though doomed to death and disintegration, will be recalled to an endless life and exalted to new modes of activity and blessedness.

Just what the nature of the risen body will be lies beyond our full knowledge and exact definition. From Paul's description of it we may, however, conclude that the risen body will not be the same as the body deposited in the grave in the sense of having

flesh and blood, and of being under the necessity of sustenance from air, food, and sleep. A radical and tremendous change will have taken place like that which attends the planted seed when certain parts of it rot and disappear, while the life in the germ assumes an entirely new form, having a blade, stalk, and flower entirely different from the original seed. Again, the risen body will no more resemble in its material make-up the deceased body than the diversified kinds of flesh in men and beasts and birds resemble one another; or than the glory of a celestial body such as the all-shining sun, overflowing with splendor, will resemble the glory of a terrestrial body such as some dull lump of clay devoid of light and activity. There is no denial here that the risen body will be material. It doubtless will be. But matter admits of endless gradations of subtle fineness in its particles, and of infinite delicacy of organization. The present living body is called a "natural body," because composed of flesh and blood, and sustained by food, air, and rest; in other words, because endowed with an animal life adapted to the conditions of an earthly existence. The risen body will be a "spiritual body," which means (though it is a seeming contradiction) that this body will be framed of material particles of the most refined sort and in most exquisite organization, and yet that it will be spiritual, because pervaded with a spiritual life and faculties fitting it for a higher existence,—duties and privileges in heaven.

Hence it is said that the dead body is sown in dishonor, that is, despoiled of its beauty and grace by being left to decay, while the risen body comes forth in glory, full of light and attractiveness, no longer subject to the corruption of disease and death, but rejoicing in an incorruptible and immortal life, and exchanging weakness and fatigue for an ever-renewed buoyancy of vigor and freshness of beauty. We can hardly imagine the incomparable splendor and tireless energy of the sinless and glorified body into which Christ shall transform the old body summoned at his life-imparting call from the earth, and which he will richly endow with all spiritual capacities, fitting it for a new world and new occupations.

And yet in a certain and most important sense, the risen body, while in many points so different and so exalted, will be the same body in which the believer fought the battle of sin on earth and was known by his relatives and friends here. Our Lord's body after his resurrection was not subject to the laws of time and place. He appeared and disappeared in an instant, and without finding the slightest impediment in closed doors and solid walls. He entered that upper chamber in Jerusalem after, and while, the doors were shut. Nevertheless his disciples had no difficulty in recognizing him. And when, after recognizing him, they still doubted, thinking in their surprise and amazement that he might be a pure spirit devoid of a material body, he encouraged them to examine the crucifixion scars in his hands and side, and thereby to satisfy themselves that he possessed the same body which they had once known, and whose facial expression and vocal utterances they had already clearly identified. So also the believer's risen body will be identical with that in which he lived and died while on earth. The nature of identity may baffle analysis; but so does the identity of every man in passing through the various periods of life. The material atoms of our bodies are continually changing. They are not the same in quality or number in the grown-up man as in the boy; and in addition, the man frequently changes so much in looks and carriage as not to be recognized at all by those who have not seen him for a series of years. He is, however, conscious of being through all these changes the same man. And in like manner the risen saint will be conscious of his identity and of possessing the same body, although it has undergone such a marvellous transformation. Nothing can rob him of this consciousness of oneness of life extending

from his earthly pilgrimage through the grave and all the cycles of eternity.

Here, then, the trustful disciple of Christ—our risen and glorified Lord—rests in the most comforting and joyful of convictions. He will lay aside through the divine alchemy of the grave, or rather, let us say, by the grace of his Redeemer's imparted life, the weakness, the frailties, the pains, the sorrows, the corruptibilities belonging to an earthly body, and will spring upward clothed in an immortal and glorified body endowed with endless youth and vigor, and capable of ecstatic pleasures as lofty as they are now incapable of being described.—*Professor T. S. Doolittle, D.D.*

#### HAVE WE REACHED THE LAST DAYS?

D. A. ROBINSON.

THE Scriptures not a few times speak of the last days, describe their character, point out their danger, and, in terms clear and unmistakable, define the events to which they ultimately bring us. The ordinary and general meaning of the term "last days," as found in the Word of God, has reference to the closing part of the gospel age, terminating with the second coming of our Lord Jesus Christ. The last days must embrace the very last day, even as the last miles between London and Berlin must include the last mile between those two cities. The "day of the Lord" so frequently mentioned by prophets and apostles will be ushered in at the close of the last days.

Is it possible for us to determine when the closing part of the last days is reached, when the end is near, and the day of the Lord is at hand? Has God purposed that man should know anything concerning these great events, and has that purpose been revealed in his Word? Has he given any indications by which we may determine our nearness to the coming of his Son and the solemn scenes of the day of the Lord? Our Saviour's answer to the question of his disciples on the Mount of Olives surely is a divine warrant for his people in after time to interest themselves in the topic to which that answer pertained. Since the question, "What shall be the sign of Thy coming and of the end of the world?" (Matt. 24:3) met not with rebuke, but with commendation, as is shown in the answer the Lord gave, is it reasonable to conclude that when nearly nineteen centuries have passed, the people of God must avoid the consideration of such questions as arose in the minds of the disciples so long ago? Most assuredly it is not. In answering the question "What shall be the sign of thy coming?" our Lord does not intimate that no signs would be given to mark that event, but says emphatically, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations," etc.

After clearly defining some of the prominent signs that were to mark his coming, he said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Now if the signs were so indefinite, as some think, that nothing can be learned from them, it would be impossible for this injunction of our Lord to be carried out. But when the waiting, watching church of God marks the signals of the coming of her absent Lord, then can she look up and rejoice in view of coming redemption.

Our Saviour in giving the first sign that was to indicate his second advent to earth, said, "Immediately after the tribulation of those days shall the sun be darkened." The days of tribulation to which our Lord refers can be none other than the long years of the dark and cruel reign of the papacy, when by fire and rack and sword and dungeon, that power wickedly wore out the saints of the Most High. The prophet Daniel, concerning whose testimony the Lord said, "Whoso readeth let him understand," defines the long period of persecution as being twelve hun-

dred and sixty years, which began at the establishment of the papacy in A. D. 538, and ended with its overthrow in A. D. 1798. The terrible persecutions of the Dark Ages were, however, very greatly suppressed before the ending of those days. The Lord foretold this in the declaration, "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The reader will carefully note that the first sign given by Christ was not to take place after the days ended, but "after the tribulation of those days" (Matt. 24:29), or, as stated by Mark, "In those days after that tribulation." This locates the first sign, the darkening of the sun, before the ending of the days of papal supremacy in 1798, and after the tribulation.

A literal fulfilment of this sign was seen in the memorable dark day of May 19, 1780. This was a darkness occasioned not by the ordinary and natural causes which sometimes produce darkness in that country, but a darkness for which scientific men have been unable to give any cause whatsoever. Mr. Webster, in his Unabridged Dictionary, speaks of the event as follows:—

"THE DARK DAY. May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known." Other writers, who were eye-witnesses, tell us that at mid-day the stars could be seen.

On the night following that eventful day, the second great sign of the end was fulfilled, "The moon shall not give her light." The New England Historical Society records the following testimony of an eye-witness: "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet." Here we have an event transpiring at the very time indicated by the words of Christ, an event so remarkable in its nature that science has as yet been unable to explain the phenomenon. In this event there was seen that to which the Lord Jesus referred when with prophetic voice he declared, "There shall be signs in the sun and in the moon." Then began "to come to pass" those things, which, when seen, the people of God were to lift up their heads; for their "redemption draweth nigh." Luke 21:28. Although the Lord did not give the definite time of his second coming, as some erroneously suppose, he nevertheless did give unmistakable indications that were to signalize the near approach of that event. For purposes best known to himself, God has concealed the hour, the day, and even the year of the advent of his Son. It is unnecessary and unwarrantable, however, to draw the conclusion from this that nothing can be known concerning that sublime scene, the revelation of Christ in the clouds of heaven. No; the Lord will not close the probation of a race, bring the gospel age to an end, send his Son, bring men to judgment, reward his saints, and punish his enemies, without sending first a merciful warning of the approaching end. In a conspicuous position, yea, in the very heavens, he exhibits the signs that were to mark the coming of that day.

#### HOW THE POPE IS ELECTED.

THE death of a pope is unquestionably one of the most important single events which can take place in our day. This is due partly to the fact that he is the head of a church which nominally includes more than half of Christendom. A vast multitude of people, therefore, in every land, to whom the death of the Emperor of Germany or the Queen of England would not occasion even a passing thought, would be more or less directly affected by the death of Leo XIII.

But its chief importance arises from the uncertainty as to the pope's successor. There is no such uncertainty as to any other position of like dignity. The heirs to the European thrones are all members of certain families. The future rulers of the great republics will be chosen from one of the great parties. Of the successor of Leo XIII., on the contrary, we can say nothing more definite than this, that he will be one of a body of some fifty or sixty men, and in all probability an Italian.

If the choice should fall upon a man of great force of character, joined with strong convictions and great executive ability, the conduct of affairs throughout the world might be profoundly affected. This uncertainty it is the aim of the rulers of the church to maintain. All the laws governing the election are intended to secure to the electors an absolute freedom of choice. When they meet for the purpose of election, they are actually imprisoned, being allowed only restricted intercourse with the outside world until their choice is made.

It may be added that the uncertainty is intensified by a veto power which the governments of France, Spain, Portugal, and Austria severally have, and which they occasionally exercise. Either one of those powers may exclude one candidate from the papal throne.

From ancient times, the right of electing a pope has rested with a body known as the Sacred College, consisting of the cardinals, the highest dignitaries of the church. Originally these cardinals appear to have been simply the rectors of the various parish churches of the city of Rome, and the bishops of the six neighboring sees. As the importance of the office increased, distinguished ecclesiastics in the different Roman Catholic countries were created cardinals by the popes. And in order to preserve the original custom, these new cardinals were and are still always appointed the titular bishop of one of these sees, or rector of one of these churches.

The number of cardinals by long usage is limited to seventy, in imitation of the seventy elders appointed to assist Moses in governing the people of Israel. As a matter of fact, the college is never full. At the beginning of the present year, for example, there were sixty-six members. The cardinals are, as a rule, old men; several die in the course of a year, and others are appointed in their places. Out of the whole number at present, all but twelve have been created by the present pope since 1878.

At the moment of the death of the pope, the cardinal *camerlengo*, or chamberlain, is summoned to his chamber. Taking a small hammer, he strikes three times upon the forehead of the dead man. At each stroke he calls him by name,—not by the title by which he is known to the world, but the name, we might almost say, by which he is known to his Maker. "Joachim Pecci!" the *camerlengo* calls, thrice; and, receiving no answer, he draws from the finger of the dead pontiff the Ring of the Fisher and retires. This ring is a signet, being a representation of St. Peter drawing a net with fishes from the water, and is broken at the death of each pope.

Ten days must elapse between this event and the meeting of the Sacred College. Meanwhile, a wing of the Vatican is made ready for the use of the Conclave. All but one of the doors leading into

this part of the palace are walled up with masonry. The windows are treated in the same manner, with the exception of the topmost panes, which are covered with white curtains. Temporary cells, or chambers, are constructed for the members of the college, so arranged as to be not unlike some hospital wards. On the afternoon of the tenth day, after a solemn religious service in the Sistine Chapel, the cardinals retire to their cells. The single open door is locked with four keys, two of which are kept inside and two outside, and the Conclave has begun.

From this time no one can leave the enclosed part of the palace, except in case of extreme illness, and no one can enter except a cardinal accompanied by his two, sometimes three, attendants. All communications to or from the conclavists pass through the hands of, and are read by, certain officers. The food, which each cardinal receives from his own house, is carefully searched for hidden letters before it is passed through the "rota" or turn-stile. The cardinals are allowed to receive visitors at stated times; but an iron grating separates them, and all conversation must be carried on in a loud voice.

At nine o'clock on the following morning, the members of the Sacred College assemble by themselves in the Sistine Chapel for the election. A violet silk curtain divides this chapel, famous for the matchless frescos of Michael Angelo, into two parts. Around the four walls of that part in which stands the altar are arranged the thrones of the cardinals, in the order of their rank. Each throne is surmounted by a canopy to which a cord is attached, by means of which it can be lowered instantly. Fronting these are tables on which are materials for writing and sealing the ballots.

In the centre of the space are six more tables similarly furnished, while before the altar is a table on which are two silver bowls to contain the ballots. Upon the altar itself is a communion service, the chalice being covered by the paten. Over the altar is placed a picture representing the descent of the Holy Spirit upon the disciples of our Lord.

There are, according to M. Barbier de Montault, a chamberlain of Pius IX., eighteen different modes of election, four only of which need be mentioned.

The first is the method of "inspiration," or acclamation, in which the cardinals spontaneously and unanimously designate their choice. In this manner twelve or fourteen popes, including the famous Hildebrand, Gregory VII., have been elected.

The second method is by "compromise," in which the cardinals, when a choice by the whole body seems to be impossible, select one or more of their number to name the pope.

The third and ordinary way is by ballot. When the chapel has been carefully searched, to see that none but the cardinals are actually present, three of their number are chosen by lot as inspectors of the ballots, and three to receive the votes of the sick or infirm who may be detained in their chambers.

The senior cardinal-bishop, the dean of the College, then takes a ballot to the table in front of his throne. Each cardinal in the order of his rank follows the example of the dean of the College, though if any are afraid of being overlooked, they take their ballots and prepare them at one of the central tables. Then each, beginning with the dean, holding his ballot on high between his thumb and finger, so minute are the rules, goes to the altar, and, kneeling, takes this solemn oath: "I call to witness Christ the Lord, who will be my judge, that I choose the one whom, before God, I think ought to be chosen, and that I will do the same at the accessit."

He then puts it upon the paten and drops it into the chalice. When all have voted, the inspectors take the ballots, and, unfolding them, read simply the name of the person voted for, the cardinals at the same time marking a list prepared for the purpose.

Timely Topics.

SUNDAY OPENING OF PUBLIC PLACES.

THE agitation of the question of opening the museum, public library, and art gallery on Sunday is again becoming very active in Melbourne. At present these institutions are not accessible on Sunday, though both the Botanical and the Zoological garden are opened. A very large and enthusiastic meeting was held in the Town Hall on the 14th of July, in the interests of the opening of these places. Judge Williams of the Supreme Court presided, and the list of speakers included prominent men in Parliament, clergymen, and teachers. It is argued in favor of the movement, that these institutions are the property of the people and should be devoted to their use; that working people can better attend them on Sunday than on other days; that the influence of the teaching to be derived will be salutary upon the minds of the people and in harmony with the designs of the day of rest; that the opening of the galleries and libraries will not disturb those who do not choose to attend them, nor hinder those who prefer to attend church from having their choice. They provide that those who have to wait on these places on Sunday shall have another day of rest.

The opposite party claim that this step will be demoralizing to the proper observance of Sunday, and if not a bad practice *per se*, yet it will certainly lead to a great breach of public morals. They assert that in the employment of public servants on the first day of the week, the way is being opened for reducing men to absolute servitude every day of the week; and that if this step is taken, the country will encourage the advent of the European Sunday in Australia.

Upon this question we have but little to say. We believe that the seventh and not the first day is the Sabbath; and we do not claim, nor would we desire, a law to prevent men from attending a library if they chose to on any day of the week. Such matters each individual should settle with his own conscience and God's Word. But there is a feature of all this discussion of the Sunday question which we deplore, and against which we would gladly protest. It is the practice of the champions on both sides to decry what they are pleased to style the "Jewish Sabbath." This term is not a Scriptural one at all. The Sabbath which God gave to man was never designed to be a cup of bitterness. There is no bondage in holy rest and contemplation, in sacred worship and pursuits. The psalmist says, "It is good for me to draw near to God." And this is the object of the Sabbath; it helps us to draw near to God. To treat the ancient rest-day as some awful bugbear of superstition and oppression is to dishonor both the Sabbath and the God of the Sabbath.

CUT OFF FROM THE WORLD.

FOR ten days previous to mid-day, July 20, Australia was completely severed from the outside world by the simultaneous breaking of the three telegraphic cables which connect us with Asia. The cause of this freak was a submarine earthquake off the shores of Java. This lull in the voices from over the sea fills one with mingled sensations of relief and suspense. Rumors of war, news of disaster, sounds of commotion and strife among the toilers and capitalists, unsavory reports from courts and palaces, the cry of suffering and the jingle of commerce, are all hushed and silent, except as they occur in the routine of our little island world.

Suddenly the spell is broken, or mended is perhaps a better word, and with clamor and din the reports of great events begin to ring in our expectant ears.

The first blast brings us, among other things, news of a great fire in Constantinople, destroying property worth £1,000,000; a terrible cyclone in Minnesota, our former home, destroying a vast amount both of life and property; two vessels burned at sea; serious international disputes over the fisheries question in Newfoundland and Behring Sea; the failure of the strike among the London postmen; Turkish atrocities in Armenia, even to the burning of unfortunate peasants whose taxes were not at once forthcoming; the Mahdi has suffered a defeat in Soudan; and the well-fed Grenadier Guards who recently refused to obey orders on parade, will take a two years' banishment to Natal to atone for their misconduct.

Nearly all these events which occur in the big end of the world have their counterparts here in the antipodes, though it may be in diminutive measure. They characterize our times as days of peril. The great events, the startling crimes, are but loud notes in the great chorus of mammon worship and sin in which a fallen world is deeply engrossed. To be cut off from all such sounds and scenes would indeed be a relief to those who truly love God and love the principles of purity. But the Christian's work is there. Amid the bustle and strife of the world are many precious jewels for whom we should seek. Among the weak ones who are crushed or pushed aside are those whom the Lord would have to shine in his kingdom. We do not wish to be cut off from the world. It should be our earnest care to keep our garments unspotted, to stem, as far as possible, the tide of evil, to work for the good, and to watch for the coming day of peace.

VERY SIGNIFICANT.

R. HARE.

THOSE who discredit the application of prophecies which point out the revival of religious intolerance, cannot but admit that there is something mysterious in the universal efforts being made to promote the interests of religious legislation. In a leading article of the Melbourne *Daily Telegraph*, July 9, there is a paragraph that claims attention. The writer is supporting Sunday legislation: "What can be more significant than the fact that during the same week of last month, laws prohibiting Sunday labor were passing, with little opposition, through the German Reichstag, the Austrian Reichsrath, the Hungarian Diet, and the Italian Chamber?"

No doubt the significance of these facts will appear different to different minds. It may be objected that Sunday legislation does not mean religious persecution. This is what it meant at the time when the Council of Laodicea indorsed the decree that paganism had established in favor of its sun-god. This is what it meant when the office of the holy inquisition was sent to the Indies to punish those who persisted in the *Jewish wickedness* (observing the seventh day). This is what it meant when Francis Bampfield, a Seventh-day Baptist minister of the seventeenth century, was imprisoned for life, because he maintained that infants should not be baptized, and that the ancient Sabbath should still be kept. So it has been in the past, then why not so in the future?

There is, indeed, a wonderful significance in the fact that the nations of the earth are combining to support Sunday observance by law. Rome is well pleased to see her authority upheld, although it may be by nations that pretend to despise her power. In it she reads a prophecy of returning supremacy.

The world is ripening for the last great struggle, when the beast and his image will demand obedience, and when the dragon-spirit will make war with the remnant church because they keep the commandments of God.

If, as is ordinarily the case at first, no person has received the necessary two-thirds of the votes of the cardinals present, the ballots are immediately mixed with some damp straw and are burned.

At half-past five, the Sacred College re-assembles in the Sistine Chapel for a second vote. If from the result of the morning's ballot it should appear that a person would be elected who was objectionable to one of the four great Catholic powers, the cardinal who represents that power will now formally exclude that candidate, in words spoken according to this form: "The imperial and royal court of Vienna cannot accept for sovereign pontiff his Eminence Cardinal Severoli, and give to him a formal exclusion." In these words Austria prevented the election of Cardinal Severoli in 1823, while Spain exercised the same power in 1831. This, as we have already said, makes it almost impossible to foretell the result of an election, as the intention to exclude is kept a profound secret until the moment it is pronounced.

At this time the fourth method of election, the "accessit," may be adopted. This involves simply a change in the ballot, all the other formalities being the same as before. When it is at last announced by the inspectors and the revisors that a cardinal has received the requisite two-thirds vote, and it has been determined by examination that he has not voted for himself, as in that case the election would be void, the ballots are again immediately burned.

At the same moment a bell is rung, and certain officials of the Conclave are admitted. The senior cardinals of each of the three orders immediately go to the throne of the cardinal elected, the dean saying to him, "Do you accept your election canonically made to be Supreme Pontiff?"

As soon as his consent has been manifested, all the canopies, save that of the newly elected pope, are lowered. The dean then asks by what name he wishes to be known. With the putting on of a new Ring of the Fisher, the Conclave closes.—*James M. Hubbard.*

RICH FOR A MOMENT.

THE British ship *Britannia* was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck; but the vessel went to pieces so fast that the only hope for life was in taking at once to the boats. The last boat was about to push off, when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hands, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing there?" shouted the youth.

"Don't you know the ship is fast going to pieces?"

"The ship may go," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

Remonstrances were answered by another flourish of the hatchet, and he was left to his fate.

We would count such a person a madman, but he has too many imitators. Men seem determined to die rich, at all hazards. Least of all risks do they count the chance of losing the soul in the struggle, at any moment at all. And yet the only riches we can hug to our bosom with joy in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes.—*Selected.*

EASIER to smite with Peter's sword

Than watch one hour in humbling prayer;

Life's great things, like the Syrian lord,

Our hearts can do and dare.

But oh, we shrink from Jordan's side,

From waters which alone can save;

And murmur for Abana's banks,

And Pharpar's brighter wave.

—*Whittier.*

## The Home Circle.

### THE COTTAGE NEAR SCHLESWIG.

FAR beyond the walls of Schleswig  
 Many a lonely cottage stands,  
 Helpless when the fierce invaders  
 Sweep across the open lauds.  
 In the pause between the battles,  
 Friendly Danes no longer near,  
 Angry hordes of Swedes and Russians  
 Fill each anxious heart with fear,  
 As they onward press toward Schleswig  
 Past a cottage, lone and drear.

Far from Schleswig, in that cottage,  
 Hear the pious mother sing:  
 "Build, dear Lord, a wall around us,  
 All my fears to thee I bring."  
 But the grandson laughs: "Good mother,  
 That is not so quickly done!  
 Can he build a wall around us  
 Ere the setting of the sun?"  
 "Build, dear Lord, a wall around us,"  
 Still the pious mother sung.

"Ah! my child, my trust is truer.  
 If it be the dear Lord's will,  
 He can build a wall around us;  
 All his word he can fulfill!"  
 Near and nearer come the foemen!  
 Beat of drum, and trumpet's blare,  
 Tramp of horse and roll of cannon  
 Fill the frosty evening air.  
 "Build, dear Lord, a wall around us,"  
 Is the pious mother's prayer.

All around are shouts of terror  
 And the Russians' fiercer cry,  
 As they sweep resistless onward,  
 But this cottage pass they by.  
 "Hush thy song! It will betray us!"  
 Cries the grandson, pale with fear.  
 All night long the tramp of footsteps  
 Passing, passing, still they hear.  
 "Build, dear Lord, a wall around us,"  
 Sings the mother low and clear.

Fierce all night the north wind rages,  
 Cold the snow-flakes that it brings.  
 "Children, close the window shutters;  
 Trust and hope," the mother sings.  
 But the snow-flakes falling, drifting,  
 Only bring another fear;  
 For the Cossacks on their sledges,  
 Cursing, shouting, now draw near.  
 "Build, dear Lord, a wall around us,"  
 Is the pious mother's prayer.

"Build, dear Lord, a wall around us,"  
 Sings she softly all the night.  
 In the morning all is quiet,  
 "Look, my son, if all be right!"  
 At the door—ah! what a wonder!—  
 See a wall most steep and fair!  
 All night long the snow had drifted  
 Till the hut was buried there.  
 "Build, dear Lord, a wall around us,"  
 Was the pious mother's prayer.

Said the grandson, "Yes, dear mother,  
 The good Lord has heard your prayer;  
 He has built a wall around us;  
 We can trust his loving care!"  
 In the fifth night of the year,  
 Only forty years ago,  
 Was the cottage thus defended  
 By the wondrous wall of snow.  
 "Build, dear Lord, a wall around us!"  
 Sang the mother, soft and low.

—Gertrude H. Linnell, in *Christian Union*.

### A LESSON IN DOMESTIC ECONOMY.

THE proposal the Rev. Charles Stanley made for the hand of Ethel, second daughter of Mr. Robert Gordon, provision merchant, was not unexpected, and on the female side of the family met with cordial approval.

It requires a strong nerve to ask a man for his daughter with calmness, but Charles Stanley was tolerably composed. He stated his case frankly. Although only a curate at present, he had the prospect of a modest living, and in addition he had

a private income of one hundred and fifty pounds a year. Above all, he and Ethel were really attached to each other.

"Personally," said Mr. Gordon in reply, "I have no objection; I have a great respect for you, Charles, believing you to be a thorough good fellow; but have you reflected upon the expenses of housekeeping? Do you know what it costs to keep a wife?"

"As far as housekeeping goes," Mr. Stanley answered, "I fancy it costs me nearly as much as a single man as it will with a home of my own and a wife to look after it."

"Well, yes, perhaps," said Mr. Gordon thoughtfully. "I believe single men pay through the nose, as some people inelegantly put it, for all they have. But let us come to the matter of dress. That will be an extra expense, do what you will."

"Certainly," said Charles Stanley, composedly, "but I do not think Ethel is extravagant."

"No, not to me," said the merchant, "but let me show you a bill or two. There are a year's bills. You see I have analyzed them. Ethel's share is forty pounds. Collectively the bills are one hundred and thirty-seven pounds."

"Even in the face of these terrible revelations," said Charles, smiling, "I hold to my purpose."

"Very well," returned the merchant; "I have no more to say, and I trust you will live happily together. By the way, you are going to town to-day, are you not?"

"Yes. I have a few matters to attend to, but I shall be back early."

"Meet me at the 'Compasses,' Finch Lane, and have some luncheon with me. I have a few other matters to talk about, and we can discuss them there."

After an hour with the ladies, Charles Stanley went on to town. There he did the business that called him thither, and adjourned to the "Compasses."

Mr. Gordon lunched early to avoid the one o'clock rush, and they were the only occupants of the dining-room, and one waiter alone was in attendance.

He was a waiter of waiters, with very conservative ideas. He held it to be no less than a crime for a man to partake of food at the "Compasses" without wine, beer, or spirits.

Mr. Gordon ordered a bottle of Sauterne, and asked Charles Stanley what he would have.

"I drink water," he said.

"Oh! I forgot," the merchant said; "it is a little idiosyncrasy of yours."

The waiter stared at the water-drinker aghast. He could scarcely take his eyes off him during the meal, and when it was over and he had delivered the bill, he drew back and stared harder than ever.

"One must have something," said Mr. Gordon. "It is an awkward thing dining at a house like this and have nothing to drink. They expect you to have it."

"And may I ask what the wine costs?"

"This class of Sauterne is three shillings a bottle."

"Oh! three shillings a bottle," said Charles Stanley in a musing fashion. "A bottle a day at that rate amounts to forty-six pound odd a year."

"Why, yes, about that," said Mr. Gordon, "and it isn't so much to a man like me."

"Certainly not," replied Charles Stanley. "I mean no impertinence; I am only trying to work out a little sum in domestic expenditure. Say that my wife wants to spend forty pounds a year in dress, why should I quarrel with her? I have only to give her three shillings a day—drink water—and—"

"Here, you had better get married as soon as possible," said Mr. Gordon, laughing. "It is the right reasoning, only I never thought of it before. Yes, it is true that many men rail at the little extravagances of their wives, while their own luxuries they look upon as necessaries."—*Owen Landor*.

### MUTUAL RESPONSIBILITY IN THE HOME.

THERE is often danger of making children selfish in our present zeal for their greatest good. We need to make babyhood the starting point for training our children into a certain sense of their responsibility as members of the family. Baby minds are quick to perceive that they are first in hearts and homes. Let them feel also that they are parts of one harmonious whole, one note in the melody of home, and not wholly the centres, around which all others revolve, and to please whom everything shall be adjusted. As truth is the corner-stone of character, unselfishness is like the key-stone of the arch, without which its strength and symmetry are lost. Of course, no set of rules can be laid down to accomplish this result. Each watchful mother must "ponder this thing in her heart," as she studies the disposition and tendencies of each child, and she will find that in very simple ways, suited to the child's tender heart and years, she can instill the germs of responsibility—can make the child feel that it is one of the sunshine-makers of the home. It can be taught to be helpful, or to make the effort at helpfulness, although this often means more present labor for the patient mother. And it can learn that unkind words and evil temper make heavy the atmosphere of home, whether baby or mamma indulges in them. A little boy of six years was distressed because he had heard it carelessly remarked that his grandmamma, whose home was with him, paid her board. The words seemed harsh to him, until his mamma explained that grandmamma was happier to help in the home-keeping, and that each one helped. Quickly came the question, "What do I do to help pay, mamma?" "You pay us every day, my darling," was the reply, "when you read your little lesson, pick up your playthings, help care for your little brother, and make sunshine for us all." The home should not be thought of only as a place where patient, weary parents are ready to offer every comfort to their children, who too often accept their sacrifices as carelessly as they do the sweet air of heaven. We may begin in babyhood to teach them that each has a share in the blessed work of making the home, and while thus helping them to form character, at the same time fill their minds with the happiness that springs from a noble pride.—*Babyhood*.

### LAUNDRY HINTS.

BUTTERMILK will remove tar spots sometimes. Rinse in soapy water.

A paste of soft soap and starch will take stains out of bed-ticking. Spread it on the spots, and when dry scrape off and wash with a damp sponge.

To remove grease stains from silk hats, use turpentine and then alcohol.

To iron a silk hat, hold the hat in the left hand, pass a warm iron quickly around, following the lay of the nap.

To clean silk, the garment must be first ripped and brushed. Spread on a flat board an old blanket covered with an old sheet. Then sponge the silk on both sides, rubbing any dirty spots particularly, with this mixture: One-half cup ox-gall, one-half cup ammonia, and one-half pint tepid soft water. Roll the silk on a stick, an old broom handle will do, being careful that no wrinkles are left on it. Let it dry without ironing. Woolen goods may be treated in the same manner.

All fancy hosiery should be put into a strong solution of salt and cold water before wearing, well saturated, and dried without wringing, either in the shade or in a warm room.

To clean coats, take of ammonia two ounces, soap one ounce, soft water one quart, and a teaspoonful of saltpetre. Shake well and let the mixture stand a few days. Pour enough on a coat to cover grease spots, rub well, wash off with clean cold water.

ENCOURAGEMENT.

ADELIA ALLEN.

A WORD of encouragement is like a drink of water to a thirsty soul. It invigorates and strengthens to renewed action. Well-deserved commendation is appreciated by every one; but to none do kind words of sympathy and encouragement afford more comfort and help than to children and those who are just commencing to learn the lessons of life, and to bear its responsibilities.

Their work is, of course, defective; and unless they have help and kind words of advice, many will give up in despair of becoming able to do efficient work, and will never be able to do the work, that, with a little encouragement, they might have done successfully. Children who are continually scolded and found fault with, are indeed to be pitied. When a child tries to do the best he can, and receives only harsh words of censure, he will soon say, or at least think, "Try as hard as I may, nothing that I can do is right. It is of no use to try longer;" and so he settles into a sad state of discouragement and uselessness.

The apostle Paul says, "Fathers, provoke not your children to anger, lest they be discouraged." May not this instruction be regarded by all who are associated with children? Unkind words of harsh censure are unnecessary; but if any must be spoken, let them be spoken to those experienced in the affairs of life, who have become successful workers. And let us meet the children by whom we are surrounded with loving sympathy for their failures, rewarding their earnest efforts to succeed by words of heart-felt commendation.

INTEREST THE CHILDREN.

A LADY gave us a rule, not long since, by which she had succeeded in interesting her lively, fun-loving boys, so they preferred to remain at home evenings instead of seeking amusement elsewhere.

Other mothers, who are troubled by the frequent requests of their children to go on the street or to the store as soon as it is dark, may like to hear it repeated.

She said: "I remember that children are children, and must have amusements. I fear that the abhorrence with which some good parents regard any play for children, is the reason why their children go away from home for pleasure. Husband and I used to read history, and at the end of each chapter ask some questions, requiring the answer to be looked up if not given correctly.

"We follow a similar plan with the children; sometimes we play one game, and sometimes another, always planning with books, stories, plays, or treats of some kind to make the evenings at home more attractive than they can be made abroad. I should dislike to think any one else could make my children happier than I can, so I always try to be at leisure in the evening, and to arrange something entertaining.

"When there is a good concert, lecture, or entertainment, we all go together and enjoy it; for whatever is worth the price of admission for us older persons, is equally valuable to the children, and we let them see that we spare no expense when it is really for their advantage to be out an evening.

"But the greater number of our evenings are spent quietly at home. Sometimes it requires an effort to sit leisurely talking and playing with them when my work-basket is filled with unfinished work, and books and papers lie unread on the table; but as the years go by, and I see my boys and girls growing into home-loving, modest young men and maidens, I am glad that I have made it my rule to give the best of myself to my family."—*Selected.*

Useful and Curious.

FUEL gas made by electricity from crude petroleum is said to be made at a cost of seventeen cents, or nine pence, per 1000 ft.

MANY people think that gutta percha and India rubber are the same or very similar gums. This, however, is a mistake. India rubber is the solidified sap of a South American tree. It is of a soft, gummy nature; not tenacious, but very elastic; is easily decomposed by oily substances, and does not stand acids well. Gutta percha, which is only found in the East Indies, is obtained from the gutta tree. It is a brownish gum, which solidifies by exposure to the air.

WE speak of the sun's light as colorless, says the author of "The Story of the Heavens," just as we speak of water as tasteless; but both of these expressions relate rather to our own feelings than to anything really characteristic of water or of sunlight. We regard the sunlight as colorless because it forms, as it were, the background on which all colors are depicted. The fact is that white is so far from being colorless that it contains every hue known to us blended together in certain proportions. The sun's light is really extremely composite. Nature herself tells us this, if we will but give her the slightest attention. Whence come the beautiful hues with which we are all familiar? Look at the lovely tints of a garden; the red of the rose is not in the rose itself. All the rose does is to grasp the sunbeams which fall upon it, extract from these beams the red which is in them, and radiate that red light to your eyes. Were there not red rays commingled with the other rays in the sunbeam, there could be no red rose to be seen by sunlight.

THE LARGEST GUN FOR RUSSIA.

THE Krupp Company has just dispatched the largest gun which has ever been manufactured from Essen to Hamburg for shipment to Cronstadt, it being the property of the Russian Government. This gun, which is made of cast steel, weighs 235 tons, and has a calibre of 13½ inches, and a barrel 40 feet in length. It fires two shots per minute, and each charge costs £300. It was tested at Essen before a number of Russian officers, and, after penetrating 19 inches of armour, the projectile went 1400 yards beyond the target.—*Truth.*

BREATHLESSNESS A SYMPTOM OF POISONING.

CARBONIC acid is a product of dissimilation; it is a poison; but so long as the lungs can easily eliminate it it is harmless. When, however, excessive exertion generates the acid in quantities beyond the lung-capacity to dispose of, the incipient suffocation known as breathlessness supervenes. In other words, the cause of breathlessness is a kind of poisoning of the system with one of its own products of dissimilation—an *auto-intoxication* by carbonic acid. The exaggeration of the respiratory movements in a man rendered breathless by muscular exercise is due to the imminence of the danger of intoxication (poisoning), and to the effort made by the organism for the speedy elimination of the poison. There is the gist of the secret in a nutshell. Those who have given most thought to the subject will be the first to recognize its importance. Muscular fatigue is chiefly caused by a poisonous product of dissimilation, uric acid, gradually eliminated by the kidneys. Breathlessness is chiefly caused by a poisonous product of dissimilation (carbonic acid) eliminated rapidly by the lungs. These two facts form the nucleus of M. Lagrange's essay,

and from them he develops his discussion of over-work and repose, of habituation to work, of the different exercises, of the results of exercise, and of the office of the brain in exercise.—*Julian Hawthorne, in Lippincott's Magazine.*

SCENE IN A LUNATIC ASYLUM.

AN extraordinary scene in a lunatic asylum is thus described by the Paris correspondent of the *Daily News*: "There is nothing, mad doctors say, more unusual than for lunatics who are together to act on a common impulse. Last Sunday, however, six inmates of the Bicêtre Asylum were so irritated and oppressed by the sultry weather preceding the hailstorm as to take an identical course in letting off their nervous excitement. The outbreak took place in the refectory, where a lunatic who has often had to be kept in a padded room complained that a new keeper had deprived him of a portion of food to which he was entitled. The complaint was well founded. As the dish was being fetched, the madman lost patience and dashed the plate before him against the wall opposite. Five others followed his example, and then ran to pitch everything they could lay their hands upon out of the windows. M. Pinon, the governor, was called, compulsion of a violent kind never being suffered unless by his order. As he entered the refectory, a dish was broken on his head, and he and a keeper who was with him had difficulty in escaping with their lives. The mad people tore down the iron bars which formed a partition between their part of the hall and a section where other patients were dining. They then got to the keepers' rooms, and, seizing knives and razors, went to cut the throats of those who denied them their liberty. Troops were summoned from the fort, and arrived as the mutineers had got possession of the kitchens and courtyard. When twenty soldiers with fixed bayonets entered the latter, there was a sudden collapse. The six ringleaders dropped their knives and razors, begged pardon, and submitted quietly to be taken to their cells. Nearly all the keepers were seriously injured. One, Fournier, was beaten with a chair and his arm broken in two places. A madman named Jolly rifled a desk of bank-notes, all of which he ate."—*Public Opinion.*

FISCAL STATISTICS IN THE UNITED STATES.

THE amount actually received by the Treasury at Washington during 1889 was £77,410,011, or an excess over the estimate of £2,010,000, while the actual payments were £56,399,323, the excess of revenue over payment being thus £21,010,688. It is a curious fact that each year since 1870 there has been an excess of revenue over expenditure, the largest amount having been £29,108,762 in 1882, and the lowest £468,976 in 1874. The appropriations made by Congress included £5,263,300 for the civil service, £4,835,000 for the army, £3,987,656 for the navy, £4,478,500 for rivers and harbors, £16,351,000 for pensions, £4,200,000 for legislative, executive, and judicial expenses, and £4,240,000 for deficiencies, all the other items being for smaller amounts. The public debt of the United States, which in 1867 was £449,600,000, had been reduced to £165,970,000 at the end of 1889, and the annual interest payable from £27,676,000 to £3,750,000. In 1867 the principal of the debt amounted to £14 per head and the interest to 15s. 6d. They are now £3 and 2s. respectively. The imports in 1889 had a value of £150,000,000, on which the duty collected amounted to £44,115,000, 45.13 per cent. being dutiable and 29.50 per cent. free, these figures, however, relating only to *ad valorem* duties. The duty collected was 13s. 10½d. per head of the population.—*London Times.*

## Bible Echo and Signs of the Times.

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

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### AN ADVENTIST.

THE above title is used to distinguish one who believes in the second personal coming of Christ to earth, and who holds this belief as a distinctive feature of his faith. He believes also that this event is soon to transpire. In nearly all the Christian churches there are individuals who hold these opinions under the names of the churches to which they belong. But there are bodies of Christians who emphasize their convictions upon this important point by especial efforts to proclaim the near approach of Christ's coming according to the fulfillment of prophecies and the marked signs of the times. Such are commonly called Adventists. Their numbers, both in England and America, are very considerable. And among those who hold and teach these views are some who stand prominently before the world as Christian teachers.

As distinct bodies, there are different branches who hold the belief of Christ's second coming in variously modified forms, too numerous to be discussed within the limits of a single article; and some of them are too absurd to be discussed at all. The enemy of all righteousness has a very cunning and effective way of rendering any and every sublime and solemn truth grotesque and ridiculous by leading men to misrepresent it. Thus have the prophecies and grand truths of Christ's advent been travestied, often by well meaning men, and made distasteful to sensible people who have been thereby betrayed into an unjust prejudice against all that savors of the prophecies. We should ever remember that the golden vein of truth frequently lies between the two extremes; that while it is true that the prophecies of Scripture have been misconstrued and misused, it is also true that they have their legitimate use, and an important one, which we should seek to gain.

There have been at various times in the church's past history, those who have cherished the hope of seeing the Saviour's appearing. Even the apostolic church of Thessalonica obtained that idea through a misconception of Paul's teaching. Because his people have so often been disappointed, this fact is regarded by some as an evidence that Christ will not thus come. But it argues nothing of the kind to reasonable minds. If the Word of God makes one promise, it will be fulfilled. On this point there are many direct promises. The Saviour himself says, "I will come again, and take you to myself, that where I am there ye may be also." The angels declared, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And because people have been mistaken in anticipating that event, these promises are not thus rendered of none effect.

The most extensive and profound agitation upon the subject of the Second Advent, of modern or other times, was inaugurated in the fourth decade of the present century. It extended to all parts of the then civilized world, and was par-

ticularly active in the United States and Great Britain. The first phase of this movement culminated in the autumn of 1844, when the time which had been set for the event passed, resulting in the grievous disappointment of many, and causing thousands of others to join in an exultant chorus of scoffing. The most prominent character in this demonstration was William Miller of the United States, and from his name his associates generally acquired the title of "Millerites." This man was formerly a skeptic, but was convinced of the authenticity of the Scriptures by study of the prophecies, and became a deacon and prominent member of the Baptist church. His biographers ascribe to him a very upright and rational Christian character. It was by his interpretation of Dan. 8:14, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed," that he was led to fix the time of the Saviour's coming in October, 1844. His method of reasoning, very briefly stated, was as follows: This vision reached to the end of time, ver. 17, "For at the time of the end shall be the vision." The cleansing of the sanctuary will be the purification of the earth by fire at the appearing of Christ; hence the two thousand three hundred days will terminate at the coming of Christ. The application of this period of time is shown in chap. 9, where in verse 25 we get the starting point of this reckoning. "From the going forth of the commandment to restore and to build Jerusalem" there were to be "seven weeks, and threescore and two weeks" "unto the Messiah the Prince." We adopt the system revealed in other scriptures, of using a day to represent a year, and we have four hundred and eighty-three years to the "Anointed One," or Messiah, from the commandment for the restoration of Jerusalem, which at the time Daniel wrote lay desolate. This command was issued unitedly by Cyrus, Darius, and Artaxerxes, as we learn in Ezra 6:14. The latter issued his decree in the seventh year of his reign (see Ezra, chap. 7), which was 457 B. C. Seven weeks, threescore and two weeks, or four hundred and eighty-three years from this time, would bring us to A. D. 27, at which time Jesus was anointed at his baptism with the Holy Spirit. He then began to teach, saying, "The time is fulfilled." Mark 1:15. If, then, the two thousand three hundred days, or years, began in 457 B. C., they would close in 1844 A. D., as all will see. This was the basis upon which this great movement was builded, and its strength appeared impregnable until time itself proved its weakness in an unmistakable manner.

The correctness of the dates cannot be successfully disputed. The appearing of the "Anointed One" at the exact time fixes a nail in a sure place. Seventh-day Adventists adhere to the reckonings established by those who first moved out to proclaim the message of Christ's coming; but we differ with them widely concerning the nature of the event indicated as the cleansing of the sanctuary, which was to transpire at the close of the time. This was not the purification of the earth by fire, but an event of a very different nature. But while the termination of the two thousand three hundred years did not reach to the Second Advent, their close brings us down to "the time of the end," or to a point near the close of human probation. How near no man knows, nor can he know unless God shall himself reveal it; for it is not written. We believe that the agitation of this question in our days has led to an earnest study of the Word, and that many truths have thus been brought out. Knowledge is being increased as never before, and we believe this is but the harbinger of the perfect day which is soon to dawn.

### THE GOSPEL MINISTRY.

S. N. H.

THE truth of God is purer than silver tried in the furnace seven times, and more precious than gold. The words of the Lord are more to be desired than gold, yea, than much fine gold. Men whose hands are stained with sin, whose hearts are tainted with pride, whose mouths are ever ready to utter words that ought not to be spoken, have no right to act as ministers or teachers of the truth to others. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing that thou hatest instruction, and castest my words behind thee? When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit." Men must first be converted and sanctified by the truth before God can commit to them the responsibility of giving it to others.

The truth was not revealed in the Holy Scriptures to be the peculiar property of bigots and partisans. Nor was it given for the purpose of building up selfish, unsanctified sects and parties. God has nothing in common with such classes. Zeal on their part, even for some of the truths of God's Word, is liable to be of a selfish nature and not acceptable in the sight of God. "Come with me," said Jehu, "and see my zeal for the Lord." 2 Kings 10:16. Yet his zeal arose principally, if not wholly, from a desire to advance his own interests. A realizing sense of the worth of souls and of the sacredness and importance of the work of God will rest upon the true servant of the Lord.

God is jealous of his law and his work in the earth. It is as precious in his sight as it is pure. Men make a great mistake when they suppose they have a share in the Truth while they only understand and believe some portions of it, and it has no sanctifying influence over their lives, not being in their hearts. "Now ye are clean through the word which I have spoken unto you," said the Saviour. Here will be the mistake of a vast multitude. We shall never be saved by the Truth until it has made us pure in our lives, as the Truth itself is pure. "Every man that hath this hope in him purifieth himself, even as he is pure." God's messengers have a message. It is not one particular idea, but a great system of truth, which embraces the gospel of Jesus Christ, exalts the law of God, and reveals the Saviour. It is their duty to preach the truth as it is in Jesus. It will enlighten the mind, and reveal our duty to God and man. By it we are set apart from the world as the servants of Jesus Christ. God sends it out to lead men to his holy hill. John 17:17; Ps. 43:3. His servants therefore become messengers of peace to those who sit in darkness and in the shadow of death.

The hearts of true ministers will be full of sympathy for the afflicted, and they will ever be found ready to render that assistance which is within their power. They will preach Christ, and not themselves. They will ever exhibit in their lives the excellency of the truths which they urge upon others, and the solemnity of the work will rest upon them.

But when the Truth has been preached with that faithful, earnest, and self-sacrificing and tender spirit which becomes so sacred a message from Heaven, we have done our part. It is indeed our business to recommend it by our lives of consecration and of humble obedience. But even the importance of the truths we preach may cause us to commit serious error. It is no part of the work of the Christian minister to



judge others. He is to bear the message, and leave it to God to give the increase. It is not for us to condemn and censure. Those who reject the truth are indeed to be judged, but this is God's work.

Man's knowledge and judgment are too finite to be trusted with such a work. We cannot read the heart. We do not know the peculiar difficulties under which their minds are laboring. We know not the influence of early education, which may make it for a time quite impossible for them to see that which appears with such clearness to us. We judge things by what we see, and from a standpoint that is altogether too low, but the great Searcher of hearts knows all things; and the decision of cases rests with him.

As ministers, we must contend for the faith once delivered to the saints. In doing this we may meet with fierce opposition; but it is better to trust in God and move steadily forward ourselves than to take the work of judging others into our own hands. We shall find many whom we cannot help. They are beyond our reach. Neither can we honor Christ's cause by placing ourselves in an attitude of hostility to them. This is not a part of our work. We should preach Christ and him crucified, and erect the standard which God has given in his Word, namely, the commandments of God and the faith of Jesus Christ. Taking with us the gifts which God has placed in the church for the purpose of perfecting its union, and with a firm trust in God, and with humility, let us go forward, and we shall see God's providence opening the way and working in behalf of his cause. A great work is before us, and the time in which to work is short. Let us never forget that it is not by might nor by power, "but by my Spirit, saith the Lord."

SAVING FAITH.

E. J. W.

"BUT the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10 : 6-9.

May we accept these words, especially the statement in the last verse, as literally true? Shall we not be in danger if we do? Is not something more than faith in Christ necessary to salvation? To the first of these questions we say, Yes; and to the last two we say, No; and refer to the Scriptures for corroboration. So plain a statement cannot be other than literally true, and one that can be depended on by the trembling sinner.

As an instance in proof, take the case of the jailer at Philippi. Paul and Silas, after having been inhumanly beaten, were placed in his care. Notwithstanding their lacerated backs and their manacled feet, they prayed and sang praises to God at midnight, and suddenly an earthquake shook the prison, and all the doors were opened. It was not alone the natural fear produced by feeling the earth rock beneath him, nor yet the dread of Roman justice if the prisoners in his charge should escape, that caused the jailer to tremble. But he felt in that earthquake shock a premonition of the great Judgment, concerning which the apostles had preached; and, trembling under his load of guilt, he fell down before Paul

and Silas, saying, "Sirs, what must I do to be saved?" Mark well the answer; for here was a soul in sorest extremity, and what was sufficient for him must be the message to all lost ones. To the jailer's anguished appeal, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16 : 30, 31. This agrees exactly with the words which we quoted from Paul to the Romans.

On one occasion the Jews said unto Jesus, "What shall we do, that we might work the works of God?" Just the thing that we want to know. Mark the reply: "This is the work of God, that ye believe on him whom he hath sent." John 6 : 28, 29. Would that these words might be written in letters of gold, and kept continually before the eyes of every struggling Christian. The seeming paradox is cleared up. Works are necessary; yet faith is all-sufficient, because faith does the work. Faith comprehends everything, and without faith there is nothing.

The trouble is that people in general have a faulty conception of faith. They imagine that it is mere assent, and that it is only a passive thing, to which active works must be added. But faith is active, and it is not only the most substantial thing, but the only real foundation. The law is the righteousness of God (Isa. 51 : 6, 7), for which we are commanded to seek (Matt. 6 : 33); but it cannot be kept except by faith, for the only righteousness which will stand in the Judgment is "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3 : 9.

Read the words of Paul in Rom. 3 : 31: "Do we then make void the law through faith? God forbid; yea, we establish the law." Making void the law of God by man is not abolishing it; for that is an impossibility. It is as fixed as the throne of God. No matter what men say of the law, nor how much they trample upon it and despise it, it remains the same. The only way that men can make void the law of God is to make it of none effect in their hearts, by their disobedience. Thus in Num. 30 : 15, a vow that has been broken is said to have been made void. So when the apostle says that we do not make void the law through faith, he means that faith and disobedience are incompatible. No matter how much the law-breaker professes faith, the fact that he is a law-breaker shows that he has no faith. But the possession of faith is shown by the establishment of the law in the heart, so that the man does not sin against God. Let no one decry faith, as of little moment.

But does not the apostle James say that faith alone cannot save a man, and that faith without works is dead? Let us look at his words a moment. Too many have with honest intent perverted them to a dead legalism. He does say that faith without works is dead, and this agrees most fully with what we have just quoted and written. For if faith without works is dead, the absence of works shows the absence of faith; for that which is dead has no existence. If a man has faith, works will necessarily appear, and the man will not boast of either one; for by faith boasting is excluded. Rom. 3 : 27. Boasting is done only by those who trust wholly in dead works, or whose profession of faith is a hollow mockery.

Then how about James 2 : 14, which says: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" The answer necessarily implied is, of course, that it cannot. Why not?—Because he hasn't it. What doth it profit if a man say he has faith, if by his wicked course he shows that he has none? Must we decry the power of faith simply because it does nothing for the man who makes a false profession of it?

Paul speaks of some who profess that they know God, but who deny him by their works. Titus 1 : 16. The man to whom James refers is one of this class. The fact that he has no good works—no fruit of the Spirit—shows that he has no faith, despite his loud profession; and so of course faith cannot save him; for faith has no power to save a man who does not possess it.

WHAT IS THE DIFFERENCE?

S. N. H.

WHILE India is a heathen country, it presents, from a heathen standpoint, many of the same features that are seen in Christian countries from a Christian standpoint. Here are over two hundred and sixty-eight millions of inhabitants, the masses of whom are idol worshippers. Less than two millions make any profession as to the worship of the God of the Christians, or of an outward belief in a crucified Redeemer.

There are as many different classes of idol worshippers, or bodies of heathen religionists, as there are Christian sects in Christendom. The Brahmans, or priests, are the highest rank. They have established their power and made a wise use of it. They have been considered as the divinely appointed ruling guides of the nation and as the counsellors of the king; but they themselves could not be kings. But their relation to the kings was something similar to the relations of the popes to the kings of Christian Europe. They are a body of men, who, in the early stages of this earth's history, bound themselves by a rule of life the essentials of which were self-culture and self-restraint. The Brahmans of to-day are the result of three thousand years of hereditary education and temperance. By their habits of life and religious discipline, they have evolved a type of manhood quite different from the surrounding population. They are thus described: "It is easy to distinguish them from the bronze-cheeked, large-limbed, leisure-loving Rajput, or warrior caste, of Aryan descent; and from the dark-skinned, flat-nosed, thick-lipped, low castes of non-Aryan origin, with their short bodies and bullet heads. The Brahman stands apart from both, tall and slim, with finely moulded lips and nose, fair complexion, high forehead, and slightly cocoa-nut shaped skull; the man of self-centred refinement. He is an example of a class becoming the ruling power in a country, not by force of arms, but by the vigor of hereditary culture and temperance." Notwithstanding dynasties have risen and fallen, and new religions have spread themselves over the land and disappeared, still the Brahman has calmly ruled, swaying the minds and receiving the homage of the people, and acknowledged by foreign nations as the highest Indian type of man.

For their own country they developed a noble language and literature. There were not only the priests and philosophers and law-givers, but the men of science and the poets of their race. Their influence over India has been somewhat undermined by the introduction of the gospel; but the Brahmans do the thinking for the common Hindoos about as the leading ministers do for the common people in Christian lands. The difference in heart piety between nominal Christendom and the heathenism of India is not very great. Their forms are different. The religion of Christianity among the Europeans consists more in forms and outward ceremonies than in real heart work; and it is the same in India. Nominal Christianity and idolatry have erected different standards, consequently they have taken different outward moulds.

For two thousand years Christianity has been

moulding, refining, and civilizing Christian countries, whilst in India the controlling influence has been formal idolatry and man-worship. The immoral traits of a carnal heart have been clothed with a Christian garb in civilized communities; and this has brought with it a freedom on the part of its citizens to believe and act for themselves, and consequently they are a thousand times more responsible. The virtues of heathenism are the outward manifestations of an immoral and carnal heart, and to these things they are bound by iron bands of heathen superstition. Lying and deception are virtues to be practiced.

Christians in India are looked upon in about the same light as those who embrace an unpopular truth in Christian lands. It has everywhere and in every age been unpopular to be connected with religious reformers while they lived. But scientific education is becoming as popular in many parts of India as in Christian countries. The Brahmans have ever been an educated class.

According to the statistics for 1889, it is estimated that in all the schools in India there were four million pupils. In Calcutta alone, there were ninety colleges, of which only fourteen were missions. In Bombay only fifteen, of which only three were missions. In the Punjab five, of which two were missions. In Allahabad thirteen, and only four missions. Apart from native Christians, it is estimated that nearly half a million Hindoos and Mohammedans have received their education in Christian mission schools. A large proportion of them have passed through colleges, and have been under the control of missionaries. This is a most singular fact, and yet it demonstrates the popular ruling sentiment of India; it is not Christian, and yet there is no portion of India but that is occupied by some Christian mission. We would not be understood by this that the territory is all worked. In some instances a mutual understanding exists that the territory occupied by one mission shall not be encroached upon by another. We have been distinctly told by some that there was not room for another mission in Calcutta. We expressed surprise, and asked if there were not yet a million unconverted persons in the city. We were told that the territory was all taken up. There are between forty-five and fifty regularly established missions supported by friends in Christian countries, with thousands of out stations, besides not a few independent missions both in the cities and in the country in India. The inhabitants of India live in towns and villages, and in almost all these there are government schools. The Brahman teachers are the most numerous in the employment of the government. Even in Christian schools, Brahman, Mohammedan, and Hindoo teachers are employed. And there are some who make no profession of religion as well as Christian teachers. In the principal cities there are day schools, night schools, benevolent societies, Soldiers' Homes, Homes for Seamen, etc.

As we have already remarked, notwithstanding caste and heathen customs, Christian civilization is influencing and undermining idolatry. It can be readily seen that the standard to which the masses of the people are being educated is not the standard of piety, but more the standard of common civilization as it exists in Christian nations.

But notwithstanding all this, there are many who have come to this country with a motive solely to glorify God; their lives attest to their sincerity, and that they have but one object, and that is to bring souls to Christ. They manifest as much consecration and devotion to the work of God as did the early apostles. The same spirit has been imparted to those who have embraced the gospel

under their labors. They manifest a teachable spirit and a conscientious life, and a desire to know all that God requires at their hand. Many of these have been buried and burned in effigy, and in a few cases it is reported that they have lost their lives. In some instances the divine power of God has attested to their conversion by restoring sight to the blind, healing the sick, and, what appears a still greater miracle, taking those from the lowest caste, whose employment was at the most menial labor, so that they were even shut outside the gates of the city at night, and raising them to positions of trust as teachers and preachers the same as the highest caste of Brahmans in Christian schools.

India contains about 800 European missionaries. They claim about 800,000 real Protestant native converts. But it cannot be said that many of these have reached the standard to which those converted in a more favored land are expected to attain. Before such a work is contemplated, it is well to remember and weigh well the influences that have surrounded the heathen, and the influences that have surrounded those in Christian lands. When the common standard of right and wrong is viewed in its proper light, and proper allowances made, we shall not judge so much by outward ceremonies as by a tender conscientious heart. The Hindoos and all the heathen believe in meritorious works, and consequently are very charitable to the poor. Besides this, they have every kind of society, as in Christian lands, under the charge of Christian men and women. We know of no society for the elevation, civilization, and Christianization of the human family but that exists in India under the charge of Christian men and women. These, in many instances, are known to be men and women of piety, intelligence, and education; persons who are fruitful in devising and putting into operation schemes to enlighten the heathen. There are some actuated by different motives, different faiths, working from different standpoints, and yet accomplishing the one object.

#### RELIGION AND THE STATE.

J. O. O.

HAVING learned that a state or a nation cannot become a moral creature because it is composed of men who are morally accountable, the next inquiry which naturally presents itself is, What kind of a creature, then, is the state, and what are its functions? These are very important questions, and, if properly answered, will solve the problem as to how far the interests of the church and the state are identical.

It cannot be successfully disputed that civil government is ordained of God; for this is so stated by the Scriptures. Rom. 13:1. But for what purpose? to rule in religious matters? If so, then what need of the church? Why not let the state be the church, and have all the gospel ordinances administered by the government officers? In that case, each government officer would, of course, be inducted into office by prayer and imposition of hands, in the same way as officers of the church. It may be objected that such an extreme would not be admissible, because it would necessarily degrade Christian ordinances to the level of secular matters. True enough. But if civil government is ordained of God to regulate, in any degree, matters of religion, who shall say where its power must end? Did not the apostle Paul exhort the Roman Christians to be subject to the "powers that be" for conscience' sake? Yet the very work of preaching the gospel, in which that apostle was engaged, was opposed to the religion and laws of the Roman government. The religion of Rome, at that time, was paganism, and that was controlled by the

state. The religion which Paul preached was Christianity, to which Rome was uncompromisingly opposed. Neander, in his "Church History," quotes the following from Cicero, as one of Rome's fundamental maxims of legislation:—

"No man shall have, for himself particularly, gods of his own. No man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."—*Vol. 1, pp. 86, 87; Torrey's translation, 1852.*

And yet in the face of law so stringently opposed to Christianity, the apostle exhorted the subjects of Rome who professed Christianity to be subject to the "powers that be," calling them the "higher powers," and declaring that they were "ordained of God." Now, if that government was ordained of God to make laws against Christianity, how manifestly wrong it was for the apostle Paul to preach a religion in Rome which was diametrically opposed to the religion of Rome. Looking at the matter in this light, Nero did the work of a minister of God in executing wrath upon the Christians for not conforming to the laws of the country which commanded all to "worship the gods in all respects according to the laws of your country, and compel all others to do the same; but hate and punish those who would introduce anything whatever alien to our customs in this particular."

This was Roman law. Yet Paul himself, as well as the other apostles, practiced that which was plainly in violation of that statute, and suffered death in consequence. They justified themselves, too, in the course they pursued, by asserting that the law of God had higher claims on them than the laws of earthly governments. At one time, when Peter and John had been preaching the gospel contrary to the law under which they lived, they were threatened by the authorities for so doing, and were commanded to desist from such a course. They simply replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. That all might know how they regarded the authority of the civil power in religious matters, they still kept on preaching Christ, but were apprehended, and again brought before the council. They were then reminded of the caution given them a short time before; but the apostles quietly said, "We ought to obey God rather than men." Acts 5:29. These answers plainly show the position the apostles occupied relative to this point. They did not have the faintest idea that the state had the least authority in matters of religion. More than that, their words plainly teach that human laws are utterly incapable of meeting the requirements of the individual conscience, and are therefore inadequate to regulate matters of personal faith toward God.

Why, then, were these injunctions, regarding the powers that be, given by the apostle Paul to the Roman Christians? Manifestly to teach them that their relation to Christianity in no way absolved them from their duties as citizens, to the commonwealth under which they lived. Although they had come to recognize the King of heaven as their spiritual ruler, they were not to forget that civil governments have a part to act in securing peace and protection to the honest and industrious, and, for that purpose, were ordained of God. And although the king of the country in which they lived was a wicked heathen, they would not be justified in refusing to obey his laws which only imposed taxes, maintained order, and promoted loyalty toward those in power. So long as those laws did not contravene that law which is above all, the law of God, they were enjoined to observe them, as duties toward their fellow-men, which were covered by the law of their Heavenly King.

**Bible Student.**

**THE TESTIMONY OF JESUS.**

"And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

THE heavenly being whom John was about to worship does not declare, as many suppose, that he was one of the prophets in a disembodied state, nor that he was a prophet in any state. He prevents the act of worship because he himself was but a worshipper, a servant, the fellow-servant of John and the fellow-servant of John's brethren,—the true prophets who have the testimony of Jesus. He therefore tells John to "worship God." Angels are not the spirits of departed saints. They are created intelligences of heavenly nativity. They are God's ministers in heaven and upon earth. They worship God and the Son, and regard God's faithful children on earth as fellow-servants.

After directing the worship of the prophet from himself to God, the angel utters a word of explanation which is full of important signification: "The testimony of Jesus is the spirit of prophecy." The word translated "testimony" means the act of bearing witness, or of testifying, as the testimony of a witness in court. The statement means, then, in other words, that the true gift, or manifestation, of prophesying is Jesus Christ bearing witness to his people. And this is the peculiar nature of this gift; the mind of the individual is controlled by an unseen, supernatural power, and he becomes the medium through which this power speaks. He gives utterance to the things he has seen and heard. This was the nature of John's work, "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:2.

John was a prophet, but he was only one of the prophets. And these words of the angel are true of the prophets as a class. There is no doubt that the Spirit which inspired Daniel and that which inspired John were one and the same. Nor is there any reason for denying that the same Spirit dictated to Isaiah, Jeremiah, Zechariah, and the others.

Jesus Christ is the acknowledged genius of the New Testament; and according to this statement of the angel, he is the spirit, life, or soul, of prophecy. Prophecy is but the testimony he bears to his children. And prophecy bears witness to Jesus. He spoke to the Jews of the Scriptures as "they that testify of me." As Isaiah wrote in those sublime strains of Messiah's kingdom and glory, he wrote the words which Christ dictated. When he spoke of the humiliation and death of the Saviour, it was Jesus foretelling his own sufferings.

The tender assurances and promises of the Old Testament are but expressions of the love and compassion of Christ.

**LITERATURE OF THE BIBLE.**

THE literature of the Bible, as such, is by no means adequately appreciated in the minds of many. Owing, in part, to the higher claims of inspiration, its literary merits have not received generally the attention which they deserve, while the critical world, whose office it is to take cognizance of literary productions, have nearly confined their attention to works of profane authors, and left the Biblical writings to the exclusive possession of the religious public. This severance of interests is to be regretted as much for the sake of literature as of religion. The Bible is a book—a literary production—as well as a religious repository and charter; and ought, in consequence, to be regarded in its literary as well as in its religious bearings, alike by those who cultivate literature and by those who study

religion. And when men regard and contemplate it as it is, rather than as fancy or ignorance makes it, then will it be found to present the loftiest and most precious truths enshrined in the noblest language. Its poetry is one continued illustration of this fact. Indeed, but for the vicious education which the first and most influential minds in this country receive, Biblical literature would long ere now have held the rank to which it is entitled. What is the course of reading through which our divines, our lawyers, our statesmen, our philosophers, are conducted? From early youth up to manhood it is almost entirely of a heathen complexion. Greek and Latin, not Hebrew, engage the attention; Homer and Horace, not Moses and Isaiah, are our class-books, skill in understanding which is made the passport to wealth and distinction. Hence Hebrew literature is little known, and falls into a secondary position. Nor can a due appreciation of this priceless book become prevalent until, with a revival and general spread of Hebrew studies, the Bible shall become to us, what it was originally among the Israelites, a literary treasure as well as a religious guide. Nor, in our belief, can a higher service be rendered either to literature or religion than to make the literary claims of the Bible understood at the same time that its religious worth is duly and impressively set forth. The union of literature and religion is found in the Bible, and has therefore a divine origin and sanction. Those who love the Bible as a source of religious truth should manifest their regard both towards the book and towards Him whose name and impress it bears, by carefully preserving that union, and causing its nature, requirements, and applications to be generally understood. No better instrument can be chosen for this purpose than its rich, varied, and lofty poetry.—*Dr. Kitto.*

**SABBATH-SCHOOL LESSONS.**

**LETTER TO THE HEBREWS.**

**Lesson 32.—August 9, 1890.**

HEBREWS 11:8-16.

1. GIVE the apostle's proof that Enoch was translated by faith.
2. To what do we look forward? 1. Thess. 4:17.
3. Then by what must we also live? Heb. 11:6; 10:38.
4. What caused Abraham to leave his native land to go to an unknown country? Heb. 11:8.
5. When he reached the land of promise, did he settle down to enjoy it? Verse 9.
6. Why not? Verse 10.
7. What city is that? Rev. 21:2.
8. Of what was Isaac the child? Gal. 4:28.
9. Was his birth in the ordinary course of nature? Heb. 11:11.
10. What was the condition of Abraham? Verse 12; Rom. 4:19.
11. Yet what sprang from him? Heb. 11:12.
12. Then what must be the nature of all this multitude of descendants of Abraham? *Ans.* They must be children of faith. See Gal. 3:7.
13. In what state of mind did the patriarchs die? Heb. 11:13.
14. What were the promises? Gen. 13:14-17; 26:1-4; 28:13, 14; Rom. 4:13.
15. Did they inherit this promised possession? Acts 7:5; Heb. 11:9, 13.
16. Then why were they not disappointed when they came to die? Verses 14-16.
17. How did King David regard himself? Ps. 39:12.
18. If we are Abraham's children, how shall we regard ourselves here in this world? 1 Peter 2:11.

**Lesson 33.—August 16, 1890.**

HEBREWS 11:17-19.

1. How did God try Abraham? Gen. 22:2.

2. What led Abraham to comply? Heb. 11:17.
3. What had been promised him? Gen. 13:16.
4. Through whom had it been said that this numerous posterity should come? Gen. 21:12; Heb. 11:18.
5. Then in obeying the Lord's commandment, what was Abraham apparently giving up?
6. How did he think that the promise could be fulfilled? Heb. 11:19.
7. Of what, then, did Abraham have knowledge, and what was his hope? Acts 26:6-8.
8. What expression is used in regard to Isaac? Gen. 22:2, first part; Hebrews 11:17, last part.
9. Of what, then, was the offering up of Isaac a striking figure? John 3:16.
10. Did Abraham know of Christ and his works? John 8:56.
11. Then what important lesson in connection with the promises must Abraham have learned from this sore trial? Rom. 8:32.
12. Could Abraham have stood this test if he had not had implicit faith in God?
13. What did this do for his faith? James 2:22.
14. And what scripture was fulfilled? Verse 23.
15. How should we feel when great trials come to us? 1 Peter 4:12, 13.
16. What is said of the trial of our faith? 1 Peter 1:7.
17. What will be the result to the one who patiently endures trial? James 1:12.

**Lesson 34.—August 23, 1890.**

HEBREWS 11:20-30.

1. WHAT blessing did Jacob pronounce upon Joseph's sons just before his death? Gen. 48:16, 19, 20.
2. Since he had no possession, how could he say with such assurance what they should have? Heb. 11:21.
3. How did Joseph, at his death, show his faith in the promise of God? Heb. 11:22; Gen. 50:25.
4. How did the parents of Moses show their faith in God's promise? Heb. 11:23.
5. What did Moses' own faith lead him to do when he was grown? Verse 24.
6. What did he prefer to the sinful pleasures of Egypt? Verse 25.
7. In making this choice, with whom was he casting his lot? Verse 26.
8. If by choosing to be known as an Israelite he was sharing the lot and reproach of Christ, who must have been the guardian and leader of Israel?
9. What promises are to those who suffer with Christ? 2 Tim. 2:11, 12; Rom. 8:17.
10. What sustained Moses in leading the children of Israel from Egypt? Heb. 11:27.
11. How did Moses keep the passover? Verse 28.
12. Who is the real Passover? 1 Cor. 5:7.
13. Then since Moses kept the passover through faith, what did he see in it?
14. How did the Israelites pass through the Red Sea? Heb. 11:29.
15. By what were the walls of Jericho thrown down? Verse 30.
16. For what purpose are all those things recorded? 1 Cor. 10:11; Rom. 15:4.
17. What practical application may we make of the fall of Jericho? 2 Cor. 10:4, 5.

**NOTES.**

The history of Moses furnishes a wonderful instance of the confidence and courage born of faith. When Moses trusted in his own strength and military skill to lead the people of Israel from Egypt, and began the work, a poor laborer's taunt made him tremble, and the rumor of the king's anger made him flee for his life. But when he went bearing the commission of Heaven, distrusting his own ability, and trusting only in God, Pharaoh on his throne, surrounded by all his soldiers, could not cause him to fear. And so he "left Egypt, not fearing the wrath of the king." Truly "in the name of the Lord is strong confidence."

## From the Field.

### TWO QUESTIONS CONCERNING INDIA.

WE have called attention to some of the reasons why we believe that the present truth will be proclaimed in India as well as in the other more favored portions of the earth. We now wish to speak of some of the most feasible methods by which this can be accomplished.

Our past experience as a people has taught two important principles: First, that zeal without knowledge fails to accomplish the desired object in the shortest time; second, that as great a variety of methods may be used in approaching various nationalities as in gaining access to the hearts of different individuals.

An experience we once had in Southern California illustrates the first proposition. There were a number of teams driving from Lemoore to Fresno, a distance of forty miles or more. The forward team was led by Bro. Church, who was well acquainted with the country. The country was level, and for a considerable distance we were not troubled with fences, hills, or ditches. After driving for hours in the hot sun, we approached a village. It appeared but a short distance ahead of us; but it was across some ditches. Bro. Church drove a long way around; at least it appeared so to us who were behind. Being in a great hurry, we thought we would take a shorter route and arrive at the village the sooner. We crossed one or two ditches without difficulty; but soon we had to get out and get the horses over, and then draw over the wagon by hand. On we pressed till we came to a large and wide ditch, and here became convinced that it was no use to try to proceed any farther. We were obliged to return, and go round the way that the experienced guide had first directed us, and had gone himself. Although at first we laughed at them for taking so long a route, the laugh now turned on us, and we had the mortification of finding ourselves a long way in the rear on entering the village.

As the second coming of Christ has appeared so near, and the accomplishment of the work so important, we have made some mistakes in our zeal as to what God designed to have done. We have not at all times taken in the full nature of the task, but have learned by sad experience what we might more easily have learned, had we carefully studied, not only the work itself, but also how others labored, and added to our knowledge from their experience. Much time has been lost in not working understandingly. Prejudices have been aroused which have made it hard for the laborers. Open doors have been closed, and in some instances, judging from present appearances, years have been lost. Such experiences are too costly, both as regards valuable time and precious souls.

Neither are such experiences peculiar to those who are looking for the second coming of Christ. Moses uttered a truth that contained a wonderful lesson in Deut. 1:2: "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh Barnea." But the Israelites were thirty and eight years in accomplishing it. They lacked a proper appreciation of the design of God at the time the twelve were sent to spy out the land, and they had a blind zeal without knowledge in going to battle before they were prepared. See Numbers, chapters 13 and 14. We are taught by the apostle Peter to look for and hasten the coming of the day of God. 2 Peter 3:12, margin. This cannot be accomplished without a careful consideration of the nature of the work and an unconditional consecration to it.

The prosperity of the cause of truth has not been altogether due to those who were superior in education, talent, or even Christian experience; but it

was and is owing to those who understood the people and the best methods of laboring among them. In the same family there is a difference in the dispositions of the children, and the mother needs to study their peculiarities and train them accordingly, and we are only grown-up children. It is the same with countries and nationalities who for centuries have been under one system of laws, so that they have customs peculiar to themselves. The Scriptures recognize the same principle: "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh." Jude 22, 23.

True wisdom will learn not only from experience, but from observation, like the bee which sucks honey from every flower, even though the stalk may be covered with briars and thistles. The child of God should ever be a disciple (learner) from a thousand things around him. It is only a bigot with the stubbornness of a mule "that knows for himself, and that is sufficient." It was God that "gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand on the sea shore." This wisdom embraced an understanding of all kinds of trees, of beasts, of fowl, of creeping things, and of the fishes of the sea. See 1 Kings 4:29-34. "Great men are not always wise, neither do the aged understand judgment; but there is a spirit in man and the inspiration of the Almighty giveth them understanding." It is God that gives the desire and opens the understanding to comprehend, and places within the reach of all circumstances in life from which we may learn concerning his work, both as to its nature and the methods of accomplishing it.

There are features of East Indian society that are different from those in Australia, Africa, or the United States, and it is the same with China and Japan. These customs have been unchanged for thousands of years. The manner of labor that seems to be absolutely necessary in India, in certain respects would not be at all applicable in these other countries, or produce any results, on account of the customs of society; and yet the gospel is the same and the truth is unchanged the world over. It is our firm belief that there are no countries where there are more openings, with the same number of Europeans, either in the Australian colonies or in America, than in Africa and India. But to enter on the work precisely as we would in these countries would be to close the doors against us, and it would be declared the hardest field that could be found, and one in which it would be useless to try to do anything.

But why is it that the Lord is sparing these fields? Why does he not destroy them at once by some tidal wave or earthquake? Is it not because the longsuffering of God is salvation? Are there not in these countries precious souls, purchased by the blood of Christ, to be reached and saved?

How, then, can we enter these fields to the best advantage? It cannot be by antagonizing the efforts of old and experienced missionaries, but rather by co-operating with them as far as possible. There are open doors for teachers, both in private houses and in connection with those who have given their lives to the work of God. There are some in each of the missions, who, as far as renouncing all friends and home comforts is concerned, manifest as great a consecration to the work as did those who labored in the early history of the church. Shall we ignore all these agencies?—We think not. There are some who have come to these foreign lands that have borne their own expenses, and pay their own board at some of these missions, that they may learn the language and become acquainted with methods of labor. They were not of the same denomination as those with whom they have connected; but they value the information to be gained. Is it not as important for us? Are there not some

who would be willing to make as great a sacrifice? Is not God's special work for this time of as much importance as the work of those who have no definite object in view, but learn how to labor, and then decide what else they will do and where they will go? I fear it would require a consecration that many do not possess, that they would have to learn some of the first principles of the missionary spirit to love some of these natives so as to work for them. May the Lord in mercy give us the true missionary spirit.

S. N. H.

### JAPAN.

THE missionary outlook in Japan is full of interest. The March number of the *Gospel in All Lands* says: "The conflict of Buddhism against the Christian faith is assuming more and more the aspect of a death-struggle." A missionary in that country writes: "Japan is melted and waiting for the moulding. What shall the mould be, Christianity or infidelity?" Miss Daughaday writes from Japan: "There has been for more than a year a reaction in the feelings of the people from the perfectly reckless abandon with which they were giving up national thought and customs, and accepting everything foreign, good and bad. Old-time pride and conservatism are again asserting themselves; even Buddhism seems to be making a desperate effort to renew its lease of life. Foreigners are not treated with the same deference as during the past few years, and many of our customs are openly and severely criticised."

### NEW ZEALAND.

THE work here is progressing slowly but surely. An effort was made from the first by one of the religious papers to break down our influence, two or three columns each week being devoted to publishing statements calculated to prejudice the minds of the people.

There is a healthy interest, and it is increasing. The Scriptural grounds of our positions are commending themselves to many who have attended the meetings and are investigating. Nine have signed the covenant, and others say they are arranging their business so as to keep all the commandments.

A leading minister of the Plymouth Brethren here advertised a meeting and attempted to prove that Christians are not under obligation to keep the ten commandments, and that we are false teachers and Judaizers because we teach that "by the law is the knowledge of sin," and that "sin is the transgression of the law," and that we are to be judged by it; therefore we ought to keep every precept of it carefully. Toward the close of his meeting, he manifested rather a bitter spirit, and made some statements that caused quite a number that wanted to hear both sides to rise to their feet and assert the truth.

Quite a large number of our denominational works are being placed in the homes of the people. Brother Daniells has spoken several times on the subject of health and temperance to large and appreciative audiences, illustrating his subjects with Dr. Kellogg's new physiological charts. About one hundred subscriptions have been taken for *Good Health*.

The ship mission work has been commenced, and reading-matter has been placed on nearly every vessel in port, including the line of steamers to England. Permission has been obtained to place a distributor for reading-matter in the railway station.

The difficulties we meet have caused us to seek the Source of strength and help, and to learn to exercise faith in God as never before.

We commenced Sabbath services at the Central Hall the last Sabbath in June, with a fair attendance. Our meetings on that day have been attended with a large measure of the good Spirit, and we have felt assured that God will give victory to the Truth.

Wellington, July 9, 1890. M. C. ISRAEL.

TO-DAY.

SIT we with folded hands to-day,  
No work to do, no word to say?  
Up, soul! the hours are speeding on,  
And, ere we know, the day is gone.  
No work? The fields, already white,  
Stand waiting for the sickle bright.  
Hast thou not heard the Master say,  
"Go, in my vineyard work to-day?"  
God has a place for all, and he  
Has work to do for you and me.  
No work, while yet one human soul  
Goes down to ruin? Ah, the whole  
Of our to-day is not too long,  
If we would join the harvest song;  
That song of toil forever past,  
The wheat all garnered safe at last,  
Where naught that harms may ever come,—  
That glad, sweet song of "harvest-home."

To-day—'tis passing! ere it flee  
Forever from our grasp, may we  
Ask God above, and our own heart,  
If faithfully we've done our part,—  
If we, with willing hands and brave,  
Have done our best the world to save.  
Is there one home we might have brightened,  
One heart whose grief we might have lightened,  
One soul, now going far astray,  
We might have shown the better way?  
God knows; and whatso'er of sin  
Or wrong in our to-day has been,  
Let us redeem, with all our powers,  
The little time that still is ours.  
Each task we do, each cross we bear,  
Will fit us for the morrow's care.

The future leave with God;  
As from his hand we take it,  
'Twill be as he sees best, and as  
Our life to-day shall make it.  
Then let us work with heart and soul,  
And God will bless and shape the whole.

—Selected.

RELIGIOUS INTOLERANCE IN RUSSIA.

GERMANS, Lutherans, and generally all friends of religious liberty in Russia, are indignant beyond words at the repressive measures, which, according to a most trustworthy account, are about to be put in force against the Lutheran Church in the Baltic provinces. Not content with the suspension of independent pastors, and the banishment, without trial or hearing, of outspoken defenders of the faith and traditions of their fathers, the Government has now resolved to do with the Lutheran Church what it has already done so successfully with the Roman Catholic, the Georgian, the Armenian, the Jewish, and the Mohammedan—transform it into an engine of governmental administration. First of all, the right of presentation to livings—which from time immemorial was, and still is, possessed and exercised by barons and nobles whose forefathers defended and died for the church—will be now taken over by the Government, and the appointment of rectors, superintendents, incumbents, and generally of every Lutheran clergyman, will rest with the Minister of the Interior. Secondly, the management of all church property, now confided to the pastors, who have always most creditably acquitted themselves of the charge, will in future be handed over to a committee dependent upon the civil governor of the province. Thirdly, the theological faculty of Dorpat will be transported bodily to St. Petersburg, and there metamorphosed into an ecclesiastical academy—a process the nature of which was so thoroughly understood by the late Pope Pius IX., that, when the Roman Catholic faculty of the University of Vilna was subjected to it, he excommunicated all the ecclesiastical dignitaries who had hand or part in carrying out the scheme.—*Correspondent London Telegraph.*

It is not like a Christian to absent yourself from the prayer-meeting when a little sacrifice would enable you to attend.

News Summary.

Emin Pasha speaks twenty-seven different languages. Stanley's new book will be translated into six foreign languages.

Brazil has suppressed religious instruction in the public schools.

There are in the United States about 640 miles of electric railways.

There are thirty-seven Japanese students in the University of Michigan.

China pays 20,000,000 taels (nearly £7,000,000) annually for foreign opium.

A fashionable hotel has been opened at the foot of the Great Pyramid in Egypt.

The territorial dispute between Great Britain and Portugal has been finally settled.

The population of Ireland was 8,250,000 in 1845; now it is estimated at 3,500,000.

It is said that in Armenia several peasants have been burned for failing to pay their taxes.

A fire occurred in Constantinople on the 15th ult. The damage is estimated at £1,000,000.

President Harrison has approved the silver bill recently passed by the United States Congress.

The Dowager Empress Frederick of Germany is preparing the memoirs of her husband for publication.

A very destructive cyclone is reported from St. Paul, Minnesota. It is estimated that 125 lives were lost.

During four months of the present year, the pilgrimages to Rome have brought the Pope about £40,000.

The bill to grant constitutional government to West Australia has passed through committee in the House of Lords.

Great Britain is in trouble over the fisheries question, with the United States in Behring Sea, and France on the Newfoundland coast.

The British Parliament has, for the present, abandoned the bill giving effect to Mr. Balfour's land-purchase scheme for Ireland.

A severe engagement is reported from the Soudan between the Mohammedan leader and the Mahdi; the Mahdi was completely routed.

Two gentlemen, one of whom was Mr. James Cowan, Member of the House of Assembly, were killed on the 21st ult., at a railway crossing near Adelaide.

Russia is taking steps for the erection of a fort on the White Sea, and to organize a torpedo defense. Two mortar batteries will be added to the artillery.

France favors the calling of a European congress to protest against some of the provisions of the tariff bill recently passed by the United States Congress.

The international postage stamp exhibition recently held in Vienna assumed immense proportions, attracting hundreds of exhibitors from all parts of the world.

The whole of Sennacherib's great palace in Assyria has been cleaned out, and as the result seventeen hundred new tablets etc. have been secured for the British Museum.

Isaac Pitman, the inventor of phonography, still presides over the Phonetic Institute at Bath, Eng., and is an active worker, though nearly seventy-eight years old.

The largest tree in the world is said to be a chestnut which stands at the foot of Mt. Ætna in Sicily. The circumference of the main trunk at sixty feet from the ground is 212 feet.

A sculptor in Paris has discovered a process for making marble fluid, and moulding it as metal is moulded. The new product is called beryt, and costs but little more than plaster.

The furniture warehouse of Clausen and Foley, in Melbourne, burned on the 18th ult. The insurance was £10,000; but the loss is believed to be much in excess of this sum.

According to Stanley, the Congo Free State is enormously rich in rubber trees. He thinks it will become the rubber reservoir of the world, being far richer than the Amazonian forests.

Since 1878, the deposits of French laborers in the savings banks have increased from £24,000,000 to £120,000,000. "The French peasant is thrifty, though he sins against all the cardinal virtues."

The strike of London postmen has collapsed, and 430 men who find themselves outside the service are begging to be reinstated. The threatened strike of telegraph operators has been postponed indefinitely.

The Bey of Tunis has issued a decree prohibiting slavery in his dominions, and imposing a fine on all persons who may be found employing negro domestics, without giving them a legalized certificate of freedom.

A monster balloon suitable for war purposes, the invention of an officer in the United States service, is on exhibition in Germany. It is called the Bismarck, is lighted by electricity, and is capable of signalling at a great distance.

The deepest well in the world is to be dug in the environs of London. It will be nearly 1300 feet deep, and will be illuminated, and furnished with stairs. The object of the well is to enable students to observe the different geological strata.

With the exception of the Vatican and the Versailles, the Winter Palace at St. Petersburg is said to be the largest palace in the world intended for a residence. Like all Russian palaces, it is a mixture of splendor and shabbiness, luxury and discomfort.

The Italians, to guard against a possible French invasion, are building fortifications on the top of Mont Cenis and on the Alps. The military authorities consider these works urgent, in view of sudden changes liable to occur in France at any time.

The Russian Government has been petitioned to send soldiers to the Trans-Caucasus to stay the ravages of the grasshoppers, which now cover several thousand miles of country, and are causing a famine which may lead to the death of thousands of people.

The second battalion of grenadier guards, stationed at London, recently refused to obey the order to go on parade. The case has been investigated, and the regiment has been sent to Africa for two years; six of the ringleaders are to be tried by court-martial.

The Russian Government seems bent on constructing the Siberian railway on its own account, desiring to have all railways directly under state control. The line will be 4300 miles long, and the preliminary estimate of expense is about £28,000,000.

Until recently, Bohemian Protestants have been permitted to conduct family worship in their own houses in presence of "invited guests." But this permission has been withdrawn, and an appeal to Vienna has resulted in confirming the intolerance.

There is talk in France of utilizing water-courses as a railway motive power. It is proposed that the track shall be laid on an embankment in the middle of the current, and that the locomotives shall have two paddle-wheels dipping into the water and revolved by it.

The Eiffel-Edison tower, proposed for the Chicago World's Fair, it is reported, will be about 1,500 ft. high. Messrs. Eiffel and Thomas A. Edison are to unite in the enterprise, and a rumor has it that the latter is to place upon it a million multi-colored incandescent lights.

The manufacture of talking dolls has become an important industry, and is carried on extensively at the phonograph works at Orange, New Jersey. The buildings devoted to these works occupy a ground space of many acres, and over five hundred persons are employed, about half of them in the manufacture of dolls.

Two Australian vessels, the *Carmelite* and the *Merope*, have been burned at sea. No lives were lost; but the *Hooghley*, which rescued the crew of the *Carmelite*, was struck by a cyclone, and driven out of her course, such suffering resulting for want of food and rest that many of the men became insane.

The Mercantile Marine Officers' Association and the Federated Seaman's Union have each presented a list of proposals for the consideration of the ship owners. The Steamship Owners' Association, evidently fearing that a conflict may arise that will involve the entire shipping interest of the colonies, are taking measures to raise £20,000 as a defense fund.

Archbishop Carr was called upon recently to make the annual distribution of prizes in connection with St. Ignatius' school, this city, and he improved the occasion to express his views with reference to religious education in public schools. The Archbishop protested against the admission of the Bible into the State schools, except as it is read and expounded on Catholic principles; he objects very decidedly against Protestant rule in these schools.

## Health and Temperance.

### HOW EASY IT IS.

How easy it is to spoil a day!

The thoughtless words of cherished friends,  
The selfish act of a child at play,  
The strength of will that will not bend,  
The slight of a comrade, the scorn of a foe,  
The smile that is full of bitter things,—  
They all can tarnish its golden glow,  
And take the grace from its airy wings.

How easy it is to spoil a day

By the force of a thought we did not check!  
Little by little we mould the clay,  
And little flaws may the vessel wreck.  
The careless waste of a white-winged hour,  
That held the blessings we long had sought,  
The sudden loss of wealth or power—  
And lo! the day is with ill inwrought.

A day is too long to be spent in vain;

Some good should come as the hours go by—  
Some tangled maze may be made more plain,  
Some lowered glance may be raised on high,  
And life is too short to spoil like this,  
If only a prelude, it may be sweet;  
Let us bind together its threads of bliss,  
And nourish the flowers around our feet.

—Selected.

### THE EYE AND ITS FUNCTIONS.

THE organ of vision consists essentially of two parts, the optical instrument itself, or the eye-ball, and the accessory organs and enveloping parts.

*The Eyelids.*—The eye is protected in front by two movable curtains, the eyelids, the upper of which is the larger and moves very freely, the lower being short and having little motion. The lids are chiefly composed of skin, lined with a delicate mucous membrane known as the *conjunctiva*. The edges of the lids present a row of fine hairs, the eyelashes, which protect the eye from dust, and, when the lids are partially closed, diminish the amount of light that may enter the eye.

*The Lachrymal Apparatus.*—Just within the outer and upper border of the orbit is placed a little gland, the function of which is to secrete a limpid lubricating fluid, the *lachrymal fluid*, or tears, from which fact it is called the lachrymal gland. This fluid protects the eye both by washing away impurities and by keeping it transparent. When the cornea, or transparent part of the eye, becomes dry, it loses its lustre and becomes partially opaque. This is well seen in fishes when they have been removed from the water for some time. They have no lachrymal apparatus, since their natural element, the water in which they swim, answers the same purpose.

*The Eye-Ball.*—The ball of the eye, which is the essential instrument of sight, in many respects resembles the camera of the photographer, as will be seen from the description. The eye-ball is not perfectly spherical in shape, though approaching the form of a globe. Its average diameter is about an inch. It is composed, essentially, of three investing membranes, or coats, called *tunics*, and three transparent media inclosed, called *humors*.

The outermost tunic is called the *sclerotic*. It is a tough, fibrous coat, and forms what is known as the white of the eye. It covers the whole eye-ball, with the exception of a small circular portion which is covered by a peculiar horn-like, transparent structure which is a continuation of the sclerotic, and is called the *cornea*. It is this which forms the lustrous portion of the eye, through which its color is seen. The cornea acts as a window to the interior of the eye.

Within the sclerotic is another tunic, the *choroid*, which is a delicate membrane filled with blood-vessels to nourish the eye, and lined upon the inside with a layer of dark, nearly black, coloring matter.

The choroid is also absent in front, ending at the margin of the cornea; but it is continued by a circular curtain called—

*The Iris.*—This delicate structure is what gives to the eye its color. Its outer side is in different persons a great variety of colors, being brown, blue, gray, hazel, and many other shades. Its centre is pierced by an opening called the pupil. Its back side is covered, like the choroid, with a layer of black pigment, the object of which is the same as that had in view by the manufacturer of telescopes and microscopes when he covers with a coat of black paint the inside of his instruments; viz., the absorption of wandering rays of light, and the prevention of reflection in the eye, which would occasion confusion of vision. In albinos these dark cells are wanting, in consequence of which they suffer from imperfect vision. The same is true of albinos among lower animals, as white elephants, white rabbits, etc.

A careful examination of the iris with the microscope shows that it is made of two sets of fibres, one of which radiates from the centre toward the circumference, while the other is arranged circularly. The circular fibres, by contracting, make the opening through the iris smaller, while the radiating fibres, by contracting, make it larger. Thus the size of the pupil is regulated according to the amount of light which is needed in the eye for the purposes of vision, or which may be tolerated without injury to its delicate structures. The action of the iris of the cat can be very easily seen. When exposed to a bright light, the pupil becomes very small; but when taken into a room where there is little light, it becomes greatly dilated. It is in part the great power of dilation of the pupil which enables the cat and the owl to see well where the light is insufficient for most other animals and human beings.

Certain drugs possess the power to cause dilatation of the pupil by paralyzing its muscular fibres. Belladonna, one of the chief of these, derives its name, which signifies beautiful lady, from the fact that it has been much used to cause dilatation of the pupil to add brilliance to the eyes. Death has not infrequently been occasioned in this way.

*The Retina.*—This constitutes the third and inner coat of the eye. It is made up almost wholly of the end filaments of the optic nerve, which enters the ball of the eye at the back side and spreads out into a thin membrane to form the retina. It contains many delicate and curious structures connected with vision, but too complicated for explanation in a popular treatise like this. The retina is sensitive to no impressions but those produced by light. That is, if otherwise stimulated, it produces only the sensation of light.

*The Crystalline Lens.*—This is the middle one of the three transparent media of the eye. It is placed in the eye just behind the iris, so that the centre of the pupil is just opposite its centre. Its shape is like that of a convex lens, or burning-glass. It is of quite firm consistency, feeling to the touch almost as hard as cartilage. It is held in place by means of a delicate sac, or capsule, which encloses it and is attached by its circumference to the choroid coat just behind the iris. Its thickness is about one-fourth of an inch. The lens possesses great transparency in health; but sometimes, especially in old age, it becomes opaque, occasioning the disease known as cataract. Attached to the choroid behind the border of the capsule of the lens is the ciliary muscle.

*The Aqueous Humor.*—This is a watery fluid contained in the small space between the lens and the cornea in front. The free inner edge of the iris floats in the aqueous humor. It is this limpid fluid which escapes when the eye is punctured by a sharp instrument.

*The Vitreous Humor.*—Behind the crystalline

lens, and filling the greater part of the eye-ball, is the vitreous humor, so called on account of its imagined resemblance to melted glass. This structure is also very transparent. It constitutes about two-thirds of the eye-ball. The retina, the inner tunic of the eye, lies in close contact with it.

*How We See.*—In studying the use of the eye in vision, it must be considered first as an optical instrument. As we have already seen, it contains a lens, the shape of which is similar to artificial lenses, and the effect of which in changing the direction of rays of light is precisely the same. The cornea, having a convex surface, also acts as a lens, so that there are virtually two lenses in the eye. When rays of light from an object fall upon the cornea, they pass through it and on to the crystalline lens with a different direction from that in which they were received, being brought nearer together or made to converge. Passing on to the lens, they are by it made to converge still more, so that they cross just behind the lens and form an image, reduced in size and inverted, upon the retina. This may be seen in the eye of an ox taken from the animal immediately after it is killed. By removing the outer coverings at the back part with great care, leaving the retina in place, and then placing it in such a position as to receive a strong light from some object, the object may be seen pictured upon the retina upside down.

The delicate nerve cells and filaments which form the retina convey the impressions thus made upon them to the base of the brain, to the nerve centre having charge of sight, whence they are communicated to the cerebrum, and the sensation of sight is produced, or the impressions recognized by the brain. Any sort of irritation of the retina or optic nerve will occasion the sensation of light, whether it be mechanical, or electrical by means of a battery.

*Curious Facts about the Sense of Sight.*—There are many curious facts about sight well worth mentioning, only a few of which we have room to consider. First we may mention that although every one is familiar with the fact that color as well as simple light may be appreciated by the eye, no explanation has yet been found for the power to distinguish color. The color of objects is due to the fact that light is compound, and that some objects have the power to absorb some portions of the constituent elements of light and reflect others, the elements reflected determining the color. For example, an object reflecting red rays only, is red; one reflecting blue only, is blue, etc. It was formerly supposed that red, yellow, and blue were the primary colors, or color sensations; but an eminent scientist has recently shown that the old view is incorrect, and that the primary color sensations are red, green, and violet. When all three of these colors fall upon the retina at once, white or colorless light is produced. By their combination in various proportions, all other color sensations may be produced. White may also be produced by combining the following colors: red and blue-green; orange and blue; yellow and indigo-blue; green-yellow and violet; purple and green.—*J. H. Kellogg, M. D., in Home-Hand Book of Hygiene and Medicine.*

### DOCTORING THE BLOOD.

Few notions are more common among the ailing than that their blood is impure and needs doctoring; hence the numberless domestic dosings, especially in spring. This notion is a mine of wealth to quacks and nostrum vendors. "Purify the blood!" cries the pill-maker, and the cry never fails of a ready response from scores of thousands.

It is true that the blood is liable to many disordered conditions, some of them of the gravest character. But such conditions are not to be safely tampered with by quacks. When blood-letting was in vogue, the patient looked with satisfaction at dark

blood in the bowl; its color was proof to him of its impurity. He little considered that venous blood is always dark, and that if the doctor had let him bleed to death, the last drop would have been of the same color.

No doubt there is often an impure condition of the blood which some simple remedy may, in part, correct. Habitual overeating may give rise to more nutritive material in the blood than the system can assimilate. The eliminating organs, in their effort to get rid of it, become overworked and enfeebled, and thus fail to perform even their normal functions. The liver is congested; the poisoned brain elaborates less nervous force for the machinery of the system; the mind becomes dull, and the appetite fails. In such a condition of things, a cathartic frequently works wonders, especially if followed by a partial fast for a day or two. But how much wiser it would have been to avoid this wretched "biliousness" by a proper care of the diet!

"Biliousness," so called, is especially common in spring, the trouble being that people still continue to eat as much as they did in the bracing cold of winter. The relaxing weather would do us no harm if we would graduate our food accordingly. Indeed, the inspiring influences of the season would give a new uplift to health and spirits.

Constipation is another source of impurity in the blood, poisonous waste-elements being re-absorbed into the circulation. Where it exists, it must be removed. But hardly anything can be worse than habitual dependence on medicine for its prevention or cure. Save in exceptional cases, no one needs to get into such a state, if he will but use the right sort of food, and adhere to right daily habits.—*Youth's Companion*.

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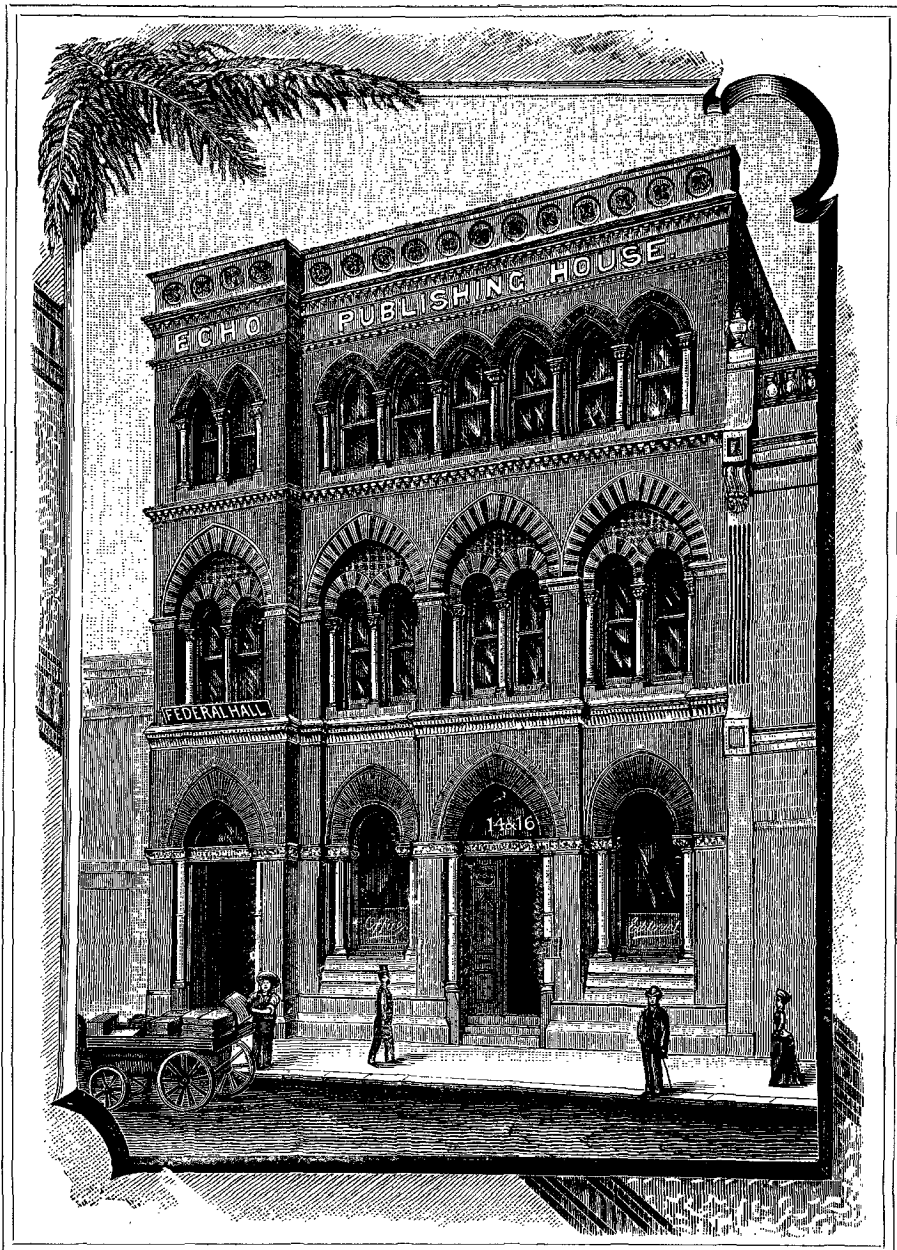
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# Bible Echo and Signs of the Times.

Melbourne, Australia, August 1, 1890.

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

WE are pleased to report that the efforts put forth by some of our friends to increase the circulation of the BIBLE ECHO are meeting with splendid success. Since the middle of June, nearly one thousand new names have been entered on our lists, many of whom we trust will become permanent readers. In presenting the merits of the paper, no exaggeration or misrepresentation is necessary. The paper "speaks for itself," and we believe contains that which is worth many times its cost. One of our new subscribers declares that "the BIBLE ECHO is worth five times as much as any paper he ever had in his house." We take this as complimentary to the ECHO rather than depreciatory of other papers.

THE monthly journal *Good Health*, issued at this office, is a fitting companion to the BIBLE ECHO in the homes and reading circles of this country. While the latter aims to teach good sound moral principles, not neglecting the physical nature, *Good Health* presents good sound physical culture, not neglecting the spiritual nature. We would earnestly counsel all of our readers to become readers of this most valuable monthly. We have at much pains and expense introduced it in the colonies, believing that it has before it a wide field of usefulness. Considerations of economy lead many to forego the journal; but we sincerely believe that economy in a far greater measure would follow the reading and practice of the principles therein taught. *Good Health* is an educator of the highest type, and yet wholly practical. It contains thirty-two large pages, finely illustrated. Six shillings per year, or sample for sixpence. Address, Echo Publishing Co., North Fitzroy, Victoria.

AN anonymous correspondent propounds a question of importance. It is but right that we should require to be furnished with the names of those whose questions we are expected to answer, and though it is not usual to notice such communications, we notice this because of the evident sincerity of the inquirer. The query, expressed briefly, is this: I am convinced, and honestly believe, that Saturday, the seventh day, is the Sabbath of the Lord; and I wish to keep all of God's commandments. But I am alone, and could not meet with any of like faith on that day. Should I then observe the day as best I can under these circumstances, or should I keep the day others keep, in which I can attend church?

There is but one course which we could advise under any circumstance, and that is to do what you believe God requires of you, whether others do or not. If others do not, then there is the more need that those who are honest in heart should be true to their convictions. Many people have had to stand alone for what they believed to be right, and God has blessed them, and made them a blessing to others. It is thus that all advance steps are made in the way of truth. This principle applies to all such questions of duty. Should the candle refuse to shine because all around is darkness?—Nay, that is when it ought to shine. We speak on principles, not knowing the case of this individual. And had we the address of our correspondent, we should prefer to answer this particular question by another way.

AMONG the peculiarities which should distinguish God's people from the world in these last days, is their humility and meekness. "Learn of me," says Christ; "for I am meek and lowly in heart, and ye shall find rest unto your souls." Here is the repose which so many crave, and in vain spend time and money to obtain. Instead of being ambitious to be equal to another in honor and position, or perhaps even higher, we should seek to be the humble, faithful servants of Christ. This spirit of self-aggrandizement made contention among the apostles even while Christ was with them. They disputed who should be greatest among them. Jesus sat down, and, calling the twelve, said unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

When the mother of two sons made a request that her sons should be especially favored, one sitting on the right hand and the other on the left in his kingdom, Jesus impressed upon them that the honor and glory of his kingdom was to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and whoever would be chief must be a servant, even as the Son of God was a minister and servant unto the children of men.—*Mrs. E. G. White.*

## SELF-JUSTIFICATION.

A CERTAIN lawyer, endeavoring to justify himself in the sight of the precept "Love thy neighbor as thyself" said to Jesus, "And who is my neighbor?" The lawyers of modern times have lost none of the acuteness of their old-time predecessors in evading responsibilities, and their aptness in furnishing excuses is imitated very generally by all classes. There is not a crime in the whole catalogue but that men will find some method of justifying themselves in its commission. The ground upon which this man sought to justify unneighborly acts of dishonesty or oppression, or even of neglect, was that there is a distinction between men which governs our obligations towards them; some are neighbors, others are strangers or aliens. But in the illustration of the parable of the Good Samaritan, the lawyer was compelled to acknowledge that this compassionate man, who took the poor wounded stranger under his care, was a neighbor to him, they were neighbors to each other; and the Saviour dismissed his interlocutor with the injunction, "Go thou, and do likewise."

The obligations imposed upon us by the law of love are often evaded upon similar pretexts. Want and suffering are all about us; but how many pass by on the other side because it's none of their affair, or because they are too fully occupied with their own interests. The priest and the Levite made high pretensions; but the love of God dwelt only in the heart of him whom they called "that Samaritan dog."

A CORRESPONDENT notices an illustration given in the BIBLE ECHO a short time since in an article on the Love of God. The servant of a Russian nobleman voluntarily threw himself from a sleigh in which he was riding with his master and family, when they were pursued by wolves. He was destroyed, and thus the family were saved. An objection is taken to the use of this case to illustrate the love of Christ, on the grounds that the cases are not parallel, the servant being simply a suicide by compulsion as a choice between two evils; and that it is never right to enforce a lesser evil for the sake of avoiding a larger one.

We will not stop to argue this vexed question, nor was it in the mind of the author of that article. The motive of the servant was taken as an illustration of that love spoken of by our Saviour when he said, "Greater love hath no man than this, that a man lay down his life for his friends." This the devoted serf did against the remonstrance of the master; not because of his being compelled to do so, nor because of the impossibility of his own escape, but for his love for others. This man died for his friends. Christ died even for his enemies.

A VERY interesting lecture on Vegetarianism was delivered in the hall of the Echo Publishing House on the evening of the 20th ult. The speaker was Mr. Robert Jones, president of the Vegetarian Society of this colony, who dealt with his subject in such a clear and rational way as to retain the closest attention of the audience. His argument was based first on the moral ground of mercy. "What doth the Lord require of thee, but to deal justly, and to love mercy, and to walk humbly with thy God." The love of mercy, it was stated, is not compatible with the traffic in life and blood, even of animals. Facts from natural history were adduced to show the non-adaptation of man to a flesh diet and the appropriateness of a frugivorous one. Anatomy and physiology were brought forward to prove the same. Comparisons in vitality and longevity were drawn from both the past and the present to show the superiority of a diet from which flesh is excluded.

Mr. Dun followed the speaker of the evening with a few well-chosen remarks, at the close of which a hearty vote of thanks was tendered by the congregation.

## FRENCH WINES.

THE following from a London correspondent revives a familiar line of conjecture, and adds strength to rumors of various decoctions which pass for wines. If this deceptive art were the exclusive property of Frenchmen, there would be less important significance attached to it. But we are not to suppose that they have a monopoly on all these deceptive ways:—

"What are French wines made of? Last year France produced 23,000,000 hectolitres of wine, and herself consumed 45,000,000 hectolitres, to say nothing of the exportation. How, then, was the rest of the 'wine' produced? Clearly it was artificially produced somehow. But how? From Levantine raisins, some say. But the latest statistics show that less than 2,000,000 hectolitres were made in one year from dried grapes. It may therefore not unfairly be supposed that the 50,000,000 or 60,000,000 hectolitres which remain to be provided for are made from even more illegitimate materials. It is notorious that good French wine is not to be obtained in France. The juice of the grape is sent abroad, while the juice of other things—old boots, for aught we know—is sold to the Frenchman, who prides himself upon recognizing a good glass of wine when he taste it."

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